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of
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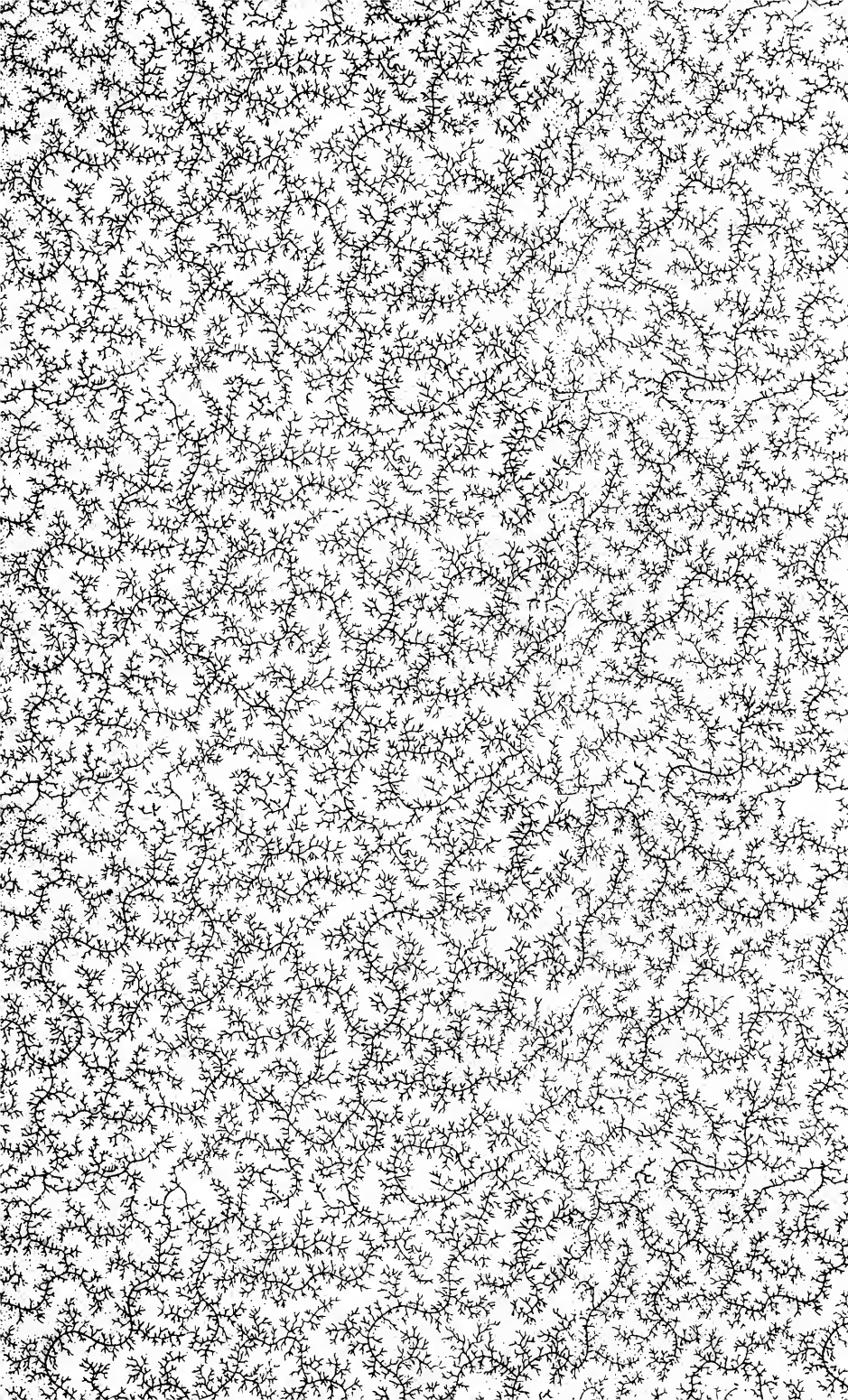
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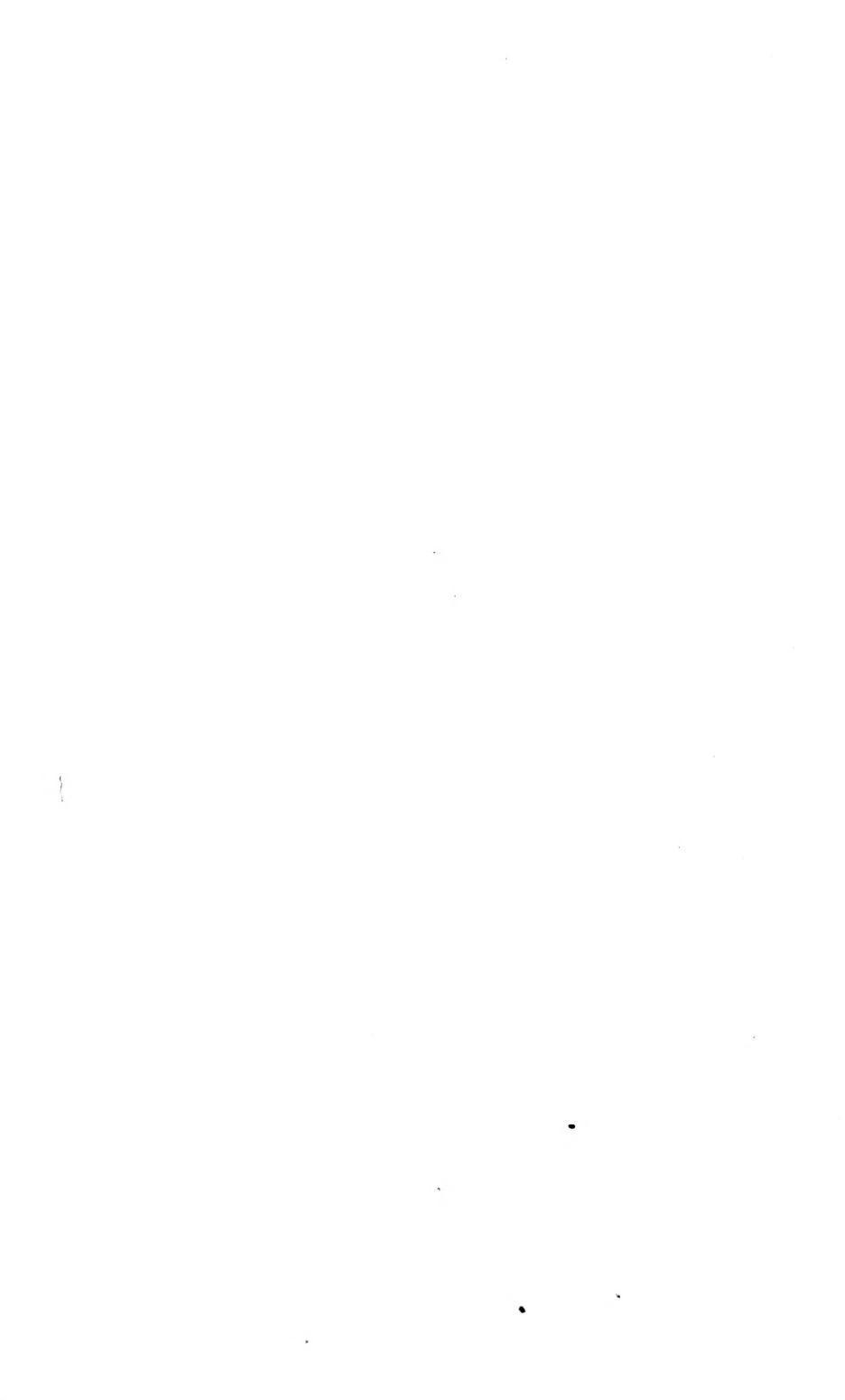


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A

DECADE OF FOREIGN MISSIONS.

1880—1890.

BY H. A. TUPPER.

A CONTINUATION OF A WORK ENTITLED: "FOREIGN MISSIONS OF SOUTHERN BAPTIST CONVENTION," PUBLISHED IN 1880, INCLUDING ABSTRACT OF THE FORMER VOLUME, WITH MAPS OF MISSION FIELDS, AND PORTRAITS OF MISSIONARIES, SECRETARIES AND PRESIDENTS OF S. B. C., AND OF PRESIDENTS OF FOREIGN MISSION BOARD.



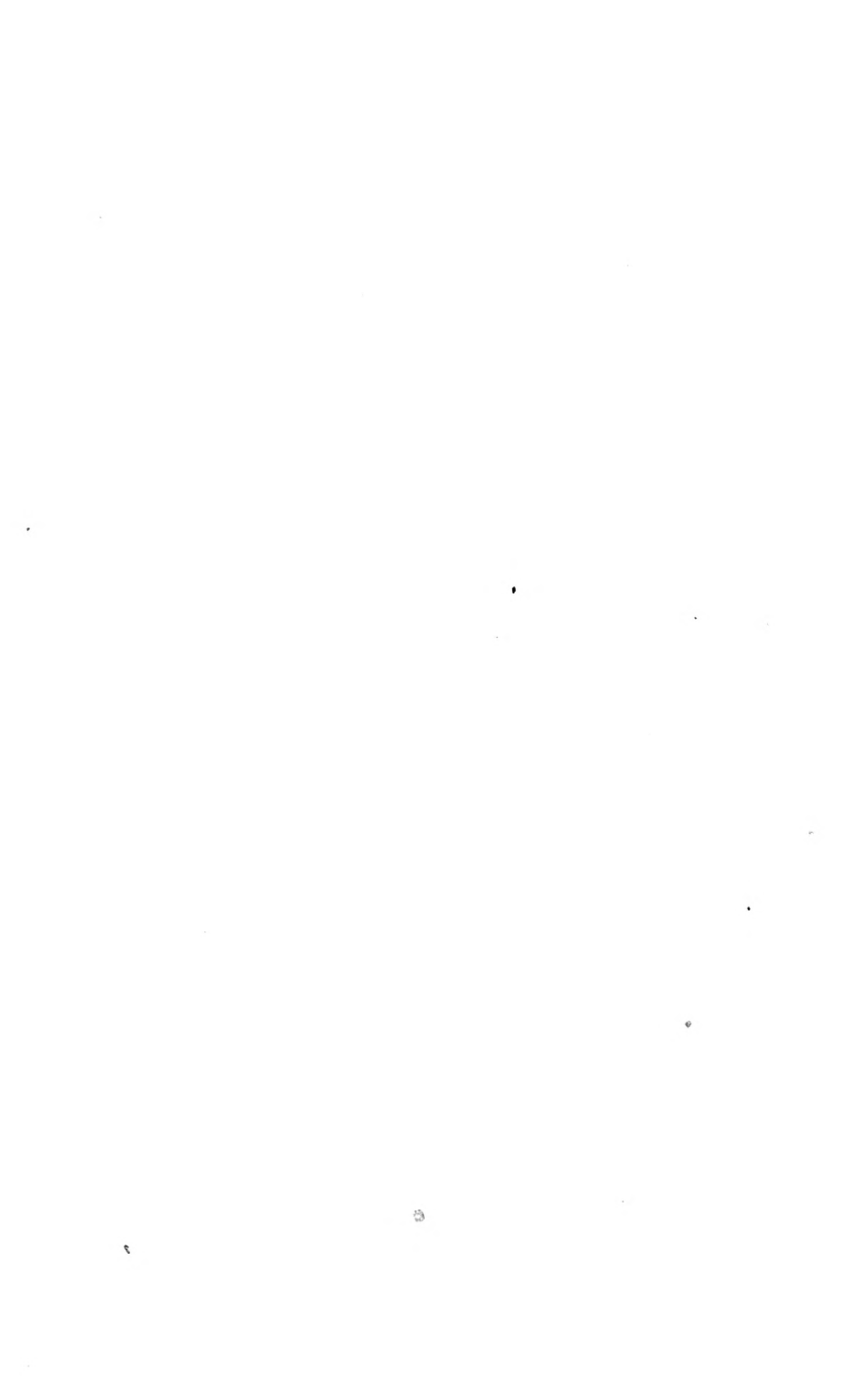
RICHMOND, VIRGINIA.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

1891.

DEDICATION.

I DEDICATE THIS BOOK
TO THE
FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION,
WHOSE SERVANT, FOR CHRIST'S SAKE,
ITS AUTHOR
HAS BEEN FOR NEARLY A SCORE OF YEARS,
HOPING THAT THESE PAGES MAY CONTRIBUTE, IN SOME DEGREE,
TO THE ADVANCEMENT OF THE CAUSE,
SO GREATLY PROSPERED BY THE GRACE OF GOD
AND THE WISE MANAGEMENT
OF THE BOARD.



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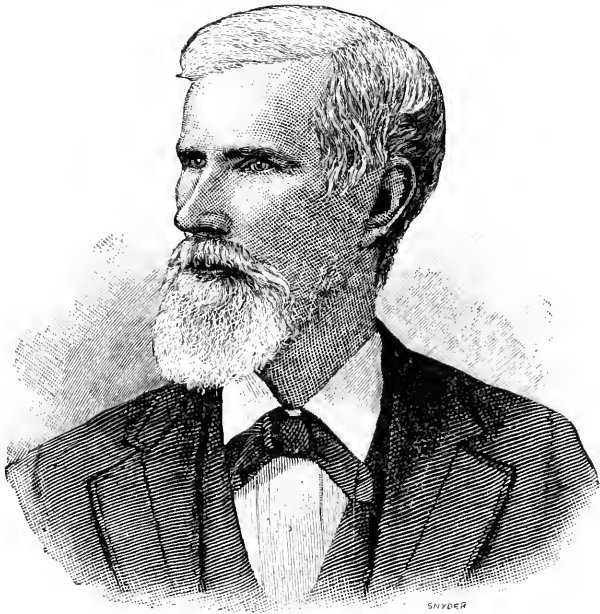
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PREFACE.

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PATRICK HUGHES MEHL, D.D., LL.D.,

President of the Southern Baptist Convention, 1863-1871, 1880-1887.

BORN JULY 19, 1814.—DIED JANUARY 26, 1888.

PREFACE.

NO apology seems necessary for this continuance of "The Foreign Missions of the Southern Baptist Convention," which was published in 1880, by request of the Convention, with the imprimatur of its Foreign Mission Board; and which, after publication, seemed to receive the seal of denominational approval. That book being difficult to obtain, an abstract of its contents is embodied in this Preface, in order that the reader, who has not the original work, may have a connected view of our Missions from their beginning. This abstract extends into the year 1881; hence, there is some repetition in the present treatment of our Missions in the years 1880 and 1881. This is regarded, however, no disadvantage, as it makes more plain the connection between the former work and this continuance. At the head of each chapter is a year, as "1881," and so on. This indicates that all the Missions are treated, in that chapter, from May 1, 1880, to April 30, 1881, and so on, as this period is the Conventional year. At the close of the book there is a review of each Mission by itself. By this combination of methods, viz., a consideration of all the Missions together, year by year, and then a review of each Mission by itself, the most accurate and thorough knowledge of our Foreign Mission enterprise may be acquired. But vain will be the book, though the best methods be employed, unless its readers recognize their indebtedness to the nations. Let us pause, therefore, and try to aid each other to realize,

I. Our obligation to give the gospel to all mankind. This obligation rests on several grounds:

1. It rests on the ground of natural brotherhood. Paul said: "God made of one every nation of men for to dwell on all the face of the earth." However varied the complexions and conditions of the peoples of our globe, we are all brethren—as the Apostle says, "the offspring of God." Hence, those who have the gospel, with which there is the most enduring good, and without which there is everlasting destruction, are bound by the ties of humanity to give it to their fellow-men. To refuse to save life may be to take it. No man can escape on the plea: "Am I my brother's keeper?"

2. The obligation rests on the ground of Christian fidelity. The gospel is committed to God's people as unto fiduciaries. They are stewards of the manifold grace of God. The bread of life is given to his servants to be distributed to the multitude of the world. Self-appropriation of this trust is a species of embezzlement. To change the figure: each disciple is a candlestick to support the light of saving truth. The combined effulgence is "the light of the world." He who does not his part in "holding forth the word of life" cannot hope for the applause of the world's Saviour: "well done, good and faithful servant."

3. But the obligation rests mainly on the positive command of Christ. After opening the understanding of his disciples, that they might see how the ancient scriptures looked forward to his death and resurrection, and the prevalence of his saving grace among all the human race, he took advantage of the impressive hour of his ascension to heaven to promulge this great vital law of his kingdom: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." In this "great commission," as it is called, note:

First. That it is based on the supreme authority of our Lord. "All authority hath been given unto me." Refusal to obey is resistance to God's throne. Venial may be thought the anti-missionary spirit, but it is treason against the Divine Government—than which there can be no higher crime—save that of blasphemy, which has no forgiveness in this world or the world to come.

Secondly. The highest reward is promised to obedience to this command: "And lo, I am with you." The conjunction "and" is emphatic. The blessing is predicated on the performance of this duty, either in person or by proxy.

Thirdly. This command is clearly binding, in all the days of the church; for the promised presence is "unto the end of the world"—*to the consummation of the age.*

Fourthly. The success of the enterprise is rendered sure by the presence of him unto whom "all authority hath been given in heaven and on earth."

4. This supreme obligation has given rise to the great missionary organizations of the world, among which is the Southern Baptist Convention, organized in 1845, an abstract of whose work and workers, pastors and churches should have near them for convenient reference. It may aid missionary societies and the *monthly concert*, which the Convention urges the churches to revive, and tend to stimulate all to co-operation with the Convention to "elicit, combine, and direct the energies of the whole denomination in one sacred effort for the propagation of the Gospel."

II. Let us now glance at an abstract of our Missions from 1845 to 1881. The reader will please bear in mind that he views them, at this time, as he could have viewed them in 1881.

BRAZILIAN MISSION.

This Mission, in the province of San Paulo, adopted in 1879, has a church of thirty members at Santa Barbara, and another of twelve members at "Station." Rev. E. H. Quillen has been teacher and preacher. On January 13, 1881, Rev. W. B. Bagby and wife, of Texas, were sent to re-inforce the mission. In 1859 the Convention started a work in Rio de Janeiro, under Rev. and Mrs. T. J. Bowen, former missionaries to Africa. The Mission was abandoned in 1861, on account of obstacles that do not now exist, and the wrecked health of Mr. Bowen. The present outlook is promising, though the field is hard. Mr. Bagby is pastor of the Santa Barbara church, with which the Station church will probably unite. His address is: Campinas, San Paulo, Brazil.

MEXICAN MISSION.

The Convention had but recently accepted, as their missionary, Rev. J. O. Westrup, stationed at Muzquis, in the State of Coahuila, when, on December 21, 1880, he was murdered by a band of Indians and Mexicans. Another missionary, Rev. W. M. Flournoy, of Texas, has been appointed, and will enter at once upon his labors in that blood-stained field. Rev. T. M. Westrup, of Mexico, brother of the murdered missionary, writes of the murder, February 5, 1881: "I sometimes think Catholic fanaticism or national prejudice had more to do with the case than appears so far." This blood may be seed. In Mexico there are six or eight Baptist churches, with some two hundred members, who have been greatly stirred by this brutal assassination.

ITALIAN MISSION.

This work was organized in Rome, in the fall of 1870, by Rev. W. N. Cote, M.D., who labored with marked success until 1873, when he was succeeded by G. B. Taylor, D.D. Dr. Cote died in Rome in 1877. Rev. J. H. Eager and wife joined the Mission in 1880. The chapel at Rome cost \$30,519.73. To build one at Torre Pellice \$3,000 are collected; \$2,000 more are needed. This Mission has prospered from the beginning, and is in a flourishing condition. There are five schools, with some 150 pupils. The church membership is about 175. The stations and laborers are as follows:

At Rome—G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signor Cocorda.

At Torre Pellice—Signor Ferraris.

At Milan—Signor Paschetto.

At Modena and Carpi—Signor Martinelli.

At Naples—Signor Colombo.

At Bari and Barletta—Signor Volpi.

At Island of Sardinia—Signor Cossu.

At Venice—Signor Bellondi.

At Bologna—Signor Basile.

It need not be said of Dr. G. B. Taylor that his praise for eminent wisdom is in all the churches.

AFRICAN MISSIONS.

Liberian and Sierra Leone Mission.—The First Baptist Church of Monrovia, Liberia, was organized with twelve members, in 1821, in a private dwelling, in Richmond, Va. February 2, 1846, the Board of Foreign Missions resolved to start a Mission in Africa. That year two colored brethren, Rev. John Day and Rev. A. L. Jones, were appointed missionaries. From 1846 to 1856 many others were appointed, and churches and schools were established in fourteen villages of Liberia, and two in Sierra Leone. In 1852 and 1854, respectively, the Mission was visited by Rev. Eli Ball and Rev. John Kingdon, in the interest of the Board of Foreign Missions. In 1860 there were 24 stations and churches, 18 pastors, 1,258 members, 26 teachers and 665 pupils. During our Civil War the Mission was suspended, and resumed in 1871, under Rev. A. D. Phillips, who had been identified with the Yoruban Mission of the Convention. Eight stations were established in Liberia and the Beir country, and fifteen missionaries and teachers were appointed. The stations in Liberia were posts for the interior work in the Beir country, through which it was hoped that access might be had again to Yoruba, from which the missionaries had been driven. In 1873 the missionaries were expelled from the Beir country. Our country being under a fearful monetary pressure, the missionaries, except the supervisors, B. P. Yates and J. J. Cheeseman, were dismissed. A gratuity of \$500 was distributed among them. They acted with noble, Christian spirit. January 8, 1875, Rev. William J. David and Rev. W. W. Colley (colored) sailed for Africa. Finding Yoruba re-opened to missionaries, they, according to instructions, settled all accounts and closed the Mission in Liberia, and in October, 1875, resumed work in Yoruba. From 1845 to 1875 thousands had been converted and taught in connection with the Liberian and Sierra Leone Mission, and many strong and godly men and women of the African race were developed. Among the colored missionaries prominently recorded are: F. S. James, who left in his churches the savor of a holy life; B. P. Yates, J. H. Cheeseman, J. J. Cheeseman, noted respectively for financial ability, spiritual devotion, and uncommon culture; A. P. Davis, B. J. Drayton, J. T. Richardson, R. E. Murray, J. M. Harden, J. J. Fitzgerald, Lewis K. Crocker, Jacob Van Brunn, Milford D. Herndon, and Josephine Early. John Day, the first missionary, was born at Hicksford, Va., February 18, 1797; was baptized in 1820; licensed to preach in 1821; went to Liberia in 1830; resigned judgeship, and elected, without his consent, lieutenant-governor in 1847. In 1849 he established a manual labor school of fifty pupils at Bexley. In 1854 he became pastor of the church at Monrovia, where he founded and presided over a high school known as Day's Hope, in which were departments elementary,

classical and theological. As superintendent of the Mission he made extensive preaching tours, and reported "a Sunday-school in every village, and the word preached stately to more than ten thousand heathen." This remarkable man was gathered to his fathers in 1859. Professor E. W. Blyden, the learned African linguist, in pronouncing an eulogy on Mr. Day, considered his subject thus:—1. His Love of Metaphysics. 2. His Burning Zeal for the Gospel. 3. A Household Word. 4. As Judge and Statesman. 5. The Good Physician. 6. As a Soldier. 7. His Moral and Religious Character. 8. As Educator and Theologian. 9. His Life and Death a Legacy.

The *Yoruba* mission was founded in 1850 by Rev. T. J. Bowen. In 1853 it was reinforced by Rev. Messrs. J. S. Dennard and J. H. Lacy, with their wives; in 1854 by Rev. W. H. Clarke, and in 1856 by Rev. Messrs. S. Y. Trimble, R. W. Priest, J. H. Cason and their wives, and Mr. J. F. Beaumont. Stations were opened in Lagos, Abbeokuta, Ijaye and Ogbomoshow. Residences and chapels were built, churches and schools were established, the heathen were soon preached to in their own tongue, and not a few of them were saved. The labors in Africa of all these missionaries, except Mr. Bowen, were brief. Rev. Henry Goodale, who accompanied Mr. Bowen, was buried at Golah before Yoruba was reached. Dennard and his wife were put under the sod; Clarke, Trimble, Lacy and Beaumont came home to go to their reward. Priest and Cason are serving the Master in Texas. In 1855 Rev. J. M. Harden, a colored missionary, was transferred from the Liberian to the Yoruban mission, and died in Lagos in 1864. His wife is now in the employ of the Board. Rev. A. D. Phillips entered the field in 1855, and labored with signal success until 1867, when driven out of the country by war and persecution. He retired from the service of the Board in 1872, and preaches in Tennessee. Rev. T. A. Reid labored at Awyawa and elsewhere, and was devoted to the work from 1857 to 1864, and, like Mr. Phillips, left his noble wife a sleeper in Afric sands. Rev. R. H. Stone worked from 1863 to 1869. He is a faithful minister in Virginia. As has been stated, the mission was re-organized by Messrs. David and Colley in 1875. They found a number of the native Christians steadfast and overjoyed at the answer of their prayers, through long years, for the return of "God's men." A chapel and residence, at the cost of some \$4000, have been erected at Lagos; and buildings put up at Abbeokuta and Ogbomoshow. The last station is occupied by a native missionary, Moses L. Stone. A station has been opened at Gaun, with S. L. Milton missionary. Rev. S. Cosby, associated with Mr. David in the mission, died of jaundice-fever at Abbeokuta April 23, 1881. Mr. Colley was recalled by the Board in 1879. On December 22d, 1879, Mr. and Mrs. David lost their infant. In the mission are 273 scholars and 92 church members. Contributions last year, \$142.04. Some further record of Mr. Bowen, the founder of the mission, is fitting. He was born in Georgia, January 2d, 1814; was a gallant soldier in the Creek Indian and

Texas wars ; studied law, but abandoned it in 1841 for the ministry ; traveled extensively in Central Africa, and was the soul and inspiration of the Yoruban mission from 1850 to 1856. He married, May 31, 1853, Miss L. H. Davis, of Greensboro', Ga., who shared his toils and successes in his second missionary campaign in Africa. Mrs. Bowen resides in Greensboro' loved and honored for her own sake, and for her good and great husband, who entered his heavenly rest November 24th, 1875. He was the author of an admirable work on "Central Africa," and a quarto volume on the Yoruban language, published by the Smithsonian Institute.

CHINA MISSIONS.

Canton Mission.—Rev. J. L. Shuck and Rev. I. J. Roberts, missionaries of Triennial Convention, transferred themselves to the Southern Convention soon after its organization. The former had constituted the "First Baptist Church" of Canton, and, traveling in this country in 1846 with a native convert—Yong Seen Sang—raised for a chapel \$5000. This chapel fund, with consent of the donors, was transferred, with the missionary, in 1847, to Shanghai. Mr. Roberts had preached six or seven years to lepers at Macao. In 1847 his chapel was destroyed, and the mission property of the Missionary Union was conveyed to the Southern Convention. Mr. Roberts raised much money on the field, and published and distributed large numbers of tracts and Scriptures. In 1850 the mission had been reinforced by Messrs. S. C. Clopton, George Percy, F. C. Johnson and B. W. Whilden and Miss H. A. Baker. There were three preaching-places. A union effected between Mr. Roberts' (Uet-tung) church and the "First Church" was not happy. In 1852 "the relation between Mr. Roberts and the Board was dissolved." He had done some good foundation work. He remained an independent missionary until 1866, when he returned to America. He died of leprosy Dec. 28th, 1871, at Upper Alton, Illinois. Mrs. Roberts lives at St. Louis, Mo. Mr. Clopton, born in Virginia, January 7, 1816, fell on sleep July 7, 1847, lamented as a choice spirit. Mr. Percy and Miss Baker were transferred to the Shanghai mission. Mr. Johnson went as "theological tutor and missionary," and, after making great progress in the written language, returned in 1849 with broken health. He resides in Marietta, Ga. In 1848 the native assistants, Yong and Mui, went to Shanghai from Canton. In 1850 Mrs. Whilden died, and Mr. Whilden brought home his children. The health of his second wife failing, he retired from the field finally in 1855. Mr. Whilden resides, much beloved, in his native State, South Carolina. In 1854, 1856, 1860, Rev. Messrs. C. W. Gaillard, R. H. Graves and J. G. Schilling joined respectively the mission. In 1856 Mr. Gaillard reported "69 Sunday-school scholars, 32,200 tracts and scriptures distributed;" and in 1860, "40 baptisms and 58 church members." July 27, 1862, he was killed by the falling of his house in a typhoon. Mr. Schilling made "good progress in the language," but after the death of his wife, in 1864, came home with his children. He prac-

tices law in West Virginia. Rev. N. B. Williams, whose wife is the daughter of the returned missionary, Rev. B. W. Whilden, went to China in 1872, accompanied by his wife's sister, Miss Lula Whilden, who, supported by the women of South Carolina, is doing a grand work among the women of Canton. Mr. Williams had a school of forty pupils, and was treasurer of the mission. In 1876 Mrs. Williams' failing health forced their return to the United States. Mr. Williams preaches in Alabama. In 1874 Wong Mui died. Yong Seen Sang, supported by the Ladies' Missionary Society of First Baptist Church, Richmond, Va., since 1846, still labors for the Master. Rev. E. Z. Simmons and wife arrived in Canton February 6, 1871, and are doing good work for the Lord. Miss Sallie Stein, sustained by the Young Ladies' Missionary Society of First Baptist Church, Richmond, Va., joined the mission in 1879. Rev. R. H. Graves, M.D., was born in Baltimore May 29, 1833; was baptized by Dr. R. Fuller October 15, 1848; graduated at St. Mary's College in 1851; arrived in Canton 14th August, 1856. For twenty-five years he has been consecrated to his mission; has achieved great successes, and has won—as many a brother missionary has done—a name for purity of character and ability as a gospel laborer which is imperishable. He married first missionary Gaillard's widow, who died December 12, 1864. His present wife, daughter of G. W. Norris, Esq., of Baltimore, has been, since 1872, a self-sacrificing and successful worker for Jesus. In the last eight years Mr. Graves has published, in the Chinese, two hymn-books, a work on the Parables of our Lord, a book on Homiletics, a work on Scripture Geography, and will soon publish a Life of Christ. In the same time "a dwelling has been built in Canton, one chapel finished and money raised for another dwelling in the city, and another chapel in the country; six country stations have been opened, and two native brethren ordained to the ministry. The Chinese Native Missionary Society have also a station and two assistant preachers, supported mainly by contributions from Chinese Christians in Demerara and the United States." The results of the preaching and scripture distributions and holy living of this long line of missionaries in the city of Canton and among the dense masses of the interior of Southern China can never be estimated. The statistics reported in 1881 are as follows: Three churches, 357 members; 52 baptized, \$120 annual contributions, 9766 tracts and Bibles distributed, 4514 medical cases, 5 schools, with average attendance 106, 6 foreign missionaries and 12 native assistants; \$5,585.35 cost of house recently built; \$4,591.87 house-fund in Canton Treasury. In 1881 the degree of D.D. was conferred on Mr. Graves by Richmond College.

The *Shanghai* mission was started in 1847 by Rev. Messrs. M. T. Yates, J. L. Shuck and T. W. Tobey. Mr. Yates was the first on the ground. November 6, 1847, a Baptist Church of ten members was founded. Two natives, Yong and Mui, were licensed to preach. In April, 1848, a gloom overspread the infant church by the drowning of Dr. and Mrs. J. Sexton

James, who were daily expected at Shanghai. Mr. Percy, from Canton, joined the mission in November, 1848. The meetings were attended by "500 or 600 natives." In 1849 Mr. and Mrs. Tobey, very useful missionaries, were forced home by the ill health of the latter. In May, 1850, a mission building was erected at *Oo Kah Jach*. Mr. Shuck wrote: "Our Board is the first Protestant Board of Missions in the world who ever held property, and gained a permanent footing in the interior of China." In 1851 Mrs. Shuck died. Her biography was written by Dr. Jeter. Mr. Shuck returned with his children to America. In China he had been "faithful and effective." In 1854 he went to California, where he labored for seven years, baptizing sixteen Chinese, and organizing a Chinese church. He died in Barnwell, S. C., August 20, 1861, aged 51. His widow resides in Charleston, S. C., with his son, Rev. L. H. Shuck, D.D. In 1852 Rev. and Mrs. Crawford, and Dr. G. W. Burton reinforced the mission, and early in 1853 Rev. and Mrs. A. B. Cabaniss arrived. In the city there were three schools and six places of worship. In 1854 Miss H. A. Baker, who came from Canton in 1851, and opened a boarding-school, was recalled by the advice of her physician. She married and lives in California, and is the author of the "Orphan of the Old Dominion." Mr. and Mrs. Percy, on account of his broken health, returned home in 1855, and he passed away July 21, 1871, "mildly and grandly as the setting sun." That year, 1855, there were "18 public services per week, with an average attendance of 2500 souls; 5 day-schools, with an average attendance of 100 pupils." This year was signalized by *the first baptism of a Chinese woman*. The Board reported: "The gospel has won glorious triumphs in China, . . . multitudes having given evidence of saving faith in the Redeemer." The next year the Board commended the missionaries as doing "almost superhuman labors in their wide-opened field." In 1859 Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in the Shantung province. In 1859 Rev. J. B. Hartwell and wife arrived, and in 1860 joined Mr. Holmes in Shantung. In 1860 Mr. and Mrs. Cabaniss, after eminent service, returned home. This same year Rev. and Mrs. A. L. Bond, assigned to this mission, were lost at sea, with Rev. and Mrs. J. Q. A. Rohrer, assigned to Japan, in the ill-fated "Edwin Forrest." In 1861 Dr. Burton, a great benefactor of the mission, returned to America, and is practicing his profession in Louisville, Ky. In 1873 Rev. and Mrs. T. P. Crawford, having done a good work in Shanghai, went to Tung Chow. In 1865 Mr. and Mrs. Yates were alone in Shanghai, and have remained so until now. The mission will soon be reinforced. To sum up the labors and holy influences of these missionaries, and of this great man, would be impossible. Dr. Yates wrote:

"SEPTEMBER 12, 1877.—This is the 30th anniversary of our arrival at Shanghai. At first our way was in the dark; but every successive decade has shown marked progress in our work. To-day the missionary influence

in China is a mighty power. The leaven of divine truth has been deposited in this mass of error and corruption, and its irresistible power is beginning to be seen and felt far and wide. The Bible has been translated into the literary or dead language of the whole country; and also rendered into the spoken language or dialects of many localities—a style in which the Chinese have not been in the habit of making books. Places of worship have been secured, where multitudes come to the sound of the church bell to hear the Word of God. Churches of living witnesses have been established. Tens of thousands have been convinced of the truth of the gospel who have not had the moral courage to make a public confession of their faith in Christ. Thirty years ago, when the prospect was *so* dark, and the darkness seemed *so* impenetrable, I would have compromised for what I now behold as my life work. Now my demand would be nothing less than a complete surrender. I am in dead earnest about this matter; for I fully realize that God is in Christ reconciling the world unto himself, and has committed unto us the word of reconciliation, and that he has commanded us to make it known to all nations. I not only do not regret devoting my life to the mission work, but I rejoice that he counted me worthy to be his ambassador to the greatest empire on the globe. Now my one desire is that he would give me wisdom to do his will and be a faithful steward. The Lord be praised for all his goodness and mercy to us in our hours of darkest affliction."

Statistics, 1881—2 churches; 103 members; \$258.22, contributions; 2 important out-stations.

The reputation of Dr. M. T. Yates is as broad as the earth, and no broader than his character. He is a North Carolinian, and an honor to Wake Forest College, his Alma Mater.

The *Shantung* Mission has had two main stations, viz.: at Chefoo and at Tung Chow. In 1860 Rev. and Mrs. J. L. Holmes settled in the former, and Rev. and Mrs. J. B. Hartwell in the latter. The next year Mr. Holmes was brutally murdered by "the rebels." He was born in Preston county (now in West Virginia); was graduated from Columbian College in 1858. In "Our Life in China," Mrs. Nevius describes him as "handsome, talented, ardent, with very winning manners, and peculiarly fitted for usefulness among the Chinese." Mrs. Holmes moved to Tung Chow, where she is still doing heroic work. She has issued several editions of "Peep of Day." In 1871 Mr. Hartwell reopened the station at Chefoo. In 1872 he located in Chefoo, which he said had "sextupled itself" since 1860, and asked the Board to "appropriate \$4000 for a dwelling, and \$4000 for a chapel." He rented a commodious dwelling where he had "at evening family prayer a company of 20 Chinese," and used the chapel of the English Baptist Mission, kindly offered by Dr. Brown, of that mission. In 1875 he wrote: "I think the people are receiving the ideas of the gospel." That year he was forced home by the ill health of his wife, who died December 3, 1879, in California, where Dr. H. has a mission under the Home Board of the Convention. Dr. Hartwell was born

in Darlington, S. C., in 1835; graduated with distinction from Furman University, in 1856. In 1858 he married Miss Eliza H. Jewett, of Macon, Ga., who died in China in 1870, greatly lamented. His second wife, Miss Julia Jewett, was her sister. With sixteen years' experience in China, Dr. H. is eminently adapted to the work in California, where he has organized a Chinese church. The Doctorate was conferred on him by Furman University.

Tung Chow station: Mr. Hartwell, as has been stated, located there in 1860, and constituted a church of eight members, October 5, 1862. It was known as the North Street church. In 1864 there were eighteen members. Mr. Crawford, coming to Tung Chow, took charge of the church, while Mr. Hartwell supplied a temporary absence of Mr. Yates from Shanghai, and baptized eight converts. There were two schools, and some "6000 books had been printed and distributed." In 1866 Mr. Crawford constituted a second church, of eight persons, known as the Monument Street church. In 1868 "a deep religious revival" arose in neighboring villages, through the instrumentality of a native baptized by Mr. Hartwell, and twenty were baptized. In 1869 Mr. H. reported his church contributions to be \$127. In 1871 the membership was 56. In 1870 Woo was ordained native pastor. In 1872 Mr. H. wrote: "Woo has managed the church with great discretion and propriety. . . . He tells them that instead of their being dependent on the missionaries, the missionaries should be dependent on them." In 1873 the statistics were: "membership, 63; connected from the first, 81; income of church, \$224. The church bears its own expenses, except chapel rent." In 1875 the Board reported: "Rev. Woo is pastor; but Brother Hartwell, though living in Chefoo, kept an advisory relation to it, and aided it by his constant counsel and occasional presence." After sundry vicissitudes a part of the membership joined the Monument Street church, and a part reorganized at *Chau Yuen*.

In 1871 Mr. Crawford, greatly encouraged, wrote: "Christianity gains ground day by day. The Government and people all feel that their ancient strongholds are giving way." In 1873 he built a chapel for \$3000. In 1872 Miss Edmonia Moon joined the mission, but after remarkable progress in the language she had to yield, in 1876, to broken health, and quit the field. In 1873 her sister, Miss Lottie Moon, a woman of distinguished ability, joined the mission, and with Mrs. Crawford and Mrs. Holmes is teaching in the city, and telling of Jesus far in the country. In four years the ladies made 1027 visits to country villages. In 1879 the schools numbered 56, the church, 115. In 1880 "more than a thousand visits were made for telling the gospel and distributing books in villages around Tung Chow." Dr. Crawford adds: "May God bless the seed thus sown under many difficulties."

T. P. Crawford was born in Warren county, Ky., May 8, 1821. Graduated from Union University, Tennessee, in 1851, "at the head of his class, and with the first honors of the institution." He was ordained in 1851, and married Miss Martha Foster, of Alabama, daughter of the late Deacon J. L.

S. Foster. The same year he was appointed missionary. Labored in Shanghai until 1863, when he went to Tung Chow, where he has toiled indefatigably ever since. Mrs. Crawford has published several books. The last book of Dr. Crawford's is "The Patriarchal Dynasties." In 1879 the degree of D.D. was conferred on him by Richmond College, Virginia.

RECEIPTS AND EXPENDITURES.

During the sixteen years, from 1845 to 1861, the amount contributed was \$420,230.75. During the same period, from 1865 to 1881, the amount was \$516,671.04—showing an increase in contributions of \$96,440.29. Since 1872 the contributions have been \$379,276.08. The receipts last year, 1880, were \$49,721.42. The sum of receipts and expenditures from 1846 to 1881, is \$1,034,642.32. "The property of the Southern Baptist Convention in foreign lands, 1880, may be estimated at \$55,000. Our Board (1881) has no debts."

INTRODUCTION.

10



JAMES PETIGRU BOYCE, D.D., LL.D.,

President of the Convention, 1872-1879, 1888.

BORN IN CHARLESTON, S. C., JANUARY 11, 1827.

DIED IN PAU, FRANCE, DECEMBER 28, 1888.

INTRODUCTION.

THE reader will pardon some further delay, which seems justified by the consideration that the missions treated are the missions of "the Foreign Mission Board of the Southern Baptist Convention," and will, therefore, be only intelligible and much more interesting by some acquaintance, which every reader may not have, with the Southern Baptist Convention and the body corporate known as "the Foreign Mission Board." This is more important because the missions are viewed from the standpoint of the Board and the Convention, especially that of the Convention. It might be more accurate to say that this work is a sketch of the meetings of the Southern Baptist Convention from 1880 to 1890 in its foreign mission work. There is given, therefore, a brief sketch of the origin of the Convention and some of the methods of work of the Board, with original documents of the Convention and the Board. The book being a record of Foreign Missions, does not give in detail the progress of the Home Board of the Convention. It has given the author pleasure, however, to incorporate into this introduction an abstract of their work, and, in addition to occasional references, to note each year a summary of their work, as reported to the Convention. Besides, in 1888, a full presentation of their work, as published by the Executive Committee for Woman's Work, located in Baltimore, is spread on our pages. All this is done in the interest of the cordial relations existing between these co-ordinate Boards of the Convention. The sketch of the origin of the Convention and the abstract of the Home Board, in this introduction, as well as the Review of our Missions from 1845 to 1885, at the close of the book, are taken from the admirable Historical Discourse on the Southern Baptist Convention, delivered before the Convention in the Greene Street Baptist Church of Augusta, Ga., May, 1885, by Rev. J. L. Burrows, D.D., who, in reply to the writer's request to make use of the discourse, writes in his characteristic and whole-souled way: "Certainly! You are at entire liberty to use anything I have ever written in any way you think would be useful. I am glad you pro-

pose making such an addition to your excellent book." The discourse was published, by order of the Convention, "as properly a part of the proceedings of the body."

I. ORIGIN OF THE CONVENTION.

From "The Historical Sketch of the Southern Baptist Convention. 1845-1885." By J. Lansing Burrows.

"INTRODUCTORY.

"The history of the organization of the Southern Baptist Convention, and of the causes that led to it, has been written, and need not be repeated here.

"After some thirty years of harmonious co-operation, the Baptists of the whole country being united upon the provisions and principles of the Constitution of the 'Baptist Triennial Convention,' organized in May, 1814, some of the Northern brethren, moved by the then recent agitation of the slavery question, gained new light as to the essential sinfulness of slavery, came to regard Southern Baptists as sinners in countenancing that institution, and concluded that the original terms of fellowship in missionary operations could not be consistently perpetuated.

"Southern Baptists came to regard Northern Baptists as sinners, because of the repudiation of the compact of the Constitution, under whose provisions they had worked together for more than a quarter of a century. Hence the division. Hence the organization of the Southern Baptist Convention on substantially the same principles and Constitution of the 'Triennial Convention,' upon which both sides had been previously united.

"ORGANIZATION.

"On Thursday, the eighth day of May, 1845—just forty years ago—328 delegates of 376, who had been appointed from nine States, including District of Columbia, assembled in this house, continued in session five days, and formally organized 'The Southern Baptist Convention.'

"'One generation passeth away, and another generation cometh.' There is only a small remnant of that assembly who greeted each other in that Convention yet remaining upon earth. They are waiting in heaven for our coming.

"The pastor of this church, Rev. Dr. Brantly, who welcomed the delegates to the city and the homes of the people in one of those tender and felicitous addresses which characterized his spirit, has passed from earth.

"All the officers elected to preside over and to record proceedings of that Convention have 'entered within the veil.'

"The venerable and accomplished Dr. W. B. Johnson, the President; the Vice-Presidents, Hon. Wilson Lumpkin, Hon. A. Dockery, Rev. Drs. J. B. Taylor and R. B. C. Howell; the Secretaries, Rev. J. Hartwell and J. C. Crane; the Treasurer, Dr. M. T. Mendenhall, have all ceased from their labors. 'Their works do follow them.'

“Of the first Board of Foreign Missions, consisting of 34 members, including Vice-Presidents, of which the beloved Dr. J. B. Jeter was President, only five remain. Of the like number of members and officers of the Domestic Mission Board, of which the polished Dr. B. Manly was President, only four or five yet live on earth. Of the forty delegates from Virginia that stood upon this floor forty years ago, thirty-five are dead. Of the delegates from the other States, I cannot accurately speak; but I presume a like proportion holds.

“If that roll were called to-day, I suppose scarce one in thirty would answer to their names.

“The main purpose of the Convention in 1845 was organization. The Constitution adopted was essentially the same as that under which the Baptists, North and South, had worked together for 34 years, and still remains the same, except in such changes as were made necessary by the more frequent meetings of the body, and in designating the bodies co-operating in promoting like objects and in the conditions of their representation in the Convention.

“Boards of Managers for Foreign Missions, to be located in Richmond, Va., and of Domestic Missions, to be located in Marion, Ala., were appointed.

“Entire unanimity marked all the deliberations and proceedings of the body. A committee was appointed, consisting of brethren W. B. Johnson, T. Curtis, R. Fuller and C. D. Mallary, ‘to prepare an address to the public, setting forth the reasons which have led to the formation of the Southern Baptist Convention, and giving an exposition of its principles and objects.’ This address was printed with the minutes, and was widely circulated in the denominational papers, North and South. It is a calm, dignified and exhaustive document, and was commended or condemned in many cotemporary articles according to the diverse views of the writers. A formal reply to it on the side of the Boston Board was published in the *Christian Review* of December, 1845, and an able rejoinder in the same *Review* of May, 1846. These articles, with a historical sketch by Rev. Dr. William Williams, published in the Minutes of 1871, present the essential facts relating to the causes and principles involved in the division, and must ever be the principal documents upon which these events are to be woven into the history of the denomination. We are content that they should be so studied.

“Among the resolutions adopted, looking forward to the work of the Convention, were recommendations to the Board to consider the need for evangelizing work among the Aborigines of America, the colored population, and specially ‘to establish the Baptist Cause in New Orleans,’ and for opening correspondence with the Northern Board for the mutual adjustment of any claims which one might have upon the other, and measures suggested for raising funds.

“The Convention closed its first session without a missionary or a mis-

sion station at home or abroad, with no reported funds in the treasury, committing to the two Boards the work needful for starting the machinery into practical operation. The first contribution reported was a subscription of \$100 each by the members of the Domestic Board.

“FIRST TRIENNIAL MEETING.

“The second meeting of the Convention was held in Richmond, Va., June 10th to 15th, 1846. This was called the ‘First Triennial Meeting,’ though held one year after the organization.

“142 delegates from eleven States and two representatives from China were enrolled. Dr. Wm. B. Johnson was again elected President, and the same Secretaries and Treasurer.

“Rev. Dr. R. Fuller preached the introductory sermon.

“‘The American Baptist Publication Society,’ ‘The American and Foreign Bible Society,’ and the ‘American Sunday-school Union’ were represented by messengers, Rev. Dr. Babcock, Wm. H. Wycoff, Rev. T. S. Malcom, Dr. W. Shadrach, Rev. T. C. Harrison and others seeking continued co-operation with the Convention in the work of these societies.

“It was resolved to cultivate the most friendly intercourse with the ‘American and Foreign Bible Society,’ and the Foreign Mission Board was authorized to receive and collect funds for foreign distribution, and the Domestic Board for home circulation of the Holy Scriptures.

“An interesting feature of this session was the presence and addresses of brethren Shuck and Yong Seen Sang, of Canton, China, and of brother T. Simmons, of the Burman Mission.”

II. RESOLUTION OF THE CONVENTION, 1845.

“*Resolved.* That Brethren W. B. Johnson, T. Curtis, R. Fuller, and C. D. Mallary be a committee to prepare an address to the public, setting forth the reasons which have led to the formation of the Southern Baptist Convention, and giving an exposition of its principles and objects; to be published in the Minutes and in such public prints as will allow it a place in their columns.”

This is the resolution of the Convention which met in Augusta, Ga., May, 1845, to prepare the address referred to in Dr. Burrows’ discourse, and published below. The committee selected was eminently judicious. Dr. Johnson was the embodiment of accuracy, particularity and courtesy; Dr. Curtis was perhaps the most learned and intellectual man of the Convention, being, too, of impartial judgment, as an Englishman recently from the shores of his slave-hating country; Dr. Fuller had been an eminent lawyer, and was then in the flood-tide of his fame for incomparable pulpit eloquence; Dr. Mallary was preëminently the Saint John of the Convention, and of

the Baptist denomination of the South. An address emanating from such a source, may be presumed to represent fairly the facts of the case, and to reflect justly the sentiments of the Convention and the times. The study of it will prove it worthy of being perpetuated as a model of manly, dignified, and Christian vindication, whatever may be thought of the question involved. Should the day for organic union in Baptist missionary enterprises North and South ever come, this address might serve the important office of demonstrating the necessity of the union being so carefully formed and constitutionally guarded as to preclude the possibility of the introduction of any sectional or other disturbing and disrupting elements.

The time is already at hand when the former combatants in blue and gray vie together in doing honor to the prowess and the honesty of motives of each other. The day cannot be far off when such papers as the following address will be lauded on both sides of Mason and Dixon's line, as may be similar papers of the North, as common legacies of the trueness to conviction of men whom we shall be proud to call our "Fathers in Zion." And prophetic were these Southern Fathers when, in 1845, they "resolved, that *for peace and harmony* . . . it is proper that this Convention at once proceed to organize a society for the propagation of the gospel."

III. THE ADDRESS.

"THE SOUTHERN BAPTIST CONVENTION:—

"To the Brethren in the United States; to the congregations connected with the respective churches; and to all candid men.

"A painful division has taken place in the missionary operations of the American Baptists. We would explain the origin, the principles, and the objects of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this disunion be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of gospel order. Fanatical attempts have indeed been made in some quarters to exclude us of the South from Christian fellowship. We do not retort these attempts; and believe their extent to be comparatively limited. Our Christian fellowship is not, as we feel, a matter to be obtruded on any one. We abide by that of our God, his dear Son, and all his baptized followers. The few ultra Northern brethren to whom we allude must take what course they please. *Their* conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think the great body of our Northern brethren will so regard it. Disunion has proceeded,

however, deplorably far. The first part of our duty is to show that its entire origin is with others. This is its history :

“ I. The General Convention of the Baptist Denomination of the United States was composed of brethren from every part of the American Republic. Its Constitution knows no difference between slaveholders and non-slaveholders ; nor, during the period of its existence, for the last thirty years, has it, in practice, known anything of this distinction. Both parties have contributed steadily and largely (if never adequately) to those funds which are the basis of its constituency ; both have yielded its office-bearers of all grades ; its missionaries and translators of God’s Word ; its men of toils many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other ; anticipating in the Board-room, and in the Monthly Concert, that higher but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties, there was no breath of discord between them. Its Richard Furman and its William Staughton, its Jesse Mercer and its Thomas Baldwin led on the sacramental host, shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts to a common cause ; their entire aversions and enmities were directed with all the strength of their souls against a common foe. And to the last did they not cherish the strong belief that they left no other enmities or aversions, no other rivalry to their successors ?

“ In particular, a special rule of the Constitution defines *who* may be missionaries, viz. : ‘ Such persons only as are in full communion with some church in our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer’s cause.’ Now, while under this rule the slaveholder has been in his turn employed as a missionary, it is not alleged that any other persons than those above described have been appointed. Moreover, the important post of the superintendent of the education of native missionaries has been assigned, with universal approbation, to the pastor of one of our largest slaveholding churches.

“ But an evil hour arrived. Even our humble efforts in the conquest of the world to God excited the accuser of our brethren to cast discord among us ; and in the last two Triennial Conventions slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this ? They proposed, and carried almost unanimously, the following explicit resolution :

“ ‘ *Resolved*, that in co-operating together, as members of this Convention, in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery ; but as individuals we are free to express and to promote elsewhere our views on these subjects in a Christian manner and spirit.’

“ Our successors will find it difficult to believe that so important and plain a declaration had become, before the close of the first year of the tri-

ennial period, a perfect nullity. In December last the acting Board of the Convention at Boston adopted a new qualification for missionaries—a new specific rule—viz.: that, ‘If any one that shall offer himself for a missionary, having slaves, should insist on retaining them as his property, they could not appoint him.’ ‘One thing is certain,’ they continue; ‘we could never be a party to any arrangement which implies approbation of slavery.’

“We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three years’ power—a date at which the compromise resolution could scarcely have reached our remoter mission stations. If usurpation had been intended, could it have been more fitly timed? an usurpation of ecclesiastical power, quite foreign to our polity. Such power was assumed at a period when the aggrieved ‘thousands of Israel’ had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to that power, or a serious interruption of the flow of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprised of it. We, on the other hand, did not move in the matter of a new organization, until three liberal States had refused to send northward any more contributions. Our leaders had chosen new rules. Thus came war within our gates, while the means of war on our common enemy were daily diminishing. By this decision the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional dictum being that ‘The appointing power, for wise and good purposes, is confided to the acting Board.’ On such a slight show of authority, this Board undertook to declare *that* to be a disqualification in one, who should offer himself for a missionary, which the Convention had said shall *not* be a disqualification. It had also expressly given its sanction to anti-slavery opinions, and impliedly fixed its condemnation on slavery, although the Convention had said that ‘neither’ should be done. And further it forbade those who shall apply for a missionary appointment to ‘express and promote elsewhere’ their views on the subject of slavery in a right ‘manner and spirit’ when the Convention declared they ‘were free’ to do so. These brethren thus acted upon a sentiment they have failed to prove—that slavery is, in all circumstances, sinful. Whereas their own solemn resolution in the last Convention (theirs as much as ours) left us free to promote slavery. Was not this leaving us free, and ‘in a Christian spirit and manner,’ to promote that which in their hearts, and according to the present showing of their conduct, they regard as a sin?

“Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase, we should adopt that of the Apostle. It was ‘forbidding us to *spea*k unto the Gentiles.’ Did this deny us no privilege? Did it not obstruct us—lay a kind of Romish interdict upon us in the discharge of an imperative duty; a duty to which the church has been, after the lapse of ages, awak-

ened universally and successfully ; a duty the very object, and only object of our long-cherished connection and confederation ?

“ And this would seem the place to state that our Northern brethren were dealt with as brethren to the last moment. Several of our churches cherished the hope that by means of remonstrance and exhortation, through the last annual meeting of the Board of Managers, at Providence, the acting Board might be brought to feel the grievous wrong they had inflicted. The Managing Board was, therefore, affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdict. Alas ! the results were—contemptuous silence as to the application made, and a deliberate resolve, expressing sympathy with the acting Board and a determination to sustain them.

“ II. THE PRINCIPLES of the Southern Baptist Convention, it remains then to be stated, are conservative, while they are, also, as we trust, equitable and liberal. They propose to do the Lord’s work in the way our Fathers did it. Its title designates at once its origin and the simple, firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but enquired for the ‘ old paths ’ of missionary operations ‘ asked ’ for, and attempted to restore the practically ‘ good way.’ The Constitution we adopt is precisely that of the original union ; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. We have constructed for our basis no new creed ; acting in this matter upon a Baptist aversion for all creeds but the Bible. We use the very terms as we uphold the true spirit and great object of the late ‘ General Convention of the Baptist denomination of the United States.’ It is they who wrong us that have receded. We have receded neither from the Constitution nor from any part of the original ground on which we met them in this work. And if we ask, in parting, the original and broad Bible ground of confederation were *not* equitable, how came it so nobly and so long to be acted upon ? If equitable, why depart from it ?

“ We claim to have acted in the premises with liberality towards our Northern brethren. Thrust from the common platform of equal rights, between the Northern and Southern churches, we have but reconstructed that platform. Content with it, we adhere to it and reproduce it as broad enough for us and for them. Have they thrust us off ? We retain but one feeling in the case—*That we will not practically leave it on any account*, much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved ; a breach of covenant that looks various ways, heavenward and earthward. For we repeat **THEY WOULD FORBID US TO SPEAK UNTO THE GENTILES.** The Jerusalem church then must be re-gathered at the suspected Samaria, or at some new centre of operations, like Antioch. ‘ One thing *is* certain ’—we must go everywhere preaching the word. ‘ We can never be a party to any arrangement ’ for monopolizing

the Gospel—any arrangement which, like that of the Autocratical Interdict of the North, would first drive us from our beloved colored people, of whom they prove that they know nothing comparatively, and from the much wronged Aborigines of the country; and then cut us off from the whitening fields of the heathen harvest-labor, to which, by cogent appeals and solemn prayers they have so often protested that without us they were inadequate.

“III. OUR OBJECTS, then, are the extension of the Messiah’s kingdom and the glory of our God. Not disunion with any of his people; not the upholding of any form of human policy, or civil rights, but God’s glory and Messiah’s increasing reign, in the promotion of which we find no necessity for relinquishing any of our civil rights.

“We will never interfere with *what is Cæsar’s*.* We will not compromise what is God’s.

“These objects will appear in detail on the face of our Constitution and in the proceedings which accompany this address. They are distributed, at present, between two acting Boards for Foreign and Domestic Missions, having their respective seats at Richmond, Va., and Marion, Ala. We sympathize with the Macedonian cry from every part of the heathen world, with the low moan for spiritual aid of the four millions of half-stifled red men, our neighbors; with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people, and we have shaken ourselves from the nightmare of a six years’ ‘strife about words to no profit,’ for the profit of these poor, perishing and precious souls. Our language to all America, and to all Christendom, if they will hear us, is—‘Come over,’ and for *these* objects, as ye love souls and the divine Saviour of souls, ‘help us.’ We ask help, at this juncture, for nothing else. We have had more talk than work about these objects too long. We have waited quite too long for the more learned and gifted and opulent and worthy to lead our way toward these objects; and we have shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens, with a zeal in which we are willing to be counseled by God, and all considerate men (but by none else), to the continent of Africa and *her* pernicious fountains of idolatry, oppression and blood; but yet more with unutterable hope and thankfulness to China, and her providentially opened ports and teeming thirsty millions. Among us, in the South, we have property which we will offer to the Lord and his cause in these channels—some prudence with which we would have our best wisdom †

* It was not dwelt upon in the Augusta Convention—we do not recollect its being named, but it is too stringent a fact in the case to be here omitted—that one of the missionaries, with whom the acting Board and Board of Managers can sympathize, we presume, and whom they sustain (we hope, however, not in this particular act, but they have in no way openly protested against it)—Brother Mason has actually remitted money to the United States to aid in assisting slaves to “run away from their masters,”—a felony by the Statute Law of several States.

† Prov. 8: 12.

to dwell; and professions of a piety which we seek to have increased and purified, like that of the first Baptist churches when they had 'rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.'

"In parting with beloved brethren and old co-adjutors, in this cause, we could weep, and have wept for ourselves and for them; but the season, as well of weeping as of vain jangling is, as we are constrained to believe, just now past. For years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and our sacred rights, but this shall only urge our gushing souls to yield proportionately of their renewed efforts to the Lord, to the church universal and to a dying world, even as water pressed from without rises but the more within. Above all, the mountain pressure of our obligations to God—even our own God—to Christ and to him crucified, and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth, until every wilderness and desolate place within our reach (and what extent of the world's wilderness, wisely considered, is not within our reach?) 'shall be glad,' even at this passing calamity of division, and the deserts of unconverted human nature 'rejoice, and blossom as the rose.'

"By order of the Convention.

"WILLIAM B. JOHNSON, D.D.

"Augusta, Georgia, 12th May, 1845."

IV. PREAMBLE AND CONSTITUTION OF THE SOUTHERN BAPTIST CONVENTION

WITH RULES OF ORDER.

[1845.]

"We, the delegates for Missionary Societies, churches, and other religious bodies of the Baptist Denomination, in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the Gospel, agree to the following rules, or fundamental principles:

"*Article I.* This body shall be styled the Southern Baptist Convention.

"*Article II.* It shall be the design of this convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

"*Article III.* A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, and the system of representation and terms of membership shall be as follows,

viz. : An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars, at any time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars, as aforesaid, shall entitle the contributor to two representatives; and so, for each additional one hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the convention, one delegate shall be allowed for each one hundred dollars. And, provided, also, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars, annually contributed for three years, as aforesaid; but the number of representatives shall not exceed five.

“ *Article IV.* The officers of this Convention shall be a President, four Vice-Presidents, a Treasurer, and two Secretaries, who shall be elected at each triennial meeting and hold their office until a new election; and the officers of the convention shall be, *each by virtue of his office*, members of the several boards.

“ *Article V.* The convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote, all which boards shall continue in office until a new election. Each board shall consist of a President, Vice-President, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each board shall be committed, during the recess of the convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by this convention, and such other instructions as may be given from time to time. Each board shall have power to make such compensation to its Secretaries and Treasurer as it may think right; fill the vacancies occurring in its own body; enact its own by-laws; have an annual meeting at any place it may think best; keep a record of its proceedings and present a report of them to the convention at each triennial meeting.

“ *Article VI.* The Treasurer of each Board shall faithfully account for all monies received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his Board as often as required. He shall, also, on entering upon the duties of his office, give competent security to the President of his Board, for all the stock and funds committed to his care. His books shall be open at all times, to the inspection of any member of the convention and of his Board. No monies shall be paid out of any of the Treasuries of the Boards, but by order from that Board, from whose Treasury the money is to be drawn, which order shall be signed by its presiding officer.

" *Article VII.* The Corresponding Secretaries of the several Boards shall maintain intercourse by letter with such individuals or public bodies as the interest of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

" *Article VIII.* The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

" *Article IX.* All the officers, Boards, Missionaries and Agents, appointed by the convention, or by any of its Boards, shall be members of some regular church, in union with the churches composing this Convention.

" *Article X.* Missionaries appointed by any of the Boards of this Convention must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

" *Article XI.* The bodies and individuals composing this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But, when no such specification is made, the Convention will make the appropriation at its own discretion.

" *Article XII.* The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of any one of the Board of Managers. A majority of the attending delegates shall form a quorum for the transaction of business.

" *Article XIII.* Any alterations, which experience shall dictate, may be made in these articles, by a vote of two-thirds of the members present, at any triennial meeting of the Convention.

" RULES OF ORDER.

" 1. The meetings of the Convention shall be opened and closed with prayer.

" 2. No motion shall claim the attention of the President, unless it is seconded, nor shall it be open for discussion, until formally announced by him.

" 3. When a motion has been made and regularly announced by the chair, no other motion shall be received, except to amend, to substitute, to lay upon the table, to postpone indefinitely, or to postpone to a certain time. But, a motion for adjournment shall always be in order, except when a member is engaged in speaking, or the body engaged in voting.

" 4. When a member wishes to speak on any question, he shall rise in his place and address the chair. If two or more shall rise at the same time, the President shall determine who has the floor, and no member shall speak more than twice on the same question, without permission of the body.

" 5. All questions of order shall be determined by the chair, subject to the appeal of the body.

" 6. All motions offered for the adoption of the meetings shall be submitted to writing, if required."

V. OFFICERS OF CONVENTION AND BOARDS OF CONVENTION.

[1845.]

*OFFICERS OF THE CONVENTION.**President.*

Rev. WILLIAM B. JOHNSON, South Carolina.

Vice-Presidents.

- | | |
|------------------------------|--------------------------------|
| 1. Hon. WILSON LUMPKIN, Ga. | 3. Hon. A. DOCKERY, N. C. |
| 2. Rev. JAMES B. TAYLOR, Va. | 4. Rev. R. B. C. HOWELL, Tenn. |

Treasurer.

Dr. M. T. MENDENHALL, Charleston, S. C.

Secretaries.

I. HARTWELL, Alabama. JAMES C. CRANE, Richmond, Va.

BOARD OF MANAGERS OF FOREIGN MISSIONS.

LOCATED AT RICHMOND, VA.

President.

JEREMIAH B. JETER, Virginia.

Vice-Presidents.

- | | | |
|--------------------|----------------------|----------------------|
| E. BELL, Va. | J. T. HINTON, La. | T. W. BLEWITT, Miss. |
| W. CRANE, Md. | T. MEREDITH, N. C. | W. H. BAYLESS, Ark. |
| R. FULLER, S. C. | H. MALCOM, Ky. | B. MANLY, Ala. |
| B. M. SANDERS, Ga. | C. K. WINSTON, Tenn. | T. McDONALD, Fla. |
| | R. HUGHES, Mo. | |

Corresponding Secretary.

C. D. MALLARY.

Recording Secretary.

M. T. TURNER.

Treasurer.

ARCHIBALD THOMAS.

Auditor.

CHAS. T. WORTHAM.

Managers.

- | | | |
|----------------|----------------|-----------------|
| A. B. SMITH. | H. KEELING. | E. L. MAGOON. |
| R. RYLAND. | J. THOMAS, Jr. | W. H. GWATHMEY. |
| A. SNEAD. | J. SNEAD. | W. A. BAYNHAM. |
| A. G. WORTHAM. | A. FLEET. | I. TALLMAN, Sr. |
| W. H. JORDAN. | TH. HUME. | T. W. SYDNOR. |

BOARD OF MANAGERS FOR DOMESTIC MISSIONS.

LOCATED AT MARION, ALABAMA.

President.

BASIL MANLY, D.D., Alabama.

Vice-Presidents.

J. HARTWELL, Ala.	S. WAIT, N. C.	I. B. SMITH, La.
GEO. F. ADAMS, Md.	I. B. O'NEAL, S. C.	H. S. LINTON, Fla.
O. B. BROWN, D. C.	J. L. DAGG, Ga.	W. C. LINCOLN, Mo.
T. STRINGFELLOW, Va.	W. C. CRANE, Miss.	W. C. BUCK, Ky.
	JAS. WHITSETT, Tenn.	

Corresponding Secretary.

J. L. REYNOLDS.

Recording Secretary.

M. P. JEWETT.

Treasurer.

THOMAS CHILTON.

Auditor.

W. N. WYATT.

Managers.

E. D. KING.	L. GOREE.	J. B. MILLER.	K. HAWTHORN.
S. S. SHERMAN.	A. TRAVIS.	T. F. CURTIS.	L. V. TARRANT.
I. H. DE VOTIE.	D. P. BESTOR.	E. BAPTIST.	L. C. TUTT.
W. W. HORNBUCKLE.	D. R. W. McIVER.	H. TALBIRD.	

VI. OFFICERS OF THE FIRST TRIENNIAL CONVENTION. [1846.]

OFFICERS OF THE CONVENTION.*President.*

Rev. W. B. JOHNSON, D.D., South Carolina.

Vice-Presidents.

1. Rev. R. B. C. HOWELL, of Tenn.	3. Rev. J. B. TAYLOR, of Va.
2. Hon. T. STOCKS, of Georgia.	4. Rev. W. C. BUCK, of Ky.

Treasurer.

M. T. MENDENHALL, Charleston, S. C.

Secretaries.

J. HARTWELL, of Alabama. J. C. CRANE, of Virginia.

The above officers are also members of each of the Boards of Managers.

BOARD OF MANAGERS FOR FOREIGN MISSIONS.

LOCATED AT RICHMOND, VIRGINIA.

President.

J. B. JETER, Virginia.

Vice-Presidents.

C. GEORGE, Va.	T. T. HINTON, La.	H. DOCKERY, Miss.
W. CRANE, Md.	J. J. JAMES, N. C.	W. H. BAYLESS, Ark.
S. FURMAN, S. C.	J. L. WALLER, Ky.	E. BAPTIST, Ala.
P. H. MELL, Ga.	P. S. GAYLE, Tenn.	J. McDONALD, Fla.
I. S. BACON, D. C.	S. W. LYND, Mo.	

Corresponding Secretary.

J. B. TAYLOR.

Recording Secretary.

M. T. SUMNER.

Treasurer.

A. THOMAS.

Auditor.

C. T. WORTHAM.

Managers.

A. B. SMITH.	E. BALL.	E. L. MAGOON.
R. RYLAND.	J. THOMAS, Jr.	W. H. GWATHMEY.
A. SNEAD.	J. SNEAD.	W. A. BAYNHAM.
A. G. WORTHAM.	A. FLEET.	I. TALMAN, Sr.
W. H. JORDAN.	T. HUME.	T. W. SYDNOR.

BOARD OF MANAGERS FOR DOMESTIC MISSIONS.

LOCATED AT MARION, ALABAMA.

President.

J. HARTWELL, Alabama.

Vice-Presidents.

B. F. PORTER, Ala.	W. Y. HITER, Va.	J. WHITFIELD, Miss.
A. R. LEVERING, Md.	J. J. FINCH, N. C.	H. OWEN, Tenn.
G. W. SAMPSON, D. C.	H. D. DUNCAN, S. C.	R. S. THOMAS, Mo.
A. JONES, Ga.	A. D. SEARS, Ky.	

Corresponding Secretary.

R. HOLMAN.

Recording Secretary.

M. P. JEWETT.

Treasurer.

W. HORNBuckle.

Auditor.

W. N. WYATT.

Managers.

E. D. KING.	Dr. L. B. LANE.	H. TALBIRD.
S. S. SHERMAN.	E. A. BLUNT.	L. T. TARRANT.
I. H. DE VOTIE.	Dr. R. W. McIVER.	A. W. CONNELLA.
S. FORBES.	J. WOODFIN, Sr.	A. TRAVIS.
B. HODGES.	J. F. COCKE.	T. F. CURTIS.

VII. CHARTERS AND FORMS OF BEQUESTS.

ACT OF INCORPORATION OF S. B. C.

“Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, and it is hereby enacted by the authority of the same, That William B. Johnson, Wilson Lumpkin, James B. Taylor, A. Dockery, R. B. C. Howell and others, their associates and successors, be, and are hereby incorporated and made a body politic, by the name and style of the ‘Southern Baptist Convention,’ with authority to receive, hold, possess, retain and dispose of property, either real or personal, to sue and be sued and to make all by-laws, rules and regulations necessary to the transaction of their business, not inconsistent with the laws of this State, or of the United States: Said corporation being created for the purpose of eliciting, combining and directing the energies of the Baptist denomination of Christians for the propagation of the gospel, any law, usage or custom to the contrary notwithstanding.

“Approved December 27, 1845.”

FORM OF BEQUEST.

“I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 27, 1845, (here insert the amount if in money, or ‘subject’ if other property either real or personal) for the purposes of said Convention.”

INCORPORATION OF THE FOREIGN MISSION BOARD.

The Board had held that, during the recess of the Convention, the Board could perform all legal acts of the Convention itself, having been so advised by eminent legal authority, as appears in the following report of a committee, appointed by the Foreign Mission Board, to investigate the subject :

“The committee appointed to inquire into ‘legal powers of the Foreign Mission Board of the Southern Baptist Convention, located at Richmond, Virginia,’ beg leave to report that soon after their appointment, they laid before Gustavus A. Myers, Esq., an eminent lawyer of this city, a copy of the act of the Legislature of Georgia, incorporating the Southern Baptist Convention, and solicited his opinion on the question suggested. After examining the act aforesaid, and the minutes and proceedings of the Convention, held in conformity to the act of incorporation, he gave an opinion in writing, to the effect that the Convention having, during its recess, conferred on the Foreign Mission Board, located at Richmond, all its powers and duties, *that this Board was now vested with full and ample powers to carry out in its fullest extent any of the objects, or to perform any of the duties which, by the act of incorporation, were vested in the Southern Baptist Convention.*

“The written opinion referred to was placed in the hands of a member of the committee, and by him sent to another member to be by him laid before the Board at one of its sittings during the past summer, but it has either been lost or mislaid, so that it cannot be found.

“Respectfully submitted,

“J. B. JETER, }
“W. GODDIN, } *Committee.*

“*Richmond, 4th Feb., 1856.*”

A court of Maryland decided that a devise to the Board could not be given to the Board because it was not chartered. Our Board, therefore, secured for itself a charter, which was reported to the Convention thus :

“Availing itself of the privilege granted by the Convention in the year 1883, the Board, influenced by considerations of practical moment, applied to the Legislature of Virginia for a charter of incorporation, and on the 23d day of February, 1888, it was incorporated under the name of the Foreign Mission Board of the Southern Baptist Convention, with right of holding property not to exceed one million dollars. The charter is as follows :

“AN ACT

To incorporate the Foreign Mission Board of the Southern Baptist Convention.

[Approved February 23, 1888.]

“1. Be it enacted by the General Assembly of Virginia, That H. H. Harris, H. A. Tupper, J. C. Williams, A. B. Clarke, H. C. Burnett, H. K. Ellyson, J. B. Winston, C. H. Winston, W. E. Hatcher, John Pollard, S. C. Clopton, J. B. Hutson, W. D. Thomas, W. W. Landrum, W. J. Shipman, George Cooper, C. H. Ryland, T. P. Mathews, R. H. Pitt and T. P. Bell, being the President, Corresponding Secretary, Treasurer, Recording Secretary, Auditor and Managers appointed by the Southern Baptist Convention to constitute a Board, located in the city of Richmond, for the conduct of Christian Missions in foreign countries, and their successors as the same may be, from time to time, appointed by the said Convention, be, and they are hereby, constituted a body corporate under the name and style of the Foreign Mission Board of the Southern Baptist Convention, and by that name shall have a perpetual succession and common seal; may contract and be contracted with; sue and be sued; may receive, hold, sell, convey and otherwise manage or dispose of all lands, money or other property, real or personal, which may be given to or otherwise acquired by said Board; provided, that the aggregate of values so held at any one time shall not exceed the sum of one million dollars.

“2. The said persons and their successors, as above provided, shall have power to fill vacancies in their own body, appoint such officers as may be requisite, and exact from any of them bond or other security for the faithful performance of their duties. Meetings shall be held from time to time, as

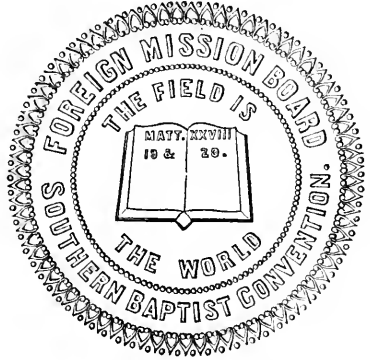
the Board may direct, and not less than seven shall be a quorum for the transacting of business.

“3. This act shall take effect from its passage, and shall be subject to amendment, modifications or repeal, at the pleasure of the General Assembly.”

The following is the Form of Bequest and the Seal adopted by the Board :

FORM OF BEQUEST.

I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal), for the purposes contemplated by said Board.



VIII. GENERAL ORDER OF PROCEEDINGS OF SOUTHERN BAPTIST CONVENTION.

WITH AMENDMENT TO CONSTITUTION AND BY-LAWS.

No fixed order of business is prescribed. Each meeting has power to adopt its own order of business. The proceedings of the body are usually conducted—when not controlled by any “order of business”—under this general order :

“1. The President of the preceding meeting, acting as Chairman, calls the body to order ; or, in his absence, one of the Vice-Presidents.

“2. There are introductory exercises of singing, reading the Scriptures, and prayer.

“3. Delegates are called for, by States, and enrolled ; and the delegates present and enrolled constitute the Convention, and vote for the permanent officers of the body for that meeting.

“4. An address of welcome is usually made by the pastor of the church with which the Convention meets, and a reply is returned by the Convention through some member of the body requested by the President.

“5. After the permanent organization, the annual reports of the Boards, which are printed in advance, or abstracts of them, are read by the Secretaries of the Boards—alternating yearly as to precedence in time of reading—and, on motion, are referred to appropriate committees, appointed by the President.

"6. Visitors and messengers are recognized, on motion.

"7. The 'Convention-Sermon' is preached on the night of the first day of the meeting.

"8. Any legitimate business may at any time be brought before the body, on motion and seconds, if not in conflict with some 'special order.'

"9. Reports of committees on the reports of the Boards are called for and discussed, in the order of their appointment, unless otherwise ordered by an adopted 'order of business.' The ideal order is that the reports on the reports of each Board should be consecutively presented until all of them are acted upon; and that they be followed, at night, by a mass meeting or 'special order,' by action of the Convention, for the consideration of the interests of that Board.

"10. These mass-meetings or special orders in the interests of the Boards are held according to an arrangement for alteration, as in the case of reading the reports of the Boards.

"11. Other committees, either stated or occasional, appointed by the President, are called for in the order of their appointment, but usually they report at their pleasure and the convenience of the body.

"12. The Boards of the Convention are elected every year by the body on the nomination of a committee, specially charged with this duty.

"13. Devotional exercises open each session and intersperse the sessions of the body.

"14. Appointments are made by a Committee on Religious Exercises for Sunday services in all churches asking for such services.

"15. The records of the proceedings of the previous day are read for confirmation each morning, and all the proceedings are confirmed before adjournment, with special religious services, *sine die*.

"16. 'Mell's Parliamentary Practice' is an authority recognized by the Convention."

AMENDMENTS TO THE CONSTITUTION.

In 1878, Article III of the Constitution received an important amendment, so that it read as follows:

"ART. III. The Convention shall consist of members who contribute funds or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body; and of representatives, on the terms hereinafter specified, from any of the following bodies, viz.: the Maryland Union Baptist Association, the Baptist General Association of Virginia, the Baptist General Association of West Virginia, the North Carolina Baptist State Convention, the Baptist Convention of Western North Carolina, the State Convention of the Baptist Denomination in South Carolina, the Baptist Convention of the State of Georgia, the Florida Baptist State Convention, the Alabama Baptist State Convention, the Mississippi Baptist State Convention, the Baptist General Association of South-eastern Mississippi, the Louisiana Baptist State Convention, the Bap-

tist State Convention of Texas, the Baptist General Association of Texas, the Baptist Convention of Eastern Texas, the Arkansas Baptist State Convention, the Baptist General Association of Western Arkansas and Indian Territory, the Tennessee Baptist State Convention, the Baptist General Association of Kentucky, the Missouri Baptist General Association, the Southwest Missouri Baptist Convention, which bodies shall be allowed one representative in this Convention for every five hundred dollars which, during the twelve months ending December 31, previous to the session of this Convention, may have been expended by them for objects similar to those in the prosecution of which this Convention may be actively engaged, which objects are at present those of Foreign Missions, Home Missions, Indian Missions and Sunday-school work; *Provided*, that the official organs of such State Convention or General Association shall, by the first day of March preceding the annual session of this Convention, have communicated to the Home Mission Board of this Convention the amount expended by the body in question as above indicated; *Provided*, also, that the representatives of these bodies shall be formally appointed by the organs thereof in the manner which may by the said bodies be hereafter directed, and that their appointment shall be duly certified to this Convention."

In 1885 this article was again amended by striking out the names of the State organizations; also by substituting for "members" in the first line the word "brethren," the object being to preclude women from membership in the Convention. The article, therefore, read as follows:

"ART. III. The Convention shall consist of brethren who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds, and received by the Treasurers of the boards, on or before the last day of April in the current year."

In 1888 an important amendment was made, the basis of representation being changed—the Constitution, thus changed and otherwise changed, stands in 1890 as follows:

"CONSTITUTION.

"We, the delegates from missionary societies, churches and other religious bodies of the Baptist denomination in various parts of the United States, met in convention in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel, agree to the following rules or fundamental principles:

"Article I. This body shall be styled the 'Southern Baptist Convention.'

"Article II. It shall be the design of this Convention to promote foreign and domestic missions, and other important objects connected with the Re-

deemer's kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

Article III. The convention shall consist (1) of brethren who contribute funds or are delegated by Baptist bodies contributing funds for the regular work of the Convention on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year, ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this convention, provided that such representative be formally elected by his District Association and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed Minutes; and (3) of one representative for every \$500 collected and expended conjointly with either of the Boards of this Convention, by any State Convention or General Association.

Article IV. The officers of this Convention shall be a President, four Vice-Presidents, a Treasurer, an Auditor, who shall, in event of the death or disability of the Treasurer, act as such officer, and two Secretaries, who shall be elected at each annual meeting, and hold their offices until a new election; and the officers of the Convention shall be, each by virtue of his office, members of the several Boards.

Article V. The Convention shall elect at each annual meeting as many Boards of Managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote—all which Boards may continue in office until a new election. Each Board shall consist of a President, Vice-Presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the objects with whose interest it shall be charged, all of which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer as it may think right, fill the vacancies occurring in its own body, and enact its own by-laws.

Article VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention whenever it shall be in session, and to his Board as often as required. He shall, also, on entering upon the duties of his office, give competent security to the President of the Board for all the stock and funds committed to his care. His books shall be open at all times to the inspection of any member of the Convention and of his Board. No moneys shall be paid out of any of the treasuries of the Board but by an order from that Board from whose treasury the money is to be drawn, which order shall be signed by the presiding officer.

" *Article VII.* The Corresponding Secretary of the several Boards shall maintain intercourse by letter with such individuals or public bodies as the interest of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

" *Article VIII.* The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

" *Article IX.* All the officers, Boards, Missionaries and Agents appointed by the Convention, or by any of the Boards, shall be members of some regular church in union with the churches composing this Convention.

" *Article X.* Missionaries appointed by any of the Boards of this Convention must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

" *Article XI.* The bodies and individuals composing this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

" *Article XII.* The Convention shall hold its meetings annually, but extra meetings may be called by the President, with the approbation of any one of the Boards of Managers. A majority of the attending delegates shall not be necessary to form a quorum for the transaction of business. The President, or, in the event of his death, any of the Vice-Presidents of the Convention, may, at the request of two of its Boards, postpone or alter the place of meeting of the Convention, when it may be deemed by him inexpedient to convene at the time or place appointed.

" *Article XIII.* Any alteration which experience shall dictate may be made in these Articles by a vote of two-thirds of the members present at any annual meeting of the Convention."

BY-LAWS.

After several amendments, the By-laws of the Convention stand in 1890 thus: " Impressed with the obligation resting on the Convention to endeavor more energetically and systematically to elicit, combine and direct the energies of the whole denomination in one sacred effort for the propagation of the gospel, we adopt the following By-laws:

" 1. That the Boards of the Convention be directed to form the closest possible connection with State Boards, where such exist, in such way as shall be mutually agreeable, and in other cases to secure such agency as each of the Boards may deem best, in both cases providing for necessary expenses incurred.

" 2. That the Secretaries of the Boards of the Convention be instructed to secure frequent distribution of information relating to their work by means of newspapers, tracts, leaflets and otherwise, as may be found expedient among the masses of the people.

“3. That the Committee on the Nomination of New Boards be instructed to nominate, as Vice-Presidents of the Boards, men known to be identified with the interests of the Convention, and of their own State Boards, and unless special reasons exist to the contrary, men who make effort to attend the sessions of the Convention. These Vice-Presidents shall be expected to co-operate with the Boards, both giving and receiving suggestions as to the work to be done, and they also shall be expected to present at the next session of the Convention a brief report in writing of what they had been requested to do, and of the way in which they have complied with these requests, with any suggestions they may have to offer as to the condition and needs of their respective fields. It shall be the duty of each Secretary, in due time, to furnish the Vice-Presidents of his Board with suitable blanks for such reports, and to call their attention to this article, and to make any proper effort to secure the due preparation of these reports. In case any Vice-President appointed is unable or unwilling to comply with the requests herein mentioned, it shall be the duty of the Board, if possible, to find some person who can, and request him to do so; and furthermore, the Vice-President for each State shall be desired, as speedily as possible to prepare a roll of the associations, churches and Sunday-schools in that State, to be used for the distribution of information, and to ascertain as far as possible which of the churches and Sunday-schools are contributing to the funds of the Board and the annual amounts, and to make systematic effort each year to increase the number and amount of such contributions.

“4. The Boards shall report at each session of the Convention, what special efforts they have been able to make toward carrying out the objects of these By-laws.

“5. Immediately after the reading of the reports of the Boards, each year, a committee of five shall be appointed, to whom shall be referred so much of these reports as pertains to the carrying out of the By-laws, and also the reports of the Vice-Presidents.

“6. That these By-laws may be altered at any time by a majority vote, except on the last day of the Convention.”

IX. HOME BOARD.

(From Dr. Burrows' Sketch of Southern Baptist Convention.)

“This Board was originally known as the

DOMESTIC MISSION BOARD.

“The Board of Managers for Domestic Missions was organized in 1845, and located at Marion, Ala. During the first year Rev. Russell Holman was elected Corresponding Secretary, and the report in 1846 gave assurance that the Board wisely apprehended the nature of the work committed to them. Six missionaries had been partially or wholly sustained during the year, viz.: James Huckins and Wm. M. Tryon, in Texas; I. T. Hinton, in New Orleans; A. B. Smith, in Richmond, Va.; Brother A. Van Hoose, a

student of Howard College, a part of his time in Selma, Ala., and John Tucker, in Florida. From the labors of Brother Tucker the report recites that five churches were organized, four church buildings begun or completed, and 51 converts baptized. The cash receipts for the year were \$3324.31. Expenditures, \$1284.36.

"1846.—Looking to the future in laying out the work of the Convention in a report on new fields of labor, Rev. I. T. Hinton, chairman of the committee, commends to the consideration of the Board 'the extended region from the Des Moines to the Gulf of Mexico, and from the Rio Grande to the Atlantic shores of Florida,' and especially the capital and chief commercial towns as yet unprovided for, viz.: Jefferson City and Booneville, Mo.; Little Rock, Ark.; Matagorda, Austin, and San Antonio, Texas; Tallahassee and Key West, Fla.; Lafayette, Baton Rouge and Shreveport, La.; Memphis, Tenn.; Vicksburg and Natchez, Miss.; Huntsville, Ala., and Columbia, S. C., as some of the most important points immediately pressing on the attention and labors of your Board.

"Surely here is shown intelligent foresight and broad faith in the prospective work of the Convention. It would be instructive and cheering, after forty years, to trace the results of the endeavors which such recommendations started.

"1849.—During the three years between the meeting in Richmond, in 1846, and the meeting in Charleston, in 1849, the report of the Board shows that 117 commissions had been granted to missionaries and agents, whose united term of service equaled 75 years, and through whose labors 1942 members had been added to the churches, 24 church edifices built or begun, and 29 new churches constituted. Besides this, a large amount of incidental work was performed which could not be formally tabulated.

"One item is, of special interest: 'Ten more churches released the Board from further appropriations.' They had been aided until they became self-supporting, and thus brought into line with the contributing churches, which were sending out the gospel into new fields. The three years' receipts were \$33,011.32, an average of \$11,003.77 per annum.

"1851.—Nashville, Tenn. Several new missions were commenced, among them Brownsville, Texas—Rev. J. H. Womble, missionary.

"1853.—Baltimore. An enthusiastic movement for the erection of a church building in New Orleans resulted in securing pledges amounting to \$4200 from those in attendance at the Convention. The interest of the cause in New Orleans has, I believe, been before every session of the Convention since that date.

"Among the prominent positions aided by the Domestic Board were,—First Church, Washington, D. C.; First Colored Church, Baltimore; Leigh St., Richmond, Va.; Raleigh, N. C.; Atlanta, Ga.; Knoxville and Chattanooga, Tenn.; Vicksburg, Natchez and Jackson, Miss.; Hannibal and St. Joseph, Mo.; Helena, Ark.; Austin and Galveston, Texas, and New Orleans, La. Most of these have since become self-sustaining and efficient churches.

"1855.—Montgomery. The Convention had several subjects of special interest under consideration. 'The Indian Mission Association,' that had been for several years located in Louisville, Ky., proposed a transfer of its missions among the Indians, its assets and liabilities to the Domestic Board. After careful discussion, the proposition was accepted. An opportunity was again given for contributions to the New Orleans church. The claims of the 13th St. Church, Washington, D. C., upon the patronage of the Convention were urged. The Board reported that 99 missionaries and agents had been employed during the year, and that the annual receipts had amounted to \$21,153.74. It was recommended that Brother Shuek be appointed to labor among the Chinese in California.

"1857.—Louisville, Ky. The churches at Chattanooga, Tenn., Hannibal, Mo., Fayetteville, Ark., are reported as not needing further assistance in supporting pastors.

"The report speaks of 'very many self-sustaining interests,' once under the patronage of the Board, as now able to take care of themselves. In the Indian Territory twenty-six missionaries, white and natives, were laboring among the Creeks, Cherokees and Choctaws. The receipts of the Board, including the support of Indian Missions, had doubled in 1856 and 1857, amounting in each year to over \$40,000.

"1861.—Savannah, Ga. The civil war was now upon us, and the delegation was small. The report of a 'Special Committee on the State of the Country' denied that the South was responsible for the dissolution of the Union, approved the formation of the Confederate government, invoked the prayers of the people for the success of the Confederate authorities and forces, warned against a spirit of vindictiveness or malice, urged prayer for enemies, and recommended a day for fasting, humiliation and prayer.

"The results of the labors of the two years, 1860 and 1861, indicated larger enterprise and prosperity than hitherto had been attained during the history of the Board. There had been employed in the Home and Indian work 100 missionaries, who had introduced into their churches 3407 persons, constituted 30 churches, commenced or completed 25 houses of worship, and received into the treasury \$92,998.29.

"1863.—Augusta, Ga. Dr. P. H. Mell was, for the first time, elected President of the Convention. The number of delegates was comparatively few. Only seven of the missionaries had been retained in the several home fields. Twenty-six others were commissioned to labor in the Confederate armies. In the Indian Territory but one missionary remained at his post. The territory was swept by contending factions. The missionaries fled to the States, and the churches were abandoned, and the members scattered. Dr. W. B. Johnson, in the 81st year of his age, for three consecutive sessions the President of the Convention, was called home in October, 1862.

"No other meeting of the Convention was held until 1866, when it convened in Russellville, Kentucky. The contributions of the churches had been very generous during the years of the war, for money was plenty. But it was Confederate currency and bonds, and all became worthless

when the surrender was made. The funds received into the treasury of the Domestic Board and for the Indian Department, April 1, 1864, were \$201,268.81; expenditures, \$126,437.57.

"For 1864-5, including balance, the receipts were \$285,691.04.

"The report of 1866 says: 'The close of the preceding year left us in the midst of confusion and disorganization. The country presented one continuous scene of desolation and ruin, the hopes of the people disappointed, their finances exhausted, and the prospects truly dark and dispiriting.'

"In August, 1865, symptoms of recovery from the universal paralysis appeared. The Corresponding Secretary, Rev. Martin T. Sumner, visited the Elkhorn Association in Kentucky, and was cordially and generously received and encouraged; and from Kentucky, Missouri and Baltimore mainly—which sections had not been so ruinously overrun by the war—were gathered \$23,053.28, with which to commence anew the Home Mission work. Fifty-three missionaries had been appointed, several of whom had been specially designated to labor among the blacks, and the new era opened. Again the Convention was called upon to deliver the Coliseum Place church, New Orleans, from wreck, and to become responsible for a large accumulated debt.

"1867.—Memphis. Cheering progress reported. 124 missionaries, evangelists and pastors had received into the churches by baptism, letter and restoration 3113 persons, constituted 19 new churches, and repaired or commenced 29 church buildings. Time will not permit us to reproduce details of proceedings in the subsequent years. Tables have been prepared, which accompany this sketch, furnishing the statistics year by year up to the present date, and, so far as statistics can indicate, show gratifying results.

"1868.—Baltimore. A large delegation of Northern brethren were in attendance, among whom were special representatives from the American Baptist Home Mission Society. Correspondence was opened with that Board, and delegates appointed to attend their next annual meeting.

"The work was interrupted by many difficulties, and varied in efficiency through panics, epidemics and other causes, reaching its lowest ebb between the years of 1875 and 1879. The organization of State Conventions and District Associations and their vigorous prosecution of home work turned into their treasuries funds that might otherwise have been disbursed through the agency of our Home Board. The reports of these various agencies show that far larger sums have been expended and more evangelizing work done for our own country than in any previous years in the history of our missionary labors.

"The admirable tables published with the last minutes of the Convention show that, including the direct operations of our own Board, there were employed in 1883, 764 missionaries, through whose labors 9599 converts were baptized, and 145 new churches constituted at an expenditure of \$209,150.36. There is mutual co-operation between some of these State organizations and our Board, by which two bodies contribute toward the

support of the same missionaries. It seems very desirable that such co-operation should be encouraged and become more general. A summary that approximates the facts, but that cannot be made strictly accurate, because of incomplete returns, makes manifest that during the forty years, this Board has sustained in evangelistic service 2265 ministers of Christ's gospel. Not so many different men, of course, some of them continuing several years in service, but by adding the number serving each year we reach this total. By these preachers there have been added to the churches they organized and served, by baptism, restoration and letters, 36,159 members; 202 churches have been constituted, and 302 houses of worship erected. The amount of money expended had been, to 1884, \$1,413,-204.28.

"THE INDIAN MISSION DEPARTMENT,

transferred to the Domestic Board in 1855, is worthy of special narrative, did time permit. It has accomplished more for the reclamation from barbarism and the civilization of the Indian tribes than all the forces of the United States Government had effected in a century. The gospel has proved mightier than gunpowder in changing savages into reputable citizens.

"In 1861 there were, in connection with our Board, 13 missionaries, white and native, and over 3000 communicants.

"After the war the work among the Indians was resumed in their desolated territory, and has been very successfully prosecuted in the evangelization and education of the tribes, until the Indians are certainly, at least, as well fitted for intelligent voting citizenship as any portion of the African race among us.

"Missionary service has, under God's blessing, wrought these marvelous changes in our own days and under our own eyes.

"THE BIBLE BOARD.

"The distribution of the Bible, committed for a time to the missionaries of the Domestic Board, for this country, and to the Foreign Board for heathen lands, was proved by experience to be ineffective; and in 1851 a Bible Board was organized and located in Nashville, Tenn. Rev. Dr. Samuel Baker was President and Rev. Dr. W. C. Buck, Corresponding Secretary.

"The discussion arising out of the secession of the Baptists from the American Bible Society, the organization of the American and Foreign Bible Society, and then of the American Bible Union, had agitated the minds of our people about the principles involved, without awakening a corresponding practical application of the circulation of the word of God. They were appealed to in so many directions that practically they went nowhither. It was hoped that a Bible Board connected with our Convention would concentrate the endeavors of Southern Baptists and unite them in this service.

"The biennial report, in 1853, showed that in the two years \$8073.86 had been collected, and \$6,919.95 expended in the operations of the Board.

"A resolution passed at this session instructed the Bible Board 'to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures.' The circulation of general religious and especially denominational literature through missionaries and colporteurs was committed to this Board.

"In 1857 the combined contributions of the several States for Bible distribution, as reported by the Bible Board, amounted to \$33,155 27, including balance from 1855.

"In 1859 the receipts had fallen to \$6,492.12, including balance of \$2,-115.38 from 1857.

"During the war Nashville was occupied by the Federal forces, the operations of the Bible Board were necessarily suspended, and in 1863, at the meeting in Augusta, it was abolished, and its work again referred to the Foreign and Domestic Boards.

"THE SUNDAY-SCHOOL BOARD

at the meeting in 1863 was organized, with headquarters in Greenville, S. C. Dr. Basil Manly, Jr., President; C. J. Elford, Corresponding Secretary. The object of the Board was declared to be 'taking of all measures adapted to promote the establishment, enlargement and higher efficiency of Sunday-schools throughout our land, provided that the Board shall not establish a printing-house.'

"In 1863 Dr. John A. Broadus became Corresponding Secretary of this Board, 'with the understanding that he should devote a limited portion of his time to the duties of his office.' Several suitable books were prepared and distributed, and State Sunday-school Missionaries appointed, viz: W. E. Hatcher, Va.; J. A. Chambliss, S. C.; W. T. Brantly, Ga., and W. E. Chambliss, Ala. From sales of books and contributions, \$47,684.10 (Confederate currency) had been secured and expended by the Treasurer.

"In 1866 the Board had renewed its operations with Brother C. C. Bitting as Corresponding Secretary, and in 1867 the receipts of the year posted up \$7308.

"In 1868 the location of the Board was transferred to Memphis, Tenn., with Dr. S. H. Ford as President and Rev. Dr. T. C. Teasdale as Corresponding Secretary, from 1869 to 1871, and united with a Southwestern Association known as the 'Southern Baptist Sabbath-school Union.' With varying degrees of success and discouragement, the Board continued its reports to the Convention until 1873, when, after an excited and prolonged discussion, a motion was adopted merging the Board into the Domestic Mission Board, and as a separate organization it disappears from the Minutes of the Convention."



REV. J. L. BURROWS, D.D.,

*Member of the Foreign Mission Board for twenty years: its President
in the years 1866-67; 1868-71; 1872-74.*

X. SOME THINGS ABOUT THE FOREIGN MISSION BOARD.

I. BUSINESS MEETINGS.

The Board meets the first Monday in each month. The meetings are opened and closed and interspersed with prayer. Sometimes, when momentous matters press, they are like "prayer-meetings." Occasionally, they are like praise-meetings. The usual parliamentary rules are observed, but not with rigid application. There is a fixed order of business. The Treasurer—after the minutes of the previous meeting are confirmed—presents, in writing, a statement of the finances of the Board, which, like all other reports, is recorded by the Recording Secretary. The Corresponding Secretary then reports all matters of importance brought to his attention since the last meeting; and these matters, if need be, are referred to appropriate standing committees. These committees, divided into two classes, are appointed annually by the President, and are, for 1889–1890, as follows:

I. *On Missions of Board.*

1. China Missions: John Pollard, J. C. Williams, J. B. Hutson.
2. African Missions: C. H. Winston, T. P. Mathews, George Cooper.
3. European Missions: J. L. M. Curry, S. C. Clopton, R. S. Boshier.
4. Mexican Missions: W. W. Landrum, H. C. Burnett, C. H. Ryland.
5. South American Missions: W. E. Hatcher, R. H. Pitt, A. B. Clarke.
6. Japan Missions: W. D. Thomas, Theodore Whitfield, H. K. Ellyson.

II. *On Home Work of Board.*

1. Finances: H. K. Ellyson, J. C. Williams, H. C. Burnett.
2. New Missions and Missionaries: T. P. Mathews, W. D. Thomas, W. E. Hatcher.
3. Publications: S. C. Clopton, R. H. Pitt, R. S. Boshier.
4. Agencies: C. H. Ryland, J. B. Hutson, C. H. Winston.
5. Woman's Work: G. Cooper, Theo. Whitfield, W. W. Landrum.

These committees report in writing, and in the order stated above, on the business referred to them at the meeting preceding. The reports, thus presented, are carefully considered, and often give rise to much discussion. The Board, though very busy men, enter earnestly into these matters as sacred trusts, and grant to their consideration all the time that is needed and possible. Candidates for missionary work are examined by the Board, through several of its members, requested by the President to conduct the examination, each on some specified line of inquiry, such as personal experience, call to ministry, doctrinal views, reasons for being a missionary,

etc. After the examination the candidate retires and the case is fully discussed. The result is announced by the President. If favorable, the candidate is welcomed by each and all of the Board, in the midst of prayer and thanksgiving, and sometimes with singing. All accounts against the Board are first examined by its Finance Committee, and, if approved, are presented to the Board for their vote. If approved by the Board they are signed by the President, as is required by the Constitution of the Convention, and ordered to be paid by the Treasurer. No banking house is more exact in its business transactions than the Foreign Mission Board of the Southern Baptist Convention.


2. FINANCES.

(1). *At Home.*

The Corresponding Secretary receives all moneys for the Board, but pays out none. The amount entered on the cash-book each day is the exact amount which is deposited that day in the First National Bank to the credit of the Corresponding Secretary. The bank deposit-book indicates precisely each day's cash receipts. Every Monday the Corresponding Secretary presents, in printed form, to the Treasurer, the receipts, arranged as to States whence received, with a check for the amount, which check draws out of bank every cent to the credit of the Corresponding Secretary. This weekly check, in favor of the Treasurer, is the only check ever made on these deposits, and never leaves anything in bank. This having been the invariable custom of the Corresponding Secretary, should there be a cent's difference between his weekly check and the sum of his deposits, the bank would immediately notify him. The Treasurer gives the Corresponding Secretary a receipt for the amount. The monthly acknowledgments in the *Foreign Mission Journal* are a transcript of the cash-book, and they must always agree with the footings of the cash-book, the deposits in bank, the checks of the Corresponding Secretary and the receipts of the Treasurer—all, for four weeks. There is no known exception to this rule. The current expenses of the Mission Rooms are advanced and kept account of in the petty cash-book, which is monthly examined, approved and signed by the Finance Committee—as all other accounts and bills—and then presented to the Board. The Board, by vote, orders payment. The President affixes his signature to the petty cash-book. The Treasurer gives his check to the Corresponding Secretary, whose receipt is the Treasurer's voucher.

For all these money transactions there are printed forms. Some of the receipt-forms are as follows :

RECEIPT FROM TREASURER.

 Richmond, Va.....188

Received of H. A. TUPPER, Corresponding Secretary F. M. B. S. B. C.

.....Dollars

for Foreign Missions.

.....

Treasurer Foreign Mission Board, Southern Baptist Convention.

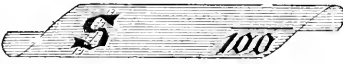
RECEIPT TO TREASURER.

.....188

Received of JOHN C. WILLIAMS, Treasurer of F. M. B. S. B. C.

.....Dollars

.....



If any one thinks that the detailed notice of these ordinary methods of business is unnecessary, the writer pleads that there is nothing more important in the ministration of fiduciary matters—after absolute accuracy itself—than the assurance of such accuracy on the part of those who show their confidence by bestowing such trust.

(2). *Abroad.*

The Board does not send money to its missionaries, the missionaries draw on the Board. Every July the Treasurers of the missions forward "estimates" of the expenses of their respective missions for the year following the 1st of January next. In October appropriations, based on these estimates, carefully examined by their appropriate committees, are recommended to the Board, and are granted if approved by the Board, after due consideration. A letter of credit is then issued by the Board in favor of the


Treasurer of each mission for the amount appropriated, accompanied by FIRST and SECOND blank drafts. This letter of credit is said by missionaries to be as good with bankers in countries where our missions are established as the letters of credit of any banking-house in the world. These bankers say that they know that our letter of credit is backed by a million of Southern Baptists. On the first day of January the Treasurer of each mission draws on the Treasurer of our Board for one-fourth of the face of his letter of credit, endorsing his draft on the letter of credit. Thus the missions get their money three months before it comes into the hands of the Board. This is a convenience to the missionary, but it involves heavy notes in bank, on the part of the Board. This method prevents all risks in remitting funds, saves the missionary all delay, and has been strongly recommended by "The Missionary Review of the World" as worthy of general adoption by missionary organizations. The subject of this advance payment was presented in 1888 to the Convention in these words :

"ADVANCE PAYMENTS.

"The inquiry has been made whether there is need of our missionaries being paid, as they are, quarterly in advance. The Board believes that it is the only missionary body that thus favors its missionaries. By its printed rules, however, the Board expressly reserves the right not to make such advance at pleasure. This provision prevents the custom, which is a pure gratuity, though long continued, from being rationally construed into a right on the part of the missionary. With this protection the Board thinks that, in view of its great accommodation to our missions, the custom should continue, notwithstanding the hardship for the Board to begin each financial year of the Convention (May 1st) with little or nothing in the treasury and heavy drafts soon to be paid for the second quarter of the missionary fiscal year, which (fiscal year) begins January 1st. The drafts for the second quarter beginning April 1st of the nearest missions, as those in Mexico and Italy, are sometimes paid in the last quarter of the financial year of the Convention, which closes each year April 30th. But the bulk of them fall due early in May, unless the Board require treasurers of missions to delay their maturity. These facts ought to impress the churches with the necessity of beginning the conventional year with generous offerings to the Board. Advancing to the missionaries of the churches, might not the Board reasonably expect advance payments by the churches? Hence the appeal made last year in the June number of the *Foreign Mission Journal*, that as the second quarter's drafts had arrived and had to be paid, the Board should be promptly provided with funds for the payment. The large balances on hand in 1882 and 1883 were reported to the Convention as needed—the Board being, as stated, 'entirely out of debt'—for the forthcoming 'drafts of the April-July quarter' of the missionary fiscal year. If the churches

will not provide funds thus in advance, do they not give practically a negative reply to the question, 'Should the Board continue its custom of paying its missionaries quarterly in advance?'


AUTHORIZED FORM OF NOTE.


H. A. TUPPER, Cor. Secy.	BOARD OF FOREIGN MISSIONS, SOUTHERN BAPTIST CONVENTION.	
		
	Richmond, Va.....	188
	.....after date, the Board of Foreign Missions, of the Southern Baptist Convention, by its Corresponding Secretary, promises to pay to.....or order, without offset,..... 100 DOLLARS, Negotiable and payable at..... Value received. The Board of For. Missions, of the Southern Baptist Convention, by No..... Due..... Cor. Secy.	

(3) LETTER OF CREDIT AND DRAFTS.

The Letter of Credit and Drafts (elegantly lithographed), referred to above, are in the forms ensuing :

LETTER OF CREDIT.	
BOARD OF FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.	
No.....	Richmond, Va.....188...
To Rev. ....Mission : Treasurer of.....	
You are hereby authorized to draw on the Treasurer of this Board at.....days sight for..... .....Dollars, United States Gold coin, payable in quarterly instalments.....	
Each draft must be endorsed on this Letter of Credit, and bear a corresponding number.	
By order of the Board, .....President. .....Treasurer.	

Exchange for	.....188...
	.....days
	after Sight of this FIRST OF EXCHANGE (<i>Second unpaid</i>) pay to the order of.....
	..... Dollars,
	United States Gold coin, Value received, which charge to account of.....
	.....Mission.....
	This draft is drawn on Letter of Credit No.....and the amount endorsed thereon.
	To.....Treasurer. }
	Board of Foreign Missions, Southern Baptist Convention, Richmond, Va., U. S. A. }
	.....Mission.

Exchange for	.....188...
	.....days
	after Sight of this SECOND OF EXCHANGE (<i>First unpaid</i>) pay to the order of.....
	..... Dollars,
	United States Gold coin, Value received, which charge to account of.....
	.....Mission.....
	This draft is drawn on Letter of Credit No.....and the amount endorsed thereon.
	To.....Treasurer. }
	Board of Foreign Missions, Southern Baptist Convention, Richmond, Va., U. S. A. }
	.....Mission.

3. RULES FOR MISSIONARIES.

“ AMENDED RULES.

“ Revised and Approved by the Board of Foreign Missions of the Southern Baptist Convention, Richmond, Va., February, 1886.

“ PREAMBLE.

“ It is distinctly understood that the relation existing between the Board and their missionaries is voluntary, and of the most fraternal character. In his appointments, the missionary is pledged to continue in his work through life, unless otherwise specified, while the obligation of the Board to continue their patronage is equally solemn and binding. The compact can be dissolved by neither party, excepting for reasons valid and weighty. If the missionary should prove unsound in his religious views, or deficient in his moral character, or, on any other account unqualified for the useful pursu-

ance of his work, the Board possesses the inherent right to dissolve the connection. On the other hand, the right to withdraw, for sufficient reasons, is possessed by the missionary.

"The relation being founded on this basis, the following rules are agreed on between the Board and the Missionaries.

"ARTICLE I.—WORK AND ORGANIZATION OF MISSIONARIES.

"1. The oral communication of the gospel, the formation of churches, the training and ordination of a native ministry, the translation and circulation of the scriptures and the extension of missionary work by the aid of native laborers, supported, as far as practicable, by the natives themselves, shall be regarded as the chief business of our missionaries.

"2. The Board shall have the right to constitute the missionaries of a station, or district, into a mission, to act as their agent within the limits assigned, or to hold each missionary directly responsible to the Board, or, in a given district, to constitute several independent missions, with a missionary, conveniently located, to act as treasurer for them all. But in all cases due regard shall be had to the wishes of the missionaries to be affected thereby.

"3. Each mission established by the Board shall hold stated meetings, at such times and places as the mission shall appoint, for prayer, consultation and business.

"4. Every missionary shall devote himself earnestly to the work, and shall engage in no secular business, judged by the mission or the Board to be injurious to his character or usefulness.

"5. No missionary shall change his station without the consent of the mission or the Board, nor shall the station of a missionary be changed without his consent.

"6. Each missionary shall transmit to the Board, quarterly, a detailed account of his labors, and each mission shall report annually on the first day of January, the result of its operations, giving a table of statistics, made up to the 31st of December preceding, showing the baptisms, exclusions and deaths, together with the total membership in the church or churches connected with the mission; the number of schools for males, for females, and for both sexes, with the average attendance in each, during the session, the amount contributed in cash or in kind by natives and by others, for the support of schools, native teachers, evangelists, or pastors, and also the number of school-houses and chapels, if any, erected during the year, and the cost of the same.

"7. There shall be in July an annual meeting of each mission, at which an estimate of appropriations for the ensuing year shall be made and submitted to the Board, specifying, as far as practicable, the items for which funds are required, and the missionary for whom needed. Unassociated missionaries shall send annually, in July, their own estimates. The estimate of each year shall be for all missionary, school or other work of the

mission, with a statement of what amount, if any, may be expected from other sources, on the field, at home or elsewhere, in order that the appropriation of the Board may be adapted, if possible, fully and exactly to the needs of the mission.

“ 8. The appointment of unmarried women as missionaries shall have reference to the views of the mission to which they are sent, as to the need and acceptability of such assistants.

“ARTICLE II.—SALARIES AND SUPPORT OF MISSIONARIES.

“ 1. Salaries shall be fixed according to all the information the Board can get, the following rates being a general guide :

“ For a single missionary, say \$600; for a married missionary, say \$1200, with an allowance of \$100 a year for each child up to ten years old; and of \$150 from ten to sixteen years old. Any deviation from these rates must be for good and sufficient reasons, and by special agreement.

“ 2. The salary of the missionary shall begin on his arrival at the field of labor he is expected to occupy, and all needful expenses in getting to his field shall be borne by the Board.

“ 3. The salary is intended to cover the personal expenses of a missionary and his family. House-rent, postage on official letters, traveling expenses in the prosecution of missionary labors, the salary of a teacher for instruction in the language to be acquired, text-books and other expenses incident to his work, shall be met either by special appropriation or from the common fund of the mission with which his work is connected.

“ 4. All missionaries, supported by the Board, with their wives and children, shall be considered as having claim on the mission fund for equal support in similar circumstances. The wives of missionaries in all suitable cases, will be regarded as assistant missionaries, and, as far as their domestic duties allow, will be expected to contribute especially by instructing natives of their sex to the advancement of the work and interests of the mission.

“ 5. Missionaries who support themselves from their own income may be missionaries of the Board equally with those who receive pecuniary support, and in such cases must be equally subject to the instructions and regulations of the Board.

“ 6. No missionary shall abandon his station, or return to the United States, even at his own expense, except on account of sickness of himself or family, without permission of the Board; and in the cases excepted, the sanction of the mission shall be obtained, when the individual is a member of a mission. The necessary expenses of a return home will be borne by the Board only in accordance with this rule. The salary of returned missionaries shall cease upon leaving the field.

“ 7. While no period of labor is specified before a missionary shall leave his field to recruit his strength, the Board will have regard to the necessity of such change to preserve the health and secure the greatest efficiency of their missionaries.

“8. The support of missionaries returning to this country, with the expectation of resuming their labors in the foreign field, shall, after their arrival, be regulated by the Board in each particular case.

“9. Disabled missionaries, or the widows of missionaries, returning to remain in this country, with the approbation of the Board, and being in destitute circumstances, may receive such special appropriations as the nature of the case shall justify, it being understood that no annuities or pensions are to be settled on any persons, or grants made for any other than the current year, excepting in those cases where allowance is made for the children of missionaries.

“ARTICLE III.—TREASURERS, DRAFTS, ACCOUNTS, SELF-SUPPORT.

“1. The Board shall appoint the treasurer of each mission, or of several independent missions. But in case of a vacancy, the mission or the several independent missions, shall have the power to appoint *pro tem*.

“2. It shall be the duty of these treasurers to hold all funds and other assets belonging to the Board, subject to their order, under the regulations herein provided.

“3. Salaries of missionaries and special appropriations may be paid quarterly, in advance, unless a shorter period is specified by the Board, upon the receipt of the missionary for whom they are designated. No other payments shall be made except by order of the mission or the Board.

“4. Each missionary shall render to the mission a quarterly account of all moneys, except for salary drawn by him from the treasury.

“5. In no case shall appropriations made for one object be applied to another, except by the consent of the mission or the Board, nor shall a mission or missionary contract debt in the name of the Board, unless from actual necessity.

“6. The annual appropriation of the Board for each mission shall be made in dollars and cents, and may be drawn by its treasurer, quarterly in advance, unless a shorter period is specified by the Board, but for no longer period than one quarter, it being understood that any violation of this rule, or over-draft of the appropriation for the quarter or for the year, may be sufficient reason for either the dismissal of the treasurer from his treasurer-ship, or the withdrawal from the mission or combined missions, of the privilege of drawing for appropriations of the Board.

“7. Each draft on the treasurer of the Board shall be in dollars and cents, and shall be accompanied by a notice from the treasurer of the mission or missions, advising our treasurer of the said draft, its amount, date, number, in whose favor, and for what account drawn, according to a printed form which shall be provided by the Board, as well as a form for the drafts themselves.

“8. Each treasurer shall make to the Board an annual financial report, so itemized as to show all funds received from all sources for mission work, and the persons to whom, and the objects for which all payments have been

made, and so closed as to indicate clearly that the drafts and expenditures have come within the appropriation for the year then closed, in order to avoid the confusion incident to drafts or expenses of one year overlapping the accounts of another year.

"9. The financial accounts and reports of all the missions shall be closed on the 31st of December of each year. The annual appropriations made by the Board shall be for the calendar year following, namely, for the year from the next January 1st to December 31st subsequent. Additional appropriations may be made when demanded by changed circumstances in any mission.

"10. Appeals of missionaries for pecuniary aid for work on their field must be for objects for which the Board make appropriations, unless permission to the contrary be given by the Board. Thus the missionaries, while assisting to maintain their own work, may assist the Board also, who are pledged for its support, and must support it whether they have funds in the treasury or not.

"11. Missionaries must encourage native Christians in self-support as far as possible, especially in the education of their children, the payment of native teachers and preachers, the defraying of church expenses, and the aiding of poor saints. This self-support of native churches is an end which our missionaries should never lose sight of, and for the establishment of which they must constantly labor.

"ARTICLE IV.—THESE RULES—CHARGES AND CHANGES.

"1. Before receiving his appointment by the Board, each missionary is expected to read and subscribe to these rules.

"2. If any member of a mission persist in violating any of the above regulations, it shall be the indispensable duty of the mission to give, with his knowledge, full information to the Board. In the case of a missionary belonging to no mission, this rule shall be observed by the mission nearest to him. But no information or charges affecting the Christian character of a missionary shall be made a basis of action by the Board until they shall have communicated the said information or charges, with the names of the authors, to the accused, and given him ample opportunity for explanation and defense.

"3. Native assistants, whether teachers or preachers, supported by the Board or connected officially with any mission or missionary, shall be subject to such regulations as the Board may, from time to time, adopt; anything in the above rules to the contrary notwithstanding.

"4. It shall be the duty of the Board to inform the missionaries of any changes made in these rules, and get their assent as promptly as possible.

(Name of Missionary).....

(Date)

FOREIGN MISSION ROOMS OF S. B. C.

These rooms are Nos. 22, 23 and 24 of the Merchants' Bank Building, 1103 E. Main street, Richmond, Va. Here are preserved the Records of the Board, embracing Record-books, Account-books, Bank-books, documents filed and classified, Reports, *etc.*; Letter books containing letters from Missionaries and to Missionaries, and letters to and from home Correspondents—all indexed, and numbering no less than a hundred large volumes and more than 45,000 letters. In the rooms are many copies of the Scriptures and religious books, in Eastern languages; a goodly library of Missionary works; Files of Missionary periodicals; a Museum of "Gods many and Lords many," with other curiosities of papal and pagan lands illustrative of their arts, customs and religions; also likenesses of our Missionaries, with several Mission houses, from 1845 to 1890. It is well to state, as a matter of record, that in these rooms are kept the early manuscript Records of the Southern Baptist Convention. More than once the question has arisen in the Convention, whether all its Proceedings should not be preserved in manuscript, as the only form of record recognized in Courts. From 1845 to 1872 the Foreign Mission Board, and its Secretary, were accommodated in a rear-room of the First Baptist Church of this city. Even the present spacious accommodations are severely taxed for space, by the greatly augmented and ever augmenting documents, *etc.*, of the Board. It gives the writer pleasure to say here that, since the decease of her honored Father, Dr. Wm. H. Gwathmey, for many years Recording Secretary of the Board, Miss Helen Gwathmey has done the clerical work of the Mission rooms. With the close of this decade, Miss Gwathmey retires from this service, performed with eminent fidelity and competency, in order to enter into a new life, which will be no loser from the thorough exactness and accuracy, in varied details of business practiced and the broad acquaintance with persons and things acquired in the Foreign Mission rooms. These rooms are conveniently furnished and are beautifully located, overlooking the James river and the city of Manchester on the opposite bank. The three rooms constitute one office, but are severally occupied by the Secretary, the Assistant Secretary and the clerk. The Board room is large, airy and commodious. The office of the Treasurer of the Board, John C. Williams, Esq.—than whom there never was a better financial officer of any board—is in another building, No. 1115 East Main street, not far from the Foreign Mission rooms. The great interest of these rooms, however, is their association with loved duties, self-sacrificing Missionaries, sympathetic correspondents, and broad-minded and consecrated members of the Board, as well as with heart-aches and brain-toil and unceasing prayer, and with overwhelming joys at the divine goodness, in connection with supreme struggles of faith, which cannot be recorded by pen and ink. When the history of Pastors' closets and Professors' studies, and the secret history of the saints of God shall be revealed, then and not until then shall be known the associations, with earnest exertions and divine manifestations, which have hallowed, in

many minds, the Foreign Mission rooms of the Southern Baptist Convention.

XI. OFFICERS OF CONVENTION AND ITS BOARDS. [1880.]

OFFICERS OF THE CONVENTION.

President.

P. H. MELL, D.D., of Georgia.

Vice-Presidents.

Hon. JOS. E. BROWN, Georgia. Hon. P. H. LESLIE, Kentucky.
E. T. WINKLER, D.D., Alabama. W. POPE YEAMAN, D.D., Missouri.

Secretaries.

✪ E. W. DOBBS, D.D., Kentucky. Rev. O. F. GREGORY, S. C.

Treasurer.

G. W. NORTON, Kentucky.

Auditor.

N. LONG, Kentucky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

J. L. M. CURRY, Virginia.

Vice-Presidents.

HIRAM WOODS, Md.	T. H. PRITCHARD, N. C.	W. L. KILPATRICK, Ga.
J. A. HACKETT, La.	S. HENDERSON, Ala.	J. C. FURMAN, S. C.
M. P. LOWRY, Miss.	W. POPE YEAMAN, Mo.	MATT. HILLSMAN, Tenn.
W. H. KIRK, Va.	J. B. LINK, Texas.	T. B. ESPY, Ark.
H. B. MCCALLUM, Fla.	J. L. BURROWS, Ky.	

Corresponding Secretary.

H. A. TUPPER.

Recording Secretary.

W. H. GWATHMEY.

Treasurer.

J. C. WILLIAMS.

Auditor.

J. F. COTTRELL.

Board of Managers.

J. B. HAWTHORNE.	W. GODDIN.	J. B. WINSTON.
J. B. WATKINS.	H. H. HARRIS.	T. J. EVANS.
H. K. ELLYSON.	JOHN POLLARD, Jr.	S. C. CLOPTON.
W. E. HATCHER.	J. WM. JONES.	H. McDONALD.
F. WORTHAM.	A. B. CLARK.	C. H. WINSTON.

HOME MISSION BOARD.

MARION, ALA.

President.

E. T. WINKLER, Alabama.

Vice-Presidents.

J. W. M. WILLIAMS, Md.	J. W. WARDER, Ky.	G. R. FRENCH, N. C.
J. C. C. BLACK, Ga.	T. P. LIDE, Sr., S. C.	W. H. HARDY, Miss.
W. C. CLEVELAND, Ala.	T. T. EATON, Va.	J. W. THOMAS, Tenn.
J. M. BEGGS, Fla.	G. W. BAINES, Jr., Tex.	J. P. EAGLE.
R. H. BROWNE, La.	H. TALBIRD, Mo.	

Corresponding Secretary.

W. H. MCINTOSH.

Recording Secretary.

L. L. LEE.

Treasurer.

J. B. LOVELACE.

Auditor.

S. H. FOWLKES.

Board of Managers.

J. F. BAILEY.	W. T. MCALLISTER,	W. W. WILKINSON.
W. H. FIQUET.	J. T. MURFEE.	A. LAWSON.
W. F. DAVIS.	PORTER KING.	JOHN MOORE.
L. R. GWALTNEY.	T. J. DILL.	I. B. VADEN.
W. B. MODAWELL.	L. A. WYATT.	J. H. LEE.

[1890.]

OFFICERS OF THE CONVENTION.

President.

Hon. JONATHAN HARALSON, Selma, Ala.

Vice-Presidents.

JAMES B. HAWTHORNE, D.D., Ga.	JABEZ L. M. CURRY, LL.D., Virginia.
FRANKLIN H. KERFOOT, D.D., Ky.	Mr. LEWIS BELL ELY, Missouri.

Secretaries.

LANSING BURROWS, D.D., Georgia. OLIVER F. GREGORY, D.D., Maryland.

Treasurer.

Mr. GEORGE W. NORTON, Ky.

Auditor.

JUNIUS CALDWELL, Esq., Ky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

H. H. HARRIS, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Md.	N. A. BAILLEY, Fla.	A. E. OWEN, Va.
GEO. WHITFIELD, Miss.	W. F. ATKISSON, W. Va.	W. C. BLEDSOE, Ala.
B. H. CARROLL, Texas.	C. W. TOMKIES, La.	J. L. WHITE, N. C.
W. L. KILPATRICK, Ga.	G. F. BAGBY, Ky.	R. J. WILLINGHAM, Tenn.
J. B. SEARCY, Ark.	J. P. GREENE, Mo.	A. J. S. THOMAS, S. C.

Corresponding Secretary.

H. A. TUPPER.

Assistant Corresponding Secretary.

T. P. BELL.

Recording Secretary.

A. B. CLARKE.

Treasurer.

J. C. WILLIAMS.

Auditor.

H. C. BURNETT.

Board of Managers.

H. K. ELLYSON.	J. B. HUTSON.	T. P. MATTHEWS.
C. H. WINSTON.	W. D. THOMAS.	R. H. PITT.
W. E. HATCHER.	W. W. LANDRUM.	THEO. WHITFIELD.
JOHN POLLARD.	GEORGE COOPER.	J. L. M. CURRY.
S. C. CLOPTON.	C. H. RYLAND.	H. R. POLLARD.

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

XII. JOURNAL AND SKETCHES.

The following, published in tract-form, in 1884, may be appropriately republished here, though autobiographical sketches of many of our missionaries will hereafter be presented:

"TO SOUTHERN BAPTISTS.**"DEAR BRETHREN:**

"In behalf of your Foreign Mission Board, the Corresponding Secretary and the editor of the *Journal*, unite in issuing the following tract, containing an account of what the paper is and why it is published, sketches of our missionaries, an estimate of what is needed for their support, and some hints towards arousing interest.

"To your prayerful reading it is earnestly commended by your fellow servants,

"H. A. TUPPER, *Cor. Secretary.*"H. H. HARRIS, *Editor F. M. J.*

"Richmond, Va."

THE FOREIGN MISSION JOURNAL.

This periodical, published monthly by the Board, contains in every issue a number of thrilling letters from your representatives in China, Italy, Africa, Brazil and Mexico; a few short editorials and paragraphs; items of special interest gleaned from exchanges and correspondence; and a full acknowledgment of all money received during the preceding month.

It, therefore, occupies a place which can be filled by no other publication. "It publishes together (1), the offerings of the churches, for their own satisfaction, the stimulation of each other, and the encouragement of the missionaries; (2), the doings and self-denials of the missionaries for the widening of the views and the deepening of the sympathies of the churches; and (3), the plans and policies of the Board charged with conducting these interests." Its publication is demanded alike by the brethren abroad and by such of those at home as read it.

We confidently claim, not on merely theoretical grounds, but according to the clear results of actual trial, that a regular reading of the *Journal* does great good, and particularly in these respects:

1. By directing attention to the whole world, it broadens the mind and fills the heart, and thus promotes true and symmetrical growth in grace,
2. By cultivating a missionary spirit, which lies at the very heart of Christianity, it promotes spirituality and consecration in all work for the Master.
3. It increases collections for foreign missions. People give intelligently, willingly, liberally to a good cause in proportion to what they know about its methods and results.
4. It helps all collections. One who is heartily engaged in sending to the heathen the story of redeeming love, will do all the more to support the gospel at home.
5. It stimulates and energizes the prayers of God's people—and these are answered in abundant blessings from the rising of the sun to the going down thereof.

OUR FOREIGN MISSIONARIES.

[From the Foreign Mission Journal, August, 1834.]

The devoted men and women who stand as our representatives to the heathen have been introduced to the readers of the *Journal*, one by one, as they were appointed. Here is an attempt to group them so that one who sees their letters may readily recall the personality of the writer, and thereby read with more interest and better appreciation. At the top are put the Chinese veterans—the rest geographically.

Matthew T. Yates, D.D., was born in Wake county, N. C., January 8th, 1819, baptized October, 1836, through many struggles gained an education,

graduated with much honor at Wake Forest, 1846, married Miss Eliza Moring, of Chatham county, N. C., in September following, sailed for Shanghai early in 1847, and is still there, hoping to fill out a half century of such work as few men have been able to do. Mrs. Yates has been in poor health for a year or two, and is just now in this country, accompanied by their only child, Mrs. Seaman, and her husband, an English merchant of Shanghai.

Dr. Yates learned Chinese by ear rather than by the books, and is said to be more fluent in the Shanghai dialect than any other foreigner there. He has given much time and labor to translating the Scriptures into the colloquial speech of the 30,000,000 who inhabit the province.

T. P. Crawford, D.D., was born May 8th, 1821, in Warren county, Ky., baptized in July, 1837, graduated from Union University, Tennessee, 1851, at the head of his class, married Miss Martha Foster, of Tuscaloosa, Ala., sailed for Shanghai in November following, and in 1863 removed to Tung Chow, where, with the noble sharer of his hopes and toils, he is still "abundant in labors."

Mrs. Crawford recently spent a year in America, under medical treatment; her talks with the ladies will be long remembered.

Dr. Crawford has become almost naturalized, looks at many things from a Chinese standpoint, but with all the sturdy vigor and independence of an Anglo-Saxon. His published thoughts are peculiarly fresh and suggestive, and yet he believes with all his heart in preaching, in season and out of season, "the old, old story," whether they will hear or whether they will forbear.

Rosewell H. Graves, M.D., D.D., was born in Baltimore, May 29, 1833, baptized in October, 1848, graduated from St. Mary's College in 1851, then studied medicine in preparation for missionary work, sailed for Canton in 1856, and has been there ever since with few interruptions, ministering both to the bodies and to the souls of its millions.

Mrs. Graves *née* Jane W. Norris, of Baltimore, was for some years one of the best teachers in her native city. In January, 1872, she was married to Dr. Graves, and a few months later she sailed with him to his Canton home.

Dr. Graves has given much time to the theological instruction of young men, with a view of preparing a native ministry, to be supported by the contributions of Chinese Christians.

E. Z. Simmons was born March 1st, 1846, in Tishomingo county, Miss., was baptized at fifteen years of age, served two years under General Wheeler, in the Confederate Army. After the war, he studied, as health and means would allow, at Georgetown and Bethel Colleges, Ky., was ordained in 1869; on the 23d of November, 1870, married Miss Maggie D. McClamrock, and on the 3d of December following sailed for Canton.

Mrs. Simmons is a native of Hardman county, Tenn., but being early left an orphan, was reared by an uncle in Florence, Ala. Failure in health

made a return to America imperative in 1874. For a time they labored among the Chinese, in California, under the American Baptist Home Mission Society, then spent two sessions at Louisville, attending the Southern Baptist Theological Seminary.

In February 1880, Mr. and Mrs. Simmons, with fully restored health, returned to China. His labors consist largely of itinerating tours up the several navigable branches of the Canton river, and have been greatly blessed in the conversion of many heathen.

Miss Lula Whilden was born in Camden, S. C., and in early infancy went with her father, Rev. B. W. Whilden, a missionary of our Board, to Canton, China. On the death of her mother she returned to America, graduated at the Female College, Greenville, S. C., and in May, 1872, sailed again, in company with Mr. and Mrs. Williams, the latter being her sister, for the home of her childhood. After her sister's enforced return, she lived with Mrs. Graves and worked for the women of China, till she, too, was obliged to seek rest and medical treatment at home. She hopes to resume work next year.

Miss Sallie E. Stein was born at Big Lick, now Roanoke City, Va., baptized by her grandfather, Rev. Wm. Harris, of sainted memory, spent a year at Hollins Institute, but her parents having moved to Mississippi, completed her course at Brownsville and Mary Sharpe Colleges, Tenn. After several years of teaching in Mississippi, Tennessee and Missouri, she was accepted by the Board, and sailed for China in February, 1880. She is engaged mainly in school-work.

Miss Emma Young, a daughter of Rev. D. G. Young, of Greenfield, Mo., was born in Williamson county, Ill., converted and deeply impressed with regard to mission work at fourteen years of age. She was graduated by the Southwestern Baptist college, at Bolivar, Mo., in 1883, and in December following, notwithstanding the troubles in South China, begged to be allowed to go on to her chosen field of labor. She is rapidly learning Cantonese.

F. C. Hickson, born July 14th, 1856, in Barnwell county, S. C., was baptized at fifteen and two years later began to preach. At nineteen entered Furman University, but left to take a school a few months before he would have finished the course. In 1879 he married, spent a short time at the Seminary and has since been eminently successful as pastor and State missionary. Mr. and Mrs. Hickson expect to start to Canton about the 1st of October.

Miss Ruth McCown is a daughter of Rev. Dr. McCown, of Gordonsville, Va. On being accepted for China several years ago, she entered a medical college in Philadelphia, was graduated last winter, and is still further preparing herself by hospital practice and a special course of study on eye diseases. She is hoping to establish a hospital at Shanghai next spring, and will be supported by the ladies of South Carolina.

W. F. Hunnex was born in London about 1853, converted under the preaching of Spurgeon, and, after due preparation, went out in 1879 under the auspices of the Chinese Inland (undenominational) Mission Society. Mrs. Hunnex was born at Geneva, Switzerland, went out under the same Society and was married in China. His practical experience in reference to loose views of the ordinances drove him to a careful study of the New Testament. Meeting then with Drs. Crawford and Yates, he was most warmly commended to our Board and accepted, to begin January 1st, 1883. He is at the interior town, Chin-kiang, with whose dialect he was already familiar.

Mrs. Sallie F. Holmes (née Little) was born in Upperville Va., removed early to Cumberland, Md., was there married in July, 1858, to Rev. J. Landrum Holmes, and with him went to Chefoo, China. In October, 1861, a large body of rebels were approaching the city, Mr. Holmes and others went out to meet them under flag of truce, and eight days after, their bodies were found "covered with wounds and burns." Since 1862 Mrs. Holmes has been connected with the Tung Chow mission.

Miss Lottie Moon is a native of Albemarle county, Va., educated at Hollins and at the Albemarle Female Institute, taught for two years in Danville, Ky., and went out to Tung Chow in 1873. Her work consists partly in superintending a school, mainly in house to house visiting among the women of that city and adjacent villages.

N. W. Halcomb, born in 1853, is a native of Kentucky, but was reared in Missouri, baptized at Harrisonville, Mo., in 1865, graduated at William Jewell College, and took a partial course at Crozer Theological Seminary. Was sent out in October, 1881, to our Tung Chow mission. As the senior member of the party, though still a bachelor, he will lead the advance inland to Whang Hien.

C. W. Pruitt, born in Dawson county, Ga., January 31st, 1857, and baptized in 1871, had struggles to obtain an education, but had almost reached the diploma of a full graduate of the Seminary at Louisville, when he yielded to the solicitations of the Board and set sail for Tung Chow in December, 1882. On the same ocean steamer went Miss Ida R. Tiffany, of Wisconsin, under appointment by the Presbyterian Board. Thus providentially brought together, they formed a mutual attachment, and were married at Chefoo in September, 1883. Mrs. Pruitt was baptized after her marriage, and is fully identified with her husband in his work.

Miss Mattie M. Roberts is an only daughter, born in Brownsville, Ky., and early bereft of her mother. She was baptized at Cave City in 1876, taught school some years, graduated in the classic and normal courses at Lebanon, O., and returned to her chosen vocation. She sailed for China the 1st of December, 1883.

J. M. Joiner was born Jan. 10th, 1849, in De Kalb county, Ga., removed the same year to Alabama, and thence in 1865 to Louisiana. Converted at

26, he had first undertaken the law, but two years later was licensed to preach ; graduated from Mississippi College in 1881, and from the Seminary May, 1884.

E. E. Davault, of Sullivan county, Tenn., was born March 31st, 1856, baptized in 1872, graduated at Carson College in 1882, and took a full course at the Seminary, graduating in 1884.

It is expected that brethren Joiner and Davault will be married and set out about the first of October to join the Whang Hien Mission.

Wm. J. David, born September 28th, 1850, in Lauderdale county, Miss., baptized in 1867, educated at Mississippi College and at Crozer Theological Seminary, sailed for Africa January 8th, 1875. In 1878 he came back to America, married Miss Nannie W. Bland, of Chesterfield county Va., and returned December 8th, 1879. Mr. and Mrs. David came home a few months ago to rest and recruit, hoping to be again in Lagos before Christmas. His work there has been signally blessed.

P. A. Eubank was born in Clark county, Ky., January 13th, 1857, converted at fourteen, graduated in the full course, with Syriac and German besides, at the Southern Baptist Theological Seminary in May, 1882 ; married Miss Laura B. Houchens, of Boone county, Mo., and sailed for Africa in June of the same year. Stationed for awhile at Abbeokuta, he is now and will probably remain in charge of the school at Lagos.

W. W. Harvey was born November 26th, 1851, in Hancock county, Ind., and baptized in 1868. He has spent several years in teaching, and the two last in preaching with great acceptance to churches in his native State, and at the same time prosecuting his studies at the Seminary in Louisville, Ky. At the close of last session he married Miss Cora F. Caspar, of Washington county, Ind., who has also had experience as a teacher. They are making preparations to sail for Africa next September.

S. M. Cook, born in Mercer county, Ky., May 13th, 1851, was baptized at ten years old by his father, Rev. S. Cook, educated at the National Normal University, Lebanon, O. He was engaged in teaching till September, 1883, when he was licensed to preach and entered the Southern Baptist Theological Seminary. Appointed to Africa in June last, he expects to go to his field along with Mr. and Mrs. Harvey.

George B. Taylor, D.D., is the eldest son of the first Corresponding Secretary of the Board, the late Dr. J. B. Taylor ; born December 27th, 1832, in Richmond, Va., graduated at Richmond College in 1851, spent three years at the University at Virginia, completing most of the Academic course, besides some special studies. Was eminently successful as pastor in Baltimore, Md., and Staunton, Va., as chaplain in the Army of Northern Virginia and at the University, and as editor and author of a number of volumes. In March, 1873, he was selected by the Board as the man most eminently fitted by grace and wisdom to disentangle the complications of our work in Italy. The recent decease of the wife of his youth has spread

a cloud deep and dark, though spanned by a rainbow, over his sorrowing household.

John H. Eager belongs to a family of preachers. He was born December 18th, 1849, in Jefferson county, Miss., baptized in 1864 by his father, the Rev. E. C. Eager, graduated at Mississippi College in 1874, taking the Oratory medal, as an older brother had done before and a younger since, and took the full course at the Southern Baptist Theol. Seminary. In 1879 he was appointed a missionary to China, to sail as soon as the state of the treasury would allow; preached a year in Manchester, Va., and, meantime, with his consent, was transferred to the Italian Mission. In October, 1880, he married Miss Olive M. Board, of Liberty, Va., and sailed the same month. They have had exceptionally fine opportunities to master the language, and are right thoroughly Italianized.

W. B. Bagby is a native of Texas, whither his father moved in 1852, from King and Queen county, Va. In 1868 he was converted and entered Waco University, whence he was graduated in 1875, spent four years in the varied occupations of editing, farming and teaching; in 1879 was ordained pastor of the Plantersville church, Grimes county. In October, 1880, he received in marriage the hand of Miss Anne E. Luther, a daughter of Rev. Dr. J. H. Luther, of Independence, Mo., and in January following sailed for Brazil. They have labored with great success at Santa Barbara and at Bahia, and have recently gone to open a new station at Rio de Janeiro.

Z. C. Taylor was born near Jackson, Miss., in 1851, moved to Texas in 1865, and at the age of 18 was baptized into the fellowship of Liberty church, Houston county; studied at Waco and Baylor Universities, graduated from the latter in 1879 and spent a short time at the Seminary, Louisville, Ky. On Christmas day, 1881, he married Miss Kate S. Crawford, of Salado, Texas, and in January following sailed for Brazil. He remains in charge of the promising work at Bahia.

W. D. Powell has never been still long enough for us to take his profile. Born in Mississippi, reared in Tennessee and brought to the front in Texas, he belongs almost equally to these three States. He worked his way through Union University at Murfreesboro, then went to Texas, where for five years he was Sunday-school missionary, and won the hearts of thousands of children. Appointed to Mexico in the summer of 1882, he crossed the Rio Grande in the early autumn, and has been enabled to inaugurate at Saltillo a work in preaching and teaching which seems bright with promise.

Miss Annie J. Maberry is a sister of Mrs. Powell, went with them to Mexico, and has been engaged in teaching the girls, so that they may think for themselves, instead of submitting blindly to the priest.

W. M. Flournoy was ordained at Laredo, November 20th, 1881, appointed a missionary to Mexico by the Baptist State Convention of Texas, and subsequently adopted by our Board. Mrs. Flournoy is, we believe, a native of Mexico, though of German extraction. She has been eminently successful

as a teacher, being supported by the Woman's Missionary Union of Texas.

Miss Addie Barton is a graduate of Salado College, Texas, and has had some experience as a teacher. She holds an appointment to teach in the Madero Institute, Saltillo, as soon as it is ready for pupils.

F. M. Myers was born September 1, 1855, in Harrison county, Ky., at 17 began to teach a public school, at twenty entered a Commercial College in Cincinnati, and was there baptized in 1876; in 1879 entered the Seminary at Louisville, and completed the full course this year, having meantime spent one session at Bethel College. Appointed last March for Africa, he has very reluctantly consented to go instead this fall to Mexico.

AN ESTIMATE.

From the foregoing list it appears that we have, including six who are temporarily resting, *thirty-five* men and women actually engaged in carrying the gospel to the nations which sit in darkness, and *thirteen* others under appointment and expecting to sail in a few months. They are aided by about *forty* native assistants and evangelists. For the sake of economy, safety and regularity in remitting, the treasurer of each mission is authorized to draw on our treasury, through bank, quarterly in advance. To meet these drafts, which are constantly coming, and must be paid on presentation, requires about \$7,000 a month. The outfit, passage, and one quarter's salary of those who ought to sail on or about the first of October, will cost \$8,000 more. Add to this that half a dozen chapels are sorely needed and should be provided at once, and that our work in all the five continents has been signally blessed, is everywhere expanding, and calls for constant reinforcement. The Board asks for \$100,000 for this conventional year, ending April 30th; it needs one-fourth of that amount before October next.

HOW CAN IT BE RAISED?

Our brethren have the means and the disposition to give for the Lord's service. They need only to know the merits of this particular demand. An occasional sermon or lecture on missions would help—allusions to missions in many sermons and lectures would be better—prayer for missions is best of all. The "Monthly Concert of Prayer" was begun by our brethren in England just one hundred years ago. Wherever it has been maintained rich blessings have followed. The first Monday night in every month was the time originally appointed. Some prefer Sunday afternoon, some choose the regular time for the weekly prayer-meeting. Select a time, make the meetings instructive and they will be interesting.

Another good plan will be to circulate the *Journal* in your church. The periodical belongs to the Board and any excess of receipts above the necessary cost of publication goes into the Treasury. So of course for any deficit the Board is ultimately bound. But it can and must be kept on a self-supporting basis.

XIII. LIST OF MISSIONS AND MISSIONARIES.

OUR MISSIONARIES. [MAY, 1880.]

China.

At Tung Chau—(P. O. Chefoo)—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, Woo Tswun Chau (native pastor).

At Shanghai.—M. T. Yates, Mrs. Yates, Wong Ping San (native pastor), and one native assistant.

At Canton.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Yong Seen San and eleven other native assistants and Bible women.

Africa.

At Abbeokuta—(P. O. Lagos).—W. J. David, Mrs. David and two native assistants.

At Lagos.—S. Cosby, of Colored Baptist Board, associated, and one native assistant.

Italy.

At Rome.—G. B. Taylor, Mrs. Taylor and Signor Cocorda.

At Torre Pellice.—Signor Ferraris.

At Milan.—Signor Paschetto.

At Modena and Carpi.—Signor Martinelli.

At Naples.—Signor Colombo.

At Bari.—

At Barletta.— } Signor Volpi.

At Island of Sardinia.—Signor Cossu.

At Venice.—Signor Bellondi.

At Bologna.—Signor Basile.

Brazil.

Santa Barbara—San Paulo.—E. H. Quillin.

OUR MISSIONARIES. [MAY, 1890.]

Southern China.

Canton and Vicinity.—R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thomas McCloy, Mrs. McCloy, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss H. F. North, Miss Mollie McMinn and twenty-one native assistants and Bible women.

Central China.

Shanghai.—Mrs. Yates, D. W. Herring, Mrs. Herring, E. F. Tatum, Miss Alice M. Flagg; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yeur San; sexton, P'ay Sian Su.

K'win San.—See T'ay San, pastor.

Soochow.—T. C. Britton, Mrs. Britton, Tsu-nye-Shang, a licentiate and chapel-keeper.

Chinkiang.—W. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, L. N. Chappell, Mrs. Chappell.

Northern China—(P. O., Chefoo.)

Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Miss Fannie S. Knight, T. J. League, Mrs. League, Miss Laura G. Barton, Miss M. J. Thornton.

Wang Hien Mission.—C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, Mrs. Davault.

Africa.

Lagos.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, C. C. Newton, Mrs. Newton, Miss Alberta Newton, with four native assistants and teachers.

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

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

Gaun.—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, 52 Via Giulio Romano.

Rome.—Signor Paschetto.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice and Mestre.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Torre Pellice.—Signor Malan.

Cagliari, Sardinia.—Signor Arbanasich.

Iglesias, Sardinia.—Signor Cossu.

Brazil.

Rio de Janeiro.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Emma Morton.

Bahia.—Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker.

Maceio.—Senhor Lins.

Pernambuco.—Senhor Joao Baptista.

Minas Giraes.—C. D. Daniel, Mrs. Daniel, native assistant.

Mexico.

State of Coahuila.

Saltillo.—W. D. Powell, Mrs. Powell, Miss Annie J. Mayberry, H. R. Moseley, Mrs. Moseley, Miss L. C. Cabaniss, Mrs. J. P. Duggan, Jose M. Cardenas, Miss Virginia Varris and three colporteurs.

Parras.—A. B. Rudd, Mrs. Rudd and Miss Sallie Hale.

Patos.—B. Muller.

Musquiz and Rio Grande District.—A. C. Watkins, Mrs. Watkins and P. Rodriguez.

Progreso and Juarez.—S. Dominguez.

Matehuala and Cedral.—J. G. Chastain, Mrs. Chastain and Porfirio Rodriguez.

San Rafael and San Joaquin.—Gilberto Rodriguez.

Galeana.—Jose Maria Gamez.

Rayones.—Filipe Jimenez.

State of Zacatecas and Aguas Calientes.

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

Aguas Calientes.—A. Trevinio.

State of Jalisco.

Guadalajara.—D. A. Wilson, Mrs. Wilson.

Japan.

J. W. McCollum, Mrs. McCollum, J. A. Brunson (Sallie R. Brown, missionary), Mrs. Brunson.

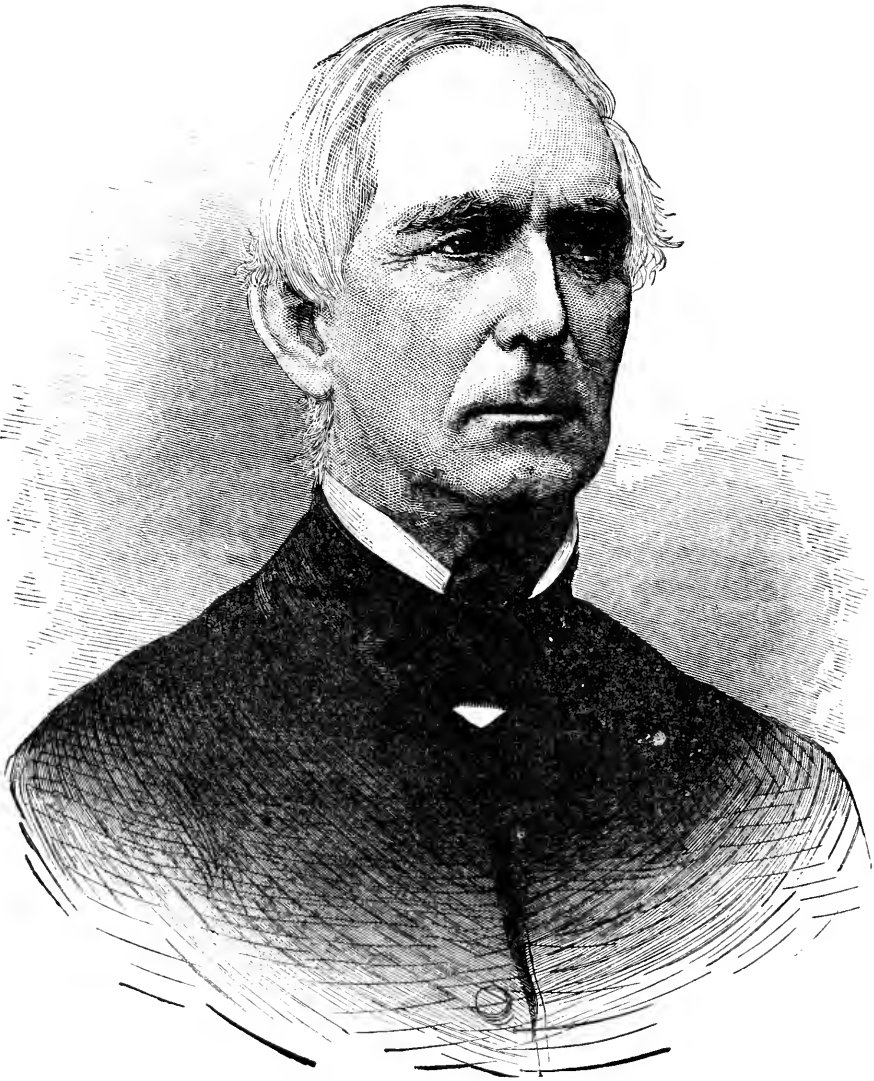
Address—Bluff 151, Kobe, Japan.

NOTE.—Letters addressed to our missionaries in China should be endorsed *via* San Francisco. Those to Africa, *via* England. Those to Rome, 27 Via del Teatro Valle.

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

CHAPTER I.

1880.



REV. J. B. JETER, D.D.

President of the Foreign Mission Board, 1845-1851; 1853-1866; 1867-68.

CHAPTER I.

1880.

ANNOUNCEMENT OF THE CONVENTION.

As the writer happens to know that the facts and figures, as well as all the statements of the following article, that appeared a short time before the Convention of 1880, are correct, he republishes it because of the information it affords :

“SOUTHERN BAPTIST CONVENTION.

“ This body will meet on the 6th day of May, in Lexington, Ky. Arrangements with railroads are making now, which, we hope, will result so favorably that many may find it convenient to visit this ancient city, whose centennial, by the way, was celebrated last year with enthusiastic demonstrations. It might seem more becoming for us to let the good people do their own inviting to their home ; but, knowing that the traditional hospitality of the ‘ Old Dominion ’ is fully inherited by her daughter of the West, we only anticipate them a little, in the earnestness of the desire that they may enjoy the blessing of entertaining a large company of ‘ angels unawares.’ In Lexington may be seen the edifice of the old Transylvania University, chartered by the State of Virginia ; and there, also, lies all that is mortal of the ‘ Great Commoner,’ Henry Clay, whose marble statue adorns the grounds of our own Capitol, and whose epitaph, taken from his last words, might be profitably pondered by the statesmen of our day and of all time : ‘ I can, with unshaken confidence, appeal to the Divine Arbiter for the truth of the declaration that I have been influenced by no impure purposes, no personal motives, have sought no personal aggrandizement ; but, that in all my public acts, I have had a sole and single eye and a warm and devoted heart directed and dedicated to what, in my best judgment, I believe to be the true interest of my country.’

Among other links between the two States is the fact that Virginia now claims and secures from Lexington the son of the late honored Kentucky minister, Rev. J. M. Frost, for the gift to Lexington of the son of our great former Virginia preacher, Dr. J. L. Burrows. The mantle of the fathers has already fallen on the sons!

“By the law of association, there comes at once to mind our Theological Seminary at Louisville, as one of the interests which should have special attention at the Convention. The institution has had a rough time. Let us pray and labor that it may go forth from the Convention under brighter skies and more favoring gales. It is legitimate for a missionary organization to foster the school of the prophets, to whose halls it must look for its best equipped messengers to the destitute places of our continent and the benighted nations of the earth.

“According to the Constitution of the Convention, it was organized as ‘a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel.’ Our people are not fully alive to this grand enterprise, but the work is moving in their hands. Just now there seems to be an advance in several directions. The Home Board has entered the important field of the Chinese in California, and is giving aid and comfort to the Home Mission Society of New York in their labors to establish Ministerial Institutes for our colored preachers. Our Foreign Board has just sent into their distant fields five laborers, and several others are only awaiting favorable circumstances for their departure. Two stations have been opened in Brazil, and correspondence is going on with regard to a mission in Mexico. And, with the advancing prosperity which is dawning on our country, there is no reason why both of our Boards should not make much greater expansion in their respective spheres of action. For example, the work among the Indians should be pressed with twofold vigor, and the work in Africa should be stimulated and enlarged by some united effort of our white and colored churches.

“And are not our people being more imbued with the spirit of missions, if their state may be tested by the gradual increase of their contributions. It is a mistake to suppose that our churches

are doing for missions less now than they used to do. If Dr. McIntosh would compare the period since the war with an equal period before the war, we doubt not that he will find that the receipts for his Board during the former period exceed those during the latter. We are quite sure that this is true with regard to the contributions to the Board for Foreign Missions. In fact, taking out the period of seven years, which covers the war times, and a similar period immediately following, and each period of seven years from 1845 to 1880 shows decided increase of contributions. The figures are worthy the space which they will occupy in this article. The receipts from 1845 to 1852 were \$135,440.69; from 1852 to 1859 they were \$206,809.86; from 1859 to 1866 (covering the war period) \$181,119.59; from 1866 to 1873 (the period following the war) \$183,306.49; from 1873 to 1880, \$266,986.77. If the fourteen years before the war, viz. : from 1845 to 1859, be compared with the fourteen years since the war, the figures will stand \$342,250.55 and \$450,293.26, showing *more than one hundred thousand dollars in favor of the period of fourteen years since the war*. How does the matter appear as to contributions before and since the formation of the Southern Baptist Convention? The whole amount contributed by the South for Home and Foreign Missions between the years 1814 and 1845 was \$212,000. The amount for Foreign Missions alone, from 1845 to 1880, has been \$973,663.38. If we add the contributions to the Home Board, we doubt not that the aggregate would not fall short of one and a half millions of dollars. In the face of these facts and figures, no argument can prevail against the Southern Baptist Convention as 'a plan for eliciting, combining and directing the energies' of the South for the propagation of the gospel.

"But let us not boast ourselves. With our acknowledged improvement, our gifts to the works of the Convention do not average ten cents *per capita*. This statement is more humiliating because most of the other evangelical denominations give greatly more than we do. Against our ten cents some of them give from sixty to one hundred cents per member. In a published statistical table, we are put down at about half that we really do. The truth makes an unenviable showing enough for us, who

claim as the shibboleth of our tribe of Israel, 'Thus saith the Lord.'

"Much is said about plans for raising money for our Convention. The simplest plan, in our humble judgment, is for the pastors to give regularly missionary information to their people, and for the people to pray constantly the Lord of the harvest to send laborers into the harvest. It is stated that, out of every dollar given for religious purposes, ninety-eight cents are expended at home, and only two cents are sent abroad. An illustration of this disparity of appropriation appears when we consider that the whole missionary property of the Southern Baptist Convention is scarcely worth \$60,000, while our church property at home—if we estimate one-fourth of the Baptist church property of the country as our part—is valued at some \$10,000,000.

"But the chief desire of our heart is that the Holy Spirit may come down in abundant measure upon our people. If they would only open their eyes and see the relation of all the doctrines of grace to the objects of our Convention! If they would only learn what vast strides other Christians are making in this missionary field of labor! If they would only realize the wonderful changes going on among the nations under the influence of the gospel of Christ! The whole world is moving in art and science and commerce and diplomacy; the kingdom of darkness was never more active and aggressive; and shall not the churches of the living God keep abreast of the times in energy and well-doing, and prove that, under the Captain of our salvation, they are more than equal to the followers of the god of this world?

"Let our people bestir themselves and send up their offerings, freely and in the fear of God, to our struggling Boards, that they may do the work assigned them and make encouraging reports to the Convention; let the delegates go up to Lexington with thoughtful minds and prayerful hearts, and, when there, be 'slow to speak and swift to hear:' and let us all, whether we go to the Convention or not, bear in mind that, inasmuch as naked we came into the world and naked we go out of it, save bearing in our hand the fruit of the life we have spent, we should work while it is called to-day, and be ready when the night cometh to go, full of grace and good deeds, to that convocation of the saints

in light, which, in love, and zeal, and devotion, and holiness, and activity, may be a fit model for our Southern Baptist Convention.”
—*Religious Herald*.

MEETING OF THE CONVENTION.

The Convention met in the First Baptist Church, of Lexington, Kentucky, Thursday, May 6th, 1880. Dr. James P. Boyce, of Kentucky, who had presided over the body for eight consecutive years, took the chair and called the body to order. The year before, at Atlanta, he stated that he would decline further reelection. The body sang “Come, we that love the Lord,” and the chairman read that grand exaltation and prophecy of Isaiah, “O Lord, thou art my God; I will exalt thee, I will praise thy name,” chap. xxv. Dr. William Shelton, of Illinois, led in prayer. There were 314 members present; the number entitled to seats was 592. Forty-five “visiting brethren” were on the floor—among them messengers from the American Baptist Home Mission Society, of New York. Dr. P. H. Mell, who had presided from 1863 to 1871, inclusive, was elected president, and made a felicitous address of acceptance. Hon. J. E. Brown, of Georgia, and Drs. E. T. Winkler, of Alabama, P. H. Leslie, of Kentucky, W. P. Yeaman, of Missouri, were elected vice-presidents. C. E. W. Dobbs, D.D., of Kentucky, and O. F. Gregory, D.D., of South Carolina, were elected secretaries of the Convention. The church was decorated elaborately and exquisitely with flowers, not only of great variety and rareness, but with arrangement indicating no common artistic skill. Incidental to this fine and floral welcome, an admirable and pious brother, deeply interested in missions, complained in print that his attention and devotion were painfully diverted by the elegance of this scenery. But is not beautiful scenery everywhere in the temple of nature and of God? In the midst of the decorations of the rostrum was the striking portrait of the Rev. Dr. Jeter, which now adorns the Jeter Memorial Hall of Richmond College. The pastor, Rev. Lansing Burrows, D.D., received many congratulations on the completeness of the arrangements for the Convention’s reception and entertainment. To respond to an eloquent address of welcome by the pastor, Dr. E. T.

Winkler, of Alabama, was called out by the president, without previous notice. Hesitating, with the remark, "What have I done, Mr. President, to merit this at your hands?" this soldier-like and scholarly brother marched upon the platform and showed himself quite equal to the occasion—"the right man in the right place."

Dr. Mell preached the Convention sermon, in his usual direct and forcible style, from the text: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," John iii. 16.

REV. J. B. JETER, D.D.

The incident of the portrait of Dr. Jeter, as the centre of the floral decorations, leads to the remark—which may not be regarded immodest—that the book entitled "The Foreign Missions of the Southern Baptist Convention," of which the present volume is a continuance, and which was published in 1880, was dedicated to this man of God; but it was never seen by him. That book opened with a memorial notice of the former corresponding secretary of the Foreign Mission Board, Rev. James B. Taylor, D.D., reported to the Convention in 1872. This work may appropriately start with a similar notice of the great and good man whose death was reported to the Convention by our board, in 1880, in these terms:

"DEATH OF REV. J. B. JETER, D.D.

"On the 18th day of February, 1880, this Father in Israel, in the seventy-eighth year of his mortal life, passed away. On the 1st of March the following paper, presented by their President, was mournfully adopted by the Board:

"It is meet that the Board of Foreign Missions should put on permanent record its estimate of Jeremiah Bell Jeter as a man and a Christian, and its sense of loss sustained in the death of one so inseparably interwoven with its entire history. The life of no other man was so nearly the life of the Board. In 1845, when the Board, at the first session of the Convention, was established, Dr. Jeter was appointed the first President. From that day unto his departure he was uninterruptedly a member.

Intelligently and enthusiastically interested in the work of the Board, he regarded it with peculiar affectionateness. Besides what he did by pen and public addresses, we recall with pleasure how, at times, in our regular sessions, his great soul would be stirred within him, and in prayer or exhortation he would pour forth his expressions of gratitude or obligation, showing how completely the extension of the Redeemer's kingdom had become a part of his intellectual and spiritual nature. The welfare of the missionaries was looked after with the tenderest solicitude. Their fields were studied, their wants comprehended, their success rejoiced in. Prompt and punctual in his attendance on the sessions, sagacious and fruitful in the suggestion of plans and measures, prudent and wise in adjusting difficulties, cheerful in hours of long delay and disappointed hopes, he was the leader in our mission work, and we shall miss him more sensibly, and feel our loss more poignantly, whenever great and troublesome questions shall hereafter come before us for solution.

“Having enjoyed unusual opportunities for knowing Dr. Jeter in the unreserve of our confidential sessions, having sat for years with him around the Council Board, shut out from public gaze, and deliberating with anxious hearts for the prosperity of Zion, we have known his inner nature, sounded the depths of his great soul and learned to revere and love him for his transparent frankness, his unsuspecting guilelessness, his strong faith, his calm courage, his hatred of everything evasive and disingenuous, his unflagging zeal undiminished by age, his devotion to duty, his growing assimilation in thought and word and conduct to the spirit and principles of the Master. The Board, the Missionaries, the Convention had in him a generous and unselfish friend, a wise counselor and a bright example of what grace and the Holy Spirit can accomplish in the renovation and consecration of a human soul—

“*Resolved*, That the Secretary transmit a copy of this minute to Mrs. Jeter, who contributed so much to the usefulness and happiness of our departed brother, with the assurance of our most cordial sympathy in her severe affliction.

“*Resolved*, That the page following the record of this action of the

Board be left blank, with the exception of the name and time of birth and death of our associate and brother."

MEMORIAL SERVICE IN RICHMOND.

FOREIGN MISSION JOURNAL AND DR. JETER.

After an eloquent sermon, by Dr. J. B. Hawthorne, then pastor of the First Baptist Church of Richmond, Va., in reference to the death of Dr. Jeter, on Sunday, the 22d of February, 1880, the following remarks, in behalf of a committee whose report was adopted, were made; and are copied from the *Foreign Mission Journal* of March, 1880:

"Many things have been said truthfully and beautifully and eloquently of the former pastor of this church, whose body sleeps under the sod and whose spirit stands loftily before the throne of our God. But there is one fact which has not been mentioned in public. Our brother was accustomed to quote and repeat and reiterate this scripture: 'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' I am credibly informed that he was heard to utter these words as many as six times in the course of an hour.

"The preceding context of this passage seemed to be the guide of his life: 'Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. * * * For so,' as our brother no doubt found it, 'an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' The succeeding context of the passage probably suggested to our brother the frequent repetition of the passage. Immediately after the text, Peter says: 'Wherefore I will not be negligent to put you always in remembrance of these things.' And he repeats: 'Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.' Then he reiterates: 'More-

over, I will endeavor that ye may be able after my decease to have these things always in remembrance.'

"Your committee, sir, might have readily indulged in panegyric in their report. They feel that it is an honor to have lived on the same planet with such a man. When the news of his sudden ascent startled their heart, their heart instinctively ran after him and cried: 'My father, my father! The chariot of Israel, and the horsemen thereof!' He was our Elijah—the veteran defence of the truth—the chariot of Israel, and the horsemen thereof!'

"But your committee thought it wiser to follow the suggestion of the man of God himself, who would have his decease to bring to our remembrance the blessed teaching that, by adding virtue to virtue and grace to grace, 'an entrance shall be ministered unto' us, as it has been unto him '*abundantly* into the everlasting kingdom of our Lord and Savior Jesus Christ.'

"I emphasize '*abundantly*.' Last Sunday, sir, you graphically depicted the penitent thief, leaning on the arm of the Saviour, and entering the gates and walking the streets of the paradise of God. Thus, with more than a chariot of fire, with more than a convoy of angels, on the bosom of him at whose approach the angels shout: 'Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in,' the spirit of our brother may have gone in! And 'so an abundant entrance shall be ministered unto us' if we live and die as he did, 'into the everlasting kingdom of our Lord and Saviour Jesus Christ.'

"The fact that I have mentioned has given direction and complexion to the report of your committee, who ask that if it be approved, it may be adopted in silence by a rising vote of the church and congregation:

"*Whereas*, our Heavenly Father has given to sleep the body, and taken to himself the spirit, of him whose name is trembling on every lip, and whose noble life is embalmed in every heart; and whereas, the sorrowful thought that we shall see his face no more on earth should revive in memory and keep in remembrance the great principles and doctrines of divine truth which he, our former pastor and now sainted brother, so faithfully inculcated and so consistently exemplified; and whereas, deep and manifest was his

desire that life should be so ordered, by himself and by others, as to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ—‘For so an entrance,’ as he was accustomed to quote and repeat, and reiterate, as he did no other Scripture, ‘shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ;’ therefore,

“1. *Resolved*, That while his abode in the flesh seemed more needful for us, his presence with Christ is far better for him; and, while the moan of nature may never hush in some hearts, the voice of the Spirit may give consolation in the assured conviction that, as ‘to live is Christ, to die is gain.’

“2. *Resolved*, That, as the best tribute to the holy teaching and living of this man of God, we should give all diligence to so grow in grace and in the knowledge of our Lord Jesus Christ as to manifest ourselves partakers of the divine nature, and participants of the exceeding great and precious promises of the gospel; ‘for so an entrance,’ according to the longing of our brother, ‘shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.’

“3. *Resolved*, That a page of our record-book be devoted to the memory of the deceased with the inscription—

IN MEMORIAM.

REV. JEREMIAH BELL JETER, D.D.

2 Peter, I. 11.

“4. *Resolved*, That in this house, erected under the ministry and by the labors of our former and now glorified pastor, might be appropriately set up, during this, our church centennial, some memorial which would remind us ever of those lips so sanctified by truth, and that life so consecrated to Christ; and that on such a memorial, whether of marble or of glass, should it be erected, might be perpetuated before our eyes the gospel precept and promise which seemed the guide of his own life, and which he strove to engrave on the hearts of others:

“‘Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. * * * For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.’

“5. *Resolved*, That, a copy of this paper be sent to the family of the deceased, with the assurances of the profound sympathy of this church and congregation.”

The paper was adopted by a rising vote of the church and congregation.

DR JETER AND PUBLICATION SOCIETY.

Dr. Jeter had been a warm and constant friend of the American Baptist Publication Society. Preceded by a striking likeness of the doctor, the following sketch was published in a magazine of that society :

“ JEREMIAH BELL JETER, D.D.

BY A FRIEND.

“ None knew him but to love him ;
None named him but to praise.”

“ The cut at the head of this sketch is well-nigh a perfect likeness of the man who stood among Baptists of the South as Saul stood among his brethren: ‘ He was higher than any of the people from his shoulders and upward.’ His fall was a shock to the country. It was like the fall of a giant oak, that shakes the whole forest round.

“ JEREMIAH BELL JETER was born July 2, 1802, in the county of Bedford, Virginia. He was baptized by Rev. William Harris, in December, 1821, in the North Fork of Otto River. Coming out of the stream, he addressed the people on the bank. His first sermon was preached to a few mountaineers on the 15th of January, 1822, in the gorge between the Flat Top and Luck Mountains of his native county. He assisted to organize the General Baptist Association of Virginia in 1823; was its first appointed missionary, and the last survivor of its original members. On the 4th of May, 1824, he was ordained at High Hills Church, Sussex County, by Rev. Nathaniel Chambliss and Rev. John D. Williams. In the spring of 1826 he became the pastor of Hill’s Creek and Union Hill Churches, Campbell County, Va. In the fall of 1827 he was installed as pastor of Morattico Church, in Lancaster County, and subsequently of Wicomico Church, in Northumberland County,—both in what is called ‘ The Northern Neck ’ of Virginia. On the first Sunday in January, 1836, he was publicly recognized as pastor of the First Baptist Church of Richmond. During this pastorate of thirteen years he baptized about ten hundred converts into the fellowship of the church; the present church edifice, of which there is a fine engraving in the ‘ Baptist Encyclopædia,’ was erected, and

the First African Church was organized, with two thousand members. In 1849 Dr. Jeter became the pastor of the Second Baptist Church of St. Louis, where he baptized one hundred and fifty persons, and was instrumental in organizing two other churches. In 1852 he returned to Richmond, and took charge of the Grace Street Baptist Church. When his pastorate closed, in 1870, the membership of the church had increased from three hundred to six hundred. At his death he had been, for fourteen years, the editor of the *Religious Herald*. He was also President of the Board of Trustees of the Southern Baptist Theological Seminary, President of the Trustees of Richmond College, President of the Board of Richmond Female Institute, Vice-President of the State Mission Board of the General Association of Virginia, and Vice-President of the Board of Foreign Missions of the Southern Baptist Convention, of which Board he had been President for many years. He was author of the call from Virginia that brought together, in 1845, the assembly which organized the Southern Baptist Convention. And so identified was he with all of its work that it might be inscribed of him in the Convention as it is inscribed of Sir Christopher Wren in Saint Paul's Cathedral: 'If you ask for his monument, look about you.'

"Many men were more extensively known; but no man in America was more favorably and more widely known as a great and good man than the Rev. J. B. Jeter, D.D. As the news of his death was flashed over the country and across the Atlantic, the sentiment filled many hearts: 'How is the strong staff and the beautiful rod broken!' This figure seemed as appropriate to this fallen nobleman of nature and hero of Christian life as if it had been penned originally with regard to him. There was a combination of charming simplicity and manly vigor and inflexible integrity which is rarely found in a single character. Though in age nearly four-score years, his spirit seemed to have still lingering upon it the dew of youth, while in intellectual power he was the peer of any man of his denomination, and in the force of moral and religious example he was a tower of strength to the Christian world. His erect and lofty form was a fit symbol of the true and majestic soul within. This was the greatness

of the man,—his great goodness. ‘See that obelisk yonder,’ said Confucius; ‘its *uprightness* is its strength.’ Dr. Jeter was proficient in the philosophy of not looking back, but of looking forward in life. He kept up with the times, and was projecting and executing to the last. Thus he kept young in his feelings, outstripped many of his contemporaries in labors, and was developing his forces to the very end. The day he entered the room of his fatal illness, he was more powerful in all the elements of moral and intellectual manhood than he was twenty years before. His eye was not dim, nor was his natural force abated. The transparency of his nature was child-like; his candor was proverbial; his sympathies seemed as broad as the sufferings of his fellows; and in glancing over as much of his long career as our memory can compass, we do not see a speck of evil imputation that ever adhered to his reputation.

“He was the author of several volumes, which are marked by the perspicuity and perspicacity, and by the prudence and the piety which have elevated him among the classic and Christian writers of our times. He was the Nestor of the Baptist press, one of the wisest counselors and ablest debaters of the Southern Baptist Convention, and, as a preacher, he was a confessed model of the Baptist pulpit. It was no mean compliment when an uncommonly bright child of seven years, who had recently heard in succession a number of able ministers, said: ‘I like Dr. Jeter the best of them all.’ His life, like his Master’s, was simple and sublime; his death was mild, and grand as the setting sun. His last words showed his calm submission to the will of God: ‘This will take me off; but the Lord reigneth.’

“There is an appropriate motto written, under the words, ‘Died, February 18th, 1880,’ on his stately monument of granite in the Cemetery of Hollywood, near Richmond: ‘Know ye not that there is a prince and a great man fallen this day in Israel?’”

EPITAPH.

The epitaph of Dr. Jeter has been publicly criticised. Dr. John C. Long, one of our best English scholars, defended it through the press, by quotations of grammatical construction

similar to that criticised, from the most eminent English classics. It is believed that no author, of recognized authority in the use of the English language, from the days of Queen Elizabeth to the present time, can be named, in whose writings the identical grammatical construction cannot be discovered.

THE EPITAPH.

—
 “JEREMIAH BELL JETER, D.D.

born

in

Bedford County, Virginia,

July 18th 1802.

Died in Richmond, Va.,

Feb. 18th 1880.

“ ‘Know ye not that there is a Prince and a great man fallen this day in Israel.’

“ A Preacher, wise in winning souls ; A Missionary, laborious in destitute regions ; A Pastor, successful in Country and in City ; An Author and Editor, whose writings, eloquent and evangelical, were ever promotive of the Redeemer’s kingdom ; This man of God fairly won and fully sustained the distinction of ‘ a good Minister of Jesus Christ.’

“ Prominent in all the great enterprises of his denomination and holding high and responsible positions, the story of his life will be written in the history of Virginia and American Baptists, among whom, for more than half a century, he was an honored and trusted leader.”

MEMOIR.

The convention made the memorial record ensuing presented by Dr. J. A. Broadus, *Chairman* :

“ Jeremiah B. Jeter was one of the founders of this Convention, thirty-five years ago, and before that time had been for years a leading member of the Triennial Convention, which included Baptists from all parts of the United States. He has attended nearly all the meetings of the Southern Baptist Convention, and always took an active part in its deliberations. For many years he was President of the Foreign Mission Board, and also for many years President of the Board of Trustees of the Southern Baptist Theological Seminary. To write his history would, therefore, be to write the history of this Convention. No member of this body at any session when he was present can have failed to be impressed by Dr. Jeter’s good sense, simplicity of character, elevation of aim, and earnest devoutness. But only now do we fully perceive how large a place he filled in all our work, how commanding he was in ability, and how noble in character. This Convention has

many precious memories of great and good men; may we all be moved to follow them as they followed Christ.

“The Committee learn with great satisfaction that Rev. W. E. Hatcher, D.D., a kinsman of Dr. Jeter, a native of the same county, and of late years his pastor in Richmond, has consented to prepare a memoir, and that this will comprise the delightful ‘Recollections of a Long Life,’ which Dr. Jeter published in many numbers of the ‘Religious Herald.’ So gifted an author, and enjoying such advantages, cannot fail to give us a book of high interest and value, and many will eagerly await its appearance.

“JOHN A. BROADUS,

“T. J. WALNE,

“W. POPE YEAMAN,

“T. G. JONES.

“*Committee.*”

“The Life of Dr. Jeter,” by Dr. Hatcher, appeared in 1887, meeting all expectations of the most earnest friends of the sainted man of God.

ANOTHER BOOK.

The chronicler of events with which he himself is connected has to decide between the alternative of pretermittting what is personal to himself, and thus being unfaithful to history; or of doing the more difficult thing of separating himself as a recorder from himself as a subject of record, and chronicling such personal matters as if they pertained to some other person. This remark arises in encountering the following report of the Foreign Mission Board to the Convention, in 1880, with regard to the book, of which this volume is a continuance:

“THE FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

“This work has been published by the request of the Convention. Any profits, beyond the actual expenses of publication and circulation, which may accrue from the book, will go into the treasury of our Board. The following report was adopted by the Board at its regular monthly meeting, on April 5th, 1880:

“The Committee on Publications have much pleasure in reporting that during the past month the new work of our Corresponding Secretary on ‘the Foreign Missions of the S. B. Convention’ was issued from the press.

“It forms a large and handsome volume of 500 pages, and is gotten up in excellent style.

“It properly, and by permission, bears the imprint of this Board; but by wise and liberal, as well as fortunate arrangement, the Board incurs no pecuniary risk in its publication.

"We are enabled to reap all the substantial benefits of the issue and the dissemination of a work laboriously prepared in our interests—a full and admirable compendium, in fact, of our history and work—and that without the venture of a single dollar in the experiment of book-making.

"In our judgment the hearty thanks of the Board are due to our brother, the Corresponding Secretary, for the immense labor and pains involved in this successful execution of his self-imposed task of turning out fragmentary records into consecutive history, and also for his prudent and disinterested measures for giving his book to the world.

"We commend the work, not without pride, to Christian people everywhere, that they may read therein the lives and labors of those who, from amongst ourselves, have in a special sense, devoted themselves to the Lord's work, and may trace the varying progress of that work as it has been prosecuted by this Board during the thirty-five years of our independent existence.

"Especially will we find satisfaction in presenting this finished volume to the Convention, who by resolution encouraged its preparation, and pledged itself 'to aid to the full extent of ability in its circulation.'"

The Convention Committee, to whom the work had been referred, reported, according to the Proceedings of the Convention, thus :

"FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

"The Committee to consider the Treatise on 'Foreign Missions of the Southern Baptist Convention,' by Rev. H. A. Tupper, D.D., report that the resolution of this Convention calling for the publication in book form of the articles that appeared in our religious press from the pen of the Corresponding Secretary of the Foreign Mission Board, has been most satisfactorily complied with in an elegant volume of 512 pages, well printed on the best paper. The work is an able and valuable history of the Foreign Missions of our Convention, which should be in the hands of every Baptist. It is, without doubt, the most valuable record of Southern Missions ever published, and unequalled as a book of reference. Ignorance of Missions, and particularly of what has been done in that direction, is a fruitful cause of the apathy and indifference existing in regard to the command of the Master, 'Go ye into all the world and preach the Gospel to every creature.' This book supplies in a most attractive form all the desired information. In addition, it contains the biographies of about seventy of our noble and self-denying missionaries. The thanks of this Convention are due to Dr. Tupper for the great service he has rendered to the cause of Missions.

"M. B. WHARTON, Ga.,

"W. A. FORBES, Ark.,

"G. A. LOFTON, Mo.,

"L. C. KILLIS, La.,

"C. C. CHAPLIN, Texas,

"E. D. MILLER, Miss.,

"M. T. SUMNER, Ala.,

"Committee."

“Which was adopted after remarks by M. B. Wharton, J. A. Broadus, and A. C. Caperton.”

A MOTHER'S GIFT.

The reproduction of the following letter, published in the *Journal* of February, 1881, will be more than pardoned, in view of the fact that its sainted writer, four-score and seven years old, was taken up to glory a short time before this page was prepared for publication :

“A MOTHER'S LETTER.

“CHARLESTON, SO. CA., December 4th, 1880.

“*My Very Dear Son.*—I have been reading with much interest your book on Foreign Missions. I was in my childhood interested and concerned for the salvation of the heathen. I wept over their ignorance and superstition, and often asked my father ‘why some one would not go to them and tell them of the true God, for they all seemed to worship *some* thing.’ Over our first missionaries I wept many tears; and loved to read of their work, and sympathized greatly in the suffering they endured.

“When I think of what our missionaries have accomplished, and the blessed work they are now engaged in, I feel that it is wonderful indeed that such results could have occurred in so short a time. But what may we not expect in the future? I do believe the whole *world* will be Christianized before all who are now living will have passed away. It does seem that there is more real piety in heathen than in Christian lands. There are many in our *midst* who never bow to any God.

“I have, since reading your book, thought of a little incident that occurred when I was at school. My mother took me to Philadelphia to finish my education at the Misses Lyman's Seminary. This was in 1814, and I was fourteen years of age. Dr. Wm. Staughton (the first corresponding secretary of the Triennial Convention) was the president of the institution; also the pastor of the Sansom street Baptist church. Dr. R. Furman was my pastor in Charleston, and with a love and sympathy most beautiful, he wrote to Dr. S., begging his fatherly supervision over me, a fatherless child far from home and friends. I never can forget the kindness, constant and unremitted, he showed me. No *own* father could have been more tender and loving.

“One day the dear teacher was addressing us in the recitation room, and he took occasion to speak of the heathen. (He was a great missionary man.) He told us about these poor, benighted souls—how they were eating human flesh; how the women and children were thrown into the river, or crushed to death: how wives were burned on the funeral pile of their husbands, with many other horrors too terrible to think of. I remember well how excited I was, even to bitter, bitter tears. He asked which of us

would study hard and prepare to go and teach in heathen lands. I sprang to my feet and said, 'I will, sir.' He then said, 'God bless you, my child (putting his dear hand on my head), and make you the instrument of doing good wherever your lot may be cast. But remember, you can have no fitness or success in any work but that which comes from God. Cultivate a sense of your insufficiency for the conflict you may have to grapple with. In all your conduct pursue the most undeviating consistency.' I have treasured in my very heart the memory of my dearly loved Dr. Staughton.

"I returned to my home, feeling that I had made a vow that could not be broken. After several years Dr. S. paid us a visit. We met as father and child. Almost the first thing he said to me was, 'Where is that promise you made in the Seminary in Philadelphia to go to heathen lands?' We both laughed—he holding my hand, and with those dear, beautiful eyes looking into mine, waiting for an answer. At last I said, 'I will give one of *my children*.' Years after, when you thought, dear son, of leaving home for heathen lands, my heart was almost broken at the thought of parting with you. But I still feel that I have given *something* to the cause I so dearly loved—even *you*.
"MOTHER."

SUNDRY ITEMS.

I. RETURN AND DEPARTURE OF MISSIONARIES.

In 1879 the following missionaries were in this country: Mrs. M. T. Yates, T. P. Crawford, W. J. David and wife, E. Z. Simmons and wife, G. B. Taylor and family. In 1880 they all, except Mrs. Yates, who was quite feeble, returned to their fields. Dr. Crawford encountered a fearful typhoon, "during which," the *North China Herald* said, "Rev. T. P. Crawford came nobly to the front." Miss Sallie Stein, a new missionary, sailed with Mr. and Mrs. Simmons for Canton, Feb. 7, 1880, and reached Japan March 2d. The appointment and expected sailing to China of our missionary, Rev. J. H. Eager, were reported to the Convention. As is known, brother Eager went to Italy. Dr. and Mrs. Graves, of Canton, returned, this year, to the United States. The Board reported: "The people are giving increasing evidence that they are willing to take care of these laborers in their harvesting of souls."

II. BUILDING FUNDS.

Miss Moon, having taken possession of the Mission House in Tung Chow, China, turned over to the Board \$1951.17, raised to build a house for her, which amount, by consent of its lady

donors, was employed to meet an obligation to Dr. Crawford on account of the Tung Chow chapel. The Building Fund in the Canton treasury had increased to \$10,177.22, from which a mission residence, costing \$5585.35, was built. The chapels at Rome and Torre Pellice had cost, to date, \$33,519.73.

III. TREASURER'S REPORT.

The Treasurer reported his receipts as \$45,543.67, with a debt of \$6389.72. The Board added: "Exchange between China and America is so favorable now that our missionaries receive more than is remitted to them. Upon the whole, the past fiscal year may be regarded as a very prosperous one, and the material interests of the Board as never in a more favorable condition." The Convention said, through its report, of which Rev. A. E. Owen, of Virginia, was chairman, that the report shows "a very healthy state of affairs," and that "the funds of the Board have been managed with prudence."

IV. FOREIGN MISSION JOURNAL.

Receipts, \$1052.88; expenses, \$1030.76.

V. CONSOLIDATION.

The Convention acted adversely to the proposition by Rev. O. C. Pope, of Texas, to publish a Missionary Magazine, and to consolidate the two Boards of the Convention, as proposed by Rev. G. Brewer, of Alabama.

VI. WOMAN'S WORK.

The Convention, by report of Dr. O. C. Pope, of Texas, adopted: "The Woman's Missionary Societies are doing a grand work, but it is needful that they enlarge that work. We recommend that the Corresponding Secretary urge upon the Baptist women of the South the importance of this work until there shall be a Woman's Missionary Society in every church in the land."

VII. ACTIONS OF CONVENTION.

1. That a committee be appointed to report at next meeting "some plan by which this Convention may better succeed in

reaching, for contributions, the masses of our Southern churches." Brother F. H. Kerfoot, of Maryland, made the motion, and was appointed chairman of the committee.

2. That "the Sunday preceding the next meeting of this body, in Columbus, Miss., in May, 1881," be observed as "an occasion of special prayer for the blessed outpourings of the Holy Spirit upon the labors of the Convention."—Brother Reuben Jones, of Virginia.

3. In the discussions "no one shall speak more than fifteen minutes," except at "the missionary mass-meetings."

4. Ten brethren were appointed to bear fraternal greeting to the American Baptist Home Mission Society in their meeting at Saratoga, May 26, 1880.

5. *Resolved*, That this Convention record its appreciation of the life and work of the venerable Adiel Sherwood, who died in St. Louis, Mo., in August, 1879, in the eighty-sixth year of his age; and that, while we bless God for the testimony borne by his life and death to the principles and power of the Gospel, we cherish his memory as a precious heritage."—S. H. Ford, Mo.

6. The special order for Friday, 10 A.M., was the S. B. T. Seminary. Drs. Boyce and Broadus addressed the Convention, and \$7000 was secured in cash and bonds.

7. In 1879 the Home Board had reported their expectation of establishing a mission among the Chinese in California, by Rev. J. B. Hartwell, who for many years was an eminent missionary of our Board. This year they report the work begun, but lament the death of Mrs. Hartwell, on December 3, 1879, a few days after their arrival in San Francisco. The Convention made suitable expressions of sympathy, and adopted the following, presented by Rev. I. A. Chambliss, chairman: "*Resolved*, That in the judgment of this Convention our work among the Chinese in California should be continued, and as rapidly as possible enlarged."

8. The Home Board paid a worthy tribute to the memory of Russell Holman, D.D., for eleven years the Corresponding Secretary of that Board, who died in Marshall, Mo., December 2, 1879. He was "an able minister of the New Testament, illustrating the beauty and power of godliness." The memorial

closes with "conspicuous mention of one whose grand presence and wise counsels in this body imparted dignity and power to its deliberations, but whose familiar face and kindly greeting we shall meet no more in these earthly assemblies."

SOUTH AMERICAN MISSIONS.

SAO PAULO PROVINCE, BRAZIL.

In 1880 these missions were in their infancy, having originated only the year before, though there were two churches, one at Santa Barbara, of thirty members; the other, called the "Station," which was organized the first Sunday of November, 1879, "by twelve members of the First Baptist Church of Santa Barbara." It must be understood, however, that these Christians were not native Brazilians, but North Americans, who had taken refuge in Brazil after the Civil War of our country. They urged connection with the Southern Baptist Convention, but held that they would be "self-supporting," at farthest, "after one year's assistance." Our missionary, Rev. E. H. Quillin, wrote to the Convention: "The position of the mission, self-sustaining and yet seeking to be under the patronage of the Convention, is so anomalous that it should excite special consideration." They proposed, not only to be self-supporting, but to "do something for the extension of the Gospel in regions beyond." As this point is important, it may be added that the Board reported to the Convention that the mission was opened on this condition, using this language: "As the burden of their support rests upon their own shoulders, there is nothing for us to do in their behalf unless the burden of care and love for them shall rest upon our hearts." This condition was not fulfilled, but it fully justified the withdrawal of the Board from this province, at its own pleasure, though much money was expended there.

DEMERARA.

An interesting fact connected with missions in South America is that in Demerara there was, in 1879, a Baptist Church of 172 Chinese, the outgrowth of the earnest piety of one man, Lough

Fook, a member of our Canton Baptist Church, who went to Demerara in 1861 to labor among his fellow-countrymen there. This church built several chapels; one of their members, Tso Sune, was a self-supporting missionary in China, and there invested £400, which they expected to yield 15 or 30 per cent. per annum, to be appropriated to missions in China. Dr. Graves wrote: "Let us ask the prayers of the churches for this company of converts from heathenism on the shores of South America, just opposite those of our own Southern country."

RESOLUTION OF THE CONVENTION.

"*Resolved*, That the Board of Foreign Missions be authorized, if they deem it practicable, to appoint additional missionaries for the work in Brazil, A. T. Hawthorne, chairman." In January, 1881, Rev. and Mrs. W. B. Bagby were appointed to this work.

MEXICAN MISSIONS.

INCIPIENCY OF THE WORK.

The Board reported to the Convention: "The Board have agreed to assume the Mission in Mexico, under the care of Rev. T. M. Westrup, on certain conditions, which the Board of the State Convention of Texas are willing to accept." The Convention adopted the following: "We recommend the appointment by their Foreign Mission Board, of Rev. T. M. Westrup as missionary in the State of Coahuila, Mexico, on the condition mentioned in the report of the Foreign Mission Board. For several months Brother Westrup has been supported by the contributions of brethren in Texas, and his labors have been signally blessed. The board of directors of the Texas Baptist State Convention, at the last meeting, agreed to become responsible for his support until the next meeting of the State Convention, and will doubtlessly assume permanently the expense of the mission, and co-operate with the Foreign Mission Board. . . . There are at present several Baptist Churches established in that land of moral darkness, and the people are looking for some better way of salvation than that which is offered them by Roman Catholicism. As soon as the Board can be assured of a support for a

missionary in Mexico it is desirable that one be appointed." As was seen in the preceding abstract, two missionaries were appointed, Rev. W. M. Flournoy of Texas, and Rev. J. O. Westrup, brother of T. M. Westrup, who was murdered Dec. 21, 1880.

EUROPEAN MISSIONS.

DR. G. B. TAYLOR.

Dr. Taylor had returned to Italy. Of his work in this country he wrote, April 6th, from Turin: "The Board know that, when not laid aside by sickness, I was busily engaged in the United States traveling—mostly in the North—collecting money to pay the balance for the Rome chapel, and, if possible, something to build another chapel at Torre Pellice. . . . During my absence, and especially in view of my impaired health, I have enjoyed, in a peculiar degree, the affectionate sympathy of all our evangelists who now extend to me their most hearty welcome." In 1877 Dr. Taylor had asked for a young man for his mission. In the Board meeting of November, 1879, it was resolved that "the Board make it a subject of special prayer that the proper man may be found, and that the Board be furnished with the means to send him to Italy." The Board asked the Convention: "Shall some young man be called by the Board to this work, as Brother Taylor was?" Dr. Taylor arrived in Rome April 10th, and wrote: "I think I see a little progress."

EVANGELISTS.

Ferraris reported thirty-five members and two baptisms; *Paschetto*, "twenty-one actual communicants," and a Bible-class of "brethren, catechumens and Catholics;" *Bellondi*, "only two baptized," . . . but "many baptized" not so desirable as "a few faithful ones." "Statistics show that one-third of the births in Venice are illegitimate." *Basile* reported: "My relations with the other denominations have been good, but they omitted to invite me to take part in the meetings during the week of prayer. Obeying the instructions of our Lord (Matt. xviii. 15), I addressed them a dignified but earnest letter of remonstrance against a

course so sectarian." *Martinelli* reported in Modena "three preaching services a week, with fair attendance," with one baptism; in Carpi, "insults and troubles," with a revival and three baptisms; and two services a month at Mybarino, three miles from Carpi. *Volpi* reported the baptism of "one of the few survivors of the massacre of 1866;" a large number of Scriptures sold; and persecution as an apostate and impostor "because I do not baptize children, as even the other Protestants do." *Colombo*, "twenty-one effective members," . . . not rich, but earning their living, and "none allured to us by any hope of succor or employment;" the priests make war against us, but the "authorities guard the door;" seven baptized. *Cossu*, only ten baptized in three years, but "I go sowing among rocks and thorns, regarding neither clouds nor winds, and recommending all to the providence of God;" "a gentleman 72 years old is truly converted;" "I am constantly persecuted and vilified, which I joyfully suffer." *Cocorda*, the native pastor at Rome, reported that his attendance was not inferior to that of the Waldensian minister; that he had "a special debate on Baptism with the students of the Free Church College, behind whom it was easy to see their professors. . . . The president of those sessions, who is a converted Hebrew, was convinced of the scripturalness of believer's baptism."

THE CONVENTION AND BROTHER EAGER.

The Convention voted, by report of H. F. Kerfoot, chairman, that these missions are "in a more hopeful condition than ever before;" and that the Board should call a young man to aid Dr. Taylor, saying: "And has any minister of Jesus Christ the right to ignore such a call as that which was made to our beloved Brother Taylor?" Rev. J. H. Eager, who had been appointed to China, was designated by the Board to Italy, as appears in the foregoing abstract.

AUTOBIOGRAPHY OF REV. JOHN HOWARD EAGER.

"My father's name is Eleazer C. Eager, and my mother's Harriet Ida Eager. I was born in Jefferson County, Mississippi, December 18th, 1849.

“When seven years of age I entered the preparatory department of Mississippi College, in Clinton, and remained three or four sessions, till the breaking out of the war, when my father moved to the country. While here I took a special course in English grammar (after a new method), taught by Prof. Watford, of Alabama.

“In January, 1867, after several years out of school, I was enabled to enter Oakland College, a Presbyterian institution, seven miles from Rodney, Mississippi, but remained only a part of two sessions. In the fall of 1869 I entered Mississippi College, where I spent five years of continuous and hard study.

“I was baptized in the summer of 1864, when I was fourteen years of age, and by my father. This was in Copiah County.

“I graduated at Mississippi College in June, 1874, and spent one year in the pastorate before going to the seminary.

“In September, 1875, I entered the Southern Baptist Theological Seminary, and graduated in May, 1879. I decided to spend four years, so as to do considerable extra work.

“I was ordained in Clinton, Mississippi, January 3d, 1875, the winter after my graduation. The presbytery was composed of the following brethren: Rev. E. C. Eager, Rev. Geo. B. Eager, Rev. J. L. Pettigrew, Rev. J. A. Hackett, Rev. W. S. Webb, and Rev. Walter Hillman.

“I did not wish to be ordained till after I had finished my course at the Theological Seminary, but a call to Vicksburg made it necessary.

“My first sermon was preached in Clinton, Mississippi—a *trial* sermon—before I received my license. This was in November, 1870.

“The following summer I preached several times in as many different places. During the last three sessions in college I preached once or twice each month. My vacations were spent mostly in protracted meetings, preaching sometimes nearly every day. I shall never forget the summer of 1872, which was spent in South Mississippi. There were nearly two hundred professions in the meetings in which I labored. The congregations were very large all the time, and the interest marked.

“In January, 1875, I took charge of the Baptist Church in

Vicksburg, and remained till the following fall, when I entered the seminary.

“The vacation of 1876 (four months), was spent with two country churches in S. C., formerly under the pastoral care of Rev. R. H. Griffith. The churches were really ripe for a revival, though they did not seem to think so. Two good protracted meetings resulted in forty baptisms, and an unusual interest on the part of the whole community.

“In 1877 I spent my vacation in Memphis, supplying the pulpit of the First Baptist Church. The church was large, the membership scattered, the weather hot, the work hard, but the experience was a peculiarly profitable one.

“In the following December (while in the seminary in Louisville), urged by pecuniary necessity, I accepted a call from the Baptist Church in Midway, Kentucky, left vacant by the removal of their pastor to Baltimore. Here I endeavored to do double work, going up every Saturday, preaching twice on Sunday, doing some pastoral work, returning on Monday, and attending regular lectures at the seminary during the week. My health suffered, but a rest in Virginia restored it.

“The summer after graduating, I supplied the pulpit of the Eutaw Place Baptist Church, Baltimore, during the pastor's vacation. In October, 1879, I accepted a call to Manchester (Va.) Baptist Church, expecting to enter the foreign field the following summer or fall. In July, 1880, I resigned the care of the Manchester Church in order to visit the South and West in the interest of missions, and to say good-bye to relatives and friends. The trip was pleasant but sad. Sad to me, but sadder to those I was leaving, especially an aged father, who seemed to cling to a departing son with peculiar devotion.

“Owing to the season of the year, collections for missions were small, but I trust some permanent good was done, and some new interest created, on the part of individuals and churches.

“As to facts and incidents looking to a missionary life, I can only say this: I began to think seriously of the missionary work about ten years ago, almost simultaneously with my determination to preach the gospel. The conviction that I ought to become a foreign missionary had a small beginning, and ripened

very slowly; but it began, and it ripened, and at length laid hold of my heart so firmly that scarcely a day passed for years that it was out of my thoughts and my prayers. I was a constant reader of the *Baptist Missionary Magazine* of Boston, and often, when earnest appeals came for more laborers in the great field white for the harvest, or when some faithful missionary had suddenly died at his post, and another was anxiously called for to take his place, my whole nature was stirred to its deepest depths, and I responded involuntarily: "Lord, here am I, send me."

"I shall never forget the little room in the rear of the college chapel, the place of all others, at that time, that I held sacred. In that room I spent some of the sweetest hours of my life. There I received strength many times for the duties that lay before me. There (how distinctly I remember the very day) I dedicated myself to God as a foreign missionary, to go anywhere or do anything that he had for me to do. I said very little about the matter to any one, for I dreaded publicity, and feared I would not have the sympathy and encouragement of my brethren. But I need not enter further into my inner life on this subject than to say that, after ten years of prayer and faithful preparation, God is about to grant the chiefest desire of my heart and make me a foreign missionary, not in China, as I had expected, but in Rome."

It may be added that Mr. Eager was accepted by our Board, as a missionary to China, on the 4th of August, 1879; that he entered, temporarily, on the pastorate of the Baptist Church at Manchester, near Richmond, Virginia; and that he was transferred, with his free consent, to the Italian mission, on July 5th, 1880. He married, at Liberty, Bedford County, Va., October 6th, 1880, Miss Olive M. Board, daughter of Dr. C. A. Board, a resident and native of the county. They sailed for their missionary field on October 14th, 1880, and arrived at Rome on the 12th of November.

The following is from the *Religious Herald* of October, 1880:

TESTIMONIAL TO REV. JOHN H. EAGER.

"WHEREAS, in the order of Divine Providence, it has become necessary that our beloved brother, the Rev. J. H. Eager, should sever his connection with this church as pastor; and whereas, it is proper that we should give ex-

pression to our high appreciation of the valuable services he has rendered this church. Therefore be it

“ *Resolved*, 1. That while we yield submissively to the decree of an All-wise Providence in directing our brother to the Foreign Mission field, it is with feelings of deep sorrow that we part with one who has endeared himself to us, not only by his fervent piety, his kind and gentle disposition, but by his self-sacrificing spirit, his untiring energy and unceasing labors for the cause of Christ since he came among us.

“ 2. That by this separation the church loses, not only an able and faithful preacher of the gospel, but a model pastor, who under God has, in the short period of nine months, drawn together and united a disorganized and scattered membership, and thus enabled us to liquidate a debt of five hundred dollars, which hung like a pall over the energy and usefulness of the church; and in addition thereto has materially improved and beautified our house of worship and grounds.

“ 3. That we feel grateful to God our heavenly Father that he sent brother Eager among us, and that in his new and arduous field of labor we will follow him with our deepest sympathy, our warmest love and intense interest for his success and happiness, and our constant prayers for God’s choicest blessings on him and his labors.

“ Respectfully submitted,

“ JOS. E. DAVIDSON,

“ SAM’L E. WOODFIN,

“ THOS. P. MATTHEWS,

“ *Committee.*

At a meeting of the Manchester (Virginia) Baptist Church, held Sunday morning, July 11, 1880, after services, the above preamble and resolutions were unanimously adopted, and the clerk was directed to spread the same upon the record, deliver a copy to Brother Eager, and to the *Religious Herald* for publication.

JOHN W. HALL, *Clerk.*

RECOGNITION SERVICES.

The following is taken from the *Richmond Dispatch* of October 12, 1880:

“ A large mass-meeting of Richmond Baptists was held in the First church Sunday night in recognition of Rev. James Howard Eager and his accomplished wife, who sail this week to Italy as missionaries of the Southern Baptist Convention.

“ Dr. J. L. M. Curry, President of the Foreign Mission Board, presided. The services were opened by an invocation and hymn, followed by the reading of a portion of Scripture by Professor H. H. Harris, and prayer by Rev. Dr. C. H. Read.

“Rev. Henry McDonald, D.D., was the first speaker. He presented in an earnest and eloquent address the discouragements and the hopefulness of the mission work in Italy. The discouragements were found in the tenacity with which the Italians still cling to the superstitions of the Romish Church, their erroneous impressions of what Protestantism really is, and the skepticism which almost everywhere prevails.

“Rev. W. E. Hatcher, D.D., made a graceful allusion to the missionary and his fair bride, *née* Miss Olive M. Board, of Bedford county, Va. He referred to the oneness of the Home and Foreign Mission work. The lines of distinction are being gradually obliterated; the telegraph and steam now bring us in easy communication with what were once far distant lands; our missionaries now alternate in their work between the home and foreign fields. Dr. George B. Taylor, now the missionary of the Southern Baptists in Italy, was once a pastor in this State, and Dr. J. B. Hartwell, who twenty years ago sailed for China as a missionary, is now working among the Chinese in California.

“Rev. J. H. Eager, the departing missionary, was next introduced, and made an effective and feeling address, in which he reviewed the work of missions for the past eighty years, and spoke with loving enthusiasm of the encouragements to labor among the unsaved of other lands.

“A fine scholar, an able preacher, a high-toned gentleman, and a devout and efficient worker, Mr. Eager will add great strength to this mission of Southern Baptists, while his accomplished wife will prove, indeed, a ‘helpmeet’ not only to him, but to the mission. Mr. Eager’s successful labors in Manchester have endeared him not only to that community, but to Richmond, and he carries with him to his distant field the warm sympathies, best wishes, and most fervent prayers of our people.

“The exercises were closed by an interesting address to the missionary by Rev. H. A. Tupper, D.D., the efficient and able Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention.”

"MISSIONARY MODEL.

"A few days ago a gentleman compared the separation of certain missionaries with the separation of Lot and Abraham. This suggests that Abraham is a good model for the study of the missionary, especially as Christlieb says: '*Inner faith is the life of the missionary enterprise.*'

"I. God revealed himself impressively to Abraham. Abraham heard his voice and talked with him face to face. Stephen said, "the Lord of glory appeared to our Father Abraham." So impressively did he appear to him that God could say nothing to him that he did not believe; and God could command nothing of him that he would not obey. God to Abraham was, 'all and in all.'

"The man that goes on this enterprise should have heard God, and known him personally in Jesus Christ, the brightness of the Father's glory and the express image of his person, who is manifestly crucified before him for the redemption of the world: and he must feel assured that it is he, to whom all power is given in heaven and in earth, who says to him: 'And lo, I am with *you* always, even unto the end of the world.'

"II. God said to Abraham: 'Get thee out of thy country, and from thy kindred . . . and he gave him none inheritance, no, not so much as to put his foot on.' When God says to the missionary, 'Go—go into all the world,' he despoils him in a measure of the local home idea and home experience. The great missionary principle is to go, go. When the gospel is established in one place, the missionary must go to regions beyond. The foreign field is to be ever contracting, while the home field is ever expanding until it shall be commensurate with our planet itself. The abiding home of the true missionary is the house and the bosom of God; and his comforting language is: 'Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.'

"III. So great were the promises given by God, and so confidently were they believed by Abraham, that he was lifted up above the lower sentiments of our nature, and rejoiced especially in the glorious prospects of the future.

"I. When there might be trouble between Lot and himself,

Abraham gave his nephew the choice of the land. 2. When Ephron would give him the cave of Macpelah, he bowed himself, and weighed out for it the four hundred pieces of silver. 3. When the king of Sodom would bestow the spoils of the slaughtered king, he would not touch 'from a thread to a shoe-latchet.' 4. But, when Melchisedec appeared Abraham gave him a tithe of all he had as the priest of the most high God. Thus the faithful missionary: 1. May well rise above the religious and denominational bickerings of our home life. 2. Forsake the hope of earthly aggrandizement. 3. While he presents on the altar of God his body a living sacrifice, holy, acceptable unto God, which is our reasonable service, he has the promise that suffering with Christ in the world's redemption, he shall reign with him, when the kingdoms of this world shall become the kingdom of God and of his Christ. This he apprehends by faith as 'the substance of things hoped for, the evidence of things not seen.'

"IV. God required of Abraham a sacrifice whereby he was to illustrate and impress the great teachings of the gospel. The missionary in a foreign land may have frequent occasion to say from his heart, 'I die daily; I am crucified with Christ; nevertheless I live; yet, not I, but Christ liveth in me.' One grand missionary cried, I could wish that myself were accursed for my brethren, my kinsmen according to the flesh. The sacrifice, and resurrection, and unutterable love of Christ are to be exemplified, not by preaching only, but by *living the gospel*. It was this exhibition of divine grace which made the Hindoo philosopher exclaim: 'I am touched, I am overwhelmed. Not Britain, but Christ rules India. Christ alone deserves the precious diadem of India, and he shall have it.' *And he alone is worthy of the world*, AND HE SHALL HAVE IT, when the missionary abroad with the Christian at home lives the gospel, as the power of God unto salvation to every one that believeth, and presents himself a whole offering unto God, as Abraham presented Isaac upon the altar of Mt. Moriah—as Christ himself upon Calvary."

AFRICAN MISSIONS.

STATE OF THE WORK.

The whole force of these missions, in 1880, was Mr. and Mrs. David and Brother S. Cosby, of the Colored board, with Moses L. Stone and three other native assistants. Seven were baptized at the several stations. During a war among the natives Brother Stone, of the Ogbomashaw station, had been captured and cruelly treated; but released, he entered earnestly and successfully into his work, rejoicing that fourteen "sets of gods" had been delivered up by "new comers," and that his wife's mother had been redeemed from slavery by "twenty-eight bags of cowries, \$70." He had a school of twenty, while twenty converts were awaiting baptism. Brother David, stopping at Monrovia, the capital of Liberia, where, in other days, we had extensive missions, was welcomed by our quondam and venerable missionary, B. P. Yates, of whom Brother David wrote: "His multifarious duties as vice-president, general merchant, coffee-planter, circuit judge, and Deacon of the Baptist Church have told upon him. . . . When he falls the nation will mourn a loss; but the Baptist Church will mourn a heavier loss—the loss of its most worthy deacon and its most cheerful and devoted patron." Mrs. David said: "Her first day in Africa was more replete with joy than any she had experienced. Their arrival at Lagos, our chief station in Yoruba, was greeted by great exultation of the people—the children embraced Mr. David's legs, the old men his neck; while others shouted and thanked God." On the 22d of February Brother Stone, described as "godly in walk, faithful to Christ and devoted to his cause," was ordained by Brethren David and Cosby, and next day baptized two converts who had accompanied him from the interior. "Mrs. Harden, the widow of our late missionary, and a very accomplished and pious woman, has taken the school in Lagos." Brother David, weary of being "driven about from house to house by exacting landlords," charging for houses \$750 to \$1000 rent per year, began to build a mission house to cost \$1600. For the unauthorized adventure he begged that

the board would not regard him "rash." The board reported to the convention the arrival in the U. S. of Bro. W. W. Colby, whose resignation as our missionary had been accepted "for grave considerations."

ATTEMPT AT CO-OPERATION.

The Board presented to the Convention an elaborate paper on Africa. Showing (1) The Convention's deep conviction of its obligation to this country, as early as 1846; (2) The concurrence of great undertakings by the most powerful nations of Europe, to open the country; (3) the encouragement of the thirty-two missionary organizations working there with the 260,000 reported Christians of the Dark Continent; and urging the pressing forward of our missions there, if practicable in co-operation with the colored churches and missionary organizations of the South. The Convention gave emphatic approval to this idea of co operation, in a report of Dr. B. Manly, Ch., which "had been repeatedly commended by our Board and the Convention." But, as shall be seen, such co-operation, after faithful efforts, was found to be impracticable and perhaps undesired by our colored brethren. Rev. W. W. Colby—our late missionary—had been appointed to their work on African Missions.

BIOGRAPHY OF MRS. NANNIE BLAND DAVID.

The following sketch is from the pen of one who, in our judgment, is the very best judge of the subject sketched:

"Nannie Winston Bland was born in the county of Chesterfield, at 'Idonora,' her grandmother's residence, on the 11th of April, 1855. In September, 1867, she was baptized by her father, Rev. Wm. S. Bland, and united with Bethlehem Baptist Church. She was educated principally at home. She attended the Richmond Female Institute, but was recalled before the close of the session by the illness of her father. She taught a public school for two sessions, and was a close student for four or five years before her marriage—pursuing those studies which were thought most important for her future missionary work. From the time of her engagement to Mr. David, during the summer of 1878, until her departure for Africa, all the pow-

ers of her heart and mind were consecrated to the work of missions.

“Naturally of a cheerful and happy disposition, she was the light of others—cheering her parents when sad or afflicted, and going wherever there was sorrow or distress in the neighborhood, to relieve the sad heart or weary body.

“She was always piously inclined. When not more than two years old she delighted in the little hymns ‘I want to be an Angel,’ ‘Happy land,’ &c., and seemed to imbibe their spirit. As she grew older she cared nothing for the silly rhymes and trashy literature, and the fairy tales which delight most children; but she loved Sunday-school hymns and religious and moral reading. She learned to sing so young and so intelligently that some of her friends thought her precocious; but the love of spiritual songs grew with her growth, and the character of her hymns showed the pious sentiments of her heart. After her conversion, which took place when she was about twelve years old, her songs were more of Christ, and of humble trust in him, especially when she was sad or depressed. ‘I need thee every hour’ was a great favorite, and ‘Nearer, my God, to thee’ often so soothed and comforted her heart that she would leave the piano with her bright face unusually bright. She was never angered, except by mean or dishonorable acts, which she looked upon with scorn while she pitied the actors. Imbued with a missionary spirit, self seemed to have no part in her nature, and her thoughts and labors were always for the good of others. At home her virtues shone brightest. The world does not always appreciate the motives of an unselfish heart.

“Her first duties, she felt, were toward her parents; and no sacrifice that she could make was too great for their comfort and happiness. Thoughtful and considerate, she anticipated their wants and wishes as far as she could. Strict integrity and truthfulness marked her character; and accustomed to regard her parents’ wishes, she continued as obedient and docile as a child until she was married, when about twenty-three years old, and left her mother’s roof.

“From early childhood she had associated with missionary workers in our Foreign Mission Society. She took a deep in-

terest in their labors, and would aid by any little work she could do, or contribute her mite to send the truth to the heathen. When the little hymn, 'See that heathen mother stands, where the sacred water flows,' &c., was read to her, and the picture of a mother casting her infant into the Ganges, was shown to her, the tears trickled down her cheeks, and she gave her most precious treasures to send the Bible, as she said, 'to teach them better.' Whether she ever cherished the thought of going herself to teach them, until she met Mr. D., I do not know. From their first meeting, they seemed instinctively drawn to each other, and she seemed to have decided upon her life work. After that, nothing could turn her from her purpose—neither her father's declining health, nor her mother's subsequent widowhood. She was true to her principles. What she felt to be duty, she would do, whatever the difficulties.

"From that time she became even more tender to her parents and only sister, and her letters to Mr. D., as he often said, were a great comfort and encouragement to him in his loneliness and labors in Africa, and also a shield from temptation in that benighted land.

"Her parents were poor, and could not give her the advantages which money affords; but she was devoted to study, and made the best use of what she had. Her meat was to do the will of her heavenly Father. Nothing but love for her Saviour and his glory would have induced her to leave her widowed mother and her happy home, which she dearly loved. On her way to New York, she wrote with cheering words to her mother, to commit herself and home to her 'Father's' care, who would surely direct all things in wisdom and love."

The following items of interest are gathered from a private note from Mrs. David herself, of November 2d, 1880:

"Since my conversion my desire has been to labor for my Master. This I endeavored to do within my church and neighborhood, and among my friends. When I saw the way opening to a foreign field, so 'white for the harvest,' my prayer to God was, 'Send me.' I was married November 17th, 1878, by Rev. J. A. Leslie; we arrived in Lagos, February 1, 1880. Our little daughter, Bessie Oyenkan David, was born March 19th, 1880—

one month and nineteen days from the time of our arrival. When my baby was five days old, the doctor declared I had no further need of his attention, and since that time neither of us have required the need of a physician. I have as good health as brother Cosby, or as the majority of white men here. The cares of house-keeping, and our baby, have prevented my engaging in the mission work, save teaching in the Sunday-school, superintending the church music, visiting the day school, teaching some of the girls sewing, and having a talk with the heathen women when I have an opportunity. I look forward with pleasure to the time when I can engage more actively in the work of the Lord."

The following was received Feb. 11th, just as the *Journal* was going to press :

FUNERAL NOTICE.

"LAGOS, 23d December, 1880.

"The friends of Mr. and Mrs. DAVID are invited to attend the funeral of their infant from Baptist Mission House, to-day, at 9.30 a.m."

CHINA MISSIONS.

TUNG CHOW MISSION.

SUMMARY OF ITS REPORT.

Five services a week are kept up by Dr. Crawford and the brethren; 1000 visits by the ladies, Mrs. Crawford, Mrs. Holmes and Miss Moon, have been made to adjacent villages, to distribute tracts and "tell the gospel;" 57 pupils are in the three schools; and seven were baptized. "The North street church," over which Dr. J. B. Hartwell presided, "has ceased to meet. . . . We hope to save a remnant of the members to the cause of Christ." The Mission expected "to welcome Brother J. H. Eager by the middle of the coming year," and recommended "that the support of 'native preachers' be left to native churches." The report closed thus: "The gospel is striking its roots deep into Asiatic Society. Much seed has been sown, and we would call our Southern Baptists to come over to the reaping."

SHANGHAI MISSION.

KWIN SAN AND SOOCHOW.

In October, 1879, Dr. Yates, with the native pastor, Wong Ping San, constituted a church of sixteen members at Kwin San; who built themselves a house of worship and residence for See T'ay San, their ordained pastor, and resolved to contribute \$2 a month for the support of the Gospel. Dr. Yates wrote: "Few members of our home churches are as poor as the richest member of the Kwin San church. I thank the Lord for the present prospect at Kwin San." In July of the same year a chapel was opened, with the consent of the local authorities, at Soochow, which is "thirty miles beyond Kwin San," at an expense of \$50, with a monthly rental of \$3. Dr. Yates said: "I sent P'ay Tsn Oo to commence work at Soochow, the provincial city and his native place."

CHARITY: TRANSLATION: FINANCES: STATISTICS.

The Shanghai church contributed \$273.17, beside keeping up a fund for burying its members, a matter which costs from "\$10 to \$1000" in China. Dr. Yates asked for \$500 for publishing his John's gospel and Paul's epistles in the colloquial dialect saying: "It is my intention to continue until I complete the New Testament, for it will be a long time before the Board will have another here to do such work." The Doctor had received a letter from this country, inquiring whether it took eighty cents to send a dollar to him. He says: "*We get more than you send.* It is decidedly to the advantage of the Board to have their missionaries *draw* for their allowance." Twelve had been added to the churches at Shanghai and two at Kwin San, making an aggregate membership of 100. The Doctor added: "I was never more encouraged in my work than now."

CANTON MISSION.

SUMMARY.

Dr. Graves rejoiced that now, for the first time, the Mission had "a house of its own." The baptisms had been 79; the contributions \$255—\$100 having been given by the natives for a

chapel at Tsung Fa. The church membership was 230. The number of tracts and scripture distributed was 9766; and the amount received for "Christian literature" was \$57.40. In the medical department 4422 patients had been attended and 92 surgical operations performed. In the schools there were 202 pupils. In the "training class" there were seventeen men. A chapel was built at Hai. "The ladies continue their earnest work from house to house, and their meetings for the women." Dr. Graves' books are as follows: the "Preacher's Assistant," pp. 130; "Scripture Geography;" "Hymn Book" of 300 hymns; "Parables of our Lord," pp. 216; works on "Homiletics," and "The Use of Money." He had prepared also 700 MS. pages of a "Life of Christ." The Doctor writes: "In the eight years, a dwelling has been built in Canton, one chapel finished, and the money raised for another in the country; six country stations have been opened and two native brethren ordained to the ministry. The Chinese native Missionary Society have also a station and two assistant preachers supported mainly by Chinese Christians in Demerara and the United States."

ACTION OF THE CONVENTION.

The Convention voted: 1. That China is the most important missionary field in the world. 2. That, if our ministry had been so successful as our missionaries, the increase of our church membership would have been, this year, 500,000 instead of 80,000. 3. That the Foreign Mission Board must not relax its efforts "until a hundred missionaries" shall be in our China Missions. These are only the points made in an earnest and able report of a committee of which Dr. I. T. Tichenor, of Alabama, was chairman.

MISS STEIN ON THE WAY.

"OGDEN, UTAH, Jan. 23d, 1880.

"*Dear Dr. Tupper:*

"I am enjoying my trip very much. The grandeur of the scenery through which we have passed to-day is beyond my descriptive powers. But what I enjoy mostly is the fact that I am on the way to my mission work. Though it was sad to part from loved ones, the day on which I started was one of the happiest of my life. I pray the Lord that I may be a zealous worker in his vineyard.

"I will write to you from San Francisco, and comply with your request.

"Truly, &c.

"S. STEIN."

LETTER.

“SAN FRANCISCO, Jan. 28, 1880.

“*Dear Dr. Tupper*: I am sorry to have put off writing so long, especially as I must write hastily now. Brother and Sister Simmons and I reached here on last Sunday at half-past 11 o'clock. I did my first work among the Chinese last night at brother Hartwell's chapel. It seemed real hard that I could only teach them to pronounce English words, while their souls were starving for need of the *Bread of Life*. Those whom I taught were real heathen,—so brother Hartwell told me. I am very much interested in a few Chinese who are Christians, and have been to see us. We cannot get off from here till 7th of February. We expect to sail at that time on 'City of Peking.' I send receipts for the money received through brother Simmons, and hope to write to the Young Ladies' Missionary Society, who send the \$355.94, before leaving here. I close now, as we are about ready to attend service at the First church. I am so anxious to get off to China! Pray for me.

“Yours truly,

“S. STEIN.

“P. S.—Jan. 29. I have tried to tell you what you desired in the sketch below.”

AUTOBIOGRAPHY.

“My full name is Sallie E. Stein. I was born June 29th, 1850, at Big Lick, Roanoke county, Va. My parents, John Henry and Mary Ann Stein, moved from there to Pittsylvania county when I was only an infant, and when I was six years old, my father was taken from me by death. He was a zealous Christian and a member of the *Missionary Baptist Church*. I do not know anything of my father's parents, as he was a native of Berlin, Prussia, and came to this country when quite a young man. After the death of my father, my mother made her home with her parents, Rev. Wm. Harris, and his wife, Sarah Harris, whose home was in Bedford county, Va., near Liberty. My grandfather being a minister of the gospel, and my mother and grandmother devoted Christians, I was, of course, taught to have great respect for the religion of Christ.

“At twelve years old, during a revival conducted by my grandfather, assisted by Rev. Andrew Broadus, I was deeply convicted of sin. I only trusted Christ, and found peace in believing. I united at once with the *Lick Spring* Baptist church, and was baptized by my grandfather. (He baptized my parents also.) I felt at once that it would be my pleasure to be a missionary, and when older, I felt it to be my duty. When I would think upon the situation of the heathen, and then of what Christ had done for me, I would, in the earnestness of my soul, ask the Lord to show me the way, and prepare me for the work, that I might tell them of the crucified and risen Saviour. My devoted mother taught me to sympathize with the heathen, even before I was a Christian. I attended common schools in my neighborhood now and then, until I was quite a large girl, and I had one year's schooling at Hollins Institute. My mother then moved to Mis-

Mississippi, and I attended school some seven or eight months at our home there. I was sent to Brownsville, Tenn., where I finished the course of study in fifteen months under Rev. J. R. Branham. Since I left school I have spent most of my time teaching. I taught two years near Independence, Miss., and one year in S. W. Missouri. I have taught almost two years in Tennessee. After asking the Board to send me to China, I went to Winchester, Tenn., that I might attend the Mary Sharp College, in order to better prepare myself for the work of a missionary. My home has been there since that time, and I take with me a letter from Winchester Baptist Church.

"San Francisco, Cal., Jan. 29th, 1880."

YONG SEEN SANG.

By some strange mistake the notion became current last year that this venerable Chinese missionary had been called to his reward. The evidence of his living ("1880, 3d moon") lies before us in an original and beautifully penciled letter of that date to the "Female Missionary Society" of the First Baptist church of this city. This society has supported Yong ever since his visit to this country with Rev. J. L. Shuck in 1846. The letter is translated below by our missionary, Rev. R. H. Graves, who is the bearer of the epistle to the society, from the hand of the writer. We give the American spelling of the name, which the society, as well as our Board, has always adopted. Long live Yong Seen Sang!

"Young Chin Sam, a believer in the Lord, connected with the Canton church, and a preacher of the Word, to the Sisters of Richmond, fellow-believers:

"I remember you in all my prayers, and thank God for giving me the opportunity of seeing you. Through your kind love I have been enabled to exercise this ministry and to preach the Word for many years. But I confess with shame that not very many have believed in the Lord (through my preaching). But I always pray God and Christ our Lord to help me to preach and to give the Holy Spirit to enlighten men's minds, that they may listen with gladness, and the seed may fall into good ground and bring forth some thirty, some sixty, and some a hundred fold.

"I have already seen the gospel spreading abroad, until many have heard it, and every year the number of believers have increased. Last year more joined the church than the year before, and this year more have joined than last year. This is due to the united prayers of God's people, among whom are the believers in your honorable country. May our Heavenly Father bless China, and open wide the doors of the church

here. Now, as our pastor, teacher Graves, is returning to his home to see his aged father, I send this by him, presenting my regards to all of the sisters, and wishing you peace.

“May God the Father, Son and Holy Spirit be ever with you!

“1880, 3d moon.”—*Journal* (Sept., 1880).

MASS-MEETINGS.

1. On Friday night of the Convention a mass-meeting in the interest of Foreign Missions was addressed in an instructive and interesting way by General A. T. Hawthorne, of Texas, and Dr. Wm. F. Hatcher, of Virginia.

2. On Monday night a mass-meeting was held to consider the best means of awakening general enthusiasm among our people in the interests of missions. Effective speeches were made by Brethren J. W. Carter, of West Virginia; G. A. Nunnally, of Georgia; C. C. Chaplin, of Texas, and J. C. Hiden, of South Carolina.

FORWARD MOVEMENT.

Our Board asked the Convention whether it should “go forward.” The Convention ordered that we “move grandly onward,” saying, “Looking back over the past we take courage, and looking forward, we hope to realize the blessedness of the plaudit, ‘Well done, good and faithful servants.’”

HOME BOARD.

Weeks of labor	1,091
Churches supplied	63
Other Stations	54
Sermons preached	2,580
Addresses delivered	1,027
Prayer and other religious meetings attended	999
Baptized	275
Received by letter	215
Restored	111
Professed conversion at his meeting, but not baptized by missionary	284
Sunday-schools	65
Pupils	1,706
Teachers	179
Pupils converted	69
Teachers converted	15

Pages of tracts distributed	8,660
Bibles and Testaments distributed	174
Houses of worship built	7
Religious visits	2,731
Miles traveled	48,338

HOSPITALITY.

Never did the Convention vote more heartily than when they returned thanks "to Rev. L. Burrows, pastor of this church, and the Committee of Arrangements, for the very satisfactory manner in which they arranged for the accommodation of this body, etc."

CONCLUSION.

The Convention sang "Blest be the Tie that Binds;" "the parting hand was given to each other;" Brother E. Dodson led in prayer, and the President announced the Convention adjourned, to meet in Columbus, Ga., at 10 o'clock, A.M., Thursday, May 7th, 1881.

SEVERAL PUBLICATIONS THIS YEAR.

PLEASE PRESERVE THIS.

History repeats itself. Several years ago we were much perplexed by Societies demanding that their contributions should be sent directly to the objects for which the contributions were made. Many letters of recommendation were written, and many paragraphs were penned in the *Journal*. The matter seemed, then, fully understood and finally settled. But, with the increase of Societies or the change of officers, the subject revives. Again explanatory letters have been written; and now we republish an article which appeared in the *Journal* of November, 1878, with the particular request that it be preserved and occasionally read by our Missionary Societies.

CONTRIBUTIONS FOR SPECIAL OBJECTS.

"Particulars interest more than general subjects. Persons are more influential, with the masses of people, than principles. This is illustrated in the fact that when our friends send little

moneys for missions, they rarely say, 'This is for the perishing heathen,' but, 'I send the enclosed for Miss Moon, or Mrs. Yates, or Miss Whillden;' or, 'This money is for the teacher Wong Ping San, or the pupil Kwang Tsung Kai.' The name, the photograph, the personality, interests; the fact of its being a man, or a woman, or a child, gives a reality to the object, and enables the contributor to *realize*, as we say, that he is doing some definite work. This is perfectly natural. It will continue to be so. But this is not the most elevated state of the missionary spirit. It is not the missionary who should be regarded so much as the heathen; and not so much the heathen, as the Lord Jesus among the nations. This broad view we do not hope to have entertained by the great body of the people. We are happy to have them to do something for the cause, in whatever way and under whatever views they may adopt. Under these circumstances there should be a perfect understanding between the contributors and the Board and the missionaries, with respect to this subject. The manner of communicating the offerings of the donors to the objects of the donation is so obvious that we may not have been sufficiently careful to make it plain to all of our contributors. That young lady, for instance, who sent to us seven dollars and fifty cents for a certain school in China, and then a month or two after wrote to know if her seven dollars and a half had been sent to China, clearly did not understand the matter. Neither did that Association which gave twenty dollars for one of our missionaries, and required that a receipt for twenty dollars from the missionary should be returned to the Association. The Board makes an annual appropriation to each mission, which covers all expenses of the missions, and the missions draw on the Board, and are thus paid the amount of the appropriation. The contributions come in from the various sources, and thus our Treasurer is furnished with the means to pay the drafts of the missions. Now when that young lady sends her seven dollars and a half quarterly, it is not, of course, sent to the school in China, because the whole year's appropriation has been, or will be, drawn for by the missionary at the proper time. If our Treasurer pays thirty dollars annually to the school, is it not the same as if the young lady's seven dollars and fifty cents were

sent each quarter? To make the matter very plain for our young contributors,—a little girl wants to buy, with her own money, a wax doll in New York for next Christmas, which will cost ten dollars, and she can send to her aunt there one dollar and twenty-five cents a week. The aunt buys at once the doll for ten dollars and receives the one dollar and twenty-five cents weekly. Now is not that exactly the same thing as, and better than, if the one dollar and a quarter were taken weekly to the store where the doll is bought? In the case of our work it is not only better for the Board to pay the missionaries statedly, and the people supply the money as they can, but it is the only way that the business, under the present circumstances, can possibly be conducted. And we have been surprised to see that *some contributors do not realize that their responsibility ends when they receive the receipt of the Board for the money they have donated.* Then the responsibility of the Board begins, which responsibility they deeply realize and seek to discharge, as under the eye of Him to whom they must give an account.

“ But the question may arise: Suppose the quarterly contributions of a particular person or society for a special object should aggregate more than the annual appropriation of the Board to that object? The balance would, of course, go over to the credit of the object, and to make up the appropriation of the next year. This is distinctly stated in the ‘Rules for special contributions,’ which are printed in every issue of the *Journal*. But this question is really one of no practical importance. In the whole course of our experience with missions we have never known but one instance where the contributions during the year, for a specific work, exceeded the annual appropriation of the Board. Almost invariably the contributions for special objects *fall short* of the appropriation. In the single instance above stated the intelligent representative of the contributions directed that the excess might go to the general fund of the Board. But suppose the Board makes no appropriation for the object for which funds are sent? There are no such objects, except an occasional building, and Tract and Bible distributions, to which, of course, are most sacredly applied the exact amounts donated for them. The whole work of the missionaries, for

which funds are received by the Board, is covered by the appropriation. This also is distinctly stated in the monthly published 'Rules for special contributions.' If funds are sent directly to our missionaries for work, which is not recognized as the work of the Southern Baptist Convention, that is a matter between the missionaries and their private patrons. It is not our affair. The Board has no responsibility, and makes no objection. But the Board, let it be understood, receives no funds for regular missionary work, which is not covered by their annual appropriation. And we hope that all future missionaries of the Board will understand that the contributions for them are not independent of but auxiliary to the appropriations of the Board. The business men of the churches should explain this to the societies, and especially to the young people, while they must not discourage those who will only contribute to some specific object or person. On this there may be absolute reliance that every missionary, or missionary object, under the Board, receives in our annual appropriation all, and commonly more than all, that contributors send for that missionary or missionary object. This, clearly understood, might save some anxiety on the part of contributors and no little annoyance on the part of the Board.

"Some time ago we published the action of the American Missionary Union on this subject. It is so appropriate to our present line of thought that it will bear to be repeated. It was a part of a report presented by Dr. Moss, and adopted at Cleveland, Ohio :

Resolved, That contributions to the Missionary Union should, as a rule, be for its general work and not designated for special uses. The comprehensive knowledge of the whole foreign field by the Executive Committee their impartial interest in every part, and their conscious responsibility to the churches at home and the missions abroad, make them wiser and better distributors of the bounty of the churches than the donors themselves can be. District Secretaries and other agents are urged not to make special appeals for special objects, but for the one great work as a whole, and missionaries are respectfully desired not to ask their friends or the churches for money for particular points or particular enterprises, unless those requests are formally approved by the Executive Committee. Only embarrassment, hindrance and injustice can come, as they have so often come in the past, from the designation of contributions by contributors to narrow and special purposes.

“ But while the best way may be not to hamper Boards by such conditions and specification, if that is not the most pleasant way for our contributors to give, let them give as they will. The great thing is for them to give. These lines are written on hearing that certain choice members of an admirable little society did not understand why their little but highly appreciated funds could not be sent directly and immediately to a special object, which had been fully paid for by the Board.”

SUNDAY-SCHOOLS AND MISSIONS.

“ A young lady told us that she requested her Sunday-school class to bring something—say, one or two cents—for papers and books, and other expenses of the school; and that one of the little girls said: ‘ I will bring *five* cents, if you have something for me to bring it for.’ The child, without intending the least reflection on the excellence of the papers and books, etc., evidently did not think that these things for themselves were ‘ anything’ for Sunday-school scholars to bring their own money for. She did not pay for her books, and other expenses in the week-day school (and her parents and teachers do not think that such payment is necessary to train the child to self-support in after-life), and she felt instinctively that she should have something outside of herself, and class, and school, for the exercise of her self-denial, and her benevolence. And was there not something of truth and wisdom in the reply of this little ten year old girl?

“ Suppose this child brings her cent, or two cents, for Sunday-school papers and books, admirable as they are, how much better and more elevated is the little thing after the act than before? Has she not only strengthened the principle of self-love, which is strong enough already, in young and old? How much enthusiasm or self-sacrifice for charity and Christ could that teacher arouse in her class, by expatiating on the excellence of the excellent papers and books of the Sunday-school, even though she have the tongue of an angel!

“ But suppose that next door to the school there is a poor sick child, with no proper food, nor clothing, nor medical attention; suppose that on the other side of the globe there are many little girls destroyed by their parents, who know no better, and

have no Bible to teach them of Jesus and of his salvation. Suppose this teacher should keep before the mind of her class this poor little sick child, or these poorer, perishing pagans; who does not see that the hearts of her pupils would awake in sympathy, and that they would gladly deny themselves, and bring cheerfully their five cents, or ten cents, and become thereby deepened and elevated, and more Christ-like in their character; and perhaps some of them become messengers of mercy and love, to the suffering around them—missionaries of the cross, to the ‘regions beyond?’

“But if the money of the children be given for these benevolent purposes, how shall the necessary expenses of the school be met? Let the expenses be met as the expenses of other schools are met. Parents, or the public, bear the expenses of the week-day school. The church is the parent of the Sunday-school. If the parent church cannot bear the expenses, then some association of churches—on principle of public support of day schools—should do it. How would it do to let the school pay part and the church part? A mixed motive never produced a hero or a martyr. If the object of the Sunday-school is to train for moral and spiritual life, let the training be such as is fit to develop the finest types of moral and spiritual character. And there is no work for which a church will give more freely than for its Sunday-school. Some persons will give to this object who would give to no other. Thus the Sabbath-school may not only get liberal support from the church; but it may be the means of exciting more fully the benevolence of the church. And does not this support make a direct appeal to the missionary, the Christian spirit of the church? A high authority says: ‘All the arguments and reasons which may be urged for the extension of the gospel on the earth by any agency, will apply with equal force to this, and receive in addition all the peculiar obligations and promises which connect the interests and hopes of the gospel so peculiarly and especially with the young.’

“The school, as has been said, is the child of the church. Whether its child by generation or adoption, it is the child of the Christian spirit of the church, just as is the foreign missionary work. If this Sunday-school child is loving and dutiful to

the church, seeking its counsel, and subject to its loving will, is anything more natural than that it should be sustained by the parent church? If the child should be somewhat wayward, let the church be wise and not cast it on its own support, to become more independent and less loving. The tendency of the Baptist principle of soul liberty is to draw off from the church centre. Hence the many class societies in the church. The way to meet this tendency is to strengthen the drawing in tendency of the central body. The Sunday-school, comprehending all classes of the church, is the most important to be drawn to the heart of the church. What can do that better than giving it support? Let the centripetal force be equal to the centrifugal, and Baptist polity presents the most harmonious system consistent with varied intelligence and the glorious liberty of the children of God.

“But the school is not only the child of the church to be conciliated, but a pupil to be trained to be the future church itself. Hence, it is of the last importance, that not only the personal conversion of the scholars should be aimed at; but that they should be disciplined in that most difficult and most necessary practical duty of making *FREE-WILL OFFERINGS TO THE LORD*, for the extension of his kingdom on earth. The grace of giving is a thing of habit; it is something that must be learned in youth, if ever learned thoroughly at all. And that the church must abound hereafter in her offerings to God's treasury, is established by the fact of God's providence already opening the whole world for the labor of his people. The great problem before Southern Baptists to-day is: How can the masses of God's people be made to see the whitening harvests of souls, and enter by men or means into the universal harvesting? The Southern Baptist Convention appointed a committee to report at its forthcoming meeting on this very subject. Let that committee not overlook the Sunday-school scholar, as a factor—perhaps the most important—for the solution of the difficult problem! Let not the churches fail to show their appreciation of their Sabbath-schools, as the feeders of benevolence, and to reap the rich harvests of spiritual and material benefit from them, by withholding from them cheerful and liberal support.

“Hear what says Dr. Tyng, who devoted forty years to the special observation of Sunday-school work. With regard to the church of the Epiphany: ‘We founded this church with the distinct understanding and plan, that the Sunday-school should be the main and prominent object of regard, and its convenience and successful operation thoroughly provided for; and we carried out this principle completely.’ Hear his testimony as the result of his long experience: ‘I desire to record my testimony as the result of my whole experience, of forty years, that in my judgment, there is no department of Christian labor more vitally influential upon the triumphs of the gospel; more remunerative in its immediate results of blessing to the souls engaged; more effective in maintaining and enlarging the best interests of the Christian church, and the most efficient operation of the Christian ministry, than the Sabbath-school work.’ Hear him again, on the exact point in hand: ‘The provisions for the school should bring out the unsparing liberality of the church. Nothing that can promote the comfort, enlarge the usefulness, or adorn and render attractive the methods of operation, within the power of the members of the church, should be withheld. The Sunday-school is worthy of the first place in the affections and consideration of every church. The advantages which it repays make it an investment of incalculable worth. In no way can the churches of the Lord so surely rise and shine, so certainly extend and prosper, so largely bless and be blessed, as in the constant, earnest and faithful cultivation of their Sunday-schools.’ We add here that the Sabbath-school of his St. George’s church requested the privilege of supporting itself; but the church positively refused. And well it might. It gave the Sabbath-school \$400 per annum, and the Sunday-school gave in benevolence \$4000 a year! This reciprocal relation, Dr. Tyng describes as: ‘The children giving to this work of the church, of their own savings and collections, and the church giving to the children, as their personal offering, a token of their interest and love.’ This support of the Sabbath-school is seed-corn, which we urge our churches to sow, and which shall spring up to their own benefit, and the benefit of the world, some thirty, some sixty and some an hundred fold.

“Of what the school may do for the church in the future, let us judge by what it is doing now for the church.

“1st—Is not the Sunday-school imperceptibly leading the churches, by making its members teachers in the school, to that primitive Christianity, when all the disciples were the preachers of Jesus, and the coming back to which common propagation of the truth, will be the salvation of the world, and the dawn of the millennial day?

“2d—Is not the Sunday-school also leading the membership of the churches to a regular and systematic study of God's Word, (which is realizing the definition of what the Sunday-school should be, and which was quoted thirty years ago from Dr. James W. Alexander, by Dr. Tyng, viz., the church with its children studying God's Word, and) which is giving the church generally a theological training, by which they are not only better qualified for teaching Jesus, but are working out their own sanctification? ‘Sanctify them through thy truth; thy Word is truth.’

“3d—And in this practical work also of abundant and general free-will offerings for the world's redemption, may not the future churches be established by the present Sunday-school? Let objects of charity be kept before the school; let the doctrines taught be applied to the subject of beneficence; let all the money given, be given to these purposes; let every class be a missionary society, with its own name and special object and what will be the result? The first result will be an immense amount of money given at once to the cause of Christ's Kingdom. The next will be, that the church to come will be filled with members who know nothing else but the regular and joyous offerings to the Lord, according to their ability. Again, the church will require a ministry which shall make gospel truth bear regularly on the entire consecration of the membership, in spirit and substance, and the result of this spirit and work among the churches, will be what? This beneficence will represent itself in the local associations; and the local associations will represent it in the General Associations and State Conventions; and the State Conventions will send it to the Southern Baptist Convention; and the Southern Baptist Convention will have abundant means and

men to give the gospel to the destitute places of this land, and to send it to the ends of the earth. This is the solution of the great problem; this is the true chain to connect the Convention to the unfailing source of abundant supply; which we call 'the masses of the people.' The children, the children, they are the salvation of the world, the sanctification of the church! Man's Saviour, crucified and arisen, is called apostolically 'The child Jesus.' One of the striking pictures of the Millennium is, a little child leading the lion and the lamb. No wonder that significant doxology: "I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight."

"Dr. Henson said that when he spoke on the relation of the church and Sunday-school, he felt like a man with a can of nitro-glycerine on his head. In Richmond and in the South, where so many poor churches are indebted even for their existence to Sunday-schools, there is not the slightest danger from what has been written, of our being BLOWN UP! When we speak on the relation of the Sabbath-school to the church, we feel that we are putting our hand to the lever which, if properly sustained, will lift up the church and move the world! THE FULCRUM FOR THIS LEVER IS THE CHURCH'S SUPPORT OF THE SUNDAY-SCHOOL.

"But the fulcrum is nothing, and the lever is nothing without the efficient motor. Oh, that God would give his spirit—the spirit of wisdom and of power—to our churches and to our Sabbath-schools, that the sublime Sunday-school mission may be fully accomplished for Jesus' sake."

SYSTEMATIC BENEFICENCE.

Scarcely a year passes, in the history of the Convention, that some system of Beneficence is not presented for the attention of the denomination. The day may come when these systems will be digested, their good elements collected, and something presented which may have general acceptance among our people. Any system, contemplating the benefit of the Convention alone, can, of course, have no acceptance among the churches. The church is the unit among Baptists. The place that suits the in-

dividual church is the place for the Convention, whose ultimate resource is the individual church. The following is a contribution to this kind of literature which, having worked well in several churches to which it had been commended, was published in the *Foreign Mission Journal* of March, 1880, for the consideration of the denomination. It enters, therefore, into the history of the board, during 1880.

“PLAN FOR CHURCH REVENUE AND BENEFICENCE.

“Giving duly of our substance, for Christ’s sake, is an act of worship. The habit of making such offerings is an element of elevated Christian character. The habitual exercise of this grace—for a grace it is—is contemplated and designed by the material gifts which Providence regularly entrusts to our hands; and the orderly and full development of such gracious character is one of the highest aims of church discipline. The love of money is a common idolatry of human nature; and Christian beneficence is the counteracting and eradicating power, ordained by Him whose ‘will is our sanctification.’

“The nature of this gospel-giving is laid down in the precept of II Cor. viii. 7: ‘Therefore as ye abound in every thing—in faith, and utterance, and knowledge, and in all diligence, and your love to us, see that ye abound in this grace also,—the grace of rich liberality. A condition of its acceptance, in the sight of God, and the extent to which it is to be exercised, is thus stated: ‘If there be first a *willing mind*, it is accepted, *according to that a man hath*, and not according to that he hath not.’ The great motive for charitable and liberal giving is found in the words of II Cor. viii. 9: ‘For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye, through his poverty, may be rich.’ A worthy example, cited by Paul, was that of the churches of Macedonia, who *first gave themselves to the Lord*, and then made the depths of their poverty to ‘abound to the riches of their liberality.’

“The regular contributions of the church naturally divide themselves into two classes: *First*, those which are for their own expenses; and are positively binding, as necessary to the com-

plete organization, and the prosperous perpetuity of the church. *Second*, those which are for objects of general Christian benevolence, and are purely voluntary, though equally necessary for individual and church prosperity. Each class of these duties is based upon its own, and well-defined principles of reason, and of Holy Writ.

“ *The first class of Contributions*—or, those positively binding on the membership to defray the necessary expenses of the church.

“ I. THESE NECESSARY EXPENSES may be specified as for four objects: 1st. *The work of the pastorate*, which has been contracted for by the church. 2d. *The house of God*, whose preservation, and improvement, and ordering for worship and varied instruction, are involved in the idea of a living and progressive church. 3d. *The Sunday-school of the church*, as the children can be best trained in beneficence by the church paying the expenses of the school, and letting all their contributions go to benevolent objects. 4th. *The poor of the church*, whom the Master has graciously imposed upon us, for the blessing which attends the proper care of poor saints, as Christ's peculiar representatives on earth.

“ II. THE PRINCIPLES on which these church-expenses are binding on the membership are four-fold:

“ 1st. *The independence of the churches of Christ*. This implies that, as a rule, each church is to take care of itself. It has no claim for support upon other churches, or religious associations or conventions; much less upon any organization of a worldly or political character. Hence, the obligation of support must rest on its own membership.

“ 2d. *The equality of the membership*. This equality is not merely in privileges, but in duties; not only in benefits, but in self-denials. This principle of church polity lays the burdens of the church equally on all the membership.

“ 3d. *The Divine Headship of the church*. The churches are servants of Jesus. ‘ One is your Master, even Christ, and all ye are brethren.’ The payment by the members, according to ‘ the ability ’ of each, of these necessary and authorized expenses of the church, is nothing more than the Lord's stewards employ-

ing a part of the talents committed to them by the Master, for the support of His own household.

“4th. *The universality of this principle* in all associations which require monetary expenditure. The benevolent society, the business co-partnership or corporation, the family, the school, the State—all are sustained by the imposition of burdens and taxes of some kind upon those who are thus associated for common benefits or benevolence. From such an obvious and universal law of reason, the church can claim no exemption. The gospel is ‘without money and without price’ to the world; but it was published at a fearful cost to the Master, and it has ever been at a heavy expense to his servants—even at the expense, at times, of their entire property, and of their very lives. The light is free; but the candlestick is costly.

“III. THE PRECEPTS AND ENCOURAGEMENTS OF REVELATION, on this subject, are equally plain: ‘Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap.’ ‘Will a man rob God? Yet, ye have robbed me . . . in tithes and in offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.’

“If it be asked, whether this latter scripture does not refer to the tithes, which were commanded for the support of the Ancient Temple? we ask, in reply, whether that law for the Temple-support has not been re-enacted for the support of the church? Hear the utterances of Paul, in I Corinthians, ix. 13-14, on this identical point: ‘Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.’

“IV. Here is suggested THE PROPORTION of their means, which the church may be expected to employ for the support of the gospel. As is clearly seen, there is reference, in this passage of

Paul, to the Corinthian church, to the tithe, or the *one-tenth* of the income of Israel, which was divinely demanded for the temple service. And under the self-sacrificing gospel system shall less be expected than under the less liberal Jewish economy? But, as we live in days far different from those, when the church, calling nothing 'their own,' brought all their possessions, and placed them at the Apostles' feet, it is prudent and important, in order that our plan for church contributions may be practical as well as scriptural, to give the broadest interpretation to 'the gospel-support,' which lays claim to this tithe obligation. Let it be interpreted, then, as comprehending all contributions for church and charitable purposes. Now, assuming, that each church member may require a third of the one-tenth of his income for private charities; and, another third for the objects of general benevolence, to which regular contributions are made through the church, there remains one-third of one-tenth, or one-thirtieth of his income, which should be at the service of the church, if needed, to meet its current expenses.

" V. APPLICATION of this first class duty of contributions :

" 1. The income of the membership of a given church may be estimated at an amount, the thirtieth part of which would be ample for the liberal expenditure of the church on its homework.

" 2. But, as such an application demands much caution and wisdom, the following recommendations are made for raising the revenue for church-expenses :

" 1st. Let a committee or the deacons report annually on the amount which should be raised for the expenses of the church that year.

" 2d. That the same committee or deacons shall prepare a list suggesting the amount, which in view of the sum necessary to be raised for the support of the church, each member of the church might be expected or pleased to give, for that year. The members shall be requested to inspect the amounts against their respective names, to approve, or to modify the same as they may deem proper. After the list shall have been revised, if revision be required by modifications made, it shall be presented to the church for their adoption. When thus acted upon, this

schedule of subscriptions shall be held binding upon the membership, as the necessary and authorized means for the support of the church.

“ 3rd. The same committee or deacons shall duly divide the aggregate amount of such subscriptions among the objects specified above ; and a bill shall be presented quarterly, by a collector, to each member of the church (or to his or her proper representative, if the same be a minor or have no personal means), of the following form :

		“ _____ 188
M _____	To _____ Bapt. church of _____,	Dr.
	For Pastor, say	\$10 00
	For House of Worship.....	10 00
	For Poor of Church.....	10 00
	For Sunday-school	10 00
		\$40 00
	For Pew Rent	25 00
		\$65 00
Cr.	By Pew Rent, or Subscription, whichever be the less.....	25 00
	Due for Quarter ending _____	40 00
	Received payment, _____	_____
		_____ <i>Ch. Collector.</i>

“ 4th. It shall be the duty of the Collector to report any habitual delinquents in this duty to the committee, who, after careful consideration of each case, in conference with the Pastor, shall report the same to the church, for instruction, counsel, or to be dealt with as a covetous person, unless there shall seem to be some good reason why the committee should not report the same.

“ *The second class of Contributions* are purely voluntary.

“ 1. By this is not implied, that they are not equally binding on the conscience, and commanded by God, and necessary for Christian and church prosperity ; but, that the proper performance of this duty is a matter between each soul and his God, to whom alone he shall be held accountable.

“ 2. The law for this class of obligations is clearly set forth in the words: ‘ Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.’—I Cor. xvi. 2.

“ Here we have prescribed, *Individuality*, ‘ let every one ;’ *Equality*, ‘ as God has prospered him ;’ *Regularity*, ‘ on the first day of the week.’

“ 3. Great objects for which these weekly offerings may be made are, say, Missions, the Sabbath-school, and Ministerial Education.

“ The following plan is recommended for the advancement of this class of Christian benevolence :

“ I. Let envelopes be given to the members of the church, endorsed with the words :

Home Missions	\$
Foreign Missions.....	
State Missions.....	
Sunday-schools of State.....	
Ministerial Education.....	

“ *The Giver will specify for what he makes his contribution, otherwise it will be divided among the above five objects.*

“ II. The church shall be divided annually into five committees, who shall see respectively to the interests of these five objects by circulating intelligence, holding business and social meetings, encouraging every member of the church to contribute something, and arranging for public services and collections once a year, in reference to the objects committed respectively to them. In the appointment of these committees due regard should be had to societies existing in the church, which societies may contemplate some of the objects proposed to be assigned to these recommended committees of the church.

“ III. The following months should be appropriated to the special promotion of the interests set against them :

“ February—Home Missions. March—Foreign Missions. April—Sunday-schools of State. May—State Missions. October—Ministerial Education.

“ IV. During the month assigned to each interest the pastor, having given to the church and congregation a week’s notice, shall present, from the pulpit, the claims of said interest ; and upon that Sabbath all contributions not otherwise specified shall be appropriated to the interest aforesaid.

“ Under extraordinary circumstances—such as the failure, from Providential reasons, to realize any adequate contribution—the

committee in charge of the object may, by a sub-committee, canvass the church privately for donations; *provided*, the special consent of the church shall have been obtained.

“*Third*, these collections of the first and second classes, shall be instead of all other collections—unless by order of the church at a regular monthly meeting—except for the poor, to whom contributions shall be made at each communion season. Of the funds collected for the several purposes and objects indicated, the treasurer shall keep an account; and he shall be authorized to pay out the same, statedly or as occasion may demand, to the duly authorized representatives of these several objects, taking the receipts for the same as his sufficient vouchers.

“Deeply sensible of the difficulty of the subject handled, and the imperfection of the work performed, we respectfully present the above plan for the consideration of churches that have none, and subject to such modifications as will adapt to peculiar circumstances, with the recommendation that the paper shall be referred to a committee and read at four consecutive quarterly meetings of the church; and that after that time it shall be brought by the committee before the church, with such improvements as may have been suggested, for final discussion; and that after further revision, if necessary, it shall be, if thought worthy, adopted at a full meeting of the church, as THE PLAN FOR RAISING THE REVENUE AND DEVELOPING THE BENEVOLENCE OF THE
———— BAPTIST CHURCH.”

CHEERING VIEW.

This chapter cannot be better closed than by the following from the *Journal* of September, 1880:

SIGN OF THE TIMES.

“Almost all of our religious weeklies give regularly missionary news. Look back into their old files and you will find that this is a comparatively new feature of their journalism. What does it signify?”

“1. It signifies that missionary intelligence is pressing for utterance from all quarters of the world.

“2. It signifies that there is a demand for this information among all Christian people.

“3. It signifies that the churches are realizing the truth that missions is only another name for comprehensive and active Christianity.”

“‘PROTESTANT FOREIGN MISSIONS.’

“This is the name of a work on modern missions, by Dr. Theodore Christlieb, Professor of Theology in the University of Bonn, Prussia, and translated by David B. Croom, M.A. A part of it was read at the Evangelical Alliance, at Basel, September 5, 1879. The book is divided into several parts, as follows: I. Missions, Past and Present; II. The Missionary Agencies of the Mother Church; III. Work among the Heathen; IV. Hints with regard to the Duties and Aims of the Future.

“We glance now, as a sample of the book, merely at the first part.

HOW THEY USED TO THINK.

“Dr. Christlieb refers to Wm. Carey’s being ordered by the Conference ‘to be silent,’ when proposing to discuss the duty of missions; to the Scottish General Assembly declaring a similar motion ‘fanatical and absurd—dangerous and revolutionary;’ and to the General Assembly of the Congregationalists of Massachusetts being asked by Adoniram Judson and others, whether the missionary idea was ‘visionary and impracticable.’ He refers also to the Portuguese regarding the Hottentots ‘a race of apes;’ and the inscription on the church doors in Cape Colony: ‘Dogs and Hottentots not admitted;’ and to the exclamation of the French Governor of the Island of Bourbon to the first missionaries to Madagascar: ‘You would make the Madagascar Christians? Impossible! They are mere brutes, and have no more sense than irrational cattle.’

HOW THE WORK HAS SPREAD.

“This is the age of Universal Missions. Among the PACIFIC ISLANDS whole groups of them have been almost entirely Christianized. In BRITISH EAST INDIA—from Cape Colony to the Himalayas—mission stations are more thickly studded than ‘that net-work of missions which, towards the end of the first century, encompassed the empire of Rome.’ The largest and many of the smaller islands of the INDIAN ARCHIPELAGO possess evangel-

ical missions on the sea-coast and in the far interior. BURMAH is almost Christian, and SIAM is open to the gospel. All the ports and half the provinces of CHINA are in contact with a chain of stations; and to her teeming population in Australia and other lands the gospel has been sent. In JAPAN there are several dozen missionary organizations. Even the ABORIGINES OF AUSTRALIA have heard the word of God. In the LANDS OF ISLAM theological seminaries and medical missions have been established as new centres of evangelization. PALESTINE has several Protestant churches and schools. AFRICA is being entered from the north, south, east and west, and civilization and Christianity are creeping into the very heart of the Dark Continent. In NORTH AMERICA, the immense plains of the Hudson Bay Territory have been opened up to the gospel, from Canada to the Pacific Ocean. In CENTRAL AMERICA and the WEST INDIES Protestant missions have spread from island to island; whilst on the Mosquito Coast, in the opposite mainland of Honduras, and in British and Dutch Guiana, they are gaining an ever firmer hold. Lastly, SOUTH AMERICA—from Demerara to Patagonia, and the Falkland Islands, and Terra del Fuego are tinged with the dawning of the gospel, which has penetrated to the interior, to the territories on the Amazon, and even to the Indians of Brazil.

CONTRAST.

“Eighty years ago, in all heathen lands, there were some fifty thousand converts, now there are 1,650,000. Then, \$310,000 was the yearly contribution to Foreign Missions, now they amount to \$6,250,000. At that time there were 70 Protestant missionary schools, to-day there are 12,000, with 400,000 scholars. At the beginning of the century there were 50 translations of the Bible, and some 5,000,000 copies in circulation, now it is found in 226 languages and dialects, and 148,000,000 of copies have been circulated.

SIGNIFICANT SUGGESTION.

“‘But,’ says the learned professor, very significantly, ‘What if the darkest clouds in the missionaries’ sky are to be found, not so much in the various phenomena presented by the hostile country, as in *the atmosphere of the church at home!*’”

CHAPTER II

1881.



HON. J. L. M. CURRY, LL.D.,

President of Foreign Mission Board, 1871-72; 1874-1885.

OUR PRESIDENT'S DAUGHTER.

The work of this year was so saddened by the death of the only daughter of our honored President, J. L. M. Curry, who occupies a large place in the eyes of our country and the civilized world, that we give place to a notice of it here from the columns of the *Foreign Mission Journal* of February, 1881 :

“ MRS. SUSAN LAMAR TURPIN.

“ This lovely Christian, the wife of Rev. John B. Turpin, of Warrenton, Va., and daughter of J. L. M. Curry, D.D., President of our Board, fell on sleep, at the residence of her father in this city, on Friday, the 7th of January, 1881, giving clear testimony to the power of her faith in him who is the Resurrection and the Life. The funeral services were performed the next day at the First Baptist Church, by Dr. J. B. Hawthorne, and other distinguished divines, in the midst of a concourse of weeping relatives and sorrowing friends, who thus evinced their deep sympathy with the heart-bursting grief of mother and father, husband and brother, and with the bereavement of the two motherless children, whose mother's absence will be relieved by all the devotion that can be bestowed by two devoted families. We are on the dark side of the cloud, our sainted sister is on the bright side. The silver lining had been caught when she uttered the words, ‘ Safe in the arms of Jesus.’ The following appeared in the *Religious Herald*:

“ This noble woman, the wife of the Rev. John B. Turpin, of Warrenton, Va., and the only daughter of J. L. M. Curry, LL.D., of this city, closed her earthly course at the residence of her father on Friday last, the 7th of January, in the midst of young womanhood and in the triumphs of Christian faith. The decease of loved ones is often described as gain to the departed, but loss to those from whom they part. This was implied in the Saviour's words: ‘ Weep not for me, but weep for yourselves and for your children.’ No loss to his disciples could be so great as the death of their Master; and yet, how great was its gain, apart from its vicariousness, to them and to the world. Thus may it be in the completion of a human life, which furnishes worthy examples or illustrates important principles. Some record of the exemplification of great truths in the character and death of Mrs. Turpin should be made in this journal, which ever seeks to elevate human nature and to strengthen faith in the Lord Jesus Christ.

“ One of the finest forms in which high character appears, is that of at least seeming unconsciousness of real power. This gave rise to the aphorism of Carlyle: Consciousness is the test of imperfection. The subject of

this notice was an eminent example of natural and spiritual force concealed beneath the semblance of utter self-unconsciousness. The deep impress of her mind and heart may be witnessed all over the house-wifery of her home, the ministry of her husband, and the several churches of which he has been the pastor; and yet her extreme modesty would not have suggested to others such power, and did not, we dare to say, admit it to herself. A true analysis of her life is, that it was a daily manifestation of reserved force. Let the student of character learn the secret of possession far beyond all profession.

"Her death was a remarkable illustration of several of the distinctive doctrines of the gospel. Death is denominated sleep of the body, in view of its certain resurrection and in opposition to the atheistic notion that it is sleep of the soul. In the very article of death, the mind of Mrs. Turpin was not only clearness itself, but it moved in a plane of decided elevation, as becoming meet for a spiritual body and as ascending to a state of which it is written, 'There is no light there.' The gospel regards Christian trial as bearing a part of the cross of Christ for his sake. This gives support beneath affliction, which has no parallel in human philosophy, and can account alone for such triumphs over human distresses as were witnessed in the death chamber of this disciple of the meek and suffering Jesus. Around her were a broken-hearted husband, a father whom she loved almost to adoration, a mother whose abounding devotion elicited from the dying daughter the filial tribute, 'You have ever anticipated my every desire;' a brother, to whom she was bound as to her own life, and last, but not least, her two precious little children, for whom she would have laid down a thousand lives, and yet she sees them all fading away from her without a sigh, without a tear—yea, with a face radiant with joy, and more expressive of the sentiment than the burning tongue of Mrs. Comstock expressed it, 'All this for Jesus.' The Christian's supremacy over the natural dread of death was also grandly exemplified. So frightful is this ill of launching into the unknown world, that human nature either blinds itself to the dire necessity, or is overwhelmed by its contemplation. Witness Cicero on the death of his daughter. But this timid, shrinking woman, with a full appreciation of the step she is taking, moves calmly, cheerfully against the last great adversary, and even announces triumph in her dying words: 'Rest: home.'

"This is testimony to Christianity to which the church has right. This life and death are worth a hundred homilies. No martyr kissing his flaming stake ever exhibited more certainly the power of Divine grace to surmount all the woful conditions of frail mortality, and to give even a foretaste of celestial glory, than was exhibited in the thanatopsis of our beloved friend and sainted sister in the Lord.

"But this does not staunch the bleeding hearts of mother and father, husband and brother, into the sanctuary of whose private and poignant grief we would enter no farther than to offer the profoundest sympathy of sincere friendship and fraternal love, and to remind them of the words of ancient consolation: *Præmittitur, non amittitur.*"

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BY-LAWS ADOPTED MAY, 1881.

“ Recommendations of a committee appointed to consider a paper submitted to the Convention by a joint committee of the two Boards, ordered to be printed as by-laws.

“ Impressed with the obligation resting on the Convention to endeavor more energetically and systematically to elicit, combine and direct the energies of the whole denomination in one sacred effort for the propagation of the gospel, for this purpose, we unanimously recommend—

“ 1. That the Boards of the Convention be directed to form the closest possible connection with the State Boards, where such exist, in such way as shall be mutually agreeable, and in other cases to secure such agency as each of the Boards may deem best ; in both cases providing for necessary expenses incurred.

“ 2. That the Secretaries of the Boards of the Convention be instructed to secure frequent distribution of information relating to their work, by means of newspapers, tracts, leaflets, and otherwise, as may be found expedient, among the masses of the people ; and, further, that each of the Secretaries be required to prepare, each year, or to secure without cost to their Boards, the preparation of a suitable address, containing such facts and points as they would prefer to make in a speech, could they catch the ear of all the people. They shall have a sufficient number of such addresses printed, and with whatever aid may be obtained from the agencies at their command, they shall send a copy to every pastor within the bounds of the Convention, and request him to embody such facts and points in a sermon to his people, and to take a collection at or as near as possible to some specified time.

“ 3. That it shall be the duty of the Corresponding Secretaries as speedily as possible to prepare a roll of all the Associations within our bounds—stating under each which church and Sunday-schools contribute to their Boards, and the amounts contributed—and to make systematic effort each year to bring over to this list the churches and Sunday-schools which do not contribute.

“ 4. That the Committee on New Boards be instructed to nominate, as Vice-Presidents of the Boards, men known to be identified with the interests of the Convention and of the State Boards, to whom definite duties shall be assigned at the discretion of the Boards.

“ 5. That the results of the efforts mentioned in these recommendations be reported at each session of the Convention.

“ 6. That so much of the second day of the Convention as may be necessary shall be set apart for consideration of these reports, and of questions connected with them.

“ 7. That these recommendations may be altered at any time by a majority vote, except on the last day of the Convention.”

CHAPTER II.

1881.

CONVENTION ORGANIZED—SERMONS.

AT 10 o'clock, May 5th, 1881, the gavel of President Mell called the Convention to order in the Methodist Church of the city of Columbus, Mississippi, this building, as the most commodious in the city, having been offered by the church, whose genial pastor, Rev. S. A. Steel, the writer had known when he was chaplain of the University of Virginia. The Convention sang, "Jesus, I love thy charming name." The president read the second chapter of Paul's First Epistle to the Corinthians, where the Apostle disclaims "man's wisdom," and claims "the mind of Christ." Prayer was offered by Rev. S. W. Marston, of Missouri. On the call for States, it was found that of the 550 entitled to seats, 252 members were present. Dr. Mell was re-elected president, and Rev. Messrs. C. E. W. Dobbs and Lansing Burrows were elected secretaries. The pastor of the Columbus Baptist Church, Rev. H. W. Battle, welcomed to the homes and hearts of the city, and Dr. J. A. Broadus, by request of the president, responded in some wise and *homely* advice as to the conduct of the members as they sojourned under the roofs of the good people of the city.

The Convention sermon was preached by Dr. S. Landrum from Luke xxiv. 47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He did not fail to bring out the idea of the text, now made plain by the revised version, "beginning *from* Jerusalem." While on the subject of preaching, we give the following list of the ministers who filled pulpits on Sunday, as indicating how the Sabbath is usually employed by the Convention, especially as we do not propose to repeat such notices in future notes on the Convention.

THE LORD'S DAY.

The following were the appointments for religious services on the Lord's Day :

CHURCHES.

BAPTIST CHURCH :

H. H. Tucker, Ga., 11 A.M.
Jno. A. Broadus, Ky., 8½ P.M.

METHODIST CHURCH :

J. L. Burrows, Ky., 11 A.M.
J. B. Hawthorne, Va., 3 P.M.
J. W. M. Williams, Md., 8½ P.M.

PRESBYTERIAN CHURCH :

T. G. Jones, Tenn., 11 A.M.
B. H. Carroll, Texas, 8½ P.M.

CUMBERLAND PRESBYTERIAN
CHURCH :

F. H. Kerfoot, Md., 11 A.M.
M. B. Wharton, Ga., 8½ P.M.

CHRISTIAN CHURCH :

C. H. Strickland, Tenn., 11 A.M.
W. D. Mayfield, Ark., 8½ P.M.

JEWISH TEMPLE :

E. T. Winkler, Ala., 11 A.M.

SUNDAY-SCHOOLS.

9 o'clock, A.M.

BAPTIST :

T. M. Bailey, Ala.; Lansing Burrows, Ky.

METHODIST :

S. Boykin, Ga.; T. J. Rowan, Tenn.

PRESBYTERIAN :

J. Wm. Jones, Va.; J. H. Curry, Tex.

CUMBERLAND PRESBYTERIAN :

M. T. Sumner, Ala.; W. A. Therrell, Tenn.

CHRISTIAN :

S. A. Hayden, Texas; D. W. Hughes, Tenn.

COLORED BAPTIST CHURCH :

F. D. Hale, Ala., 11 A. M.
J. B. Gambrell, Miss., 3½ P.M.
S. W. Marston, Mo., 8½ P.M.

COLORED METHODIST CHURCH :

J. H. Edwards, S. C., 11 A.M.
T. G. Sellers, Miss., 8½ P.M.

The writer heard in the morning Dr. Tucker, who preached a sermon "clear as crystal and strong as steel," on the saints' purchase, from the text, "Ye are bought with a price," I Cor. vi. 20; and in the afternoon Dr. Hawthorne, who, after a powerful discourse, had, in the basement of the Methodist Church, an alarming spell of illness.

NOTES.

Addresses on behalf of the Seminary were made by Drs. Jas. P. Boyce, J. A. Broadus and M. B. Wharton, and "Bonds and Cash to the amount of \$5084 were secured."

At a mass-meeting in the interest of Foreign Missions, speeches were made by Drs. J. B. Hawthorne, J. L. M. Curry and J. W. B. Williams ; and \$240.06 was collected.

Members of the Convention who might be present at the Northern anniversaries in Indianapolis, Ind., were requested to extend "Christian greeting" of the Convention "to the Bap. Home Mission Society, Bap. Mission Union and the Am. Bap. Publication Society."

At this meeting conversation was had with Mrs. J. L. Sanford, daughter of the late Gen. Lowrey, of Mississippi, who was anxious to devote herself to work among the heathen. In conference with the Cor. Sec. of the Home Board, it was thought well that she should go to California. The Convention gave their approval, and the estimable lady, who is now a missionary of our Board in China, was appointed by the Home Board to labor among the Chinese of San Francisco. After the withdrawal of the Home Board from this field, Mrs. Sanford remained in connection with the work of Dr. J. B. Hartwell, under the patronage of the Home Society of New York.

SUNDRY OTHER ITEMS.

1. Rev. John Stout and Rev. T. P. Bell, appointed to China, addressed the Convention, making fine impressions.

2. The Committee, of which Rev. F. H. Kerfoot was chairman, appointed at the last meeting to report on "Reaching the masses," presented through its Secretary, Rev. Charles Manly, of So. Ca., a set of recommendations, which, being approved by a Committee, of which Dr. J. W. M. Williams, of Maryland, was Chairman, were adopted as "By-Laws" of the Convention. On motion of Dr. Williams, it was

"Resolved, 1. That the different State Conventions and General Associations, constituents of the Southern Baptist Convention, are hereby requested to give special attention to the plan adopted, at this session, for reaching the masses of our people ; and

"2. That those Conventions and General Associations are respectfully and urgen'ly invited to co-operate with this Convention, through their respective State Mission Boards, for the purpose of attaining the ends proposed."

3. Our Board reported a gift of \$5000 from Mr. Isaac Davis,

of Massachusetts, to be held as the "Isaac Davis Fund"; the Convention approved its acceptance, and returned thanks by adopting a report presented by Rev. M. Hillsman, of Tennessee.

4. Documents, including a letter from the Secretary of State, Hon. James G. Blaine, with regard to our establishment of a mission in Cuba, were referred to the Convention, which decided, by adopting the report of a Committee, of which Dr. E. T. Winkler was Chairman, that "the time has not yet come when the island can be occupied by our Foreign Mission Board."

5. Mrs. Yates had arrived in Shanghai, Nov. 14th, 1880; Mr. and Mrs. Eager in Rome, Nov. 12th; and Mr. and Mrs. Bagby in Rio, March 2d, 1881. Mr. and Mrs. R. H. Graves had returned to this country to recruit their health "after eight years of severe service."

6. The Board commended, by adopting a report presented by Rev. C. C. Chaplin, of Texas, Chairman, Woman's work, "whose interest yearly increases. The number of societies is some 500; the contributions of 350 of them amount to \$6244.30."

7. Receipts of the Board, \$46,820 48. No debt. Torre Pellice Chapel Fund, \$3140. The Board had sent \$2091.38 (1791.95 Taels) to Dr. Crawford to cancel obligation, reported last year. The Canton Chapel Fund, \$4591.87, was to be employed in a "second Canton residence." The cost of Rome Chapel had been \$30,519.73. The Convention, by report of Rev. T. J. Walne, Chairman, was rejoiced "to note an increase of contributions [\$2144.24] from eleven states in the Convention."

8. The death of Vice President T. B. Espy, D.D., on 7th Feb., 1881, was reported to the Convention, which, by a Committee of which Dr. J. T. Freeman was Chairman, paid a worthy tribute to the memory of "this eminently gifted and devoted man," who, dying at the age of 40, had done more than some men do, with equal advantage, but less zeal and devotion, in three-score years and ten."

9. Rev. W. D. Mayfield, of Arkansas, in an elaborate and able report on the *Foreign Mission Journal*, asked: "How shall the churches be placed in possession of the knowledge necessary to build up the work of missions? Can the Secretary of the Board visit all the churches? . . . What then shall be done? . . .

Your Committee believe that a solution of this difficulty has been found in the *Foreign Mission Journal* . . . by which the Secretary is able to speak once a month to all the churches in the bounds of this Convention. . . . The denomination might well take pride in extending the circulation of a paper so ably edited and so freighted with valuable information. . . . We therefore urge all the churches and pastors to aid in this work, and thus make the *Foreign Mission Journal* a mighty factor in our mission work."

10. The Board reported a series of facts which seemed to demonstrate that the co-operation with our colored brethren of the South, in the work of African Missions, was, at least for the present, impracticable. The Board had made faithful endeavors to execute the wishes of the Convention expressed in 1880.

SOUTH AMERICAN MISSIONS.

The following was more appropriate in 1881 than in 1889, when Dom Pedro has been driven from his throne :

"OUR MISSIONARIES TO BRAZIL.

"On another page will be seen autobiographies of Rev. W. B. Bagby and his wife, who were formally set apart as missionaries of the Southern Baptist Convention to Brazil on Sunday night, the 2d of January, 1881, in the Second Baptist Church of this city. Their field is the controlling empire of South America, whose ruler is the only man in the Western Hemisphere who wears a crown, and whose territory, lying on both sides of the equator, contains an area of three and a half millions of square miles, with an average elevation of seven hundred feet above the level of the sea, and a geniality of climate and capacity for productiveness which are literally unsurpassed. Brazil embosoms mines of gold and diamonds the richest in the world; is traversed, through its whole extent from west to east, by the 'Father of Waters,' which contributes every second five hundred and fifty thousand cubic feet of water to the volume of the At-

lantic; has the second navy of the world, and boasts a capital city—Rio de Janeiro—older than any city of the United States, and having a harbor only rivaled in beauty by the Bay of Naples and the Golden Horn of Constantinople. The people are Portuguese, Spaniards, Negroes and native Indians. The Portuguese language prevails. The State religion is Romanism, which is completely broken down, as to the respect entertained for it, by the open wickedness of the priesthood,—so that ‘the great need of the country,’ in the language of one who is thoroughly informed on the subject, ‘is a pious, self-denying ministry who, like the great Apostle to the Gentiles, will not count their life dear unto themselves, that they may win souls unto Christ.’

“The questions arise: *Why* should we enter this field? and *how* is the field to be reclaimed?

“A distinguished scientist says that three conditions are necessary for the construction of the universe, viz.: a point, direction and force. This extreme analysis of materialism finds something of analogy in that Kingdom whose extension demands,—1st. A starting point in the regeneration of the individual human heart. 2d. The direction of the Divine will, as indicated by the finger of Providence; and, 3d. The force of Him who said, in ordering the universality of his reign: ‘All power is given unto me in heaven and in earth.’

“Presuming that the work of modern missions has its start in the regeneracy of God’s people, what have been the several signal pointings of Providence as to the direction for this work? The first was, through the establishment of the East India Company, toward Hindoostan as the stronghold of the most powerful paganism in the world; the next through the battering down, by English guns, the exclusiveness of China, which compasses one-third of the human family; the third signal indication was through the explorations of Livingstone and Stanley, and the establishment and the overthrow of slavery in the United States, which secured respectively the wealth of Europe and the interest of the negroes of our Southern States for the civilization and the evangelization of the dark continent of Africa; the fourth was the organization of the kingdom of Italy, by which that soul-crushed land has been thrown open to the liberating power

of the gospel of Christ. And the work of Foreign Missions, under this guidance of Providence, has not been surpassed in any age of the Church, not excepting that of the Apostles themselves.

“But, are the present providential pointings toward Brazil less unmistakable? Let us see:

“1. An emperor is on the throne in that country who, though at the head of a State Papal Church, is so broad-minded and sagacious that he invites Protestant missionaries to his country, and puts the high premium on their coming of proffering, we understand, to pay their passage from the United States to his capital city.

“2. Citizens of our Southern States, many of whom took refuge in Brazil after our civil war, are said to be specially desired by the people there. Here let it be said, that some missionary efforts in Brazil have failed because labor was done with the negro slaves of that country, unmindful of the delicate relation between master and slave. We are not slaveholders now; but we know all about that relation, and Southern ministers, other things being equal, are the best missionaries that can be sent to Brazil.

“3. Our Southern business men are exercised by the fact that, while our country only furnishes seven millions of the imports of Brazil, the Valley of the Mississippi, and the mills of Alabama and Georgia, and of the Carolinas and Virginia, can produce the whole one hundred millions of commodities annually imported. Thus might our country also, instead of receiving only thirty-nine millions of the exports of that country, be enriched by a large part of the two hundred and twelve millions. The increasing commerce between the countries is destined to bind together the twin Americas more strongly than the ligament of an isthmus, which, by the way, is being clipped by the Panama canal.

“Now, as Providence has spoken by British trade and cannon, and by explorers and conquerors, so it speaks now by this liberal Emperor and this opening commerce, and says to us: *Go up and possess the land*,—go, as Joshua and Caleb; not to return, however, but to meet the giant evils there, as well as to

enjoy the blessings of a self-denying life more blessed than the luscious clusters of Eschol. Here, then, is why we go, by these missionaries, to Brazil: GOD SAYS, Go.

“But, how is this land to be taken for Christ? We answer, by force. Not, however, by the force of our missionaries, the force of their strong will, or of their earnest desires, or even of their consecrated characters. It is the force by which the hostile empires of the past have been overthrown; by which the great Reformation was hurled against the apostasy of the church; by which the stupendous works of modern missions have been achieved. Many things the missionary has to do. He has to observe the laws of nature and society for the preservation of health and for social influence, and of the government under which he lives, that he may be a pattern in all things; but his most important duty is to keep himself, by faith and spirited activity, in increasing sympathy with that Divine power by which the work of individual salvation and of national deliverance can be alone accomplished. He is to be an adapted medium of that almighty force by which Brazil and the world are to be transformed into the Kingdom of the Lord and of his Christ. And thus is he to realize in himself something like an omnipotence of faith, implied in the inspired declaration: ‘All things are possible to him that believeth,’ and, as an impersonation of the gospel, prove ‘the power of God unto salvation.’

“We commend to our young missionaries as their motto: ‘Looking unto Jesus, the author and finisher of faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God,’ and who says: ‘And lo, I am with you alway, even unto the end of the world. *Amen.*’

“These choice young spirits sailed from Baltimore in the bark ‘Yamoyden’ on the 13th of January, 1881, for Rio de Janeiro, whence they will proceed at once to our mission station at Santa Barbara, in the Province of San Paulo, Brazil. Let the prayers of God’s people, morning and evening, ascend in their behalf.”

AUTOBIOGRAPHY OF REV. W. B. BAGBY, MISSIONARY TO
SOUTH AMERICA.

“RICHMOND, VA., December 30, 1880.

“My father was born in King and Queen County, Va., in the year 1813; my mother, in Kentucky, 1824. They moved from Louisville to Coryelle County, Texas, in 1852, where I was born—November 5, 1855. When seven years of age my father moved to Waco, Texas, where my education was begun, under the direction of my sister. I was converted during the progress of a meeting held in the First Baptist church of Waco, by Dr. R. C. Burleson, in the year 1868, and was baptized by him soon after.

“I had been urged long before, by both mother and sister, to accept Christ as my Saviour, and had been seeking the light of Faith for *weeks*, when I found the ‘Pearl of great price.’

“My college life was begun in Waco University, in 1868, and was finished in 1875, when I received my diploma from the hands of the president, Dr. R. C. Burleson. Many times during these years I was interrupted in my studies by ill health, and consequently I lost much time.

“After leaving the University, for some months I was engaged in the publication of a monthly magazine—*The Texas Literary Guardian*—but in the winter of 1876 I gave up editorial work and took charge of a small school at White Hall, near Waco. There first I began to exercise, to any extent, in public speaking, in prayer-meetings, and Sunday-school work. Brethren of Waco had the year before spoken of licensing me to preach, but the matter was deferred. I early had impressions to tell the ‘old, old story,’ and expected some day to enter the ministry, but the realization was yet, to my mind, far away and vague.

“In the fall of 1876 I went to the prairie country, twenty miles west of Waco, where I farmed *one year*. While in this region I superintended the Sunday-school at Eagle Springs, four miles from my stopping-place, and was here licensed to preach by the Onion Creek church. *One sermon*—my *first*—was preached in the house of an aged brother near by, some weeks after.

“In the fall of 1877 I went to South Texas, where a school was offered me, and where I was engaged in teaching until the winter of 1879, when I accepted my *first pastorate*, at Plantersville, Grimes County, Texas. I removed to Plantersville in February, and the church immediately called for my ordination. This took place on the third Lord’s day in March, 1879—the following brethren composing the presbytery: Dr. R. C. Burleson, and Elders R. C. Buckner, G. W. Pickett and J. M. Carroll.

“In the summer of 1879 I engaged in a protracted meeting of two weeks’ duration with the Union Grove church, Grimes County, which resulted in about thirty conversions. At this place I *first* entered the baptismal waters, with these happy followers of the Master.

“For some months the subject of Foreign Missions had engaged my earnest thoughts, and after much prayer for God’s direction in this very im-

portant matter, and a thorough consideration of the great world's harvest field, I resolved, God being my helper, to devote my *life* to those of his children who dwelt in distant lands! My attention was directed to BRAZIL, *first*, by General A. T. Hawthorne, who traveled in that land in the months immediately following our Civil War, and was greatly impressed both by the virtues and vices of the Brazilian people.

"On the 21st of October, 1880, I was married to Miss Anne E. Luther, of Independence, Texas, by Drs. J. H. Luther and W. C. Crane.

"We resolved to go hence to Brazil as soon as possible.

"In August, 1880, I had been called to the care of the Corsicana Baptist church, and this I accepted in October; and after our marriage we moved thither to remain until we could be sent to our work in South America.

"With many regrets and partings sad, we bade adieu to our Texas home, and started on our long journey to the Southern Tropics in December, 1880

"W. B. BAGBY."

AUTOBIOGRAPHY OF MRS. ANNE LUTHER BAGBY.

"My father, a Rhode Islander, and my mother, a South Carolinian, moved from their home, Pendleton, S. C., to Kansas City, where I—the second child, the oldest living—was born March 20, 1859.

"I was early concerned about my soul's salvation, and for a year before conversion went each day into a vacant room to read the Scriptures and pray for acceptance at the Throne of Grace. Faith came to my release at last, and in my eleventh year I experienced a change of heart while at family prayers. We were then living in South St. Louis, and, after baptism in the Mississippi River, I united with the Carondelet Baptist Church, of which my father was then pastor.

"Having heard my father speak so often of Foreign Missions, and having listened to stories of the little heathen from my mother's lips, I have, from my earliest remembrance, been interested in the subject of the world's salvation; but not until my seventeenth year, while at the Lexington (Mo.) Baptist College, was I seized with the conviction that I was a chosen instrument to bear the glad tidings abroad. It was only after a great struggle that I became willing to surrender—to give myself up to the work.

"It has been five years since I was thus awakened to what my future life must be. Two of them I spent as head-assistant in Baylor College, Independence, Texas, where I found ample room to use the information and discipline which I had gained chiefly in the St. Louis public schools.

"I had always feared, up to three summers ago, that I should love some one who had no intention of becoming a foreign missionary, and that I should be compelled to leave my native land with a broken heart; but my heavenly Father had better things in store for me. He permitted me to be loved and to love one who, like myself, anticipated work in the foreign field, and who was a devoted minister of the gospel. We looked upon our marriage day as being far in the future; but our plans were completely disar-

ranged by meeting with General Hawthorne, agent for the Foreign Mission Board, in the State of Texas. He urged an immediate marriage and departure to Brazil, the place which he thought most needful of Christian workers. After careful and prayerful consideration, we determined to follow his advice. We were married upon the 21st of October, 1880, by my father, Rev. J. H. Luther, in Baylor College Hall.

"We have since then bade the loved ones of our home circles farewell, and are now upon the eve of our departure. At present we are the inmates of Dr. H. A. Tupper's delightful home.

"Our Father in heaven has thus far guided and guarded us very tenderly. May he be with us in our future work, and honor his Son in the salvation of many of his straying children by means of the efforts of his willing though dependent messengers.

"ANNE LUTHER BAGBY.

"*Richmond, Va., Dec. 28, 1880.*"

BRAZILIAN MISSIONS.

ARRIVAL.

After a voyage of forty-eight days from Baltimore, Mr. and Mrs. Bagby arrived, March 2, 1881, in the Bay of Rio de Janeiro, and shortly after took rail to São Paulo, in which province is our mission, at Santa Barbara. The first impressions of our young missionary were interesting.

BAY OF RIO.

"It is the most beautiful scene my eyes have ever beheld. Pen cannot picture the loveliness of these encircling mountains, clad to the top with luxuriant verdure, and dotted with villas and chapels! I have never seen either the Bay of Naples or the Golden Horn of Constantinople, but certainly this must be the rival of earth's most beauteous water scenes wherever found. But, as I look out to-night upon the splendid panorama of lights glistening at the water's edge, up the mountain sides and mingling with a gleam of stars, my heart is grieved that here there are thousands who are 'without God and without hope,' walking under the sad shadow of an eclipse! Oh, may God grant that His truth, 'as it is in Jesus,' shall fill this land from north to south, and from the Atlantic to the Andes!"

MORAL STATE.

“The imperial constitution simply permits all religions, while it is pledged to protect Catholicism. . . . Here atheism, as well as Catholicism, stands in opposition to the promulgation of the gospel of Christ. Here the whole surrounding—social and political—is opposed to Bible truth. The heart of the present generation—hardened by crime, darkened by ignorance, insensible by prejudice, established by habit, fanatical by education—lies beyond the probabilities of reformation. Well may it be said, ‘can the Ethiopian change his skin or the leopard his spots?’”

SCHOOLS: BAPTIST AND OTHERS.

Our brother urged the establishment of a mission school, of a given plan, to “prepare the way for the march of the church,” believing that “a mission school, based upon this platform, will triumph over all opposition; will bring the surrounding conflicting elements into union and fellowship with truth.” He exhorts: “Send your missionaries, establish your mission schools, and the irresistible power of the gospel will go abroad in South America, and the land of the Southern Cross will brighten up with the resplendency of the kingdom of Christ.”

Brother Bagby met Brother Quillin “in the village of Santa Barbara, teaching school.” He describes the churches of Santa Barbara and “Station” as quite weak—only “a few members of the latter attending services, the others being scattered over the country.” There were a few Baptists in Butucata, Pericicaba, San Paulo and other places, and “many people, mostly Scottish, in Rio, who hold Baptist principles, but are known as *Evangelistas*.” The Presbyterians have colleges at Campinas and San Paulo, cities of 20,000 and 40,000 inhabitants. Brother Bagby made arrangements to study the language at the former place. “The Presbyterians have succeeded well in their work among the Brazilians. The Methodists also are encouraged in their efforts to give the gospel to the people.” While studying the language Brother Bagby would have “opportunities to preach often to the Americans, who surely need it.” He says: “There are three Baptist preachers in this region, but one of

them has become a Spiritualist, and another scarcely ever preaches. We need pious and earnest men—men *consecrated* to God. Where is Brother Z. C. Taylor? We need him down here.” The joint membership of the two churches is reported as forty-four.

MEXICAN MISSIONS.

SUMMARY OF EVANGELICAL WORK.

The first Baptist church in Mexico was organized by Rev. James Hickey, with five members, January 30, 1864, in Monterey. Twelve other churches have been organized up to 1881, five of which—one in Zacatecas, one in Durango and two in Nuevo Leon—were disbanded, “owing to removal of members.” There are “four churches in the state of Coahuila, with eighty members, and no pastor since the death of our missionary, John O. Westrup,” who was murdered while visiting “the five or six little scattered churches and endeavoring to rally them.” Rev. T. M. Westrup wrote: “We have, then, eight Baptist churches in Mexico, with two hundred members, besides material for one or two others, and an inviting field.” In 1872 the Presbyterians entered the field, and the next year the Methodists. The Episcopal church is also working there. There are 10,000 Protestants in Mexico.

REV. T. M. WESTRUP.

The following communication had been received from Texas, and was communicated to the Convention: “At a meeting of the Board of our State Convention, held on April 6th, the following resolution was unanimously adopted:

“That we recommend to the Foreign Mission Board the appointment of Rev. T. M. Westrup, as the successor of Rev. J. O. Westrup, as missionary to Mexico; and that we pledge our Convention to support him at the same salary we gave his brother, viz., \$400 per annum. That Rev. O. C. Pope be appointed a committee to inform the Board, at Richmond, of our action, and to arrange for the appointment of the missionary.”

Brother Pope wrote: “Our people have responded to the Mexican Mission with a unanimity before unknown, and with the close

relations soon to exist between the two countries, I regard Mexico as a most promising field for work."

Brother Westrup, who is an Englishman by birth, and for many years a resident in Mexico, having married a Mexican lady, was invited to meet a committee of the Board at the Convention, in Columbus, but he did not attend. He was appointed missionary by the Home Society of New York, with headquarters at Monterey, of which church he was one of the constituting members, and was ordained pastor in 1864—"Brother Hickey laying on hands and praying." Brother Westrup wrote: "In the course of that year the pastor baptized eighteen more, and the next year twelve. The church has had one other pastor, Elder Francisco Trevino. It was originated as a 'strict Baptist church,' and though for awhile it practiced open communion, it returned to its first principles in 1870, losing many of its members. For a long time we were reduced to five members, but now [in 1881] we have forty."

EUROPEAN MISSIONS.

AMONG THE STATIONS.

At *Torre Pellice* "the doctrine of believer's baptism is making progress, despite many external difficulties." The work at *Milan*, "though humble, is solid, important and encouraging." In *Venice* the Evangelist "has labored much among the archives of the Venitian Inquisition, and discovered many interesting facts of Baptist history." In *Bologna* "a church has been constituted; the persecution is less than in the beginning, but the perfidy of some is deplored. In *Modena* and *Carpi* the priests teach that the scarcity of necessary things is due to the Protestants. In several cities Sig. Martinelli found Pedo-baptists who desired to confess Christ in baptism. At *Bari* and its outstations, Sig. Volpi "has a wide and effectual door, with many persecutions." *Naples* "has passed through a crisis, but it has a future, especially as a nucleus of faithful brethren remaining."

At *Cagliari* proprietors forbid public meetings in their houses,

as disturbances have occurred, so that worship and teachings are in private. At *Rome* the church-life is reported "languid," and Sig. Cocorda asks to be transferred to another station. In the "mothers' meetings" good is done. Dr. Taylor writes: "Much good seed is sown, but the harvest is not yet." The baptisms have been 26.

CHAPELS AND LITERATURE.

Dr. Taylor asks \$2000 more to complete the Torre Pellice chapel, and urges, with great force, the raising of a fund to provide chapels, so necessary, in Italy. The *Seminatore* is publishing valuable articles, and the publication of tracts and small volumes is deemed important. "New Italy reads, and we should do our part toward furnishing a healthy, cheap literature."

BRO. EAGER.

This brother, with his wife, was cordially welcomed. "He is earnestly studying the language and the situation, patiently waiting, and wisely avoiding the errors which premature efforts, however well intended, almost surely produce."

THE CONVENTION

Adopted a report, urging that the \$2000 asked by Dr. Taylor be promptly donated, and expressed the opinion that no part of the world "is more in need of a pure Gospel, or more inviting or more promising than the superstition-smitten and priest-ridden countries of Europe."

AFRICAN MISSIONS.

CO-OPERATION WITH COLORED BAPTISTS.

The Board reported to the Convention in detail their ineffectual efforts to secure the co-operation of the colored Baptists of the South, in African Missions, in the form of a report to the Board by a committee charged with this matter. The report concludes thus: "These facts are reported by the committee, that the Board may be satisfied that they have done what they could to

carry out the spirit of their report to the Convention, advocating the proposed co-operation and the recommendation of the committee of the Convention, which was adopted as follows: 'We recommend that our Board of Foreign Missions be instructed to use diligent efforts for securing the co-operation of our colored brethren in all our states in prosecuting African missions.'" The Board had been informed that Brother S. Cosby, who was working in Africa in co-operation with our Board, had been recalled, without our knowledge, to work in connection with the colored Board of Missions.

FROM THE FIELD.

The Lagos-house had cost £2100. On Dec. 22d the infant daughter of Brother and Sister David fell on sleep. Going to a village to preach, Brother David found a chapel erected by Christian residents, who said: "Here is the house; whom will you send to teach us and our children?" Brother David replying that he did not know, they cried out: "Send us help; send it soon, or it will be too late." At Gaun, on the Ogun River, Brother David baptized two persons, "the first fruits of the station." S. L. Milton is located here, having a school of 26 pupils, and preaching also on neighboring farms. A small chapel is needed. Abbeokuta was formerly called "Christian Abbeokuta," but Brother David says: "We fear the words of Christ to Capernaum may prove true of Abbeokuta. The kidnapping war continues. All we can do is to hold our own. . . . A white man should take the place of Brother Cosby when his Board organizes a mission. The English Church Mission Society, after sad experience, have put back their work into the hands of white men." Brother Stone has an encouraging station at Ogbomoshaw, where 20 have been baptized this year. His "longing for knowledge is intense," and he wishes to go to Lagos to be taught by Brother David, who says "he thinks hard of me because I have not consented to his coming to study under my direction."

WHITE MEN FOR AFRICA.

Brother David reiterates: "Send us *two white men* as soon as possible—men of education—to prepare native help, and books

for their use. Other missionary bodies have men and presses here for this purpose. This country must be evangelized by natives trained under the supervision of white men. . . . I wish to prevent the Board from depending too much upon 'colored laborers from the South. If I am an enthusiast it is in a cause to which my life, energy and most earnest prayers are given. May God direct the Board in this matter."

The Convention endorsed the appeal of Brother David.

STATISTICS.

Baptized, 22; church members, 92; S. S. pupils, 180; day school, 93; catechumens, 26; contributions, \$142.04; baptized since 1875, 84.

CHINA MISSIONS.

STATISTICS.

Baptized, 72; pupils, 190; contributions, \$474.14; church members, 543.

TUNG CHOW MISSION.

The church united with the "Kiang Cheh" Association, composed of all the northern and southern Baptist Churches of North China, which met in Ning-po. The schools averaged 160. The ladies made 1078 visits in villages. Dr. Crawford writes: "Every member of the mission has sought in various ways to carry the knowledge of salvation to the ears of the people. . . . Their hearts are hard, but public sentiment is turning more and more in our favor. Our constant prayer is that God would revive his work in our midst. Eight have been baptized; membership, 83. The North Street Church have no meetings of any kind. A few of them worship with us, and we do what we can for their salvation."

CANTON MISSION.

The country stations Tsang Fa and Tsing Une, had experienced bitter persecutions, which deprived them of their places of worship, and even drove some of the Christians "to the Sand-

wich Islands, where they can serve God unmolested." Baptisms, 52; contributions, \$120; membership, 357; on school-rolls, 180; average attendance, 106. Miss Stein "will take Mrs. Graves' school this year, which will give Miss Whilden more time for work among the women." The Hong Kong Mission, of one hundred members, supported by the private means of Mrs. L. W. Johnson, who goes to Holland, will be turned over to our mission, the Missionary Union having declined to take it, as "too far from their base of operations." Most of the converts have been baptized by our missionaries. "Mrs. Johnson says that she will do all she can in support of the station, and try to get others to do the same."

RESOLUTION OF CONVENTION.

The Convention reiterated its resolution offered last year by Dr. Tichenor, that efforts should not be relaxed until 100 missionaries are sent to China, "the grandest field for missionary enterprise on the face of the earth."

SHANGHAI MISSION.

SUMMARY.

Dr. Yates had been a great sufferer in 1880, but he said: "I have been able to hold sweeter communion with my heavenly Father than ever before. His promises are *all true* and *very precious*." After giving an account of his five stations and five native assistants, the Doctor says: "Native agency is not reliable for impressing others with the spirit of the gospel. They have not the courage and faith. The presence of a foreigner is necessary to render native preachers really serviceable." He begs for "nine men," and adds, "this is only an earnest of what I want to occupy cities along the Yang Tsz River, between Shanghai and Ichang, a distance of over eight hundred miles. Fifty, or even a hundred, men could be located there with great advantage. . . . It would seem easy for all our churches to give one dollar a member, which would support fifty men in China. My church does this for the support of the *Soo Chow* station. Why cannot the churches at home do as much? Will not the ministers agree to work together for this end—'teaching them

to observe all things whatsoever I have commanded?'" Some of Mrs. Yates' pupils, ten or twelve years old, repeat from memory the whole of the gospel of Matthew, the Acts of the Apostles, and "My Two Friends" in the Shanghai dialect. The Doctor needs funds for his translation of Scripture, with "baptizo" translated "*dip*," and not, as in the Pedo-baptist versions, "the washing ceremony." My translations are in the language spoken by thirty millions of people. The Lord give us grace to do His will and feed His sheep." Baptized, 12; membership, 103; contribution, \$258.22.

REPORTS ON OUR MISSIONS.

Reports of marked ability were made as follows: On Brazilian Missions, by Rev. J. B. Gambell, chairman; on Mexican Missions, by Rev. Wm. Carey Crane, chairman; on European Missions, by Rev. H. H. Tucker, chairman; on African Missions, by Rev. I. T. Tichenor, chairman; on China Missions, by Rev. R. H. Graves, chairman. Each of these brethren seemed specially adapted to represent his Committee and the subject of his report. This was particularly true of the report presented by Rev. Charles Manly, of South Carolina, on "Progress and Prayer," which concludes thus: "The Captain of our Salvation at once awakens desires for the spread of His kingdom in the hearts of his people, and leads them on to fresh conquests. Filled with His thoughts, animated by His spirit, and inspired by a knowledge of His purposes, abiding in Him, and His words abiding in us, there are no assignable limits to the achievements of sanctified effort for His glory, for He has Himself said: 'Ye shall ask what ye will, and it shall be done unto you.'

"More prayer, more definite prayer, prayer that grows out of more careful study of God's Word, which alone can inform us of His purposes—prayer quickened by development of the divine purposes as illustrated by the providences of God throughout the world, is the need of our churches. We cannot but think that decay of interest in missions accompanied the abandonment of the monthly concert of prayer—probably was the main cause of it. Now that revival of interest in the spread of the gospel appears among us as a means of intensifying and

directing this awakening, we urge the re-establishment of the Monthly Concert of Prayer in each church throughout the bounds of our Convention.”

HOME BOARD.

GENERAL SUMMARY.

Weeks of labor, 1,208; churches supplied, 59; other stations, 48; sermons and addresses delivered, 3,316; prayer and other religious meetings attended, 976; baptized, 119; received by letter, 191; professed conversion in connection with his labors, not baptized by missionary, 316; Sunday-schools, 59; pupils, 2,649; pupils converted, 71; Bibles and Testaments distributed, 108; religious visits, 4,241; miles traveled, 54,669.

The labors of the missionaries have been seriously interrupted by the protracted bad weather during the winter.

HOSPITALITY.

The most cordial thanks were felt and expressed for the abounding hospitality of the hospitable folk of Columbus.

CONCLUSION.

The Convention adjourned with singing, and prayer by Rev. W. C. Cleveland, of Alabama, to meet in Greenville, South Carolina, Wednesday, May 10, 1882, at 10 o'clock, A.M.

LETTER FROM THE VENERABLE DR. DEAN.

“ BANGKOK, November 29, 1881.

“ *H. A. Tupper, D.D., Secretary of the Southern Baptist Convention, Richmond, Va.*

“ *My Dear Sir* :—Reading to-day, in the report of the late convention in Columbus, Miss., the statement that Dr. Yates, your missionary at Shanghai, had just completed a translation of a part of the New Testament and was waiting for a few hundred dollars to print it for the benefit of the 30,000,000 of souls around him, reminded me of the happy stay I enjoyed in his family a few weeks ago, while attending the meetings of the Chinese Baptist Association held at Shanghai. This Association, composed of delegates from the Baptist churches in the Chik Kiang and Kiang See provinces, and representing the Missionary Union and the Southern Baptist Convention, met last year at Ningpo, and this year at Shanghai. The meeting of a Baptist Association in China was more than my faith could grasp forty years ago,

but which, by the wonderful grace of God, I have this year been permitted to look upon. But while beholding the grand results of God's grace during the last half century in China, I could not hide from my eyes the humiliating spectacle that the million of American Baptists, with all their wealth and wisdom, and worldly enterprise, had but seven missions among the millions of China, and that four out of the seven were left each to the superintendency of one man: Yates at Shanghai, Crawford at Tung Chow, Jenkins at Zaohying, and Dean at Bangkok, and with one exception, the wife of each of these men is now in America seeking health after long years of missionary work. These several missions, each with chapels, schools, translations and out-stations, hang upon the single thread of a man's life, and life here, at least, is as uncertain as in our native land. Some of them have been threatened with the grave during the last summer, and the surgeon's knife is again lifted over the noble body of Dr. Yates, seemingly demanded for health, but threatening a risk to his precious life. We sympathize deeply with Drs. Yates and Crawford in their disappointment in the failure of the candidates, Stout and Bell, appointed to come to their aid, so much needed.

"Having enjoyed a personal acquaintance with some of the honored founders of your society, Drs. J. B. Taylor and J. B. Jeter, Deacon Wm. Crane, and a companionship of labor with your early missionaries in China, J. L. Shuck, I. J. Roberts, George Percy, Samuel Clopton, Frances Johnson, B. W. Whilden, Thomas W. Toby, M. T. Yates, T. P. Crawford, George W. Burton and others—Dr. and Mrs. James went from my door to their watery grave—and having recently looked upon the face of some of your missionaries and their work at Shanghai and Canton, I can feel an interest in their enterprise and unite my prayers with yours for their success. You have some noble workers in China, and a glorious field to cultivate, but they loudly call for more laborers, which I doubt not you will soon send them. Sincerely your fellow-laborer in the great harvest,

“WILLIAM DEAN.

"I have read with much interest your 'Foreign Missions of the Southern Baptist Convention,' while stopping with Dr. and Mrs. Yates last month."

THE COLONIZATION-IDEA, ETC.

The idea of going into heathen lands in missionary colonies occurs and recurs in the minds of our people, both north and south, and is not unfrequently considered in our missionary meetings. The letter following was addressed Dec., 1880, to a gentleman distinguished for his personal zeal for missions and now occupying a permanent official position in the cause. The articles that follow the letter headed "Mary Caufield Reid," and "A Page from a Diary," are taken from the *Foreign Mission*

Journal of the above date, in order, in the one case, to preserve a bit of history of one of our noblest missionaries whose remains lie under the sod of Africa, and in the other, to use a personal incident to attract attention and help on the enterprise which the book seeks to advance. No apology is necessary for republication from the *Journal* of Aug., 1880: "Visit of Missionaries," and a letter from Mrs. Ann H. Judson, addressed to the Woman's Missionary Society of Richmond, Va., in 1823.

"THE COLONIZATION IDEA.

No. 1.

"*My Dear Brother:*

"You ask me to give you my views on the 'Colonization-idea.' I adopt this method of doing it as others may be interested in the same subject. Once I was deeply interested in it—so interested that I was willing to give myself, and my all to its practical exemplification. The chosen field was Japan. The plan was for me to make a tour of inspection, for which all needed information was obtained and all preliminary arrangements were made. Should the report be favorable, a missionary colony was to be led to that country under the auspices of the Board of Foreign Missions of the Southern Baptist Convention, but at no cost to the Convention. An income of \$10,000 to \$12,000 per annum was actually secured for the purpose of support; and a much larger amount was expected to be secured. But a plan which was new to the Convention, and which involved so much of good or evil, was not to be undertaken without the wisest counsel. Two visits were made to Richmond for consultation with the then Corresponding Secretary of the Board. Correspondence was opened through the Secretary, Dr. Taylor, with the Secretaries of the Missionary Union, and the American Board, and others in situations adapted to qualify them for accurate judgment. The result of the consultation was that the plan was deemed inexpedient. The war rendered impossible what wisdom regarded unadvisable. This personal experience is introduced for the purpose of indicating that I do not write on the subject without some knowledge and thought.

"What is the colonization-idea? It is that a company of Christian men and women, of varied vocations and talents, should go to a heathen land and take care of themselves by their own means or toil, and spread the knowledge of Christ not only by preaching, but by the influence of their Christian character, as exemplified in the business and social relations of life.

"The theory is very pleasant; and were Christianity what it should be, perhaps it would be practicable. But what are some of the difficulties at the very start which render such an enterprise impracticable?

"1. What kind of persons—of business persons—shall the colony be composed of? Do you say, for instance, the first-class and successful merchant, or mechanic? Go to the best and most pious first-class merchant or mechanic, or physician, or lawyer that you know, and make the experiment of convincing him that it is his duty to break up his business, and root up his family, to go and settle in Asia or Africa. Try it, and you will be wiser after the experiment. Do you say: The kind of persons to go are young people who are not so firmly settled in life? That young merchant, or mechanic, or lawyer, on whom you have your eye, has a death-struggle to get bread in this land of abundance, where he knows the language and the people, and has a circle of friends around him to sympathize with and to aid him; and what would it be in China or in Yoruba?

"Suppose, for the sake of the argument, either should be persuaded to go. Take the successful man; take the poor man. Presume that he can make money, or make a living in the heathen country, over-crowded, with everything against him, how much missionary work will either do? How much does he at home? In his struggles with the heathen for property or for life, how much will he influence them to go to Christ? See the business Christian men of Sandwich Islands. Immersed in gain-gathering, their influence for Christ is worse than nothing. If any doubt this, let him read the letters of General Armstrong, of Hampton Institute, of this State, written last summer from his native Sandwich Isle. So dangerous is the effect of business-relations in heathen lands on the missionary spirit, that it is a positive rule of the Southern Baptist Convention that no foreign missionary under its patronage shall engage, on pain of excision, in any secular business. Prominent missionaries have been cut off on this ground. If occasional business has so injurious an effect, what must be the influence of a business life? Abstractly it may seem different; but wisdom is to regard things as they are. The average Christian merchant or mechanic in China will be no more Christian there than in America. How much do the Chinese learn of Christ from the Christian merchants, and mechanics, and lawyers of California?

"Suppose that only ministers and their families should go—how much better would the case be? You say: Did not Paul do missionary work, and support himself? I reply, as suggested by Christlieb: 1st. Where is your Paul to go? 2d. Where are the circumstances of Paul to be found now in a pagan land? 'If a Paul preached in a civilized empire, of which he was a native and a citizen, to a people with whose language he had been from childhood familiar, and whose social habits made it possible for him in every term, to gain by his own hand a livelihood, without thereby having his whole time occupied, he was surely in a position quite different from that of the missionary. The latter, to begin with, apostle neither in strength nor in gifts, goes to distant peoples, perhaps quite savage, perhaps only half civilized, a complete stranger, with every avenue of speech and custom shut to him, and thus for a considerable time, necessarily compelled to be without any sufficient means of sustenance—is it to be wondered at, if in his care for

his own daily bread, he shall forget to be anxious about the souls of others? Many Societies which at first sent out missionaries on this principle, have, after bitter experiences, and taught by the stern reality of facts, been compelled to abandon it, or to apply it only in very special cases.'

"But your eye is not so much on self-supporting preachers as on self-supporting business men. I remark then that the gospel-doctrine for the salvation of the nation is: 'Go—preach.' You say, the Christian may preach by his life. True, but can you get the Christian to go to preach by his life? Why, the right kind of *Preachers* cannot be induced to go! IT REQUIRES THE BEST MEN DEVOTED TO THE WORK OF SAVING SOULS BY THE PREACHING OF THE GOSPEL, TO GO TO THE HEATHEN. It is not the mechanic, not the merchant, not the physician—however good they may be—but THE PREACHING OF JESUS which is the power of God unto salvation.

"But I must close for the present at least, although I have scarcely entered the subject. I am yours, very affectionately, T.

"*Richmond, Va.*"

"THE COLONIZATION IDEA.

No. 2.

"*My Dear Doctor:*

"Away from home, I cannot very well continue the subject of my letter to you in the last *Journal*. Nor indeed does it seem necessary. If the objections at the very first blush of the matter are so formidable, there need be no further argument against the theory. I only add that the plan does not appear to be apostolic or scriptural. True, many families and companies of Jews went out from Jerusalem to live in heathen nations, and of Christians from Rome and other cities where churches were established; but, the reason was either business or compulsion. There is no Bible record, that I now think of, of any body of God's people emigrating to foreign lands for the spread of the truth. Of course, the return of the Jews to Jerusalem, and the exodus of the Hebrews from Egypt, are no exceptions, and furnish no precedent. I might speak of the sacrifices in rearing children in heathen lands or in separating them from their parents in these lands as well as many other sacrifices involved in missionary life, which could scarcely be expected of any except men and women who feel themselves called of God to give their lives to the work of the gospel. The mixed motives of business and benevolence will not suffice for the personal privations of Foreign Missions. But I must not begin to do what I said I could not and need not do.

"Hoping you will be content, as I know you are, to work in the old ways of our missionary fathers, I am,

"Yours, affectionately, T."

"MARY CAUFIELD REID.

"Mary Caufield was born in South Carolina, and went to Washington, Georgia, to complete her education. Her predilec-

tions were for Romanism, but, when converted, she joined the Baptist Church of that place. Shortly after her baptism she confided to her pastor her desire to go to Africa. Correspondence was opened with Dr. James B. Taylor, who visited Washington, and had with the young lady a personal interview. The policy of the Board was adverse to sending into mission fields single women. Mary's mind was not satisfied, and she wrote a long communication to her pastor, urging that she might be sent to the work to which her soul was bound, she believed, by the will of God.

“Rev. T. A. Reid, an appointee of the Board of Foreign Missions to Africa, came to Washington the 4th of May, 1857, and was introduced to Miss Caufield. A strong attachment sprang up between them, but a serious and unforeseen difficulty was in the way of Mary's going to Africa. Her mother, Mrs. Haines, of Augusta, Georgia, had no sympathy with such views of duty. The daughter was counseled to visit her mother at once, and lay the whole subject before her. In a few days she returned to Washington with Mrs. Haines, between whom and Mr. T., Mary's pastor, the following colloquy occurred :

“*Mrs. H.* So, sir, you wish to take Mary from me, and send her to Africa to die?

“*Mr. T.* It is a fearful thought, madam, that the separation between you and your daughter may be an eternal one.

“*Mrs. H.* What do you mean, sir?

“*Mr. T.* The Bible says there shall be an impassable gulf between those who love and obey God and those who do not.

“*Mrs. H.* Do you, sir, say that Mary and I must be separated? that she *shall* go to Africa?

“*Mr. T.* No, madam; but I say that she will be saved; and you must be lost if you continue in your sins. Will you allow us to engage in prayer that you and Mary may be united forever? *Let us pray.*

“Next day Mr. T. called again, and the day after, with similar interviews. The third day he found Mrs. H. under deep conviction of sin. Towards the close of the visit she exclaimed: ‘If the Lord will only forgive my iniquity!’ To which Mr. T. replied, ‘Would you let Mary go to Africa?’ Rising from her

chair, she said, with emphasis, 'It would be the greatest honor of my life.' Thanksgiving was then proposed, because God had heard our prayer, and mother and daughter were in the everlasting Kingdom of the Lord Jesus Christ. A precious season of worship was enjoyed.

"The following Sabbath (May 24th), Mrs. Haines was baptized by Mr. T., and two days after Mary was married in the same church, and set apart with her husband for the African mission.

"Her work in Africa is known to the public, and the peculiar circumstance of her death, which occurred May 17, 1858. The writer's heart has not lost the pangs of the first news, which came with the request that her funeral sermon should be preached from her dying words: 'Though He slay me yet will I trust in Him.' The sad intelligence was to be broken to her mother. The writer hastened to Augusta, and found Mrs. Haines in exuberant spirits packing a box for Africa.

"The following took place:

"*Mr. T.* Have you, Sister Haines, recently heard from Africa?

"*Mrs. H.* No; but I hope they are all well. Mr. Reid had a little cold when I heard last.

"*Mr. T.* But you know, my sister, that in that country a slight illness may speedily lead to something worse.

"The mother's soul rose at once to her eyes, which were met by no doubtful sadness on the face of the messenger of woeful tidings. A shriek followed, as the smitten mother fell on the floor, with the heart-rending cry, 'Oh! my Mary is dead!'

"A veil must rest over the sequel of the lamentation. The hearts of parents and children may understand. Suffice it to say that the mother has now joined the daughter, where there is no more separation, and where every tear is wiped away. *There is no night there.*"

"PAGE FROM A DIARY.

"Oct. 1, 1880.—I went into a cabin in a deep recess of a mountain, and what a sight! There was one room in which the whole family of six lived, and had lived for many years—father, mother and children. There was no bed, no chair, nor

bench. Through the gable end of the cabin was an opening that a large man could pass through. On every side were openings, through which could pass from a chicken to a child. In the chimney-corner sat a girl of eighteen years, with her hands around her upraised knees, who could not walk a step. Skulking about the hovel were two other children—one of them cross-eyed and the other could scarcely speak, its speech being inarticulate and stammering. The mother had an infant in her arms, whose mouth she said was being ‘eaten out by something.’ Its head was one great scab of sores and dirt, and its body was covered with red and mattery splotches. The woman had on one garment, which had probably been worn for years, just below her knees, no shoes, of course, and no button, no pin, nor string to her garment. The man was in such rags that the major part of his body was exposed. He stuttered, and looked scarcely like a human being. The comb was unknown, and there was no indication in the hut or on the persons of the inmates that water had ever been felt. Such a sight of filthiness and brutality I never beheld; and the recitals were worse than the sights!

“First, the heart revolts; then it is filled with unutterable pity. What can be done for these poor creatures? They have no desires beyond the momentary satisfaction of their animal nature. Of prayer, of the soul, of God, they know and care nothing; but they beg for something to eat and to cover their nakedness. Lord, thou knowest!

“In the midst of such sympathy and loathing, the thought arises: How much better to the eyes of an all-wise and holy God is my soul than the outward state of these poor wretches to my eyes? As to truth, is not my mind as ignorant and as vacant as these meaningless faces? As to holiness, is not the spirit as unclean? Oh, God help me to transfer some of the loathing and compassion to my non-spiritual self! But God, while he abhors our sin, pities us—he helps us. Thus may we learn that the meaning of such sights is to evoke our compassion, and to make us do to others as God does to us.

“And, if these beings, who live in such rags and filth, should make our hearts to go out in charity, how much more those poor creatures of pagan lands, who, from the crown of the head

to the sole of the feet, are covered with wounds and bruises and putrefying sores ; whose spirits are naked and all exposed, not only to the eye of a holy God, but to the arm of an avenging Judge, whose home here is sin, and whose abode hereafter is hell? They live in the wicked one ; they perish for the bread of life. Our land is full of the life-giving food ; shall we refuse it to these dying, condemned millions? They sit as Lazarus at the door of the abounding riches of our gospel privileges. Shall we leave them only to the miserable comfort of having the sores of their hearts and consciences licked by the dogs of superstition and false religion? Egypt afforded bread to Israel. Shall Israel refuse bread to Egypt?"

"MRS. M. T. YATES,

"Dec. 18, 1846, Mr. and Mrs. Yates, with Mr. and Mrs. Tobey and Dr. J. Sexton James, were 'designated' to the missionary work in the first Baptist church of Richmond, Va. Some missionaries sailed in March following, but 'In consequence of the severe illness of his wife, Mr. Yates was compelled to defer his departure. Our afflicted sister would have willingly been carried to her berth, and been borne from our shores with the hazard of finding a grave in the ocean; but the interdict of the physician and the advice of her friends prevented.' They sailed in April and reached Shanghai in September. There she has served faithfully with her husband for over forty years. 'And a helpmeet for the great work of her husband verily has she been.' She remains in Shanghai to carry on the work of the Lord.

"VISIT OF MISSIONARIES.

"Richmond with other places, has been favored by visits of Mrs. M. T. Yates and her daughter, Mrs. J. F. Seaman, and Rev. Rosewell H. Graves. Of the former two let it be said that, of the many delightful visits which ladies connected with our missions have made to Richmond, none will be remembered with more gratification than that of these noble women. In looking into the face of Mrs. Yates the idea rises instinctively: 'A mother in Israel.'" One remarked with regard to her daughter, so natural, so easy, so intelligent: 'What a pity that all our young



MRS. M. T. YATES (née ELIZA MORING).

BORN IN CHATHAM CO., N. C., DEC. 21, 1821.—MARRIED SEPT. 27, 1846.



women had not been born and reared in China!' Mrs. Yates met the Women's Missionary Society of Richmond, and recommended a medical missionary woman for Shanghai. Where shall we find the young woman doctor? What competent young lady will enter upon the study of medicine for this field. The Baptist women are expecting, after the return of our people to the city, the pleasure of a visit from Mrs. Graves, who is detained in Baltimore by sudden and domestic affliction, on the eve of starting with her husband for Richmond. Brother Graves was gladly received by the Board of Foreign Missions, although the meeting fell on a national holiday, and he was appointed to represent the Board and collect funds in several of our States. May his greeting everywhere be as cordial as it was by the Baptists of Richmond. The following is taken from the *Religious Herald* of July 8th, 1880:

“A meeting of the Baptists of this city to welcome our returned missionaries was held Sunday night at the Grace-Street Baptist church. Rev. W. E. Hatcher, D.D., presided. After reading of the scriptures by Rev. E. Harrison and prayer by Rev. J. B. Hutson, Dr. H. A. Tupper delivered a touching and appropriate address of welcome, to which brother Graves made a fitting response. He reviewed the work in China during the twenty-four years of his labors there, and mentioned many stirring incidents of the power of the gospel upon the hearts of the heathen. When he began his work in Canton, there were in all China only 600 converts to Christianity. Now they number more than 18,000. He spoke in terms of highest praise of the devotion of the Chinese Christian to the cause of Christ. Great religious destitution still exists among that people, there being only one preacher to every million of inhabitants. Dr. Graves' recital of the events of his missionary life aroused many hearts to a deeper interest in the work of evangelizing China.

“At the conclusion of the remarks of brother Graves, Drs. J. B. Hawthorne and H. McDonald delivered eloquent addresses expressive of their interest in this great missionary enterprise of converting China to Christ. Dr. Hatcher, before dismissing the congregation, expressed the hope that some boy or girl present

would give himself or herself to the work of laboring for the conversion of the three hundred millions of perishing Chinese.'

"Should the visit of the wife and daughter of Dr. Yates to our country stimulate some brother or brethren to grant this devoted man of God, who has done much for our missions in China, the desire of his heart, as expressed in the ensuing petition to our Board, the visit will be blessed indeed.

"I have translated the gospel by John into the dialect of this province, and carefully reviewed my translation of Paul's Epistle to the Romans, which is now ready for the press, but I have no Bible money. I have written to the American Foreign Bible Society and to the Bible Union, but, although I wrote more than a year ago, I have received neither answer nor funds. Is it possible for you to get me an appropriation—say \$500 gold—for the sacred scriptures, in which *baptize* is translated *immerse*? If not, I will have to sell some of my little property—for I must *have it*. It is my intention to continue devoting the forenoon of each day to translations, till I complete the New Testament in this dialect, for it will be long before the Board can have another man here who will have sufficient knowledge of the spoken language to do such work.'"

"LETTER FROM MRS. ANN HASELTINE JUDSON.

"The following letter was addressed fifty-seven years ago to a Woman's Missionary Society of Richmond, Va., by the first Mrs. Judson. We are permitted to publish it by the courtesy of Miss Francis Greenhowe Crane, of Baltimore, daughter of the late William Crane, formerly of Richmond. The arguments of the letter are as good now as they were when penned. The common views of missions, however, are very different. How delightful that noble missionary would be to see the change which has come over the spirit of our people in this era of missions and of woman's interest in the work of saving her sister-women in the pagan lands. But to the letter:

"WASHINGTON, April 26th, 1823.

"*Dear Sisters in Christ*: Your affectionate letter, together with your contribution in aid of female schools in Burmah, was received on my second arrival in this city. On my own account and in behalf of ignorant females in the East, allow me to express my thanks, and to assure you how much en-

couragement I derive from circumstances like the present, because I am convinced that when American females are induced to contribute of their worldly substance to enlighten their own sex on the other side of the world, their prayers and their influence also are joined. The popular objection to foreign missions at the present day—that ‘we have heathen enough at home, why should we send our money and missionaries out of the country?’ we may be assured is made from the most parsimonious, the most selfish motives. They hide their want of benevolence and Christian feeling under this cloak, and thus throw all their influence into the scale of the grand adversary. But did our divine Redeemer in his last communication to his loved apostles, say ‘convert first all the *Jewish nation*, and then go into all the world?’ Had this been his final command, instead of that most extensive and benevolent one, which even at the present day is binding on every *real* disciple, where had we now been? What would have been our knowledge of the word of God, of his commands and of our obligation to each other? What indeed *now* would be the state of our country? Altars and temples would be visible, human sacrifices would everywhere meet our eyes, and the whole moral state of our country present the appearance now exhibited in the empire of Burmah, and in the other heathen nations. Had the commands of our Saviour relative to the extension of his kingdom been as limited as many *professed* Christians *seem* to desire, what would now be the situation of our *own* sex? What *was* our situation, and in what light were we viewed, when Augustine, the first Christian missionary, visited the shores of our ancestors? Were we not *then*, as Eastern females *now* are, the servants, the slaves of the other sex, and viewed by them as almost destitute of intellect, and little superior to the brute creation?

“If, my beloved sisters, this change in the situation and circumstances of our sex has been effected through the instrumentality of the gospel, how great should be our efforts to enlighten those who are still degraded? Had our cases been reversed, had Burman females been raised from their degradation, instructed, enlightened, and converted, while we were left in our native darkness, should we thank those Burman Christians, who would say ‘why should we send our money and our missionaries to the Continent of America, when we have so many heathen in our own country?’ Let us obey the commands of Christ, and beware of the suggestions of him who still desires universal sway in those heathen lands, unenlightened by gospel rays. The New Testament is nearly completed in the Burman language, and females must remain ignorant of its blessed contents, while unacquainted with letters. To remove this difficulty, and to enable them to read with their own eyes the truths God has communicated to fallen man, is the object in the formation of these societies. May your society prosper and increase. May your prayers be constant and effectual. May your hearts ere long be gladdened by the intelligence that your bounty was not bestowed in vain. While on the ocean, which will soon divide us, and when arrived in that country so far distant, let my name be mentioned in your prayers, social and private,

and when our work on earth is done, may we meet in our Heavenly Father's house many heathen souls rescued through our united exertions.

"Most affectionately your sister in Christ,

"ANN H. JUDSON.

"*To the Female Judson Society of Richmond.*"

GENERAL REVIEW OF MISSIONS.

WHAT IS DOING?

"In the previous chapter we gave a general view of the march of the Gospel around the world, as presented by Professor Christlieb. Let us now take a more particular survey by grouping some of the facts and figures of the same author. What is doing may stimulate us to do.

"Sweep around the circuit of THE ISLES OF THE SEA, from Japan in the east to the Sandwich Islands in the west, and what do we see? In 1872 the first congregation, of eleven converts, was formed in *Japan*; to-day there are sixty-six churches, 1,761 adult communicants, 5,000 Christian adherents, three theological seminaries, with 173 students for the ministry; thirty schools, with 800 pupils. Among the degraded and fast disappearing aborigines of *Australia* are two missionary stations, 'with little villages of 125 native inhabitants, with pretty churches and clean houses, and arrowroot produce which gained a prize at the Vienna exhibition.' *New Zealand* has 10,315 native Christians and 247 native pastors and teacher. The peninsula of *Minahassa* is Christianized; out of 114,000 natives, 80,000 are converted, with 199 churches and 125 schools. In *Sumatra* are twenty-five missionaries and 3,000 Christians. In the groups of *Melanesia*, *Mekronesia* and *Polynesia* there are 68,000 converts—the Sandwich Islands having been abandoned by the American Board as a country Christianized, and the Fiji Island being thus described: Out of a population of 120,000, 102,000 are regular worshippers in some 800 churches, all well built and completed; in every family there is morning and evening worship; over 42,000 children are in 1,534 Christian day schools; the heathenism of the mountains is fast dying out.' In *Mekronesia* 'the most promising converts are all sent out to sow the seed abroad.'

"Glance at the continents of NORTH AND CENTRAL AND SOUTH AMERICAS. *Greenland and Labrador* are 'Christian communi-

ties.' Among the *Indians of northern North America* there are 10,472 Christians, twelve native preachers and twenty-one schools. In *Columbia* 'Wm. Duncan stands at the head of the community of 1,000, which has the largest church between them and San Francisco.' The *Indian tribes of the United States* number 250,000; 200,000 of them are civilized, in whole or in part, and raised in 1877, 4,652,952 bushels of corn; 27,000 are in full Christian fellowship, with 219 churches, 366 schools, and 12,222 pupils. Among the *negroes of the South* in the last fifteen years, 1,000 places of worship have been built; twenty-six institutions for teachers and ministry have been founded, while the number of professed Christians are probably 2,000,000. In *Central America* there are 1,105 native converts and 21,000 Christian adherents. In the WEST INDIES (Danish and English), out of a population of one million there are 85,000 communicants; 248,000 church-goers; 1,123 day schools, with 78,600 pupils—of which number 45,000 belong to Jamaica, which is thoroughly Protestant. In *South America* the word has taken root in the extreme north, at Demerara, and the extreme south in Terra del Fuego and the Falkland Islands, and even among the most degraded of our race—the Patagonians—there are twelve believers in Jesus!

"Survey AFRICA, including Madagascar, which has 386 native pastors, 156 Evangelists, 3,468 local preachers, 784 schools, 48,794 pupils, of whom 20,000 can read; 117,131 converts and 250,000 Christian adherents. Africa has 166,383 Christians and 431,800 adherents.

"Skipping EUROPE, where in the last thirty-five years the most marvelous work has been done in Germany and Scandinavia and Russia, for evangelical religion, we touch here and there on ASIA. In *Turkey proper* there are 363 churches and stations; 321 schools and colleges; 12,030 pupils and students; 632 missionaries, and 11,900 converts. In *Syria*, including Palestine, there are 2,244 converts and 2,645 scholars. In *Persia* there are 1,322 converts and 15,000 adherents. In *China*, in 1843, there were six converts; in 1877, 13,515. Two thousand fold in thirty years. At that rate, in 1913, there will be 26,000,000 Christians and 100,000,000 adherents. Nor let us think such an

estimate extravagant. In *India* there were 60,000 converts in the year 1878; and, in all, there are 400,000 to 500,000 Christians. Truly said the founder of the Brahmo-Samadsh, Keshub Chunder Sen: 'Christ, not the British Government, rules India!'

"These results imply no little work of God's people at home:

"Great Britain shows herself to be the most Christian nation of the world by doing the most missionary work. She has 1,300 missionaries in the field; has one-half of the heathen converts in the world; and appropriates annually \$3,500,000 to the work.

"The free churches of Great Britain (and of all Christian nations) show themselves to be more Christian than the established churches, by doing more in proportion to their strength than the establishments for this extension of the kingdom of Christ.

"The Scottish Established Church has 500,000 members, and gives \$125,000 annually, or twenty-five cents per member. The United Presbyterian Church has 170,000 members, and gives \$200,000, or about \$1.18 per member—or more than four times as much. The Free Church, 220,000 members, give \$225,000, or over \$1 per member; and also more than four times as much as the Established Church.

"In England the State Church gives \$2,330,365; while the Non-Confirmists give \$1,621,155; and the Scotch and Irish Presbyterian Societies, \$695,050; making \$2,316,205, or about as much as the State Church, 'which is the richest ecclesiastical body in the world.'

"A more striking contrast would be shown were we to compare the Established and Free Churches in other countries. For example: in Germany, which in the last century was regarded the most missionary country in the world. Now the establishment has only eleven missionary organizations and 200 ordained missionaries in the field; while the reformed churches have fifty-five societies and 2,000 ordained missionaries. The Moravians of Germany give over \$1 a member for missions; while the national church, less than one-half a cent: or more than 200 times as much. But the Moravians beat all the world in this work! Christlieb says: 'The German needs three conversions: first of the heart; second of the head; third of the purse. With regard

to the second, they may specially need it. Many learned professors do not know that Christianity is advancing in the world; and many that do know it fear the contempt which the advocacy of missions would bring on them. But as to the first and third conversion—of the heart and the purse—*all need them!*'

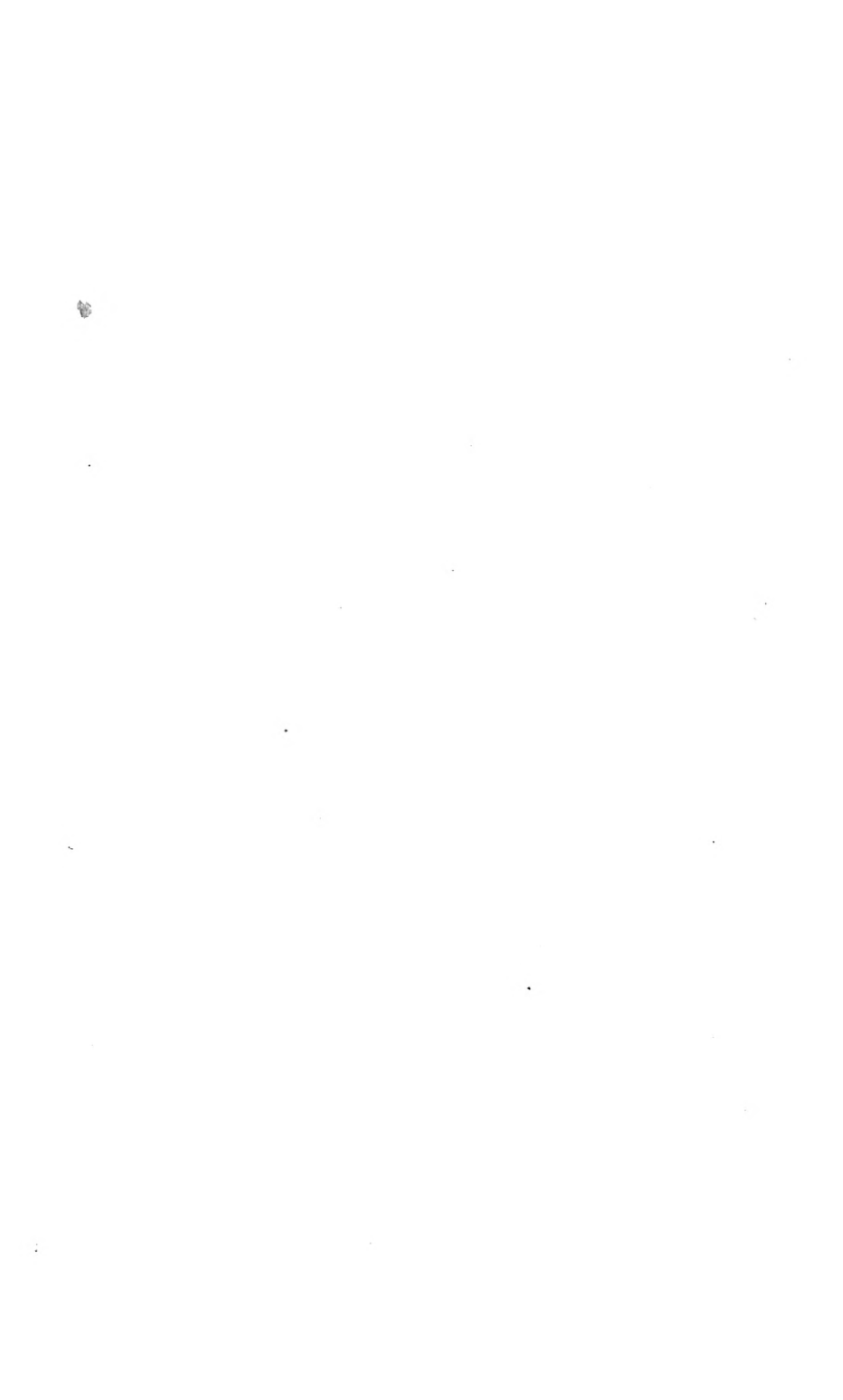
"But how is it in the United States, which boasts of the greatest freedom of the world?"

"The number of Protestant Christians in this country is some 8,750,000; and they give to this work, \$1,750,000, or only eleven cents per member, in contrast with the \$1 per member of the Free Church of Scotland.

"But let us come nearer home: The freest church of free America is the Baptist, who number 2,000,000 of souls; and these two millions give some three hundred thousand dollars for foreign missions, which is some fifteen cents per member.

"Let us come still nearer: There are one and a half millions of Baptists in the South; and they give less than \$50,000 for this work, which is not three cents per member. But, you say a million are colored. So they are. But the 2,000 colored Karens give \$2,500, or over \$1 per member, for missions annually; and the 20,000 Burmese, \$40,000! or some \$2 per member. This is over sixty-six times as much as all the Baptists of the South, thirteen times as much as all the Baptists of the country, and more than twenty times as much as the WHITE BAPTISTS OF THE SOUTH.

"Disguise it as we may, the picture that Southern Baptists present is a sad one, indeed! The freest and most orthodox church in the world doing less than most evangelical churches in the world for the extension of the cause of the Master, and not a tithe of what some heathen converts do!! The picture assumes something of the humiliating when we see ourselves boasting of our Christlikeness in the face of the world. We are a Baptist, and we rejoice in our power and growth: but in view of what we are doing for the world's evangelization, we believe that sack-cloth and ashes become us infinitely more than vaunting ourselves."



CHAPTER III.

1882.



MATTHEW T. YATES.

BORN IN WAKE COUNTY, NORTH CAROLINA, JANUARY 8TH, 1819.

BAPTIZED OCTOBER, 1836.

ORDAINED AT RALEIGH, OCTOBER 18TH, 1846.

Sailed for China April 26th, 1847, and arrived in Shanghai September 12th, of same year. After nearly 41 years of continuous service, died there March 17th, 1888. Rev. 14: 13.

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OFFICERS OF THE CONVENTION.

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JAMES C. FURMAN, D.D., S. C. Mr. HENRY K. ELLYSON, Va.

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Mr. GEORGE N. NORTON, Ky.

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MR. NIMROD LONG, Ky.

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J. C. C. BLACK.	G. A. NUNNALLY.	WM. CRENSHAW.

AMENDMENT TO FOURTH BY-LAW [1882].*

4. That the Committees on the Nomination of New Boards be instructed to nominate, as Vice-Presidents of the Boards, men known to be identified with the interests of the Convention and of their own State Boards, and unless special reasons exist to the contrary, men who make effort to attend the sessions of the Convention. To these Vice-Presidents definite duties shall be assigned at the discretion of the Boards, and they shall be expected to present at the next session of the Convention, a brief report in writing of what they have been requested to do, and of the way in which they have complied with these requests, with any suggestions that they may have to offer as to the condition and needs of their respective fields. It shall be the duty of each Secretary, in due time, to furnish the Vice-Presidents of his Board with suitable blanks for such reports, and to call their attention to this article, and to make any proper effort to secure the due preparation of these reports. In case any Vice-President appointed is unable or unwilling to comply with the requests herein mentioned, it shall be the duty of the Board, if possible, to find some person who can and request him so to do.

CHAPTER III.

1882.

OPENING OF CONVENTION.

AGREEABLY to appointment the Convention was called to order by the President, at 10 o'clock A.M., Wednesday, May 10th, in the Baptist church of Greenville, S. C., and after the singing by the body of the hymn, "Jesus, lover of my soul," the reading by the President of the 24th Psalm, beginning, "The fool hath said in his heart No God," and prayer by J. M. Gregory, D.D., of Illinois, the Convention was organized by the reelection of Dr. Mell, President, and the election of Drs. L. Burrows and O. F. Gregory, Secretaries. The States were entitled to 782 delegates; the number present was 335. Other elections are indicated in the lists preceding. From the Records we clip :

"The Convention was addressed with words of welcome by W. H. Strickland, pastor of the Greenville Baptist church. A fitting response on the part of the Convention was made by C. C. Chaplin, of Texas, and prayer offered, in view of the religious interest prevailing in the community, by T. S. Dunaway, of Virginia."

Reports of the Boards were read as usual, the Home Board having the precedence this year as to time. Dr. W. H. McIntosh moved that "so much of the Home Mission report as refers to the mission at New Orleans be made the special order for 8.15 P.M., Thursday." Dr. H. H. Harris moved that "a meeting in the interest of Foreign Missions be held Friday evening at 8.15 o'clock."

Among visiting ministers present were Rev. Drs. S. W. Marston and E. T. Hiscox, representing the American Baptist Home Society, and Dr. G. J. Johnson, of Pennsylvania, and Rev. F. A. Douglas and Rev. W. C. Van Meter, of New York.

The following items are clipped from the proceedings of the body :

1. A telegram from M. T. Yates, a missionary of the Convention, at Shanghai, China, was received at this point, and read as follows :

" Mell, Greenville, S. C. :

" Psalm 46.

" YATES."

H. A. Tupper, of Virginia, was appointed to reply, and forwarded the following :

" Yates, Shanghai :

" Psalm 103.

" MELL."

2. On motion of H. A. Tupper, of Virginia, it was

" Resolved, That the thanks of the Convention are due and are hereby extended to the Vice-Presidents of the Boards for the work they have done during the year in behalf of their Boards."

3. B. W. Edwards, of South Carolina, from the Committee on the By-Laws of the Convention, presented the following as a partial report, which was adopted :

" Resolved, That the Vice-Presidents of the different Boards be called on to report what special work they have been requested to perform during the past year, and what they have done in compliance with such request ; and that they be invited also to give any information and any suggestions which they may think proper as to the work and its needs in their respective States ; and that this be made the special order immediately after the special order of the morning."

4. The Convention engaged in devotional exercises, conducted by J. C. Furman, of South Carolina.

5. J. M. Gregory, of Illinois, addressed the Convention upon the work of the American Baptist Home Mission Society.

6. Under the resolution adopted, the following Vice-Presidents reported in accordance with By-Laws 5 and 6: F. H. Kerfoot, for H. Woods, Md. ; W. D. Thomas, Va. ; I. T. Tichenor, Ala.

7. G. A. Nunnally, Georgia, presented the following as the report of the Special Committee to whom was referred the Statistical Tables of the Secretary, and it was adopted :

STATISTICAL TABLES.

"Your Special Committee on the Secretary's 'Statistical Report' beg leave to submit the following :

"We regard the Report as perhaps the most valuable contribution which has been made to the history of Southern Baptists in many years, and as a work of reference to discover our resources and to organize our forces, it seems to be almost absolutely essential. We recommend that it be published in the Minutes of this Convention. We further recommend that the thanks of this body be returned to Brother Lansing Burrows for the laborious task which he has so cheerfully and faithfully performed, and that he be requested to continue in the good work ; and we suggest that in fixing the salary of the Secretary suitable compensation be awarded him for his services.

"G. A. NUNNALLY, *Chairman.*"

8. The special order being the consideration of the interests of the Home Mission Board at New Orleans—(Item 20)—the Convention was addressed by Sylvanus Landrum, of Louisiana, and Lansing Burrows, of Kentucky. A contribution of \$5000 was made for the relief of the interest at New Orleans.

The Convention adjourned, the benediction being pronounced by W. H. McIntosh, of Alabama.

NOTE.—The speech of Dr. Burrows was one of great power, as all conceded.

EXTRACTS FROM REPORTS ADOPTED BY CONVENTION.

MISSION TO THE JEWS.

"In response to a resolution offered by Rev. A. D. Cohen, of North Carolina, that our Board establish missions among the Hebrews, the Convention, while sympathetic with the motion, called attention to the fact that this people were scattered among all nations, and thus had the gospel presented to them wherever it is preached, the world over. Occasionally a small subscription is received by the Foreign Mission Board, for 'the First Baptist Church in Jerusalem.' In 'the Foreign Missions of the Southern Baptist Convention,' special attention is called to such a mission to God's ancient people, by a letter addressed to an eminent Rabbi of the city of St. Louis. Who doubts that our Convention will, some day, do such mission work?"

BY-LAWS.

"Our Board made an elaborate report on its execution of the by-laws adopted at the last meeting. A committee, of which

Col. B. W. Edwards, of South Carolina, was chairman, reported: 'That good progress has been made by the Board of Foreign Missions, in that most important work of reducing the chaos of statistics as to which of our churches are as yet contributing and which now fail to contribute.'

BIBLE-WORK.

"*Resolved*, That we gravely disapprove of the action of the American Bible Society in refusing to aid in the publication and circulation of the Burmese version of Dr. Judson—the accepted and only version of the scriptures in that language.

"*Resolved*, That this Convention will engage in such measures as may hereafter, in the providence of God, seem practicable and expedient for giving to the world the pure word of God.

" JAS. P. BOYCE, *Chairman.*'

"*Resolved*, That this Convention . . . in view of the present complications and uncertainties in denominational Bible work, courteously declines to enter now into any discussion or consideration of 'the condition and purposes' of this Bible society,—*the American and Foreign Bible Society*—whose representatives, Drs. Hiscock and Douglas, were present.

" JAS. P. BOYCE, *Chairman.*"

OUR FINANCES.

"An examination of the report of the treasurer shows a financial status of the Foreign Mission Board to be in perhaps a more satisfactory condition than at the close of any previous fiscal year—no debt and handsome balance in treasury.

" W. A. MONTGOMERY, *Chairman.*"

WOMAN'S WORK.

After examining the plan of the Board, by a committee of which Dr. S. Landrum was chairman, the Convention voted that "no change of the plan of organization seems desirable."

"COMMITTEE OF F. M. JOURNAL

recommends enlargement of the *Journal* at the discretion of the Board.

" T. H. PRITCHARD, *Chairman.*"

"CONVENTION ON REPORT OF OUR MISSIONS.

"1. That our Brazilian Missions should have, instead of only four, 'a score of missionaries.'

M. D. MAYFIELD, *Chairman.*

"2. 'A training-school' should be established in Africa, where the Convention should labor, if not under more solemn obligations, at least with peculiar pleasure.

W. N. CHAUDOIN, *Chairman.*

"3. The Report on Mexican Missions refers to Bro. W. D. Powell, of Texas, visiting Mexico, and his opinion of the prospects, and notes that 'there are now eight churches, with a membership of 150, while in 1872 there were five churches and 90 members.' The former figures must include all the Baptists of the Republic. S. M. PROVINCE, *Chairman*.

"4. With regard to European Missions, the Convention thought a good chapel should be built in Naples, which might become the future residence of our Brother and Sister Eager. W. H. WHITSELL, *Chairman*.

"5. The China Mission should be still reinforced: 'the quickening of the sensibilities of our people to a right recognition of the claims of pagan lands is the greatest want of the current age.'

"J. J. D. RENFROE, *Chairman*."

MEMORIAL.

In the *Journal* of April, 1882, the following had appeared:

"DEATH OF MRS. M. G. HARLEY.

"The sudden death of this noble Christian woman fell upon our people like a thunder-bolt from a cloudless sky. Who seemed to promise life more fairly? Yet with only a moment's premonition she cries out: 'Oh, God, I am dying!' and is dead. Yet, not dead—she was translated across the abyss between time and eternity, in more than a chariot of fire.

"Our Board had no truer, no more liberal friend than Mrs. Harley. The *Baptist Courier*, South Carolina, the whole South must long bemoan her loss. But let us not sleep for sorrow. Let us brush the tears from our heart, and let us, following our sister's example, WORK WHILE IT IS DAY—for in such an hour as ye think not the Son of Man cometh."

The Convention made appropriate memorial records of Rev. Dr. J. O. B. Dargan and Rev. Wm. T. Brantly—men of God greatly honored and beloved by the denomination. Of the latter the following had appeared in the *Journal*:

"REV. WM. T. BRANTLY, D.D.

"The death of this cultured gentleman, able and evangelical minister, and dear friend, was a severe blow to us. His father was the pastor of our boyhood, and the President of the college where we spent several years, and where we saw him fall in speechless and fatal illness. His sons seemed as our brothers,

and the lamented deceased was a co-laborer for the Master in a distant State, where we met at Board meetings and the Conventions of the saints, and where we enjoyed him much in social and fraternal intercourse. Our sons were college-mates and room-mates. Many ties have been riven by this fall; but one cannot be broken. Let this be the consolation of the bereaved. We shall all meet, if the children of his Heavenly Father, where every tear shall be wiped away, and where there shall be no parting forever."

NOTES ON MISSIONARIES.

1. Miss Ruth McCown accepted October 10, 1881, to be educated as a physician in Philadelphia, for the Shanghai Mission.

2. Appointment of Rev. J. P. Cullough and wife, of Parma, N. Y., withdrawn. Also the appointment of Brethren Stout and Bell, of whom the report says, "these brethren, beloved and honored for their piety, zeal and ability, are esteemed among the most earnest and efficient friends of our missionary enterprise."

3. On 22d of August, 1881, Rev. N. W. Halcomb, of Missouri, was appointed to Tung Chow; and, sailing from San Francisco in company with Dr. and Mrs. Graves, on the 24th of October, reached Tung Chow on the 8th of January, 1881. Dr. Graves arrived in Canton November 24, 1881. On the 19th of November, 1881, Rev. W. S. Walker, of Georgia, Rev. C. Pruitt, of Georgia, and Rev. P. A. Eubank, of Ky., were appointed—the first two to China, the last to Africa. Brethren Walker and Pruitt sailed on 21st of December, and arrived in Shanghai 27th of January, 1882; Brother Pruitt arrived in Tung Chow on 11th of February. "Brother Eubank expects to sail for Africa in July." Rev. Z. C. Taylor, of Texas, appointed to Brazil January 3, 1882, arrived in Rio de Janeiro 23d of February, and proceeded to Campinas, in San Paulo province. Mrs. S. J. Holmes returned to this country in the fall of 1881; Mrs. T. P. Crawford, November 11th; Miss Whilden, 22d of April, 1882. The change was demanded in each case by feeble condition of health.

ROLLS OF CHURCHES.

"1. Two of the Vice-Presidents wrote 700 letters and postals to secure information. A brother refers to the 'Herculean char-

acter' of the job that has caused six months' sweat, of anxiety and vexation."

2. The rolls show that of 7,982 churches enrolled, 2383 contribute to Foreign Missions, and 5,602 do not contribute.

3. The rolls—some of them elegantly prepared—are presented for the inspection of the Convention.

TREASURER'S REPORT.

The amount received was \$49,041.02. After all debts paid, there was in the Treasury \$3,279.56 "to meet the drafts of missionaries for the April-July quarter, which will soon be at hand."

The *Journal* published the following in its issue of December, 1881:

THANK GOD.

The following appeared in the *Richmond Dispatch* of Sunday, November 20th, 1881:

"APPOINTMENT AND RECOGNITION OF MISSIONARIES.—Yesterday afternoon the Board of Foreign Missions of the Southern Baptist Convention appointed as missionaries the following gentlemen: Rev. W. S. Walker, of Georgia, to Shanghai, China; Rev. C. W. Pruitt, also of Georgia, to Tung Chow, China; and Rev. P. A. Eubank, of Kentucky, to Yoruba, Africa. These gentlemen are all from the Southern Baptist Theological Seminary at Louisville, Kentucky, and are men of piety and good scholarship. They—at least two of them—expect to leave this country for their fields of labor about the 1st of January next. To-night there will be at the Grace-Street Baptist church a union meeting of the Baptist churches of the city to make a formal recognition of these missionaries. They will address the audience. Other speeches will be made by distinguished gentlemen."

Rev. Z. C. Taylor, of Texas, recommended by the General Association of that State for missionary work in South America, was also invited to appear before the Board for examination. Through some unknown circumstances the invitation did not reach him in time to appear with the other candidates. A telegram announces that he will arrive shortly in Richmond. He desires to join Rev. W. B. Bagby in San Paulo province of Brazil. At this writing, Rev. P. A. Eubank is not decided fully to start for Africa as soon as Messrs. Walker and Pruitt will leave for China. Such is the exigency of the

Yoruban Mission, however, that the Board gave as their opinion that he should sail by the 1st of February, 1882. It is hoped that another first rate man may be found to accompany him. The Southern Baptist Convention, in compliance with the earnest and repeated petitions of Brother David, has directed the Board to send "two white men" to this field.

As to the missionaries to China, the Board have telegraphed that they will be there, D. V., early next year. Should the two turn out to be four, it will be so much better for the stations at Tung Chow and Shanghai. If Brother Taylor also shall represent two, the same may be said of the Brazilian Mission.

According to this arithmetic, there will probably be, in a short time, at least ten new missionaries in the field, including Rev. N. W. Halcomb, who sailed for China on the 24th of October. Hence, we say, *Thank God!*

The recognition meeting was an inspiring service. Dr. Curry, President of the Board, before introducing the young missionaries, which he did with appropriate remarks, discussed the true motives of the missionary enterprise as the same as those that actuated the Saviour to come to this world, viz.: love to God and to man. Brothers Walker and Pruitt spoke well on the needs of China; and Brother Eubank on "the neglect of Africa." Rev. John Pollard, Jr., D.D., gave a cheering view of the world's evangelization. Dr. Hatcher, pastor of the church, thought the exercises should be rounded off by a collection, which was taken. Drs. Hawthorne, McDonald, Corey and Rev. S. C. Clopton conducted the devotional part of the exercises. The results of the meeting, we trust, will be as lasting as eternity.

Will not Georgia and Kentucky come up fully to the support of these choice and chosen sons of their Commonwealths? Will not the whole country, represented by the Southern Baptist Convention, bear them, and the others gone and soon to go, upon their hearts before a Throne of Grace? Let the common sentiment be *Thank God!*

BRAZILIAN MISSIONS.

Three stations ; 4 Missionaries ; Baptized, 10 ; Membership, 53.

PRESENT AND FUTURE.

On the 16th of April, 1881, Mr. and Mrs. Bagby removed to Campinas "to study the language." In May, Brother B. accepted the pastorate of the Santa Barbara church, preaching there and also at "Station." In June, "the church and community were blessed with a gracious revival, and six persons were baptized." At the close of the year 1881, Bro. Bagby "preached four sermons in *Portuguese*."

On the 4th of March, 1882, Bro. and Sister Taylor were met at Rio by Bro. Bagby, and arrived at Campinas on the 9th of the month. "With the view of finding more eligible headquarters for the mission," our missionaries propose a tour in the adjacent provinces. Bro. Bagby says: out of 21 provinces only 4 are occupied to any extent. Millions have never heard the gospel. Minas Geraes, with 2,000,000 souls, is almost entirely destitute. Parana, Rio Grande de Sul and Sante Catharina, to the south of us, are unoccupied and "white to the harvest." A colporteur said, "*Fifty missionaries will not be a drop in the bucket in Minas!*"

BROTHER BAGBY ON BRAZIL, AND ITS PEOPLE.

"*Doctor Tupper*—Several persons—particularly two ladies of Virginia and Kentucky, and a young man at the Seminary—have written me letters lately, making inquiries regarding this country—its climate, productions, people and religion, and the qualifications necessary for successful mission work. As it is the request of the two ladies, and as others may also be drawn to a consideration of this field, and its needs, I have decided to write an article for the *Journal* on the country and its people.

"The extent of the country.

"It is not necessary that I speak minutely of the geographical limits of this great empire. Its territory is one-third larger than that of the United States, stretching over about $38\frac{1}{3}$ degrees of latitude, and about 40 of longitude. Open the compasses—place one point on the Lake of the Woods, and the other upon New Orleans, and they will not grasp the unnumbered miles that lie between Cape St. Roque and the Yarari river on the west of Brazil; or, place them again, the one point on the Bay of Fundy and the other on

the 'Golden Gate,' and you include no more than the distance from the northern mountain line of Pacaranua to San Pedro on the south of this empire. Within this vast area are found every variety of soil and landscape, from the low lands of the Amazon, and the wild forests of the west, to the lofty mountains, sunny slopes, and broad pampas of Parana and Rio Grande de Sul.

"The climate.

"The climate of such a region, comprehending every degree of altitude, and every modification of topographical arrangement, is of course varied, from the humid and sultry regions of the equator, to the cool mountain plains of Minas Geraes, and the breezy uplands of San Paulo. In these southern provinces, where our chief missionary work for the next ten years will probably be done, the climate is healthy and pleasant. Although it is sometimes quite warm in the sunshine, yet it is almost always cool in the shade, and our nights are scarcely ever, even in the warmest season, as warm as they are in the United States. The year is here divided into two distinct seasons, the wet and the dry. In this province the wet season usually commences in December, and lasts until March. During this time it rains every week, and sometimes for several days in succession, but people attend to business as usual.

"This is a finely-watered country at all seasons, and many beautiful streams gladden the eye. The wet season is also the warm season. June, in the midst of the dry weather, is the coolest month. During that month we sometimes have *ice* in this region, and farther south, in Parana, *snow* sometimes appears on the mountains. An overcoat is a very comfortable adjunct in June and July. That the climate is healthy for *Americans*, is proved by the fact that among the immigrants from the southern states, who came to this province in 1867 and succeeding years, good health prevails, and some who were almost bed-ridden when they left our country, are now enjoying fine health.

"The missionaries (Presbyterian and others) who have been in this country for years enjoy as good health, I believe, as they did in the United States. Here at the Presbyterian mission in Campinas, among the *hundred or more* persons—missionaries and families, servants and students—who make this their home, there has not been a single death in *nine* years. Mrs. B. and myself have enjoyed almost uninterrupted good health since our arrival, nine months ago. I see nothing to prevent those having good health here, who enjoy that blessing in the United States.

"The people.

"In the vast region I have been describing, there is a population of 12,000,000 souls. Of these millions, the majority are of Portuguese descent, and speak that language. Besides these, there are many Indians in the far interior, untaught and uncivilized, and living in a manner even more rude and animal-like, perhaps, than that of our North American Indians. The

negroes form a large portion of inhabitants of the country, of whom some are slaves and some are freemen. The races are very much mixed, and all shades of color are daily seen in any of these cities, from coal black, up through brown and olive, to mulatto, and yellow, and white. Of course, where such unnatural unions exist, all kinds of deformities appear, and many hereditary diseases are known. The *foreign element* in this part of the empire is very large. Thousands of Germans and Italians are scattered through the country, and many English, Frenchmen, Americans, Swedes, and Swiss are met with. Here in Campinas there are several thousand Germans and Italians.

“The language.”

“The language of the country is Portuguese, which is soft, musical, and comparatively easy to acquire. One coming here from the United States ought to be able to converse well in a year’s time. Those who have a good knowledge of *Latin*, find that language a great advantage to them in studying Portuguese, as the latter is the ‘elder daughter’ of the Latin, and resembles it in many respects. ‘It is much more masculine than the Castilian, and in its strength, compactness, and expressiveness, clearly indicates its Roman parentage.’ To *read* the language is easy, but to *speak* it is somewhat more difficult, yet both may be acquired in a few months, so as to make one’s self well understood.

“Religion and morals.”

“As is well known, the millions of Brazil are under the blighting, fatal shadows of Romanism. No Saviour, no ‘repentance from dead works,’ no regeneration, no enforcement of godly lives—only images by the thousand, shrines, crosses, genuflections, penances, chantings, masses, amulets, charms, processions, fire-works, immoral and ignorant priests, superstitious, and deluded multitudes, sunk in sin and error, and moral night! True, among the upper classes—the rich and the educated—there are elegant manners, cultivated minds, and beautiful houses; but those who are too sensible to be deluded by pagan rites and ceremonial follies, instead of adopting something better than these, embrace the blank and soulless creeds of Comte and Dittre, Darwin and Matthew Arnold! So, steeped in atheistic materialism, and deified *humanism*, thousands go down to an eternal midnight. Thus, the man who comes to this land to preach the gospel, finds himself encountered not only by priestcraft and ritualism, but by skepticism, atheism, and rationalism, under innumerable forms.

“Yet, notwithstanding all these human creeds and human fictions, the people in many places are not only willing, but *anxious* to hear the gospel, and pay respectful and earnest attention to the missionaries. In some places, it is true, preachers have been *stoned*, but the better class frown down these things, and give full liberty to proclaim the gospel.

“What has already been done”

toward giving the gospel to this people? The Presbyterians have had mis-

sionaries in the country for twenty years, and their labors have been blessed in many places. They are still pursuing their work, and some new men are being sent to the field. They have organizations in several of the coast cities, and in several cities of this province, in all having probably 2,000 members. They have some good schools (a necessity in this country), and a monthly journal published in San Paulo.

“The Methodists have now four missionaries in the country, located in Rio and Piracicaba. They have been here only a few years, and are still weak, but are now pushing their work energetically.

“Baptists have as yet done nothing among the Brazilians. The church at Santa Barbara is composed entirely of Americans. Brother Quillin has never preached to the Brazilians, that I am aware of. His school has been purely secular. The care of his family has engaged his time, and he is now thinking of moving to some other portion of the country. He is not in a position to render any assistance to our mission, and his connection with the Board is purely nominal. I say these things in justice to the cause, and to brother Quillin, who some time ago mentioned to me the propriety of asking the withdrawal of his name as a missionary of the Board, as the end for which he suggested the connection with the Board was accomplished, and as he is not in a position to render service as a missionary.

“Besides these denominational movements, the Bible societies have agents and colporteurs in the country, who are scattering the Word of God. They are accomplishing a great deal; but there are thousands who cannot *read*, and who, consequently, can only be reached by the *preached* Word.

“*The work to be done.*”

“The unoccupied field is a vast empire in itself! The missionaries are few and far separated from each other. Out of the *twenty-one* provinces of the Empire, only *four* have been occupied to any extent. Thousands, millions, have never heard the sound of the gospel. They are, indeed, ‘without God and without hope in the world.’ Minas Geraes, to the north of this Province, with 2,000,000 souls, is almost entirely destitute. Parana, Rio Grande de Sul, and Sante Catharina, to the south of us, are unoccupied, and are ‘white to the harvest.’ Oh! that we had a dozen men to enter this vast region, where souls are perishing for the want of the bread of life! I asked a colporteur not long ago what he thought of Minas Geraes as a missionary field. ‘*Fifty missionaries,*’ said he, ‘would not be a drop in the bucket, in Minas!’

“*Our needs.*”

“Baptists of the South, we must win this nation to Christ! The work presses upon us. There is a *mine* in Brazil, richer than gold mines, more precious than her diamonds. Who will come down to illumine the darkness and gather the jewels for the Master? Who will say: ‘send *me!*’ We want to begin the work with a *strong* force! We need men who can endure hardship, men who have burning hearts! There is a great work here for con-

secrated *women*, also. The homes of Brazil are open to them. The children are to be trained and taught. We will be under the necessity of having schools wherever we locate, for our chief hope is in the rising generation. We must not leave the children of converts to be educated by Romanists!

"The work is before us. The years are swiftly passing. Let us work the works of Him who saved us, 'for the night cometh when no man can work!'"

W. B. BAGBY.

"*Campinas, San Paulo, Brazil, Dec. 15th, 1881.*"

"AUTOBIOGRAPHIES OF OUR BRAZILIAN MISSIONARIES.

"Z. C. TAYLOR.

"In the year 1851 I was born near Jackson, Miss. My father, B. W. Taylor, was a native Mississippian. His grandfather, Wm. Taylor, Anson County, N. C., was a Baptist minister. Though most of my people have been Christians, and Baptists, I am the first minister in the line since his time. My father is a deacon, and noted for his tenacity to Baptist principles. During my early life he possessed ample means, and was quite ambitious that his children should be qualified for positions of usefulness, and occupy them. He kept this before our minds with strict discipline till the Civil War swept away his fortune. He removed to Texas in 1865, when the facilities for education were limited, to my great satisfaction, for being pressed warmly at school and at home with my studies, I formed a strong dislike to books. Corresponding attention was shown in my moral and religious training.

"My mother, formerly Miss Sallie E. Cordell, was also a native of Mississippi, Warren County. From her I received that consolation and sympathy which only a mother can give in such youthful trials. She has been a Baptist from her childhood. Though not so aggressive, her example and life has been a model. For several years, in Texas, my time was spent on the farm—nearly all my leisure given to hunting and fishing, for which I had special fondness.

"At eighteen I embraced religion, and united with the Liberty Baptist Church, Houston County, Texas. Was baptized by Rev. S. F. Wall. This made an entire change of life and desire. I was sent shortly after this as a delegate to the association at Pennington. Here a brother advised me to take the *Texas Baptist Herald*, which I did, and read it with increasing interest. I then took the *Repository*, and other papers, which gave me a thirst for knowledge. After leaving father I commenced going to school and teaching alternately, studying medicine at nights while teaching.

"In 1875 I entered Waco University, and remained a year and a half. In October, 1876, I entered Baylor University, where I finished a literary course in 1879. One year, however, between these two dates, was spent in the employ of the American Bible Society. Was ordained at Independence, June, 1879. At the close of my studies at Baylor, I went from Houston County, with my father, to the West, where I acted first as deputy sur-

veyor of Coleman and Runnels Counties; afterwards elected county surveyor of Runnels County, surveying about a year and a half. Runnels was my first pastorate.

“Surveying enabled me to enter the Southern Baptist Theological Seminary, February, 1881. Within six months after my conversion, I felt that there was a work for me to do. I had much trouble in deciding this question. Any work was preferable to that of preaching. All other callings could engage my mind but a short time however, when it would revert to this one. My father coming up to where I was at work one day, found me in tears. He asked the cause, upon which I explained my feelings. He cautioned me to be very careful in my decision—that it involved so much, that I was young, and that he would co-operate with me in his prayers. In this state of mind I continued for six years, striving to propitiate my conscience with an active lay life. The latter portion of this time I felt that I could not be happy, nor was I willing to meet God at the Judgment unless I did preach. Association with young ministers at Waco University brought out the decision. Here I sold my medical books, and henceforth my preparation was for the ministry. While at Waco University I heard our missionary, E. Z. Simmons, and others, lecture on missions. This led me to investigate the subject; also the wants of the different fields, which ripened, while at Baylor University, into sympathy for Brazil, and a desire to go myself, until I felt it a duty. At that time the outlook for Brazil was dark. We had no missionaries there, and no prospect that there would be any soon. This, however, did not suppress my feelings of duty. I found a ready counselor in Dr. W. C. Crane, President of Baylor University. He gave me encouragement and information, which led me to commence correspondence with Rev. Richard Ratcliff, who had just returned from a ten years' stay in Brazil. This correspondence resulted in the selection of Brother Ratcliff by the Missionary Society of the University, as their speaker at the close of the session. His lecture and visit was of much benefit to me.

“In the spring of 1877 Dr. H. A. Tupper visited Texas, and spoke at Baylor University. I informed him of my desire and plan, and he encouraged me to go on with preparation—that he thought the board would be ready to send me by the time I was ready to go. So I continued my studies with special reference to Brazil, collecting in the meantime information concerning that country from the latest encyclopædias, Presbyterian and Methodist papers, and Kidder and Fletcher's *'Brazil and the Brazilians'* (Ed. of '79), circulating these works, and doing my best to get others to go. Just one year ago, even ahead of me, sailed Brother and Sister Bagby, for that field.

“After leaving the Seminary, at the close of the session in '81, I was spending the vacation in Kentucky. About the 15th of July I received urgent appeals from Brother Bagby and Rev. A. T. Hawthorne, to go immediately to Brazil. It was my purpose to remain at the Seminary at least

two years longer. These appeals, with a prospect of getting off soon, and having prayed so long that God would open the way for me to Brazil, led me to consider my plans anew. Having committed the matter to God one week, I decided it was my duty to go now. Not to go would be rejecting the answer to my prayers and quenching the Spirit. I went to Texas, and after forty days' travel with General Hawthorne, the necessary amount was raised.

"God has blessed me with one of the noblest of women as a companion to accompany me in my labors. This lady was Miss Kate S. Crawford. We were married on the 25th of December, 1881, at Salado, Texas. We left next day for Richmond, arriving on the 2d of January, 1882, and I was appointed by the Board missionary to Brazil next day. I am happy now that we are on our way. Left Baltimore yesterday. This will be carried back by our pilot. Thanking my brethren, especially my former preceptors, Drs. Burlison, Crane and Broadus, for their interest and wise counsel, permit me, as I gaze for the last time at my native shore, to say to all—farewell."

"KATE STEVENS C. TAYLOR.

"Kate Stevens Crawford was born in Bell Co., Texas, February 17, 1862. She is the second daughter of M. L. and Emma C. Crawford. Her father is a native of Kentucky. He went, a young man, to Texas, where he shortly after married Miss Emma Kimball, only sister of Rev. J. A. Kimball, now of Mineola, Texas. Mr. Crawford in early life was a promising Baptist preacher, but circumstances forced him to retire from the ministry. It, however, affords him great satisfaction that his daughter will devote her life to the cause of Christ—the cause always so near and dear to his heart. Previous to her departure for Brazil, he remarked he had ever regretted that he could not have continued in the ministry. Nevertheless, he trusted his life-work has not been in vain, and that his children may accomplish the end he desired. Truly will they rise up and call him blessed!

"It is right that some mention should be made of the birth-place and early life of the subject of this sketch. She was born and reared in the country, her father for many years having pursued the avocation of farming. Her home, Chalk Bluff, near Belton, was one of the loveliest spots in the beautiful lone star State. Here we find her a wild, romantic child, roving at will over her mountains, fervently loving nature, but yielding her youthful homage to nature's God.

"Although raised in the country, her early education was not neglected. Her mother is a lady of much culture and education, whose earnest endeavor was to give her children the moral and mental training that would fit them for future usefulness. That her efforts were not futile we trust time will prove. Kate has always been fond of her books, as a child diving into works more abstruse than young persons generally like. But for poetry her love is intense; her mother's careful training tending to cultivate and enhance her taste for works of that description.

“ In 1877 Mr. Crawford moved to Salado, for the superior educational advantages enjoyed there. Around the name of Salado many pleasant associations cluster. It embraces much beautiful scenery; while for culture and refinement it is rivaled by no place in the State. It was a severe trial for the young missionary to leave forever a spot so endeared; to bid farewell to father, mother, brother and sisters, home and friends; but we thank God that his grace is all sufficient.

“ Here Kate made rapid progress in her studies, her fondness for languages and mathematics being particularly marked. She completed the entire course in 1879, but continued there the next session as post-graduate. She counts it of inestimable value that she had the excellent Normal training under Prof. H. T. Morton, of St. Louis, a gentleman well known as one of our finest educators. She has been engaged in teaching this fall, though with the purpose of shortly resuming her studies at one of the best colleges.

“ As regards her religious history, she was blessed with most devout, pious parents, who had the spiritual condition of their children most at heart; yet it is now a cause of regret to her that for so long a time she withheld her heart from her Saviour. While her soul's welfare often, often troubled her, like so many others she would shake off the feelings and wait for the 'convenient time.' When Kate was seventeen, her uncle, Dr. Crawford, of Tung Chow, China, revisited his native land, and, finding it impossible to go to Texas as he intended, he wrote urging his brother to meet him at Atlanta, where the S. B. Convention was held that year. Mr. C. went, taking with him 'our little Kate.' This circumstance formed an important era in her history, for under the fervent exhortations and prayers of their kind hostess, Mrs. Howes, her heart was renewed by the quickening power of the Holy Spirit. Strange as it may seem, she spoke of the change wrought in her to no one, though with the firm resolve to make public confession of the same at the earliest opportunity, which opportunity presented itself shortly after her return home, at the revival conducted at Salado by the celebrated evangelist, Maj. Penn. Kate, together with her sister and brother, was baptized by Rev. M. V. Smith, into the Salado Baptist Church, of which she has ever since continued a member. As a S. S. teacher she was generally beloved by her pupils, while in return she felt for them the warmest affection. Upon her departure from her home the church and S. S. passed most appropriate and touching resolutions.

“ Her missionary impressions extend far back--shall we say even previous to her conversion? Her uncle was a missionary, and continuous correspondence with him aroused an unusual interest in missions. Last summer she formed the acquaintance of Rev. Z. C. Taylor, missionary to Brazil. Her intercourse with him revived and augmented her impressions, though she could not at once feel it her duty to go to the land of the Southern Cross. Learning of her aunt's intended visit to the United States, she had serious thoughts of returning to China with her. How-

ever, the claims of Brazil were so strongly urged as to cause her to change her plans and field of labor.

“She is now on the way with her husband to that far-off clime. Is she happy and contented thus to leave parents, home and native land, for the difficulties and trials which await the missionary? We answer, perfectly so. Scarce a sigh escapes her as she earnestly gazes upon the fast receding shores of her native land, but the words of her noble predecessor find full response in her heart:

“‘ Yes, my native land, I love thee,
 All thy scenes, I love them well,
 Friends, connections, happy country,
 Can I bid you all farewell—
 Can I leave you,
 Far in heathen lands to dwell?

“‘ Yes, I hasten from you gladly,
 From the scenes I loved so well;
 Far away, ye billows, bear me,
 Lovely, native land, farewell;
 Pleased I leave thee,
 Far in heathen lands to dwell.’

“ *Bark ‘Sirene,’ January 12, 1882.*”

MEXICAN MISSIONS.

Two Missionaries; 5 Stations; Church Membership, 52.

MR. AND MRS. FLOURNOY.

1. Brother Flourney was ordained “by authority of the church at Laredo, Texas, Sunday, 20th November, 1881, by Rev. Messrs. W. H. Dodson, O. C. Pope and J. M. Westrup.” Brother Westrup wrote: “I believe Brother Flourney to be a good man for the work in Mexico, speaking tolerable Spanish and being pretty well posted in Baptist affairs.” He was appointed by the Board of the Baptist State Convention, and subsequently accepted by our Board on the condition that his support would be raised in Texas. Dr. Pope, visiting Mexico, speaks of Brother Flourney and his field in most encouraging language. He says: “I am satisfied that a deep and permanent work for God has been done.”

In Progreso, Mrs. Flournoy has a fine school of thirty pupils, supported by the Woman's Missionary Union of Texas, which has been appointed by our Central Committee. On the 4th of January they lost their only child, "without being able to procure physician or medicines, there being none in this town of 2500 inhabitants." Brother F. wrote: "Our hope and faith in Christ is stronger; and we abide by the will of our eternal Father."

THE FIELD.

The law gives every facility. The people wish to hear, but are hard to understand. The priests oppose; but there is a religious awakening. "I am visiting four places," says Brother Flournoy, "where churches have been organized. I travel 225 miles a month, trying to hold the fort. I meet discouragements, but try to overcome them. Miles on horseback, 156; sermons in Spanish, 52; families religiously visited, 151; Spanish Scriptures circulated, 26; Baptist Spanish tracts, 2754; churches organized, 2."

EUROPEAN MISSIONS.

Baptisms, 35; Members, say, 200.

FROM DR. TAYLOR'S REPORT.

1. The completion of the chapel at Torre Pellice has revived hostile demonstrations and unjust charges which are left to refute themselves.

2. Signor Paschetto comes to Rome reluctantly, as his work prospers in Milan, to take the place of Sig. Cocorda, who goes to Naples, while Sig. Colombo, of that city, goes to Milan.

Sig. Bellondi's book on the "Ancient Baptists of Venice" is exciting the attention of intelligent and distinguished readers, who have said to the author: "It is well to be a Baptist." Yet the author laments: "Ah, if death had not snatched my daughter from me!"

4. In Bologna, Modena and Carpi, Bari and Barletta, and in the Island of Sardinia, the work goes on, with moderate success

and against the obstacles which ever oppose in Romish countries. In Naples, Sig. Cocorda and Count Papengouth seem to love and understand each other and are working together cordially and somewhat unitedly. "Our *locale* is unworthy of our Evangelist and his work, and is in striking contrast with the splendid chapel and mission property just secured by the English Baptists."

5. "Our church at Rome, though small, is of good material and solidly built. Sig. Paschetto and Count Torre, professors in the Lyceum of Bologna, succeed Sig. Cocorda. The arrangement has worked well, perfect harmony prevailing, and much labor being performed with encouraging results."

(1) Mr. Van Meter's school taken by Dr. Taylor at \$950 a year was given up, as the board required retrenchment.

(2) Weekly services: (*a*) Ministers' meeting, (*b*) six preaching services, (*c*) night classes for young men, (*d*) lectures of Count Torre, "which have drawn large crowds." The count "has been cast off by his aristocratic clerical relations, and this seems to make him cling more closely to his brethren in Christ, (*e*) two mothers' meetings, (*f*) Sunday-school has "always between fifty and sixty teachers and scholars." Dr. Taylor says: "I have the honor of being its superintendent."

(3) Brother Eager lives with Dr. Taylor and is getting a working use of the language and doing good with tongue and pen.

AFRICAN MISSIONS.

Five Stations; 5 Missionaries and Assistants; Baptized, 14; Members, 97; Sunday-school and Day-pupils, 323; Average Congregation, 258.

SUNDRY ITEMS.

1. With evident satisfaction, Brother David writes: "Building our splendid Mission-house last year and the substantial wall this year, has not only greatly enhanced the value of the property, but has lifted us out of the dust of obscurity, and brought us into the respect of the civilized, as well as the uncivilized citizens of the colony." The "Baptist Mission" is regarded firmly established, and hence the large increase in the number of our scholars."

2. Mrs. David has charge of the Sunday-school, which meets twice every Sunday; and every Friday afternoon is spent by the women and girls sewing to support a teacher. Albert Eli sent to Ogudu, at \$75 a year; in return for which favor the people there enthusiastically agreed to build a chapel.

3. Brother David begs for \$500 for a school-house, saying, "seventy African children in one room are *hard to manage*, and interfere greatly with the studies and recitations of each other. The Board has dealt so liberally with me I shall not complain if they say 'No.'"

4. The people of Gaun are workers in wood and idol-makers, and said to be the most incorrigible in this section, but the seed that Brother Milton is sowing among them will bring fruit in due time.

5. "On February 16th Brother Stone, to our joyful surprise, put in his appearance here, receiving a pass from the lieutenant-governor, who had gone out to reconcile contending tribes. There is some trouble in Ogbomoshaw, perhaps growing out of the question, 'Who shall be greatest?' which may require my going there, which Brother Stone thinks would be safe now.

6. "In Abbeokuta there have been fearful fires, consuming houses, animals and people, hence my estimate for \$500 to cover the mission house with iron before Brother Eubank's arrival. Since the death of Brother Cosby Brother Hanson has worked well and very successfully."

LETTER FROM BROTHER DAVID.

"LAGOS, October 20, 1881.

"LIFE AND DEATH.

"*Dear Dr. Tupper* :—During the past nine months ending with September, I have been called to mourn over the loss of more loved ones than all my past life. The first that was called to go was little Bessie, and the last one my dear old grandfather, who has been my only father since my seventh birthday. Several relatives and friends fell on sleep during the period mentioned. Thus we are reminded that 'here we have no continuing city.' Notwithstanding these dark clouds have lowered upon us, the ever blessed God has not forgotten to be merciful unto us. His loving-kindness was manifested on the 18th instant by giving unto us our second daughter. She is plump and healthy.

“ MRS. DAVID.

“ Mrs. David is about the house again in her accustomed cheerful manner. We have reasons to be thankful unto the Lord, and are thankful.

“ On the first vessel sailing from this port for New York after January, 1882. I desire Mrs. D. to embark for the States, as she will have been two years in this climate, which I think is quite long enough for the first stay. Thus far she has had remarkable health, and it is unwise for her, or any new comer, to stay until it is NECESSARY for them to go home after two years.

“ Yours affectionately,

“ W. J. DAVID.”

DEATH OF BROTHER COSBY.

On the 23d of April this excellent brother died at Abbeokuta, of jaundice fever. Brother David wrote, May 6, 1881, in these words :

“ LAGOS, May 6, 1881.

“ *Dear Dr. Tupper* :—You have already been informed of the death of Brother Cosby, of jaundice-fever, in Abbeokuta, April 23d.

“ DEAD AND BURIED.

“ When he left us, the middle of March, apparently his health was very good. The 29th of March he wrote me : ‘ I arrived at Aro about 12 M., walked up here in the *hot sun*, and was soon in bed with fever.’

“ The distance he walked was about five miles, and that it brought on fever no one should be surprised. He continued to have fever and chills, at a few days’ interval, until the 16th of April, when the jaundice-fever developed itself. During these few weeks every well day was spent either in preaching or in directing the repairs of the chapel, or both. On Monday, the 18th, the Rev. V. Faulkner, of the English Church Missionary Society, had him removed from our mission house to his own house, so that he and his wife might attend him. At that time there were no serious symptoms. But on Wednesday Mr. Faulkner thought the case sufficiently serious to write me word. That letter I received Saturday, and left at once for Abbeokuta, and traveled night and day to be there and render all the assistance I could, and, if he became strong enough, bring him to Lagos, where he might have medical assistance. The last ten miles I walked after night, so that I might get there sooner, and left my canoe to come after me at its leisure.

“ You cannot imagine my sad disappointment upon my arrival, when told ‘ he is dead and buried.’ Indeed, he had gone before I received the letter telling me of his illness. ‘ He is dead and buried,’ are sad enough words when they fall upon our ears in a Christian land, among friends. Ah ! the deeper sadness, yea, deeper meaning, they have here.

“ From the beginning of his sickness he had but little to say, and was in a delirious stupor the last two days. On the morning before his death,

when aroused, he said: 'I desire to go and rest with my Saviour,' and shortly afterwards he entered into that rest.

"He loved his Bible, and was a man of prayer. His piety was pre-eminent, and his humility undoubted. Very conscientious and zealous in the work of the Lord. He closed his last letter to me in the following words: 'I desire to do more and better mission work. It may be that the heathen are not converted because I am not faithful or earnest enough about it.'

"RETURN TO ABBEOKUTA.

"I have just returned from Abbeokuta, and as soon as I can catch up with the work here will go back to Abbeokuta, as a tornado has blown the roof off of our chapel there a second time. I will take carpenters and materials from this place and put a strong roof upon it, as we have had much trouble with the native kind. Again, the chiefs and people in that vicinity seem much impressed at the death of Brother Cosby. When they called to express their sympathy with me I availed myself of the opportunity of preaching to them Jesus; after which they made me a promise that if I would call a public meeting of the people in the streets they would declare before them their determination to attend preaching, together with their wives, children and slaves, and thereby remove the odium of church-going. Whether they will do it or not I shall give them an opportunity, and make as strong an exhortation on the subject as I can. Who knows but this may be the time when the Spirit will breathe upon those dry bones.

"While I am gone to Abbeokuta the work here will be committed to the care of Mrs. Harden and the teacher, who is an uneducated though worthy young man. When I return from Abbeokuta what will become of the work there? It matters not what interest may be awakened, or how encouraging or discouraging the prospect may be, it must shortly be left alone, and the mission premises committed to the care of the teacher. To leave the station of my former labors, and later, that of Brother Cosby's, to languish and die, is to me a painful contemplation.

"Dear brother, the past four months have been full of sadness to us—death having invaded our mission twice. The first that was called away was our dear little Bessie; and while our hearts were bleeding from that bereavement, the angel of death returned, and took away Brother Cosby, who had so much endeared himself to us. Now Mrs. David and I stand alone—not to weep and despair at the graves of those who have gone before—but to grow in grace and the knowledge of our Lord and Saviour Jesus Christ, and point the heathen to the Lamb of God, who hath taken the 'sting from death and the victory from the grave.' We are not in despair, neither are we cast down; with Bessie and Brother Cosby all is well. As to ourselves, our hope is in God. But for poor benighted Yoruba we sorrow and weep. She has a stronger hold now upon our sympathies and affections than ever. We have planted here, and are more than ever desirous to spend our days, whether many or few, in the evangelization of

this country. Since my return, sixteen months ago, I have not suffered from any climatic ailment, and the health of Mrs. David is as good as we could wish. But with the double work, and the frequent exposures that must be experienced in traveling from one station to the other, and consequent anxiety, we cannot reasonably expect to continue in the enjoyment of these blessings a much greater length of time."

CHINA MISSIONS.

Baptized, 43 ; Membership, 541 ; Pupils, 225 ; Contributions, \$527.83.

TUNG CHOW MISSION.

1. "Brother Halcomb makes a good impression. He seems to be a man of steady purpose and modest feelings. We hope he will be soon able to preach the gospel to this heathen people. . . . We wish to open a mission in the interior, where the people show great readiness to become Christians. . . . The Presbyterians have just been reinforced by six new workers."

2. "After the departure of Mrs. Crawford, Miss Moon moved to the residence of Mrs. Holmes and united the two schools for girls. This is heavy work, which our sister bears cheerfully and performs efficiently. Dr. Crawford took charge of Mrs. Crawford's school for boys. The number of pupils, male and female, is forty-nine. Five have been baptized. Our membership is ninety-one."

3. Brother Pruitt wrote, February 20: "Dr. Crawford, Mr. Halcomb and myself are keeping bachelor's hall. I have made a beginning in the language, but have not preached yet. We need more laborers."

4. Dr. Crawford wrote: "The mission has resolved to teach English in its schools. . . . We mean to advance on this line. A new Asia is gathering around Christianity and the English language, while the old heathen institutions are drying up and passing away. We think it wise to prepare our pupils, male and female, for the coming age."

AUTOBIOGRAPHICAL SKETCH OF REV. N. W. HALCOMB.

This brother was accepted by our Board in September, 1881, as a missionary to Tung Chow, China. The following sketch of himself was written by our request :

"I am the oldest son and fourth child of a family of three girls and four boys. The youngest son died in infancy. The rest of my brothers and sisters, as well as my father and mother, are all living.

"I was born in Kentucky on January 14th, 1853, and so am in the 28th year of my age. During my third year my father removed to Illinois, remaining a little over a year. In my fourth year we removed to Missouri and settled in Cass County, then on the frontier. During the war, by order No. 11, we were compelled to move from the county or into the military post. With many others we chose the latter alternative, and moved to Harrisonville, the county-seat of Cass county. We remained there until the close of the war. In the fall of 1865 a meeting of days was held at Harrisonville by Elders A. H. Deane, Caleb Blood and Henry Farmer, the last named now sainted. The meeting was very successful, and, with my father and two sisters, I received a change of heart, joined the church and was baptized by Rev. Henry Farmer, at that time pastor of the church. My mother, a very devoted and godly woman, was at that time a member of the Index Baptist Church. During the next few years my other sister and two living brothers professed a hope and joined the church. During the fall of 1865 we moved to the old homestead and united with the Index Baptist Church. My mind was early turned to the ministry, and especially to the work of Foreign Missions. In the summer of 1871 I was licensed to preach by the Index Baptist Church. The next September I entered Wm. Jewell College as a student for the ministry. I preached first in December of 1871. During the years of college life I preached occasionally. In the summer of 1875 I held two short meetings, in which there were thirteen conversions. In 1876 I graduated with the degree of Bachelor of Arts, and in the fall of that year entered Crozer Theological Seminary. My system was overworked by long and laborious study, and, after remaining in the Seminary a few months, my eyes became sore and I was compelled to quit study. By medical advice I threw aside all study, went West, to the mountains of Colorado, and engaged in business. I steadily improved, and after a stay of three years, in September of 1880, I felt myself sufficiently restored to re-enter Wm. Jewell College and complete the course of study there. This I did, and in June last graduated with the degree of Master of Arts. By invitation I then went to Kirksville, Mo., to preach two months. At the end of that time the church at Kirksville enthusiastically elected me pastor without a dissenting voice, although I had informed them it was doubtful whether I could serve them, owing to the uncertainty of the issue of my correspondence with the Foreign Mission Board. The issue of that correspondence you know. I have not yet been ordained, but expect my ordination to take place soon. My membership is with the Second Baptist Church, Liberty, Mo., where my parents now live.

"Hoping this sketch will be satisfactory, and wishing you and the Board the richest blessing of God, and praying God's grace to accompany our common work, I am most truly yours,

"N. W. HALCOMB."

C. W. PRUITT.

"I was born in Dawson County, in Northeast Georgia, January 31st, 1857, the son of John W. and Hannah M. Pruitt. My paternal grandfather, Hale W. Pruitt, immigrated to Georgia from Spartansburg County, S. C. My maternal grandfather, Matthew C. Rodgers, was a native of North Carolina.

"I gave my heart to Jesus and received his salvation at Concord camp-meeting (Baptist), in September, 1870. One year afterward I connected myself with the Concord Church, of which I am yet a member. My impressions to preach began to be felt immediately after my conversion. To these impressions I yielded in May, 1873, when my church licensed me to preach. Ever since I have preached occasionally, but never regularly for any length of time.

"My struggles for an education began in 1874. Between teaching and attending school I succeeded in preparing myself for entering the S. B. T. Seminary in September, 1877. In February of this year had died my affectionate and self-denying mother, so that henceforth I was deprived of her wise counsels. I remained in the Seminary two sessions, during which my impressions to become a foreign missionary, first felt in my early Christian life, were greatly increased.

"Temporary illness prevented my return to the Seminary the third session. The first part of the winter was spent in preaching in Georgia and South Carolina. God was doing for me a great work. The needs of the world were rolled, in an unusual degree, upon my heart and conscience. A final decision to give my life for the heathen was reached in December of this year (1879) while preaching for churches in Williamsburg County, S. C. At once I went to Furman University, Greenville, S. C., where I pursued the studies of Greek and Latin preparatory to this work. In September, 1880, I again entered the Seminary, hoping to graduate in May, 1882. But three weeks ago Dr. Tupper paid me a visit and so presented the need of immediate reinforcement in China that I could not find it in my heart to say no. I yield cheerfully to what seems to me to be a special providence.

"C. W. PRUITT.

"Barrettsville, Ga., Dec. 16th, 1881.

"P. S.—I was ordained Dec. 11th, 1881, at Gainesville, Ga."

CANTON MISSIONS.

1. The second mission-dwelling finished—
2. The Chinese Missionary Society, "whose funds are mainly received from Chinese Christians in Demerara and Portland, Oregon," have a chapel, in Ho Nam, and a station at Sau Kiu. They cultivate "financial ability and self-dependence of native Christians." A chapel, built by native Christians, was dedicated

in *Tsung Fa*, "perhaps the first built in China without assistance from abroad. The persecution seems to have died out." Seemingly by a direct interposition of God, in answer to prayer, the chapel at *Tsung Hue* is recovered and protected by municipal authority. The church in *Shiu Hing* is "supported by a self-supporting preacher, *Tso Sun*." At Hong Kong, the people hired a chapel and the mission paid for a preacher.

3. During the year, 40,000 tracts and six hundred portions of Scripture sold, for which \$18 received. In the schools the attendance has been 170; the church membership, 302; baptisms, 31; contributions, \$213.63.

4. The arrival of Dr. and Mrs. Graves was greeted with an evergreen and floral decorated church, spontaneous expressions of loving devotion, and a rising congregation, as they entered the house, singing, "Blest be the tie that binds."

W. S. WALKER.

"I was born November 19th, 1859, at Monroe, Walton county, Georgia. My father, D. H. Walker, was reared and educated in Monroe, and adopted the profession of law, having previously united with the Baptist church of that place. My mother, whose maiden name was Mary Neal, of Mt. Zion, Hancock county, Georgia, had all the advantages extended to young ladies of her day, and was remarkable for piety, with which was combined a cheerful yet calm disposition. Among her studies at school the languages were her favorites, and in music and painting she took special delight. In November of '72, just after my 14th birth-day, she died, leaving six sons and one daughter, of whom I was the fourth, sister being younger than myself.

"My boyhood was spent in my native town, mostly at school, but occasionally farming. In the summer of '72 I was hopefully converted under the ministry of Rev. G. A. Nunnally. In the fall of '74, when not quite sixteen years of age, I entered the university of Georgia, at Athens, and in '77 graduated with the degree of Bachelor of Arts, under the chancellorship of Dr. H. H. Tucker. My early impressions to preach having gained the ascendancy over opposing desires, in September of the same year I entered the Southern Baptist Theological Seminary in Louisville, Kentucky. During my second session a spell of fever had the desired effect of making me a wiser and better man, and did not release me till I vowed implicit obedience to the will of God. I had scarcely passed through this refining ordeal, when the call of Dr. Yates, at Shanghai, for more men, came to me with irresistible force, and I not only dared not resist the appeal, but had no desire to do so. I finally went before a committee of the Board at Columbus, Miss., in May, 1880, and after spending my vacation in Savannah

Georgia, I was happily studying at the Seminary ten days ago, expecting to finish in May next the course of a full graduate, when I was suddenly called by the Secretary of the Board to go at once to China.

“Three days ago, I, with two other brethren, reached Richmond, and on the next day, the 19th of November, 1881, my 23d birth-day, I was appointed by the Board as their missionary to Shanghai, China, for which port I hope, under the blessing of God, soon to sail.

“W. S. WALKER.

“P. S.—I was ordained December 4th, 1881, at Monroe, Georgia.”

SHANGHAI MISSION.

DR. YATES.

1. “I have great joy to report the arrival of Brethren Walker and Pruitt. They are very acceptable young men. I hope I do not violate the tenth Commandment. Bro. Crawford will like Bro. Pruitt.

2. “I am about *well*. I have had my eighth and severe surgical operation.”

3. “It does seem as if the process of converting a Chinaman—of bringing him to a clear apprehension and appreciation of the love of God in Christ Jesus—is a long one. Five have been baptized; our membership is 101; contributions, \$314.25. *We have made progress by getting rid of some dead branches.* I have finished my Lecture and published 2000 copies of Paul to Romans. After a final revision the gospels of Mark and Luke will be ready for the press.” The Board authorized him to draw for the expense of publication.

4. At the expense of \$950, Dr. Yates' family erected and sustains two school-houses on his premises. How humbling such liberality! “Feet-binding” is prohibited, to which those object who do not wish to give up *the gentility of small feet*. “Another school has been originated, and will be supported by seven women of the church—all of them very poor”—*like priest, like people*.

SUMMARY OF BOARD'S WORK.

Sixty-one missionaries and native assistants; 34 mission stations; membership, 740; baptisms and conversions in year, 126; contributions, \$647.83; pupils, 748; buildings, \$11,797 83; property,

\$60,000. Eight new missionaries appointed and six candidates for appointment are prominent before the Board. Progress is making in systematizing the benevolence of the home-churches, which are yearly developing more of the spirit of Missions. The motto the Board would adopt is, "Forward to the Centre."

ACTION OF THE CONVENTION.

S. Henderson, of Alabama, presented the following Report on the

"CONCLUSIONS OF THE FOREIGN BOARD.

"In concluding their annual report, the Board of Foreign Missions offer some suggestions well worthy of our consideration. A constantly expanding field, together with the increasing promise of fields already occupied, appeal to them with a potency which they must regard. Taking all the operations of the past year into the account, we are safe in saying, that in many important respects it surpasses any previous year in results. As the years roll on, they only serve to unfold new leaves in divine Providence, which impart to the grand commission of our Lord a deeper emphasis. Duties performed in the past become the parents of duties that confront us in the future. Duty, in its very nature, is infinite. Those only who do nothing for Christ or their fellow-men, see nothing to do. Those who do most, always see most to do, and most deplore their delinquencies. The great apostle of the Gentiles, whose record is the most sublime ever yet recorded, declares, 'This one thing I do; forgetting the things that are behind, and reaching forth to those things which are before, I press toward the mark for the prize of our high calling of God in Christ Jesus.' 'Count nothing done while aught remains to be done,' is a maxim more worthy of a Christian than a heathen. Our missionaries are 'projecting new movements,' on which they are entering with a hopeful and joyous spirit. Shall they be sustained in their enlarging work by the greater liberality of their brethren? Why should we not double our contributions for the coming year? The appeals that come to us alike from papal and heathen lands ought to stir our hearts to their deepest depths, and inspire some of that zeal which, like the sacred fire upon the divine altar, was not to be extinguished. . . .

"We also notice with pleasure that progress is being made in systematizing our plans of benevolence, so that our sources of income are likely to be more reliable, as well as greatly increased. We are gradually bringing our country churches into communication with our Boards, and when this purpose is accomplished, we are persuaded that an impulse will be given to the missionary enterprise which will immeasurably augment its power. We trust the day is not distant when every pastor, nay, every member of every church, will write upon his heart the sublime sentiment with which the report of the Board closes, 'Forward to the centre!' Placing our-

selves under the collected gaze of that 'cloud of witnesses' that have gone up to glory, and which an inspired apostle arrays before us—under 'powers of the world to come'—yea, under the all-animating eye of our Leader and Commander, what may we not attempt for God? What may we not expect from God? Let us know—and would that it could be written upon our heart of hearts—that service done for Christ is all of our earthly history that we will rejoice to carry with us to the Better Land to augment its joys.

"S. W. MARSTON, SAM'L HENDERSON,
H. W. MAHONY, M. E. BRANTLY,
L. R. WARREN, J. S. MURRAY."
E. R. CARSWELL, JR.

MASS-MEETING.

At the meeting for Foreign Missions the speech of Hon. H. K. Ellyson, of Virginia, was marked by great force and common sense, and the speech of Rev. A. C. Dixon, of North Carolina, aroused much enthusiasm, especially among the Baltimore friends who were negotiating for his acceptance of a pastorate in that city. The Convention record is simply and properly this :

THIRD DAY—EVENING SESSION.

The Convention assembled, and at 8.15 was called to order and led in prayer by John Stout, South Carolina.

The special order being the consideration of the interests of the Foreign Mission Board (Item 25) the Convention was addressed by H. K. Ellyson, Virginia; C. C. Bitting, Maryland, and A. C. Dixon, North Carolina.

The Convention then adjourned, the benediction being pronounced by H. A. Tupper, Virginia.

HOME BOARD.

By nothing was this meeting of the Convention made more memorable than by the removal of the Home Board from Marion, Alabama, to Atlanta, Georgia; and the election of Rev. I. T. Tichenor, D.D., Corresponding Secretary in the place of Rev. Dr. W. H. McIntosh—the retiring secretary being one of the purest and noblest men of the denomination; and the incoming one, a man widely known and highly esteemed, and regarded a worthy successor of Dr. McIntosh.

The Convention adopted the following resolution, with which the report of a committee on "The Condition of the Home Board" concluded:

"That the earnest and sincere thanks of this Convention be and are hereby tendered to the Home Mission Board, at Marion, Alabama, and to its Corresponding Secretary, and to each member thereof, for long and faithful services rendered so willingly and gratuitously.

"Respectfully submitted. JOSHUA LEVERING, *Chairman.*

"W. D. THOMAS,	R. C. BURLESON,
T. H. PRITCHARD,	S. F. THOMPSON,
W. L. KILPATRICK,	J. M. ROBERTSON,
J. H. FOSTER,	W. N. CHAUDOIN,
T. J. WALNE,	J. F. LANNEAU,
S. LANDRUM,	J. A. LAWTON."

From the last report of this Board, by Dr. McIntosh, we clip the following:

The present financial condition of the Board suggests a review of the last few years. When the present Corresponding Secretary was called to the office, in the fall of 1875, the Board was burdened with an indebtedness of \$17,000. This was in part the result of the financial disasters which swept over the country, involving many of the strongest corporations in the land in bankruptcy, and cities and States in alarming pecuniary embarrassments; and due, in part, to the indebtedness put upon the Board in the transfer to them of the Sunday-school work and liabilities. These debts have all been paid, except that for the printing of *Kind Words*, which is provided for by the royalty now received, and adequate to the extinguishment of the debt in less than two years, after which time the revenue derived from the paper will go into the treasury of the Board for missionary purposes.

An Indian mission manual labor school has been established at a cost of \$10,340.04, and an annual income for the support of the pupils provided, of \$8,400, equivalent to the interest at six per cent. on about \$140,000, a financial basis of operations that will bear comparison with that of any Baptist college in the South. The Board repeat and emphasize the facts herein stated that they present to the Convention a flourishing mission school, equipped and paid for, that they report the salaries of your mis-

sionaries promptly settled, that instead of a burdensome debt they show \$6,342.28 in the treasury, for future work, and that over and above the contributions of friends, they have secured an annual income (\$1,000 royalty for printing *Kind Words* and \$8,400 for Levering School) of \$9,400.

In view of what has been accomplished, they "thank God and take courage."

SUMMARY YEAR'S WORK

Mrs. J. L. Sanford reports weeks of service, 20.

Sessions of night-school attended, 87.

Sessions of Sunday-schools attended, 19.

Prayer-meetings attended, 39.

Other religious services attended, 17.

Bible class-meetings conducted, 8.

Visits to other schools and families, 8.

Rev. J. B. Hartwell, in addition to labors in Reports of Missionaries, conducted 252 night-school sessions, with an average attendance of 68 pupils, 107 Bible class-meetings, and 57 Sunday-school sessions.

It will be seen from the Reports of Missionaries, in which a more elaborate statement is made, that the Board has had under appointment for all or a part of the year, four missionaries in Alabama, two in Arkansas, two in California, thirteen in Florida, two in Georgia, two in Louisiana, one in Tennessee, one in Texas, one in Virginia, six in the Indian Territory, one Superintendent two assistants, one Matron in the Indian Mission School (the last three not mentioned in the tabular report), one missionary agent in North Carolina, one in Kentucky, and the Corresponding Secretary—in all forty-one persons.

CONCLUSION.

On motion of S. M. Provence, Miss., it was

Resolved, that the thanks of this body are due and are hereby tendered to the citizens of Greenville and vicinity for the hearty welcome and the generous hospitality extended to the Convention, to the press of the city for full and accurate reports of the proceedings, to such railroads as have given reduced rates, to the young gentlemen who have so faithfully and courteously served the delegates as pages, during the business hours of the

Convention, and to the Christian denominations who have tendered us their houses of worship."

And then after the singing of the hymn "Blest be the tie that binds," and the giving of the hand of fellowship, followed by prayer by T. W. Sydnor, Va., the Convention adjourned *sine die*.

The next session of the Convention will be held at WACO, TEXAS, on Wednesday, May 9th, 1883.

The following appeared in the *Journal* of January, 1882, indicating what our women are doing under the fostering influence of our Board :

"WOMAN'S WORK

IN ANCIENT TIMES.

"The first missionary organization under the gospel was composed of several pious women, who banded together for the support of our Saviour as he went up and down Palestine, preaching that the kingdom of heaven was at hand. Priscilla and Aquila, who taught the eloquent Apollos more perfectly the way of the Lord, was a society in themselves, and suggested that missionary work of man and woman might be carried on conjointly. The same suggestion is given in the 16th chapter of Romans, where Paul makes mention of some thirty fellow-workers, of whom a large number were women. And ever since the days of Christ and the great Apostle to the Gentiles, Christian women have been more or less interested in spreading the news of salvation by the Son of the Virgin Mary. In the earliest days of the missionary revival of modern times, mite societies and woman societies were common ; and the contributions of these societies of our grand and great-grandmothers were sometimes extraordinarily liberal.

"RECENT AWAKENING.

"In the past ten years our Baptist women of America have been greatly aroused on the subject of Foreign Missions. Under the influence of the appeals of Mrs. Carpenter, of Burmah, eleven ladies of the Baptist church in Newton Centre, Mass., met February 28th, 1871, 'for the purpose of forming a Woman's Missionary Society, for the benefit of women in heathen lands, to act through and in connection with the American Baptist Missionary

Union.' A circular was 'sent to every pastor of Boston, North and South Associations,' and 'many of the pastors' wives and other ladies in and near Boston were visited and consulted in regard to the proposed movement.' On the 3d of April, 1817, about two hundred ladies met in the vestry of the Clarendon Street church, and the Woman's Baptist Missionary Society was organized on a Constitution previously prepared. The Executive Committee of the Missionary Union presented a paper with some principles for the harmonious co-operation of themselves and this Society, which were adopted and have ever since been acted upon by the Society. 'This paper suggested that the Woman's Society leave the direct appointment and distribution of all laborers, the fixing of salaries, and the direction of their work in foreign fields where it now is—in the hands of this committee; adopting for itself the no less important task of awakening by suitable means a missionary spirit in the women of our churches and inducing them to contribute regularly to its treasury for the support of female (and other) laborers in the foreign field, who seek especially the religious, the mental and the social elevation of woman.' In this society there is an annual membership by the payment of \$1, and a life membership by the payment of \$25. At first the Missionary Union gave this society one-half of the *Macedonian* as their organ, the society paying one-half of the expense of publication. Afterward, in 1877, the Union turned over to the society the whole of the *Helping Hand*, the Union having as their organ the *Missionary Magazine*. The first year the society secured 141 auxiliaries; 146 life-members; and \$9,172.63. They supported six missionaries. In the second year a lady in each association was appointed to present the cause to every church and assist in forming and conducting circles. Their report of 1878 says: 'We have reason to thank our Heavenly Guide for showing us this way to extend our work. That year \$20,158.67 were raised. In the third year the following was *voted*: 'That, while we bid a hearty God-speed to every good object, and are glad to share in the work of the Home Mission Society, we do not think it wise in the church circles composing our society to combine home-work and foreign, but recommend to our circles the special effort

needed to carry out the object of the society, as stated in the Constitution of the auxiliaries.' That year the society collected \$26,061.52. The fourth year \$29,609.89 were raised. The fifth year \$33,260.69. The sixth year \$35,925.00. In the seventh year the society reported 25 missionaries, 37 schools, 1000 auxiliaries and bands, 1,170 life-members, and \$39,260.43. In the tenth year, 1881, they report 40 missionaries, 47 Bible women, 78 schools with 2,310 pupils, and \$50,010.91 collected. The whole amount collected in the ten years \$331,110.92. Of this society Mrs. Gardner Colby, of Newton, Mass., is President, and Mrs. Alvah Hovey, Newton Centre, is Corresponding Secretary.

"Under the inspiration of that sainted woman, Mrs. Ann J. Graves, of Baltimore, the mother of our missionary, Dr. R. H. Graves, a female missionary prayer-meeting was organized in 1867, in that city, for the support of native Bible-women belonging to the Canton (China) Baptist Mission. In 1869 Miss Brittan, of Calcutta, India, visiting this country, was invited by Mrs. Graves to be present at their meeting, and aroused a profound interest for the women of heathen lands. In February, 1870, a number of earnest women, representing the various Christian churches of Baltimore, joined together to organize the Baltimore 'Auxiliary of the Women's Union Missionary Society,' electing as President, Mrs. J. W. M. Williams, and as Corresponding Secretary, Mrs. Ann J. Graves. In a few years the contributions of this society increased from \$600 to \$1000 per annum. In October, 1871, the 'Woman's Mission to Woman' was organized, with Mrs. Franklin Wilson as President; Mrs. F. Crane, Treasurer; Miss Jane W. Norris, Recording Secretary; Mrs. Ann J. Graves, Corresponding Secretary. In 1872 Miss Jane W. Norris was married to our missionary, R. H. Graves, which intensified the interest of the society. Special mention is made, in a sketch of this society, by Mrs. Williams, of Mrs. Lawrason, Mrs. F. Levering, Mrs. Henry Taylor, Miss Annie Graves and others to whose faith and zeal the mission is much indebted for progress and present prosperity. In 1868 the Treasurer reported \$141.29. In 1880, \$1041.63. It should be stated that a germ of this special work of 'Woman's Mission to Woman' was indicated in the following record of the journal of our senior missionary in Canton:

“October, 1864—Employed a Bible-woman to read and distribute such portions of the Word as have been translated in Chinese. It is an experiment. If the result proves encouraging may engage others.

“This woman was supported by Mrs. Eva Graves, wife of Dr. Rosewell H. Graves, from the savings of their table, with the assistance of an aunt of Dr. Graves, a Methodist lady of Baltimore. The success of this experiment opened the eyes of our missionary to the importance of this agency,' which his godly mother advocated with a fervor and constancy that seemed the very inspiration of the Heavenly Spirit.

“In 1872 the Woman's Missionary Society of Richmond, Va., was organized for the support of Miss Edmonia Moon, a missionary of the Southern Baptist Convention. Our Board provided the Society with some 400 mite-boxes, the idea of which was suggested by Mrs. Graves, of Baltimore, and the returns from which the first year were some \$1200.

“Simultaneously and subsequently other women societies at the South were organized. The following was reported to the Convention in 1881:

“The Board cannot commend too highly the efforts of our Christian women. Yearly their interest increases. In the early future it is hoped that the societies connected with our Board will be more perfectly organized under the State Central Committees, when the difficulty of obtaining full statistics will be diminished. The number of societies is some five hundred. The contributions of three hundred and fifty of them amount to \$6,244.30. These figures represent very inadequately the work of our women for Foreign Missions.'

“PRESENT AND PROSPECTIVE PLANS OF OPERATION.

“The present plan is very simple. In each State there is a Central Committee, appointed by our Board, according to the direction of the Convention. This committee has for its office dissemination of missionary information and literature, the organization of local societies, the stimulation of interest in the subject of missions, the receiving of funds from auxiliary societies and the forwarding of the same to our Board. The societies

are encouraged by the Board to report and remit their moneys to the Central Committee. It is thus that their statistics can be most conveniently collected, and reports of their work be more satisfactorily made to the Convention. The Board furnishes, on application, these committees with missionary tracts and leaflets for circulation, and encourages them to form a missionary society in every church, and to secure an annual collection from every Baptist woman in the South.

“The question is asked, whether any further organization is necessary; and, if any, what? The following was adopted last year by the Convention:

“1. We gratefully recognize the goodness of God in the work already done, and pray for his continued blessing upon its further prosecution and enlargement.

“2. We recommend the formation of Central Committees in such of the States as have them not, and that these, together with those already formed, enter into active correspondence with the church societies, imparting missionary information and stimulating them to work diligently and faithfully in the mission cause.

“3. We suggest that when the Foreign Mission Board shall deem it wise so to do, they appoint some competent woman as superintendent of this work, whose duty it shall be to collect and disseminate information, and in other ways to stimulate and strengthen woman's work for woman in mission fields, said superintendent to act under the direction of the Foreign Mission Board.

“4. We earnestly urge our preachers to give direction and aid in this work.

“5. We recommend a more thorough organization of these societies, and that they report at least quarterly to the State Central Committee, and they in turn to the Board, at Richmond, Virginia.’

“This subject is receiving the careful consideration of one of the most thoughtful committees of our Board. Their conclusions cannot be anticipated, but one or two general principles may be stated and several suggestions made which may or may not be accepted by them, or adopted by the Board as the basis

of a more clearly defined plan for the conduct of these societies and committees. The opinions of A and B and C in different parts of the country are known; but the Board cannot afford to present to the Convention any plan which will not meet the views and sentiments of the mass of our southern sisterhood. Just here, a ground principle or two :

“ 1. The genius of our southern women is opposed, in our judgment, to any general organization to be managed by themselves, and in which they are publicly to speak and make reports, and have elections, and do those many other things that men commonly do with propriety in such organizations. Our women prefer to work under some general plan which will compass fully all the energies and capabilities and tastes of both sexes, and are in accord with the laws of nature and the principles and precedence of the New Testament, to which reference has been made.

“ 2. Following wisdom wherever it is found, we may well follow the example of our sisters of the North in the principle that while our woman's societies aid the Board to discover proper women to go into foreign fields, and to raise the means for their support, the matters of appointment, and salary and location, and regulation on the field should be left, where they now are, in the hands of the Board. An eminent missionary woman says : ‘ The experience of other Boards has fixed these points as wise.’ And they are recommended strongly by another, not in the territory of the Southern Baptist Convention, who has given as much thought to the subject, and has had as much experience as perhaps any woman-worker in America.

“ 3. The Central Committees of our Board should give themselves exclusively to the Foreign Mission work. It is impossible to create and sustain much interest and enthusiasm in two great objects at once. The Triennial Convention tried one Board for Home and Foreign Missions, and wisely retracted their action. In his historical sketch of our Convention, Dr. William Williams says : ‘ If it seem desirable to any, on the score of economy, to merge our Foreign and Domestic Mission Boards into one, let us profit by the experience of our brethren in past years, and hesitate to sacrifice efficiency to a mistaken

economy.' Our women may follow in this particular, also, the wisdom of our northern sisters.

“By way of suggestions :

“1. Might not the *Foreign Mission Journal* be enlarged, and a part of it be devoted to woman's work, under the editorship of some competent lady appointed by the Board of Foreign Missions?

“2. For the organization of societies in their respective States, Central Committees might adopt some form of Constitution similar to the one published at the end of the following summary of woman's work—provided each committee has not adopted already a better Constitution. The committees originally appointed by the Board might fill their own vacancies as the Boards of the Convention do, reporting all changes to our Board.

“3. Quarterly reports of the societies should be made to their Central Committee; and the committee should report quarterly to the Board, as recommended by the Convention.

“4. The rolls of the churches and Sunday-schools, under their respective associations, of each State, preparing now by the Board, might be duplicated, or triplicated, and one be turned over to the Woman's Central Committee and another to the Man's Central Committee of each State, who, under the supervision of the Vice-Presidents for the States, might most effectually realize the design of the Board and Convention to secure a contribution from each church and each member and each Sunday-school of the South. The Central Committees of our Boards, male and female, being for the most part identical with the officers of the State Boards and General Woman's Missionary Societies, there can be no conflict between those agencies of the Board and those of the State organizations. Our committees and Vice-Presidents are connecting links between our Convention and the State Conventions.

“5. Would not the State superintendency by Central Committees and by Vice-Presidents, and the General superintendency of our Board suffice for superintendency over our woman's work? If special representation in our Convention is felt to be needed, might not the Convention recognize in its Constitution

these Committees, and let their funds be represented by those who would have all the prerogatives of public speaking and eligibility to office in the Convention, which prerogatives our sisters themselves could not claim? During the meeting of the Convention our woman-workers present might hold a meeting by themselves, not as an organic body, but to compare experiences and to confer as to their common and distinctive work in their respective States.

"6. Pastors should be urged to encourage these efforts of our sisters; otherwise these and similar agencies will appear as carrying forward the work of missions apart from the influence and directions of the ministry, who should be the great promoters of this cause among the churches.

"7. With such co-operation as indicated above, would not the Convention be linked with every church and Baptist in the South; and need there be any further organization? Is there at present any demand among our Christian women for more? If the answer be in the affirmative, then might not the Central Committee nearest to the Board, and consequently best acquainted with its plans and most thoroughly identified with its members, be constituted a kind of General Committee to whom the other committees may report, and the chairman of that General Committee might be regarded, if it is deemed best, the general superintendent of the work. This committee, having access to all the records and communications of the Board, might provide for the editorship of the proposed woman's department of the *Journal*.

SUMMARY OF WOMAN'S WORK.

MARYLAND.

"Miss Lily Graves, Cor. Sec. (P. O. Baltimore, Md.), writes:

"BALTIMORE, Dec. 12th, 1881.

"The Central Committee, of which Mrs. Franklin Wilson is President, with a representative from each of the city churches as Vice-President, has as Treasurer, Mrs. A. F. Crane; Recording Secretary, Miss Lou Williams; and Corresponding Secretary, Miss Lily Graves. Only four of the country churches have as yet organized societies contributing through the Central Committee, though others have sent donations. Those united with us are Rockville, Pocomoke City, Frostburg and Longerwood. Last year the contributions amounted to \$1,041.63 and we hope this year to report more than that."

VIRGINIA.

"Mrs. R. Adam, Treasurer (P. O. Richmond, Va.), reports in detail twenty-one societies outside of Richmond, sending funds through the Central Committee. Aggregate receipts, though returns from most of the Richmond churches not yet received, \$1,003.30. Y. L. M. S., 1st church, Richmond, gave of this, \$314.75.

"Officers of the Central Committee: Mrs. M. C. Jeter, President; Mrs. C. R. Ryland, Corresponding Secretary; Mrs. Theodore Ellyson, Recording Secretary; Mrs. R. Adam, Treasurer.

WEST VIRGINIA.

"Miss Lucy A. Thurmond, Treasurer (P. O. River View, W. Va.). This State has a noble representative, Mrs. S. J. Holmes, under the patronage of our Board. Among other contributions received, are the following:

"Woman's Miss. Society, Cotton Hill, by Mrs. M. L. Woodson, Sec., \$6.00; Bethel Woman's Society for Mrs. Holmes, by Miss Thurmond, Tr., \$11.55; Amwell Miss. Society, \$8.00; Greenbrier Association, for Bible Woman, \$25.00; Parkersburg Association, for Mrs. Holmes, \$37.00; Miss Maria E. Dews, Mountain Cave, \$5.00; Mrs. Aglienly, Jefferson Co., \$2.40; Mrs. Garrett, for their departed son, \$20.00; Mrs. Frances E. Carden, \$4.00; our former missionary, J. G. Shelling, \$5.00; Harmony Association, by S. M. Farrell, \$7.00. Total, 130.95.'

NORTH CAROLINA.

"Officers of Central Committee (P. O. Raleigh, N. C.), as follows:

"Mrs. A. M. Lewis, President; Mrs. W. W. Vass, Treasurer; Mrs. R. G. Lewis, Cor. Secretary."

"Some of the other Societies are as follows:

"At Raleigh—'The Yates Missionary Society,' Mrs. Geo. W. Swipson, President; Mrs. J. M. Pool, Treasurer; Mrs. M. T. Norriss, Cor. Secretary. 'Woman's Missionary Society of Second Baptist Church,' Mrs. J. C. Scarborough, President; Mrs. J. V. R. Gwaltney, Treasurer; Mrs. J. M. Barbee, Cor. Secretary.

"At Greensboro'—Mrs. J. A. Dodson, Treasurer.

"At Charlotte—Mrs. Theo. Whitfield, President; Miss Lela Springs, Cor. Secretary.

“Societies are organized at Providence Church, Lumber Bridge, Robeson County; Harrellsville, New Hope, Wake County, and other places.’

“Mrs. J. M. Hick, of Raleigh, former President, writes :

“The first year after the organization of Mite-box Societies, we reported at our Convention some \$500. The second year some \$300. The Society connected with the First Church of Raleigh still sends in its regular contributions; and I am told by the present officers that over one hundred dollars was reported to the Treasurer of the Convention last year.”

SOUTH CAROLINA.

“Rev. John Stout writes, in the absence of Miss M. E. McIntosh, Corresponding Secretary (P. O. Society Hill, S. C.):

“Collections during the last twelve months, \$1,643.05, from ninety-one Societies. President of the Central Committee, Mrs. F. P. Stout; Corresponding Secretary and Treasurer, Miss M. E. McIntosh.’

GEORGIA.

“Mrs. Stainbach Wilson, President Central Committee (P. O. Atlanta, Ga.), writes:

“There are only 17 Societies which report through this Committee. The report for the year ending May 1st, 1879 (six months after the organization of the Central Committee), shows a total amount of \$143.00; report of year ending May 1st, 1880, \$189.75; report of year ending May 1st, 1881, \$372.00.

“Total for 2 years, 6 months, \$559.75. This included contributions to State, Home and Foreign Missions. The report for the half year which ended November 1st, shows a contribution of \$121.62. For the purpose of a more thorough organization, we now send our contributions through Dr. DeVote to the Boards. The officers of our Central Committee are:

“Mrs. Stainbach Wilson, President; Mrs. V. C. Norcross, Recording Secretary; Mrs. A. C. Kiddoo, Corresponding Secretary.

“At the close of our last Conventional year, I solicited a report of the benevolent work of each society; only three responded. The amount of their contribution was \$690.00.”

FLORIDA.

“Mrs. N. H. Bailey, Cor. Secretary (P. O. Micanopy, Fla.), writes:

“I have just returned from our State Convention, where I formed the acquaintance of Baptists from various parts of the State. I hope to induce a large number of them to take the *Journal* by sending them a copy of this month's (December, 1881), issue. Active measures were adopted relative to forming Ladies' Missionary Societies in Florida. On this point I will write again.”

ALABAMA.

"Mrs. M. B. Woodfin (P. O. Montgomery, Ala.), writes :

"Our Society was organized in June, 1881, with Mrs. W. W. Waller as President, Miss Kate Waller, Secretary, and Miss Jane E. Smith, Treasurer. The office of Vice-President was not deemed necessary. The beginning was small. We succeeded in getting only about thirty boxes taken—perhaps a few more. It is just to say that there is a Society in the Sunday-school which is doing well. This diminishes our box collection considerably. Many of the people remaining away late in the season, we allowed our First Quarter to run on till the 1st of October. At that time we collected \$30.00. Under all the circumstances we felt encouraged."

MISSISSIPPI.

"Mrs. A. J. Quinche, Cor. Secretary (P. O. Oxford, Miss.), sends a detailed report of one quarter's contributions of sixteen Societies, working under their Central Committee, which amounts to \$126.75. She writes :

"This is quite encouraging, considering the adverse circumstances of the last six months, and we have no doubt that the efforts of the next six months will give you greater cause for joy. I think the best part of my report is yet to come, for, including the three bands of youthful workers, we have organized eleven new Societies in the last six months, as follows: Abbeville, September 5th, eighteen members; Booneville, fifteen members; Cherry Creek, organized on August 23d, with thirteen members, increased to 21; Fredonia, 7 members; Liberty, org. September 7th, with 6 members; Louisville, organized in July; Mt. Moriah Church Society, and one at Vicksburg. The three children's Societies mentioned have all been formed since the meeting of the S. B. C. at Columbus."

LOUISIANA.

"Rev. J. A. Hackett for Mrs. Hackett, President Central Committee (P. O. Shreveport, La.), writes :

"Mrs. Hackett has been able to do very little in the way of organizing Missionary Societies, and could not possibly give you anything like a respectable report of work done. We got up a form of constitution and had it printed in circular form, and sent it out into all parts of the State with a pressing request for the ladies to organize for work. While we know that a few Societies have been organized, Mrs. H. has had no official reports to that effect; nor any account of what work has been done. She hopes to be able to make a better showing before your next report to the S. B. C. It is very difficult to get up an interest in Foreign Mission work in this State without an active agency, and I suppose it would hardly pay to put a man in the field for that purpose alone, as we have only about 15,000 white Baptists within the bounds of our Convention."

"At the last State Convention of Louisiana the following was adopted:

"Women's work among women in foreign lands affords them a splendid opportunity in imitating Mary's example, to 'do what they can.'

"We would urge, therefore, our female members to organize a 'Missionary Meeting' in every church, in co-operation and in connection with the Central Committee of Shreveport, from whom they can obtain forms of Constitution and Rules of Order."

TENNESSEE.

"The absence of Miss Bettie J. Scovel, Cor. Sec. (P. O. Nashville, Tenn.), prevents at this time a report from this State. The following is from Mrs. Jas. S. Hall, Secretary (P. O. Knoxville, Tenn.):

"The Woman's Missionary Society of the First Baptist Church of Knoxville, Tenn., was organized in April, 1880. The present officers are: Mrs. G. W. Adney, President; Mrs. Jas. S. Hall, Secretary; Mrs. John Cruze, Treasurer. Number of members, 18. Contributions to East Tennessee Missions \$2.00; Foreign Mission Board, Richmond, \$17.00; Ministerial Relief Board, Nashville, \$10.00; State Mission Board, Nashville, \$12.00; Woman Miss. Medical Students, \$10.00. Total, \$51.00."

KENTUCKY.

"Mrs. Agnes Osborne, Cor. Secretary (P. O. Louisville, Ky.), reports:

"We have now forty Societies in active operation, eleven having been organized since our last report in May, 1881. These have contributed since that time, so far as I can learn from our Treasurer, \$406.26."

ARKANSAS.

"Mrs. B. R. Womack (P. O. Dardanelle, Ark.), Cor. Secretary. From this Central Committee we expect good things in the future, basing our hope on the following paragraph from the *Arkansas Evangel* of January 11, 1882:

"For the month of October 18th to November 17th, Arkansas Baptists contributed to the Richmond Foreign Mission Board \$82.57, of which amount Union Association contributed \$44.30. That is nearly three times as much as Tennessee gave at the same time; more than West Virginia, more than three times as much as Florida, and nearly eight times as much as Louisiana; but how far behind Georgia, with her \$1000, and North Carolina, with her \$2000. The total contribution for the month is \$8,597.84."

TEXAS.

“Mrs. F. B. Davis, President of Woman’s Missionary Union (P. O. Independence, Texas), which has been appointed by our Board a Central Committee, reports :

“The Woman’s Missionary Union was organized at Austin, October, 1880. All the societies in the State are invited to report through the Union. The first annual meeting took place in the city of Galveston, October 3d, 1881. I will forward you the Minutes as soon as they come from the press. We expect them daily. Our report is not complete either in number of societies or amounts contributed. Gen. Hawthorne reports 355 Ann Luther Societies. I am confident that there are at least 50 other Home and Foreign Societies, but we cannot report more than 12. Reported contributions between \$1300 and \$1400. I feel sure that more than \$1800 has been contributed by the women of Texas, aside from their contributions into the treasury of the Convention, and other general bodies in the State.

“Officers of the T. B. W. M. Union :

“President, Mrs. F. B. Davis ; Vice-Presidents, Mrs. J. B. Link, Mrs. R. A. Chadanche, Mrs. M. E. Breedlove, Mrs. M. D. Nelson, Mrs. Bettie Dodson ; Recording Secretary, Miss Mary Johnson ; Corresponding Secretary, Mrs. O. C. Pope ; Treasurer, Mrs. Sallie Webb Law.”

“This Union with other work, supports a school under Mrs. Flournoy, the wife of our missionary, Rev. W. M. Flournoy, in Progreso, Mexico.

MISSOURI.

“Mrs. O. P. Moss, President (P. O. St. Joseph, Missouri), writes :

“Our society, ‘The Missouri Baptist Missionary Society,’ was organized in 1877. The collections have been as follows :

“In 1877, \$612.49 ; in 1878, \$757.18 ; in 1879, \$677.64 ; in 1880, \$850.60 ; in 1881, \$1,123.00. Total, \$4,020.91.

“The number of societies is seventy. The present officers are :

“President and Treasurer, Mrs. O. P. Moss ; Secretary, Miss Maggie Emerson ; Collectors, Mrs. G. L. Black, Mrs. Jane W. Gill, Miss Lou Underwood, Mrs. R. B. Semple.”

“The Board of Managers of the above Society have issued the following constitution and aids to organizing and sustaining woman’s missionary societies, which have been so modified as to make them applicable to any who need such assistance :

“ Constitution.

“1. This Society shall be called the Woman’s Missionary Society of— Baptist Church, and shall be auxiliary to the Central Committee, or Central

Society for the State, and through same auxiliary to the Foreign Missionary Board of the Southern Baptist Convention.

"2. The design of this Society shall be the spread of the gospel in those lands where idolatry and superstition prevail, and the promotion of a Missionary spirit.

"3. These ends it will seek to accomplish by the collection of funds, and the circulation of missionary intelligence.

"4. The Society shall consist of *all persons* who contribute to its funds, as hereinafter specified.

"5. The payment of *five cents a month* shall entitle the contributor to membership in this Society. Said payments shall be made at least quarterly.

"6. The officers shall be a President, Secretary and Treasurer, with four collectors, all of whom shall constitute a Board of Managers.

"7. The President and Secretary shall perform the duties common to such officers. The treasurer shall keep an account of all moneys collected, and forward the same to the Treasurer of the Central Committee or General Society named in Article I of this Constitution, or to some State representative of the Foreign Missionary Board at Richmond, Va., receiving vouchers therefor.

"8. It shall be the duty of the Board of Managers to secure, as far as possible, a contribution from *every member of the church and congregation*, to aid the objects of this society, and to hold meetings quarterly for the transaction of business; also report annually, to the District Association, the amount of money received during the year.

"9. There shall be an annual meeting of the society, held on the — Sabbath of —, at which time a report of the year's work shall be read, and a sermon on Missions be delivered; also a collection shall be taken to aid the objects of the society."

TO THE FRIENDS OF MISSIONS.

"Special attention is invited to some of the leading features of the above '*Plan for raising funds.*'

"1. It is pre-eminently a 'church' plan, and seeks to enlist every member in the support of Missions.

"2. This society plan engages the energies of our sisters, who are so very efficient in work of this kind.

"3. It comprehends the frequent collection of *small amounts—only five cents a month*—and thus comes within the reach of the masses of the brotherhood and sisterhood. These societies are simple in their machinery, successful in their efforts, and are commended to the entire Baptist family of our State.

HOW TO PROCEED IN ORGANIZING A SOCIETY.

“Because of our present small numbers and scant resources, it is urged that there should be in every church a society. ‘Two can form a society.’

“1. Having consulted with your pastor, make all preliminary arrangements, for organizing, with him.

“2. Attend, promptly, the meeting for organizing.

“Having met:

“3. Reading the Scriptures, singing and prayer for Divine guidance.

“4. Let the object of the meeting be explained, after which read and adopt the proposed Constitution.

“5. Appoint ladies to enroll memberships among the audience.

“6. Fill blanks in the Constitution, and elect a President, Secretary, Treasurer and Collectors, all of whom will constitute a committee to canvass for members, collect funds and solicit subscriptions to the *Foreign Mission Journal*.

“7. Closing exercises.

SUCCESSFUL MANAGEMENT OF A SOCIETY.

“Awakened feeling seeks active expression.

“The organization of the society is only the beginning of the work. Hold your meetings as frequently as practicable—once a week in towns and once a month in the country—and always attend them punctually.

“Provide stirring addresses and essays; and selections from books and papers will be needed at each meeting. Always have suitable music and plenty of it. When practicable have present and read letters from missionaries. And by all means let the entire membership provide for home reading, a good supply of missionary books and papers. Let the motto of every one be: ‘An intelligent perception of the missionary cause.’

VALUABLE MISSIONARY BOOKS AND PAPERS.

“Woman’s Debt to Christianity.” “Life of Mrs. Ann H. Judson.” “Our Life in China.” “Foreign Mission Journal.” “Missionary Magazine.” “Foreign Missions of S. B. Convention.” “Gospel in all Lands.” “Woman’s Work in China.”

CHAPTER IV.

1883.



REV. T. P. CRAWFORD, D.D.

BORN MAY 8, 1821, IN WARREN CO., KY.

In 1848, entered Union University, at Murfreesboro, and in 1851 "he graduated at the head of his class and with the first honors of the institution." Sailed, with his wife, for Shanghai, November 17th, 1851. In 1863 moved to Shantung Province, where, through the years, he has been steadily, faithfully laboring for the salvation of China.

OFFICERS OF CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

President.

PATRICK HUES MELL, D.D., Georgia.

Vice-Presidents.

Hon. SAMUEL BELL MAXEY, Tex. JAMES C. FURMAN, D.D., S. C.
Hon. JOSEPH E. BROWN, Ga. JOHN W. M. WILLIAMS, D.D., Md.

Secretaries.

LANSING BURROWS, D.D., Ky. Rev. OLIVER F. GREGORY, N. C.

Treasurer.

Mr. GEORGE W. NORTON, Ky.

Auditor.

Mr. NIMROD LONG, Ky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

J. L. M. CURRY, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Md.	R. S. DUNCAN, Mo.	MATT. HILLSMAN, Tenn
J. A. HACKETT, Ia.	B. H. CARROLL, Tex.	GEORGE K. ALLEN, Fla.
GEO. WHITFIELD, Miss.	T. T. EATON, Ky.	J. J. D. RENFROE, Ala.
J. L. BURROWS, Va.	W. L. KILPATRICK, Ga.	J. B. SEARCEY, Ark.
O. F. GREGORY, N. C.	C. MANLY, S. C.	W. B. WALKER, W. Va.

Corresponding Secretary.

H. A. TUPPER.

Recording Secretary.

W. H. GWATHMEY.

Treasurer.

J. C. WILLIAMS.

Auditor.

J. F. COTTRELL.

Board of Managers.

J. B. HAWTHORNE.	W. GODDIN.	J. B. WINSTON.
J. B. WATKINS.	H. H. HARRIS.	J. B. HUTSON.
H. K. ELLYSON.	JOHN POLLARD, JR.	S. C. CLOPTON.
W. E. HATCHER.	J. WM. JONES.	W. D. THOMAS.
E. WORTHAM.	A. B. CLARK.	C. H. WINSTON.

AMENDED BY-LAW [1883].

The third By-Law of the Convention was amended, so as to read thus :

3. That the Committees on the Nomination of New Boards be instructed to nominate, as Vice-presidents of the Boards, men known to be identified with the interests of the Convention and of their own State Boards, and unless special reasons exist to the contrary, men who make effort to attend the sessions of the Convention. These Vice-presidents shall be expected to co-operate with the Boards, both giving and receiving suggestions as to the work to be done, and they also shall be expected to present at the next session of the Convention a brief report in writing of what they have been requested to do, and of the way in which they have complied with these requests, with any suggestions that they may have to offer as to the condition and needs of their respective fields. It shall be the duty of each Secretary, in due time, to furnish the Vice-presidents of his Board with suitable blanks for such reports, and to call their attention to this article, and to make any proper effort to secure the due preparation of these reports. In case any Vice-president appointed is unable or unwilling to comply with the requests herein mentioned, it shall be the duty of the Board, if possible, to find some person who can and request him so to do ; and furthermore, the Vice-president for each State shall be desired, as speedily as possible, to prepare a roll of the associations, churches and Sunday-schools in that State, to be used for the distribution of information, and to ascertain, as far as possible, which of the churches and Sunday-schools are contributing to the funds of the Board, and the annual amounts, and to make systematic effort, each year, to increase the number and amount of such contributions.

CHAPTER IV.

1883.

THE CONVENTION.

THIS was a mammoth meeting at Waco, Texas, which assembled in May, 1883. There were only 612 delegates present, and there were only 997 members entitled to seats. But the people that crowded to this city, at this time, could be numbered only by thousands. Great inducements were offered, and they were fully appreciated. The Convention met at 10 A.M., of the 9th; and after singing "How firm a foundation;" hearing read the 13th chapter of 1 Cor. beginning, "Though I speak with the tongue of men and of angels and have not charity;" and being led in prayer by Dr. J. W. M. Williams, of Maryland, the body was organized by the re-election of its President and Secretaries by acclamation, "no one objecting." There was no need of words of welcome, for royally had the people been welcomed; but fit words were spoken by the Bishop, Rev. Dr. Carroll, and a fit reply was made by Judge J. D. Stewart, of Georgia.

The Board's reports were read and disposed of, as usual, by being referred to committees.

The reports of Vice-Presidents of the Boards of the Convention, as provided for in By-Law 5, being called for, the following made response: For the Foreign Mission Board—J. A. Hackett, Louisiana; J. J. D. Renfro, Alabama; G. W. Pickett, Texas; R. H. Griffith, for Chas. Manly, South Carolina; M. Hillsman, Tennessee; O. F. Gregory, North Carolina; R. S. Duncan, Missouri; and for the Home Mission Board—J. W. M. Williams, Maryland; J. P. Everett, Louisiana; Lansing Burrows, Kentucky; C. C. Chaplin, Texas; H. Talbird, for Wm. Furguson, Missouri; M. D. Early, Arkansas; J. B. Turpin, for W. R. L. Smith, Virginia.

The convention-sermon, by Dr. J. A. Broadus, from the text, "And that from a child thou hast known the Holy Scriptures,

which are able to make thee wise unto salvation, through faith which is in Christ Jesus"—in length and breadth, and depth and height—perhaps was never surpassed, if ever equaled, by any sermon before the Convention. The special order for Thursday evening being "the interests of the Foreign Mission Board," the body was regaled with an address of elegant finish, on our European Missions, by Dr. M. B. Wharton, recently from Europe; a tornado of eloquence from Dr. J. L. M. Curry; and a speech indescribable, by W. D. Powell, of Mexico, who gathered up \$4978.47 for the "chapel fund" of the Mexican Missions. Addresses were made next day by Gov. J. E. Brown, of Georgia, and Drs. J. P. Boyce and J. A. Broadus, of Kentucky, and pledges to the amount of \$7500 were secured for "the permanent endowment" of the Southern Baptist Theological Seminary.

ITEMS OF BUSINESS.

1. The Convention refused to change the Constitution to make meetings "biennial" instead of annual. W. C. CRANE.

2. "*Resolved*, That funds received by the Boards, at this meeting of Convention, may be represented in this body." H. A. TUPPER.

4. By-Laws amended, defining duties of Vice-Presidents, instead of leaving them to "the discretion of the Boards; and making it the duty of the Vice-Presidents, instead of the Secretaries of the Boards, to enroll associations, churches, Sunday-schools, *etc.*" J. A. BROADUS, *Chairman*.

5. Five reasons given why pastors should organize women in missionary work. "Then," says the report, "there will be no lack of men, women or money." J. W. M. WILLIAMS, *Chairman*.

6. "We urge the importance of holding in all our churches a *monthly missionary meeting*." S. LANDRUM, *Chairman*.

7. Board authorized to become incorporated, when deemed necessary, "to secure the interests of the Board and Convention." H. A. TUPPER.

REPORT OF BOARD.

1. Bequest of Mrs. M. D. Ellington, of Alabama, \$7500; and of Mrs. M. G. Harley, of South Carolina, \$819.33.

2. Refusal to attend Conference in New York, "to consider the best means of conducting Bible-work in this country and in foreign lands," the Board not feeling authorized to accept the invitation.

3. "Resolved, That in considering the appointment of unmarried women as missionaries to any field the Board will duly respect the opinions of resident missionaries in the particular field as to the need and acceptability of such assistants."

4. Detailed statement of the Board's execution of By-Laws, the Board having sent out some 70,000 tracts, *etc.*

5. The *Journal* enlarged, and Dr. H. H. Harris appointed the editor, at \$300 per annum.

6. The Treasurer's report shows receipts to have been \$56,804.71. "The established policy of the Board not to remit funds, but to honor the drafts of the missions, has been highly approved by organs of other missionary bodies, and commended by them to general adoption. This policy would be made complete by regularity in the offerings of the churches. The Board owes nothing, and has \$6060.10 in treasury to meet drafts for the April-July quarter."

BRAZILIAN MISSIONS.

CHANGE OF BASE.

After a prospecting tour, our missionaries, with consent of the Board, moved to Bahia, a city of some 200,000 inhabitants, about 700 miles northeast of San Paulo and some 13 degrees south of the Equator. Among other reasons assigned by our missionaries for the move is: "In the Province of Bahia"—outside the city, where there are two Presbyterian missionaries—"there are no laborers for the Master, while in the province of Rio de Janeiro and San Paulo there are a good many missionaries and native assistants."

BAHIA.

The newly-chosen centre of our missionary work in Brazil is not far below Cape St. Roque, the eastern extremity of South America. The city is sometimes called San Salvador, but more commonly Bahia. The latter is said by Richmond merchants who trade there, to be pronounced in two syllables, having almost the sound of our word *hercby*, with its syllables inverted, *by-herc*. It is in latitude about $12\frac{1}{2}^{\circ}$ south of the equator, and

in longitude about 50° east of Washington. It is, therefore, some 4,500 due southeast from Richmond, and is on or near the direct line for vessels between Rio and all North Atlantic ports, both American and European.

General A. T. Hawthorne, the representative of our Board in Texas, spent some time in Brazil. In reference to the change of location, he writes as follows:

"I visited the city of Bahia several times, and explored a large portion of the province in which it is situated during my stay in Brazil. Bahia is a very large city—200,000 or more inhabitants—second in size and commercial importance in the empire—is surrounded by a rich agricultural country, the principal sugar-producing district of Brazil—has two lines of railroad penetrating the interior, and pointing to the great diamond fields, and the valley of the San Francisco—has several lines of steamers plying between the different cities along the coast—is a point at which all English, French and American steamers touch on their way to and from Rio—is one of the healthiest cities on the entire coast—is much nearer our own shores, and easily accessible from all directions. I do not know any reason why the *expenses* of our missionaries should be any greater there than in Minas or San Paulo, nor why they should not enjoy as good health as in any other portion of the empire. I am surprised that I had never before thought of the city and province of Bahia as a most suitable place for locating our central mission. The more I reflect upon the matter, the better satisfied I am that there is no place in Brazil that offers more inducements for the location of a permanent mission than Bahia."—*F. M. Journal*.

ORGANIZING AND WORKING.

On the 15th of October, 1882, the missionaries organized themselves into the "First Baptist Church of Bahia," and into what is technically called a "mission." A large building in the central part of the city, which, as they say, "serves for home and church," was secured for \$650 per annum. The hall for preaching can accommodate some 200 persons. On the 15th of November Mrs. Bagby wrote: "We are about to enter upon real work. Mr. Bagby is ready now to preach, having filled a number of irregular appointments, while Mr. Taylor has read several sermons in Portuguese of his own composition. Of course Mrs. Taylor and myself look forward with pleasure to forming women's Bible classes, to visiting in native homes, and to doing lawful church work. My heart is almost sick with waiting, though I strive to work while I wait."

SANTA BARBARA

Before departure, Brother Bagby wrote. "We preached ten days and nights and baptized five happy converts. Eleven or twelve professed conversion. The church was greatly revived and strengthened. It now numbers fifty members. Two native Presbyterian pastors reported *Sixty-two conversions* last month. Two young men desired to prepare themselves for work among the Brazilians. They were reared in this country, and are well acquainted with Brazilian life, manners, customs and languages. What they need is a thorough course of study in English and Portuguese." Since our missionaries have moved to Bahia, the Board has made no provision for the church at Santa Barbara, hoping that they might take care of themselves, and not sure that it is wise to maintain a mission there, so remote from our headquarters in Bahia, and in a province pre-occupied by another denomination.

THE FIELD.[†]

"It is the same sad story of religious slavery and of moral canker and consumption."—*Bagby*.

MEXICAN MISSIONS.

Most notable in these missions is the addition of a new station, occupied by Brother W. D. Powell, Mrs. Powell and Miss Annie J. Mayberry.

REV. W. D. POWELL.

"Brother Powell is a native of Mississippi, and was educated at Union College, Tennessee. His ministerial life has been spent mainly in Texas, where he has been for five years Sunday-school missionary, and as such is better known and more widely and highly esteemed than any other young man in the State. He met the Corresponding Secretary and others at the Convention in Greenville, appeared before the Board in Richmond May 31st, and after examination was with hearty unanimity appointed to the work for which he feels himself divinely called. He has already some command of colloquial Spanish, has traveled in Mexico, and is familiar with the character and needs of the people. His idea (and we doubt not the correct one) is, that more of good impression can be made on the children than on older people. He will aim, therefore, along with regular preach-

ing, to open schools. Both Mrs. Powell and her sister, Miss Mayberry, have had experience as teachers. They love the work, have succeeded admirably in it, and enter with pious zeal upon the new sphere of usefulness opening before them.

“Brother Powell’s engagements in Texas would detain him till July 1st. He proposes to spend two months in visiting Associations and Conventions, and to cross the Rio Grande about the 1st of September. The location of the party is not yet positively determined, but will probably be at Saltillo, the capital of the State of Coahuila.”—*F. M. Journal*.

REV. W. M. FLOURNOY.

“He travels constantly, preaches regularly, and distributes many religious tracts and portions of Scripture.” He writes: “My mission ranges from Musquiz and Sabinas, fifty and forty-five miles respectively from Progreso, to the northwest; to Bustamante and Viladama, 78 and 89 miles respectively, to the south; including Juarez, 21 miles northeast, and Lampazos, 45 miles southeast.” Brother Powell, writing from Monterey, November 7th, says: “The success of the school at Progreso”—kept by Mrs. Flournoy—“has been wonderful. There is nothing like it in the history of Mexican missions.” Brother Flournoy writes:

“A Federal enactment of December 14th, 1874, says: ‘No religious act or rite shall be celebrated in public by any worshippers whatever, outside of their respective temples of worship, without being subjected to suspension by the local authorities, and punishment by a fine of not less than ten nor more than two hundred dollars, or by imprisonment from two to fifteen days.’

“As I have not yet any permanent houses rented and fitted up with baptisteries, if I baptize I must go outside of my house of worship to do it, laying myself liable to the penalties of the law referred to.

“However, I shall try to get all fit subjects baptized.”

W. D. POWELL.

This brother, widely and favorably known in Texas as a Sunday-school missionary, was, with Miss Annie J. Mayberry, his wife’s sister, appointed by our Board on the 31st day of May last. He had visited Mexico, and knew something of Spanish. From Laredo he wrote, October 12th: “To-night we

held our first service in Spanish. It was a precious meeting. The Spirit of the Lord was with us. We had some thirty or forty Mexicans present. Many were moved to tears. They liked the spirit of the meeting very much. I spoke through my teacher and interpreter, Santiago A. Warren, after which he addressed the congregation in earnest words, and was followed by a native Methodist minister. I have secured all the Bibles, etc., which we shall need for the present."

HOUSE SECURED AND WORK BEGUN.

Arriving at Saltillo, in the State of Coahuila, our brother addressed himself to the work (supposed by some impossible) of obtaining a house suitable for his family and for missionary purposes. He reported: "We prayed to God and labored, and we have secured for three years a commodious place in the heart of the city, one block from the Cathedral and main plaza, at \$27 per month. In six months this house would rent for \$60 per month. Last night I made my first talk here, Brother W. interpreting. Some thirty Mexicans were present. It was to me a joyful occasion. The city has more than twenty thousand inhabitants, and is four thousand five hundred feet above the level of the sea. It is beautifully situated, and has the finest climate in the world. In three years the thermometer has not varied more than twenty-nine degrees; never lower than fifty-two degrees, nor higher than eighty-two degrees. We have perpetual spring. The outlook for the work is encouraging. I think we shall soon have a church, though we must expect bitter opposition. Many have already signified a desire to hear the truth. . . . I have been offered the position of teacher of English in the State College at Saltillo, at \$25 per month, for one hour each day. It will give me access to one hundred and fifty young men of the first families."

GOD AND SATAN.

The following is from the pen of Brother Powell:

"This evening I administered baptism for the third time in two months. Yesterday a young gentleman, who is evidently a Christian, informed me that his whole family are believers, and desired me to come and instruct them in the way of the Lord more perfectly. A very pious old gentleman

remained after service last night to converse with us, and is evidently deeply concerned.

"But while God works, Satan is not idle. The Catholics are doing everything possible to drive me from our rented house. I do not propose to vacate; and took precaution to provide against the enemy. While we were at worship on Sunday morning, some of the devil's emissaries came to the window and spit on us. At night the crowd was very boisterous, and I thought they would have stoned us. When I asked persons who wished to join the church to come forward, one that spit on us approached to bring on some trouble. I talked so kindly about the necessity of saving his soul that he burst into tears and the mob dispersed. On Thursday the attendance was larger than usual, which incensed the crowd and they stoned the house. Some thought they intended to break in and kill us. The Mayor provided police protection. The church resolved, 'That in connection with our recognition exercises next Sunday, January 13th, we would protract the services through the week.' Thank God for a protracted meeting in Saltillo! I am able now to speak freely in Spanish."

On March 5th Brother Powell wrote :

"I am now conducting three services in Spanish each Lord's Day, besides two or three prayer-meetings during the week. Our little band of believers are faithfully at work. The Holy Spirit is manifesting his power in almost every service."

SCHOOLS AND WOMEN.

Miss Mayberry, assisted by Mrs. Powell, opened at once a school for girls; and Brother Powell proposes a "High School or College," to prepare young men called to preach the gospel. Mrs. Powell wrote: "The women of Mexico are so completely under the control of the priests that the only way to reach them is to go into their homes and tell them the sweet story of redeeming love. . . . I was much alarmed the night we were stoned, and I am sometimes apprehensive lest the priests might induce some wicked person to injure my husband. We are sincerely hoping for reinforcements soon."

WOMAN'S WORK.

Not inappropriate here will be the insertion of the following from the *Journal* of December, 1882:

"Our Presbyterian brethren have had twelve years' experience with women's foreign missionary societies. They know the inestimable value of such organizations, as auxiliary to the gen-

eral work—collecting last year over \$175,000. They know also the difficulties and dangers to which, when unwisely managed, they sometimes lead. We ask, therefore, a careful weighing of the following wise and earnest words, which we take from the November number of *The Foreign Missionary* :

“Whatever the danger that the mission work as between men and women may grow out of proportion—and this danger has been fully recognized—yet so long as their combined effort falls immeasurably short of the world's necessities, it is wiser to stimulate the men than to restrain the women. If one sex neglects our Lord's great commission, the other should not be compelled to do the same.

“The officers of the Board have from time to time pointed out the various evils of a too strict adherence to the system of special objects, and have asked the woman's societies to contribute more largely toward those general expenses which concern both sexes alike. Were these societies disconnected with the Board and working independently, they would be called to meet many expenses which could not be farmed out as special objects. Some of them, while feeling the necessity of finding special objects for most of their auxiliaries, have endeavored to cultivate, as far as possible, that higher liberality which gives with less restriction.

“It must be acknowledged, however, that there are certain advantages in the special arrangement by which young unmarried ladies are sustained by the efforts of particular churches. Besides the fact that more money can be raised, there is also a reciprocal play of Christian sympathy. No other missionaries suffer so much from the isolation incident to their work as the unmarried ladies. Not only are they alone socially, but from the nature of the case, they have less direct correspondence with the secretaries of the Board than do the men of the same mission. And it will readily be seen that simply to have a share in a general and official mission letter from the central office, must come far short of meeting the wants of a heart burdened with cares and trials, and hungering for sympathy. In such a case a loving letter from the Christian women of some church, giving assurance that their missionary faraway is remem-

bered, and cherished, and borne up in their daily prayers, comes like a blessed shower from heaven upon the thirsty earth. We pity the man or woman who would cut off that resource.

“We do not agree with those who think that the idea of work *for woman* should be dropped by these societies. It must be borne in mind that it was this element which first inspired this remarkable movement. The voice which fell with such power upon the ears of the women of Christendom was a wail of distress from their sisters in heathen lands, and that voice was strangely seconded by an unseen hand of Providence, which just then threw open the zenana doors of an empire in which over a hundred millions of their sex had for ages been imprisoned. The earnestness of these societies does not spring from the notion that they are simply raising so much money for the work of the church; they have very clear ideas of what they are doing and why they do it.

“At the same time it is all-important that this work should be regarded as *exceptional*. There is exceptional work in every home. While the family life is regulated by a principle of thorough co-operation, there are some things which naturally fall to the care of the wife. In the work of our churches also co-operation of the sexes constitutes the rule; but some things, for example, the care of orphanages, woman’s homes, and industrial school work, fall naturally to the women of the church. It is not, therefore, a departure from our common maxims and observances, when, on the same principle, exceptional work is assumed upon the foreign mission field, when the women of the church, with their peculiar sympathies, listen to the cry of their own sex in heathen lands, and regard it as a privilege and a duty to obey the Lord’s great command in their behalf.

“To strike out the element referred to, and place woman’s work for missions on general grounds, thus destroying its exceptional character, were to bring about the very evil which some have feared, viz., a division of the household of the church against itself. For, logically, woman’s organized work should then extend to education for the ministry, and publication, and, in fact, every other department of church work. So far as raising funds were concerned, the church would be divided on the

line of the sexes. Is it not better, therefore, to leave to our Christian women the watch-word which first inspired them, as it inspired their sisters in all Christian lands? Let us keep in view the true *raison d'être* for woman's separate organization in religious work of any kind, at home or abroad, viz., that it is something to which her sympathy and effort are specially adapted. This principle, if worked judiciously, and not pushed to extremes, is most likely to conserve all interests concerned."

EUROPEAN MISSIONS.

Baptized, 39; Membership, 220; Contributions, \$238; Sunday-schools, 112.

1. New chapel at Torre Pellice, dedicated on 10th and 11th of June, 1882. . . "It has increased in some, hatred against Baptists; in others, the conviction that conscience is free; and yet, in others, the desire of informing themselves as to our principles."

2. Sig. Ferraris has moved from Torre Pellice to Pinerolo, a town of about 10,000 inhabitants, at the mouth of the Waldensian Valleys, where he expects to build up a work as he did in Torre Pellice.

3. Sigs. Paschetto and Torre, evangelists of Rome, have returned to their old places—the one to Milan, the other to Bologna, thus leaving Brethren Taylor and Eager to themselves, which may be "a blessing in disguise, as it enabled and forced them to preach as they might not have done otherwise. The church co-operates cordially, and a forward step is taken."

4. The work at the several stations is marked by the usual opposition and the slow but steady progress. Sig. Gavazzi recently said that those who labor in this field have need of patience. "Let us not despise the day of small things," but sow in hope, trusting God for an abundant harvest.

AFRICAN MISSIONS.

“ P. A. EUBANK.

“ In the family record of the Old Bible at home may be found the following :

“ Peyton Adams Eubank was born January 13th, A.D. 1857. The event took place in Clarke County, Kentucky, which has ever since been my home.

“ My father and mother, Achilles S. Eubank and Mary D. Eubank, were likewise natives of Kentucky, and of Virginia descent. My father was a farmer, and spent the most of his life in my native county. He died in 1870.

“ At the age of two years, and earlier than my recollection can reach, I was taken to live with an older sister of my father and her husband, Peyton Adams, whose name I bear. They had reared my father from the age of five years, and I soon learned to call them grandpa and grandma. They took the place of father and mother to me ever afterwards, and when the two families were not living together, I lived with grandpa.

“ My early opportunities for education were quite limited, being confined to two or three months each year in a country school. In January of 1875 I entered the Winchester High School in my county town, and continued to attend there two years and a half. While there I was under the valuable instruction of Prof. Thos. Smith, now of Georgetown College, and his excellent assistant, Rev. A. Fleet, Jr., of King and Queen County, Virginia. The former did much to enlarge my views of life and ennoble my aspirations; the latter had a great influence in giving definiteness to my views of the ministry, and of moral and religious character.

“ I taught a five months' school in Montgomery County in 1878, and at its close, being out of regular employment, I entered the Southern Baptist Theological Seminary in February, 1879. Here I spent the remainder of that session and the next two, and entered my third session September 1st, 1881, hoping to graduate in May, 1882, in the full course.

“ At an early age, though I cannot tell exactly when, I was converted. I had been under Christian influence all my life, and very early learned to think of my soul's welfare. At the age of fourteen I found myself desiring to be baptized, and able implicitly to trust Jesus Christ for salvation. Acting upon this impulse, I presented myself for membership at Mt. Olive on the third Saturday in May, 1871, and was baptized the next day by Rev. Thornton I. Wills. Soon after I united with the church an interest in Foreign Missions was awakened in me by reading a little book entitled, 'Missionary Life in Burmah.' The pathetic appeals of the Burmese for the gospel stirred my young heart almost to bleeding, as I thought many years must necessarily pass before I could do anything to relieve them.

After returning the book to the library these impressions were not so vivid, but continued to exist in a latent form till I went to the Seminary, where the influence of the Professors and students, and especially the missionary society, drew out and systematized my ideas of Foreign Missions till I found—gradually, as in the case of my conversion—that I had devoted myself to the work of preaching the gospel to the heathen.

“China being the most prominent of our fields, I had thought most of that, and had determined to offer myself for that field. As yet I had thought of going only after a number of years, intending to complete my course at the Seminary, and spend three years at the University of Virginia; but when Dr. Graves visited the Seminary in 1880 he convinced me that the demands of the field were such as to forbid so extended a course. So I made up my mind to be content with one year at the University of Virginia. But even this situation was disturbed, and my plans again broken up on November 12th, when Dr. Tupper came to Louisville, and presented the claims of Africa to me. As the result of his visit I appeared before the Board of Foreign Missions at Richmond, Virginia, with Brother Pruitt and Brother Walker, appointees to China, and received an appointment to Yoruba, Africa.

“The value of the instruction and advice I have received from the Professors, and of the Association of the students, whom I learned to love very much, cannot be estimated. While at the Seminary I have had the pleasure of rooming with the much beloved brethren, B. J. Savage, of England; F. M. Myers, of Kentucky; T. W. T. Noland, of Virginia, and F. W. Houchens, of Missouri, the last of whom has been with me in all my classes in the course.

“Most of my relatives at home are very much opposed to my being a missionary, and my grandma will be very much grieved. I leave behind me my mother and eight brothers and sisters, whom I trust the Lord will make useful in his cause. “Very respectfully, “P. A. EUBANK.”

SAILING OF MR. AND MRS. EUBANK TO AFRICA.

Bro Eubank was accepted by the Board, as has been stated, Nov. 19. 1881.

After his acceptance he returned to the Seminary, completed the full course of study, with German and Syriac besides, and immediately after, on the 4th of May, was united in marriage to Miss Laura Boardman Houchens, of Boone county, Mo. On the 23d of June, at Winchester, Ky., he was ordained by a presbytery consisting of Drs. Pratt and Manly, and Elders Stackhouse, Gray, Simmons, Rash and Taylor.

On Thursday morning, June 29th, the Corresponding Secretary offered a parting prayer in the cosy cabin of the bark

"Monrovia," and at ten minutes to nine o'clock the stanch vessel moved out of her New York dock and headed for Africa, bearing our missionaries to their distant and benighted field. The voyage may be expected to occupy from forty to sixty days, according to wind and weather.

Mrs. Eubank is the daughter of a worthy deacon. Her mother, *née* Kimbrough, of Tennessee, was a niece of our former missionary, Rev. T. J. Roberts. Mrs. Eubank was born in Boone county, Mo., November 17, 1859, and educated at the University of that State.

She was baptized by Rev. P. T. Gentry about eight years ago, had "longed for a more useful life," and believes that Providence has opened the way to it in Africa. A Missouri paper furnishes the following:

"Our readers will be interested in the brief sketch of our beloved Missionary, Mrs. Laura Houchens Eubank. Like a majority of the Western girls, she attended the country district school. Brethren Baff and Gentry held a meeting at Zion Church, in 1871, at which Laura professed conversion. So quietly did the 'still small voice' speak that her heart was afraid to proclaim it. Trusting on, she became fully satisfied, and joined Zion Church, and was baptized by Brother P. T. Gentry. From 1874 to 1876 she attended the Missouri State University. Afterwards she engaged in teaching. She was married in May, 1882, to Brother P. A. Eubank, and sailed for Africa as a missionary in June, 1882. A loving relative in writing of Sister Eubank says: 'God, through immediate circumstances, has turned the current of her life into the channel of missionary work; but she would have been a faithful, loving worker in his service had she never been a missionary.'"

By a pleasant coincidence, Henry J. Rodgers, the young captain of the "Monrovia," has also just taken a wife, and she sails with him on this voyage. The two brides will be congenial company for each other, and will leave the captain more time for his important duties, and the preacher more opportunity for study. May He "who hath measured the waters in the hollow of his hand" guide them through the pathless deep, fill their sails with favoring winds and bring them full-freighted to the

desired haven, both in this sail across the stormy Atlantic and in the yet more changeful voyage over the sea of life and into the port of heaven.—*F. M. Journal.*

SUMMARY.

Membership, 100; baptized, 5; pupils, 194; contributions, \$170.92.

1. Brother and Sister Eubank arrived in Lagos, August 15th, 1882. They take charge of Abbeokuta, where "the mission house is greatly improved at a cost of \$248."

2. "The war-cloud in the interior, increases; . . . when hostilities close we shall enlarge our already large field."

3. "The Evangelist Milton has built a chapel, without cost to the board, and I promised," wrote Brother David, "to give him a residence to cost \$30."

4. The day-school has increased 33 per cent. Mrs. David has "a girls' school which aids the church-finances."

5. "Going to Abbeokuta," says Brother David, "I witnessed the sacrifice of a human being."

6. "*We must have a training-school.*"—DAVID.

THE TWO BIRDS.

"In Africa there is a bird called the Honey-bird, that a traveler says flitted before him in the woods and led him, when hungry and weary, to a gum of fine honey. The name of Jesus, which the Sunday-school scholar learns to love, is sweeter than the honey-comb. It gives life and peace to the soul. Far off in heathen lands there are millions of boys and girls hungering and thirsting for this Word of God. They die and are lost because they have never heard of Jesus as the sinner's friend. It only costs a few cents to send a Bible to the heathen. Where is the Sunday-school scholar who would not be glad to give a penny now and then, perhaps every Sunday, to send the gospel to China or to Africa? My little friend, remember the honey-bird. Do what you can to save the perishing heathen who are without God and without hope.

"Does any boy say these heathen are too bad to be led to Jesus? There is another bird in Africa, called the Sentinel-bird,

which, it is said, pecks at the eyes and mouth of huge beasts, when asleep and not seeing the hunter creeping up to kill them. These brutes are aroused by the kindly warnings and efforts of the little bird. Is not the worst man better than a beast? Is not the devil seeking to destroy all the nations of the world? God will bless the efforts of the little child, to wake the sleeping people of heathen lands, that they may flee the wrath to come. Will not Sunday-school teachers feel their responsibility in directing the tender sensibilities of their pupils, aroused by the teachings of Scripture, toward the Christ-like work of sending the life-giving truth to the wretched and perishing idolators of earth? Will not every child of the Sunday-school try to do as much good in the world as the Sentinel-bird of Africa?"

CHINA MISSIONS.

Baptized, 62; Members, 587; Pupils, 202; Contributions, \$546.26.

TUNGCHOW.

1. Mrs. Crawford and Mrs. Holmes still absent; but the mission was "encouraged and strengthened by the presence of the new recruits, Halcomb and Pruitt, who have made good progress in the language and have begun to preach the gospel."

2. Dr. Crawford preaches regularly in the streets, to attentive crowds.

3. Miss Moon superintends schools of 25 girls, and has visited 227 villages. "The school for boys is smaller than usual, in consequence of our effort to make their parents provide for them."

4. "The church has grown in knowledge, self-reliance and efficiency, supporting a native preacher to labor within its bounds."

5. Mrs. Pruitt (*nee* Tiffany), of Presbyterian Mission of Chefoo, "who is a real missionary, with heart thoroughly enlisted in the work of the Lord, has taken a class in the Sunday-school."

SKETCH OF MRS. PRUITT.

Mrs. Ida R. Pruitt, daughter of Vester and Louise T. Tiffany, was born January 7, 1857, near Janesville, Wis. Her parents moved from this State in the spring of 1863, settling on a farm in the new State of Iowa, near the flourishing town of Independence, where they still live. Her early education was in the public schools, for which Iowa is famous. With a view of fitting herself for a teacher, she entered the Teachers' Institute in the month of August, 1873, and again, in the same month of 1874, in the meantime continuing her studies by attending one session at the Independence High School, and at home, with the aid of a friend. In the winter of 1874-75 she commenced teaching, in which occupation she continued for six and a half years, spending her vacations attending Institutes and another session at the High School, finishing with a year at the Iowa State Agricultural College, at Ames.

Her grandparents and mother were members of the Independent Presbyterian church, at which place she attended church and Sabbath-school. "Having been trained from my infancy to pray, love and wish to serve Jesus, I early imbibed my mother's faith, and though I was a Christian, I do not now think I really had a change of heart till the fall of 1873. In the spring of 1875 I joined the church. I think my first interest in missions commenced by reading missionary magazines, when I was about twelve years of age, from which time I had an idea, though an indefinite one, that I would some day be a missionary. It was not till after I joined the church that I made up my mind definitely that I was willing to go if the way was made clear. The last obstacle was removed in 1880, when many prayers were answered in the conversion of my father and the consequent giving of his consent to my going as a missionary."

In the spring of 1881 Miss Tiffany received appointment as missionary by the Woman's Missionary Society of the Northwest, her destination being Chefoo, China. She left home and friends September of that year and arrived at Chefoo November 18. On September 6, 1882, at Chefoo, by Rev. J. A. Leyenberger, assisted by Dr. M. T. Yates, she was married to Rev. C.

W. Pruitt, of Tungchow, a missionary of the F. M. Board of the So. Bap. Con., since which time she has lived at her new home in Tungchow.

January 1, 1883.

SHANGHAI.

1. Dr. Yates is "in normal health and vigor;" and Brother Walker "in splendid health."

2. Religious services are maintained in five places—two in the city and three in Kwin San and Soochow. Dr. Yates remarks: "We aim at solid work, no clap-trap, no sensational enterprises to write about We believe thoroughly in schools; but for evangelizing agency our reliance is on the law and the gospel. The Lord bless his own appointed way."

3. Rev. W. J. Hunnex and wife, of the English Baptists, among "the Island Mission," on recommendation of Brothers Yates and Walker, were received into our Shanghai Mission and located in Chin Kiang, a city of 20,000 people, some 150 miles from Shanghai, at the junction of the Grand Canal and the river Yantzsz, where Brother Hunnex formerly labored and with whose dialect he is familiar.

4. Dr. Yates has published some of his translations, and is working on other parts of the New Testament. He thinks he is making good preachers of his theological class, who go soon to "their permanent evangelical work."

5. "Brother Walker's progress in the language is encouraging."

CANTON.

1. Two new county stations have been established at *Sze* and *Ngchau*, where the gentry oppose us and terrify the people. "The gentry of China are almost the exact counterpart of the Scribes and Pharisees of Christ's day, and most of the opposition to Christianity arises from these self-appointed guardians of the belief of the people."

2. Tracts sold, 85,379 for \$63.86.

3. Mrs. Graves, by her Bible classes, has access to 100 or 150 women monthly, and Miss Stein accompanies her Bible women in "house to house visitation."

4. The schools cost \$494.81, with average attendance of 125 pupils. In the Dispensaries 1300 have been treated.

5. "The Word has been dispensed to thousands of souls."

6. Yong Seen Sang, who has been connected with the mission since 1845, and since that time supported by "the Ladies' Missionary Society of the First Baptist Church of Richmond, Va., "fell asleep in Jesus December 26, 1882, recognized by all as a "good minister of Jesus Christ." Several years ago he penned the following :

AUTOBIOGRAPHY OF YONG SEEN SANG.

"To the Ladies of the First Baptist Church, Richmond, Va.

"Teacher Simmons has told me that you have written saying that your church is now one hundred years old, and that you wish to make a record of the things done during the century; also that you wish a letter from me.

"I will now tell you of my conversion and of my becoming a preacher. Mr. Shuck was the first man who came to Canton Province to preach the Gospel and to found a church. When I heard the doctrine of Jesus my mind became enlightened and I received it with joy, trusting in Jesus for the atonement of my sins and the salvation of my soul. I was the first to believe in Jesus and to be baptized (immersed). I was the first man in the Middle Kingdom (China) to preach the Gospel, to scatter the good seed of the Word, and to exhort my fellow-countrymen to believe. After I was baptized I always went into the streets to distribute tracts and to preach. Many ridiculed me as a follower of the foreigners, but I went on preaching and distributing tracts, not noticing the ridicule and taunts of those around me; I urged men to trust in Jesus, that they might have the Holy Spirit to renew their hearts; and there were nine men baptized in one day. When Mr. Shuck was preaching in Canton Province there were twenty-one persons in all baptized. Seeing that there was no chapel where the converts could be gathered together and the heathen could listen to the gospel, Mr. Shuck returned to America to collect funds for a chapel, hoping, after conference with the brethren, to come back to China and put up a permanent building for a chapel and a house of prayer. So he returned to America, I accompanying him; thus I became acquainted with you, my sisters. You were pleased with me and undertook to support me as a preacher to the Chinese.

"On his return to China Mr. Shuck went to Shanghai and built a chapel. I spent several years there preaching to the people and distributing books. Afterwards I returned to Canton and helped teacher Whilden. Before long Mr. Whilden returned to America and left me alone in Canton to preach the gospel. Afterwards teachers Gaillard and Graves came, and a door was opened for the gospel, and many believed in Jesus, so that several hundred

men and women have believed and joined the church. Many of these have died in the faith, others have disappeared, and others have been excluded for breaking the rules of the church. There are now more than 190 persons in fellowship with the Canton church. Every year an increasing number believe and unite with the church, and now preaching places are opened in different parts of the country. The number of the baptized is not yet very great, because the gospel has not been known very long in China, and the people do not yet thoroughly understand it. Our Heavenly Father has all power and he will surely cause the truth to advance rapidly. Jesus has said that the Kingdom of Heaven is like a mustard seed for smallness, but will become a great tree in magnitude, so that the fowl of heaven may find shelter under its shade.

“Thank you, my sisters, for supporting me for thirty years and more in preaching the gospel. Thanks be to God for his blessing in giving me a life of peace, and in preserving me in strength of body.

“Wishing all my sisters peace, I pray that God, the Father, Son and Holy Spirit may ever abide with you all. Amen.

“*Canton, China.*

“YEUNG CHIN SAM.”

REPORTS ON THE BOARD'S REPORT.

1. *Treasurer's Report*: “By the wise expenditure and by receiving the continued blessing of God on its operations, our Foreign Mission Board is gaining a still warmer place in the hearts of Southern Baptists.” J. B. TAYLOR, *Chairman*.

2. *Brazilian Missions*: “When Brethren Bagby and Taylor went to Brazil they were young in years and experience, but they have displayed great aptitude in learning the language, and much wisdom in the management of their work.”

O. C. POPE, *Chairman*.

3. *Mexican Missions*: “The republic of Mexico, founded 62 years ago, has suffered 79 revolutions and changes in government. . . . If we would see Mexico a stable, powerful republic, we must give her an open Bible, and make her sons and daughters ‘free in Christ Jesus our Lord.’ . . . But a greater motive is: ‘Preach the Gospel to every creature,—to every Mexican; to every sinner on this planet. . . . We rejoice that the Board has selected as missionaries prudent, praying, practical men ‘whose praise is in all the churches . . . one conscientiously wrong-headed, self-important, impracticable man might hinder our work for years. We should have one hundred Missionaries and native assistants in Mexico.’” R. C. BURLESON, *Chairman*.

4. *Italian Missions*: "This mission is hardly yet in its teens, and we find thirteen vigorous stations in addition to the central one in Rome, well manned and bringing a free Gospel within reach of over two millions of souls. . . . The greatest present need of the mission seems to be chapels that we may call our own."

J. L. M. CURRY, *Chairman*.

5. *African Missions*: "That the African race can be reached, that they ought to be reached, that they *must be reached*, is the firm conviction of your committee." G. E. BREWER, *Chairman*.

6. *China Missions*: "It is well-nigh impossible to overstate the importance of these Missions. . . . The record of the past is gratifying, the present situation is encouraging in a high degree, and the prospect is full of hope, if our people can only be brought up to a more earnest and liberal and prayerful support of the Board."

JOHN L. CARROLL, *Chairman*.

7. *Conclusions of F. M. B's Report*: "We give the fullest emphasis to its sentences. The outpouring of the Holy Spirit is the one great and constant necessity of all our missionary work. . . . When we learn the lesson that *giving is worship!*"

S. LANDRUM, *Chairman*.

OUR MISSIONS AND MISSIONARIES.

Rev. Wm. F. Bainbridge, of Providence, R. I., made a two years' tour of Christian missions. He has recently published a supplement to his main work, entitled, "Along the Lines at the Front," or a General Survey of Baptist Home and Foreign Missions. We copy below what he says of our men and stations:

"SHANGHAI.—We are becoming quite at home here, having had occasion to locate in this great city three times during our five months in China. The foreign quarter, outside the wall, is quite European, with much display of wealth and luxury. And alas! these million natives see a world of foreign vice. There is probably no harder mission field in China. We rejoice that our Southern Baptists have a central station here, and such missionaries as Dr. and Mrs. Yates. Long and faithfully they have toiled. No other mission has had a more valuable contributor than this brother to the Bible translation and Christian literature for the thirty millions who speak the Shanghai colloquial. The chapel near the north gate is admirably situated and well attended. The one inside the native city has lately been sold to secure a better location. Reinforcements are being urged to man the stations at Nankin and Su-Chow or Ching-kiang. Rev. W. S. Walker has been appointed to Shanghai.

"CANTON.—Another million, with so many millions around, and so few to plant and reap for Christ. Dr. and Mrs. Graves and Miss Whilden, of the Southern Baptist Convention, have done much labor which has been owned and blessed of God. They are soon to be reinforced by Rev. and Mrs. E. Z. Simmons and Miss S. Stein. I spoke at a regular Lord's-Day service in the chapel to two hundred and fifty Chinese—the best-attended ordinary meeting I had found throughout the country. There preceded me in prayer a Tartar brother, who had been several times arrested for distributing the Scriptures. But each time he took along to court his bagfull, and when called up immediately passed around to judge and officers portions of God's word, and preached till they gladly dismissed him. I was rejoiced that the Baptist mission here, after so long renting part of the German building, has now its own home—two comfortable dwellings with pleasant grounds.

"TUNG-CHOW-FU.—Far to the north, in Shang-tung. We felt as if it is the loneliest spot in this world. The missionaries cannot expect more than one or two calls a year outside the native population. Rev. Dr. Crawford has just returned from the South. He is an earnest and a useful missionary; and Mrs. Crawford confessedly one of the most competent missionary women in all the foreign field. Mrs. Holmes, wife of the martyr-missionary, and Miss Moon, are the other efficient members of this mission. Rev. N. W. Halcomb and Rev. C. W. Pruitt are soon to join their number. I am glad that the little Christian circle, far off in this dense heathenism, has the added companionship of the Presbyterian mission. It was a privilege to preach to them all together; but ah! they preached far more to me by the evident consecration of their lives to Christ in a work in itself so lonesome, so repulsive, so wearing to the body, and so harrowing to the spirit.

* * * * *

"In Liberia and Yoruba the Southern Baptist Convention has supported a large number of faithful laborers. From the former they have pressed forward chiefly into the interior Beir country. In the latter region stations are occupied at Lagos, Gaun, Abbeokuta, and Ogbomishaw, and ninety-two church-members have been gathered. It is the earnestly-expressed judgment of this mission that white men are needed for the most effective superintendence, and that unless first-class qualified colored help be sent from America, better material can be found on the ground. In the forward movement of American Baptist forces, to which we shall presently refer, the Yoruba mission of our Southern Board should join with the ultimate object of uniting with the Upper Niger enterprise upon the great field of Soudan.

"It is to be hoped that the Missionary Union will not allow Northern Baptists to rest their responsibility for Africa upon the possible interest the Freedmen may be induced to take in their fatherland; and that prayerful, tactful, and enterprising thoughts of the Upper Niger, Lake Chad, and the vast Soudan will continue to engage attention to our foreign mission

Rooms, until our denomination shall be doing its share in the grandly-opening work of this vast continent.

* * * * *

“ There is a world of interest to the tourist in Rome, but nothing to the lover of Christian missions so attractive and inspiring as the various evangelical movements which are being inaugurated. Perhaps my reader also has stood upon the Capitol or the roof of St. Peter's and counted the seven hills and shuddered on the edge of the Tarpeian Rock ; and traced far out the Appian way ; and strolled around the uncovered Forum ; and endeavored to untangle the labyrinthian excavations among the ruins of the palaces of the Cæsars on the Palatine Hill ; and visited the Coliseum and the Pantheon and the Baths of Caracalla, and the Mamertine Prison, and the Catacombs and the Inquisition : yes, perhaps our guide-books have alike been checked off amid the bewildering multitude of interesting sights and associations in Rome. But here is something better.

“ Not a palace ; yet the King of kings inhabits it. The attention of the passer-by might not be arrested ; yet it is the prosperous mission of our Southern Baptist Convention, and is doing more good to Italy than all the glittering processions and lavish fire-works and imposing pontifical displays with which the Roman Catholic church strives to hold the attention of the masses. This work was organized in 1870, just after the occupancy of Rome by Victor Emmanuel, with Rev. W. N. Cote, M.D., as its first missionary. Rev. G. B. Taylor, D.D., whose praise, so well deserved, is in multitudes of our American churches, both South and North, was assigned to the superintendency in 1873. His wife and Rev. and Mrs. J. H. Eager are the only other American members of the mission, but native assistants are supported also in the stations at Torre Pellice, Milan, Modena and Carpi, Naples, Bari and Barletta, Island of Sardinia, Venice and Bologna. The total number of church members does not yet exceed one hundred and seventy-five, but much truth has been disseminated, many foundations of a permanent character have been laid, and here in Rome a very suitable chapel has been erected at a cost of \$30,519. It is a very gratifying fact that part of this amount was contributed in our Northern States.

* * * * *

“ The present Brazilian mission was adopted by the Southern Baptist Convention in 1879. Its station is at Santa Barbara and vicinity, near San Paulo. However, the missionaries are still prospecting for one or two more advantageous centres for evangelization among the native Brazilians. The Convention began a mission in 1859 in Rio de Janeiro, but it was abandoned in 1861, on account of the broken health of the missionary and various local obstacles, which have ceased to exist. There are three missionaries and forty-four church members. Rio, the capital of these ten millions of population, has a Church-of-England chapel and Presbyterian and Methodist congregations. There are many persons here holding Baptist principles, but known by the name of ‘ Evangelistas,’ and mostly of Scotch descent.

Although it is desirable that with this material a Baptist church should be organized in this great and beautifully-located city, it is of greater importance that some advantageously-situated field be occupied for mission work among the native Brazilians.

* * * * *

"The prospect for evangelization in Mexico is in advance of that in Brazil. Indeed, there are few fields in the world to-day holding out more encouragement to missionary enterprise than our neighboring republic. It has a population of nine millions, of whom three-fourths are of Indian descent. These latter are superior to the average Indian of the United States, and are more inclined to agriculture. They have been entirely neglected by the dominant Spanish Romanists, whose attention has been confined to securing the nominal allegiance and the contributions of these lower classes. The outrageous excesses of the priesthood up to the last revolution have alienated multitudes. Many of them have been driven into pronounced infidelity. The government is showing a very tolerant and liberal spirit, and though Rev. J. O. Westrup, appointed by the Southern Convention a year ago to Mexico, has been murdered by a band of Indians and Mexicans, the chief authorities doubtless have no sympathy with the outrage. Rev. W. M. Flournoy has been sent to take the place of the martyr-missionary."—*F. M. J., Oct. 8, 1822.*

"PROGRESS.

"An artist has painted a young mechanic stretching himself after work, while the shadow of his form with outstretched arms makes on a wall the figure of a cross. This suggests the duty and dignity of labor. It illustrates also the propriety of the mechanic's vocation; for the principles involved in the construction of the yoke and the plow, the bridge and the house, wrought with the tools of the carpenter's chest, which appears in the painting, are sometimes analogous to, and always in harmony with the laws by which the greater instrument of the cross shadowed on the wall, is to plow up the ends of the earth, bridge over a fathomless abyss, and erect a house not made with hands, eternal in the heavens.

"But the picture is at fault if the mechanic's stretching himself is designed to suggest that 'the carpenter's son' of the gospel ever relaxed in mind and spirit. He was intent on realizing the great construction which he came on earth to lay the foundations of, and for which he sent out his disciples, and sends out his people in every age, to gather 'lively stones,' that the nations may not be strangers and foreigners, but fellow-citizens with the saints, and of the household of God, being built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone.

"And what progress is making in this work, under the supervision of the carpenter's son, who says to his workmen, 'Lo, I am with you alway, even to the end of the world?'

“The progress may be inferred from the number of workmen employed since the above words were uttered. According to the best information, the number of professed laborers for the world's salvation has been thirteen hundred and eighty-one millions five hundred thousand. This is just about the present population of our earth. Suppose every man, woman and child in the world to be on the Lord's side, and we get some idea of the extent of this spiritual building. There is no continent, nor island of importance, where the gospel is not preached. The number of converts in the darkest places of the earth, in the past ten years, has been two and a half per cent. more, in proportion to the labor employed, than in the favored Christian lands of the world. In the last fifty years five millions of heathen have been brought to Christ. Some 148,000,000 copies of the Scriptures, in 224 languages and dialects, are scattered among the peoples of the earth. All this suggests progress.

“Again, our religion is permeating the thought and literature and government of the best of the race; is subordinating art and science and diplomacy. In fact, modern civilization is as a scaffold on which the workers for Christ are standing to erect ‘the holy temple in the Lord.’ The outcome of this will be that the mountain of the Lord's house shall be exalted in the top of the mountains, and all nations shall flow unto it. Then all nature shall be restored. And finally, in the name of Jesus every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

“We who would be co-workers with Christ must be engaged in this work of recovering our race. This is the end for which he was placed on the throne, to create and control all things. It is only by suffering labor with Him that we can be glorified with Him, when the Universe shall be his temple, our earth its altar, on which the Lamb of God was slain, and the worshippers of every clime and age shall ascribe honor and glory to Him who sitteth on the throne and to the Lamb forever and ever.—*F. M. J., Nov., 1882.*

AN INSTRUCTIVE COINCIDENCE.

The following appeared in the *Foreign Mission Journal* of December, 1882. It is only one of a large class of divine providences, which constantly cheer the work of the Board, and make us ashamed of our so unsteady exercise of faith:

“It will be remembered that a little more than a month ago our Corresponding Secretary gave ‘timely notice’ that nine thousand dollars would be needed in November. How promptly and fully the brethren have responded, can be seen from the list of acknowledgments. The contributions up to the 21st of the month aggregate \$9,003.62. We thank God and take courage.

“Along with this cheering increase of contributions come strong calls for increased appropriations. Brother Pruitt's marriage adds, we presume, another to our employes at Tung Chow, and yet another is getting ready to

go out with Mrs. Crawford. In the interior, from Shanghai, an inviting door is open, and an excellent man is ready to enter. The mission at Canton calls for more laborers, another chapel. In Italy, Dr. Taylor could wisely disburse much more than he has been allowed. For Brazil, a brother who speaks the language as his native tongue, has been strongly recommended. In Mexico the fields seem white, the laborers few. Brother David has been pleading long and pathetically for reinforcements.

"So it seems that just when these needs are pressed upon our attention, the means both in men and money are put at our disposal. Does not this constitute a call from God to enlarge our work?"

CONCLUSION OF BOARD'S REPORT.

Seven new laborers have been sent this year into the field, and yet every mission is calling for reinforcements. Twice the number might be wisely sent out during the coming year. Will the churches see the leadings of Providence, and respond to the call of duty? Great is the need of men and means, but greater is the need of the Holy Spirit to deepen Christian conviction as to the obligation to give the gospel to the nations. With this deepened conviction, God's money and God's men would be abundantly supplied. Will not pastors recommend to their churches a stated missionary meeting corresponding with the old and invaluable "Monthly concert of prayer?" No ground of hope for the world's evangelization is so sure as the Word of God, which should be constantly pleaded. If asked the prospect of the foreign missionary enterprise, we would not reply that in the last thirty years \$200,000,000 have been expended in this work; nor that a hundred and fifty millions of copies of the Bible are in circulation; nor that there are in pagan lands forty-five thousand missionaries, native and foreign; nor that there are a million of converts and three and a half millions of nominal Christians. Our answer would be the threadbare, but the best reply, "The prospect is as bright as the purpose and the promise of the Almighty Father, who said to our Lord, who orders his servants into the harvest field of the world: 'Thou art my Son; this day have I begotten Thee. Ask of Me and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'" Let the Spirit of God

come down upon the people and let their offerings be freely and fully made for the universal spread of the gospel, and sooner than is expected by many the cry will go up from earth to heaven: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

HOME BOARD.

WORK DONE.

Laborers.....	95
Weeks of labor	1,821
Churches and stations supplied.....	276
Sermons and addresses.....	5,571
Prayer and other religious meetings.....	1,632
Baptisms.....	245
Received by letter.....	494
Sunday-schools.....	55
Teachers and pupils.....	2,680
Miles traveled	60,480
Religious visits.....	10,324
Pages of tracts distributed	74,479
Houses of worship begun.....	32
Houses of worship finished.	11
Collected for Missions.....	\$ 843.73
Collected for houses of worship.....	2,090.75

Many Missionaries have not reported the Sunday-schools connected with the churches and stations to which they preach, nor the amounts raised for houses of worship.

HOSPITALITY.

In addition to the unbounded hospitality under their roofs, the Texas people gave the Convention an excursion into Mexico. It reminded us of the Convention which met in Texas in 1874, when an excursion was given over the State. "The Lone Star State" is a grand State, and it does things grandly.

The following resolution, offered by J. A. Hoyt, South Carolina, was unanimously adopted:

"Resolved, That the delegates to the Southern Baptist Convention, in appreciation of the distinguished hospitality received from the citizens of Waco, and especially from the members of the Waco Baptist Church, hereby express their profound thanks for the open-hearted and generous entertainment received during their sojourn in the Lone Star State, and as a Convention they hereby tender to the citizens and members aforesaid, their

cordial wishes for the temporal and spiritual welfare of this entire people, praying that our Heavenly Father shall give to them the richest blessings in His store-house of mercy and grace."

DRAWING TO A CLOSE.

George W. Norton, Kentucky, was re-elected Treasurer, and Nimrod Long, Kentucky, was re-elected Auditor of the Convention.

The roll of the Convention was read and corrected, the journal was read and confirmed, and after the singing of the hymn, "Blest be the tie that binds," and prayer by J. A. Broadus, Kentucky, the Convention adjourned *sine die*.

The next session of the Convention will be held at Baltimore, Md., Wednesday, May 7, 1884.

CHAPTER V.

1884.



ROSEWELL HOBART GRAVES, M.D., D.D.

BORN IN BALTIMORE, MAY 29, 1833.

BAPTIZED BY DR. FULLER OCTOBER 15, 1848.

ORDAINED APRIL 12, 1856.

Sailed for China April 19, 1856. One of the most intelligent, consecrated, successful and honored missionaries. Dr. Graves is now in the United States, having returned with his invalid wife, who died in California April 20th, 1888.

OFFICERS OF THE CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

President.

PATRICK HUGHES MELL, D.D., LL.D., Georgia.

Vice-Presidents.

HON. JOSEPH EMERSON BROWN, LL.D., Georgia.

WILLIAM CAREY CRANE, D.D., LL.D., Texas.

THOMAS HENDERSON PRITCHARD, D.D., North Carolina.

FRANKLIN HOWARD KERFOOT, D.D., Maryland.

Secretaries.

LANSING BURROWS, D.D., Georgia.

REV. OLIVER FULLER GREGORY, North Carolina.

Treasurer.

MR. GEORGE W. NORTON, Kentucky.

Auditor.

MR. NIMROD LONG, Kentucky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

J. L. M. CURRY, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Md.	R. S. DUNCAN, Mo.	J. J. D. RENFROE, Ala.
J. A. HACKETT, La.	B. H. CARROLL, Texas.	J. B. SEARCY, Ark.
GEO. WHITFIELD, Miss.	T. T. EATON, Ky.	J. M. SENTER, Tenn.
J. L. BURROWS, Va.	W. L. KILPATRICK, Ga.	N. A. BAILEY, Fla.
O. F. GREGORY, N. C.	C. MANLY, S. C.	W. F. ATTKISSON, W. Va.

Corresponding Secretary.

H. A. TUPPER.

Recording Secretary.

W. H. GWATHMEY.

Treasurer.

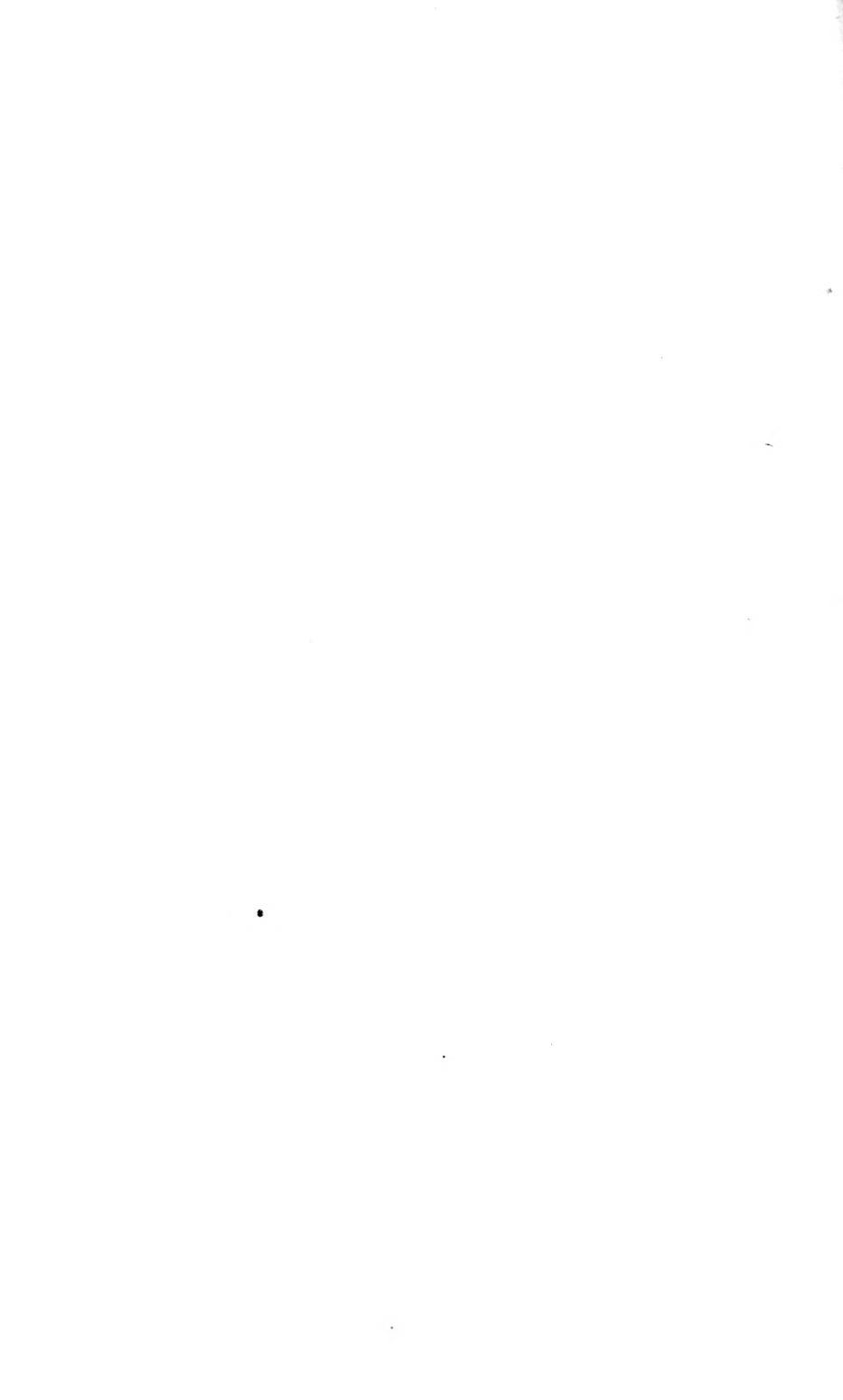
J. C. WILLIAMS.

Auditor.

J. F. COTTRELL.

BOARD OF MANAGERS.

J. B. HAWTHORNE,	W. GODDIN.	J. B. WINSTON.
J. B. WATKINS.	H. H. HARRIS.	J. B. HUTSON.
H. K. ELLYSON,	JOHN POLLARD, JR.	S. C. CLOPTON.
W. E. HATCHER.	J. WM. JONES.	W. D. THOMAS.
E. WORTHAM.	A. B. CLARK.	C. H. WINSTON.



CHAPTER V.

1884.

THE CONVENTION.

BALTIMOREANS have the reputation of doing social things elegantly ; and they were quite up to their reputation in the entertainment of the Convention in May, 1884. Of the 1503 entitled to seats 616 were present. A number of visitors from the North were in attendance, and some of them did not hesitate to express in public their surprise at the appearance and strength of the body. But the body did not think so much of themselves as they did of their hosts, who, among other grand things, entertained the whole Convention, every day, at one of the finest hotels in the city. The Convention met with the Seventh Baptist Church May 7th, at 10 A.M. After singing "While my Redeemer is near," the Convention listened to the 23d Psalm, "The Lord is my Shepherd," read by the President, and was led in prayer by Dr. J. B. Thomas, of New York. The President and Secretaries were re-elected.

Dr. T. D. Anderson, pastor of the Seventh Church, made a handsome address of welcome in the name of the Baptists of Baltimore, and was handsomely replied to by Dr. Henry McDonald, of Georgia.

The Convention Sermon, which met fully the expectation of the Convention and sustained the reputation of the preacher, was delivered by Dr. Lansing Burrows, of Georgia, from the text, "That I may know him." Phil. 3: 10.

In behalf of the Building Fund of the Seminary addresses were made by Drs. Boyce and Broadus, and \$4,500 was secured for the object.

Dr. H. H. Harris made an able and judicious report on "Plans of Systematic Beneficence."

J. B. Gambrell, of Mississippi, presented a report on

“STATISTICAL TABLES.

“Your Committee, to whom was referred the Secretaries’ Statistics, report that they have duly examined them and find that they contain a vast amount of useful information, admirably arranged, and we recommend their publication in these proceedings.

“Your Committee cannot refrain from saying that a service so valuable to all our interests, and involving so much labor, with no little expense, should not go unremunerated by this body.

“J. B. GAMBRELL, *Chairman.*

“H. M. WHARTON, A. E. OWEN,
J. B. RICHARDSON, L. BROADDUS,
A. C. BRISCOE, J. E. CHAMBLISS,
REDDIN ANDREWS, J. T. SLADE,
J. T. CHRISTIAN, J. D. JAMISON,
J. T. WILLIAMS.”

The report was adopted.

IN MEMORIAM.

DRS. WINKLER AND SUMNER AND MRS. TAYLOR.

The following were reported from the Committee on Memorials of E. T. Winkler and M. T. Sumner, by J. L. Carroll, Va. :

“The Committee appointed to report resolutions expressing the feelings of this Convention, in regard to the death of Rev. E. T. Winkler, D.D., and Rev. M. T. Sumner, D.D., mournfully submit the following :

“1st. *Resolved*, That we have heard with real and profound sorrow of the demise of these gifted and devoted brethren, who were for so many years connected with this body, and whose presence and counsels were always so warmly welcomed by their brethren.

“2d. *Resolved*, That we tender to their bereaved families our sincere sympathy in the day of their great trial, humbly praying that the God whom our brethren served may attend their loved ones through all their earthly pilgrimage.

“3d. *Resolved*, That the Recording Secretary is hereby instructed to forward copies of these resolutions to those stricken families.

“J. L. CARROLL, *for Committee.*”

The following was presented by Rev. A. E. Owen, D.D., of Virginia.

“*Resolved*, That the condolence of the Convention is hereby extended to our brother, George B. Taylor, in the hour of his sore bereavement, with the earnest prayer that the gloom that has settled upon his heart and home may be blessed of God to the giving of greater light to the people of Italy, sitting in the region of darkness and the shadow of death.”

J. L. M. Curry, Va., addressed the Convention and the resolution was adopted.

ACTIONS OF THE BODY.

1. The reports of Boards were referred to the Committee on Order of Business, who were to confer with the Secretaries of the Boards as to the order in which the topics of the report should be presented to the body. H. K. ELLYSON, of Va.

2. Dr. J. L. Burrows was requested to "preach a historical sermon before the Convention," at its next meeting. E. C. WILLIAMS, of Md.

3. Resolutions on salient points of the reports on the several Missions were presented by members of the body, and thus discussions of the reports were brought on before the house. For example, each of the following resolutions was presented by a brother, and the report of that mission was discussed before the adoption of the resolution. As is usual, the report of the Board was read just after the organization of the body by the Secretary of the Board.

1. The following resolution was offered by C. C. Bitting, Md.:

"*Resolved*, That the good news from Bahia of many conversions cheers our hearts; and that the Convention bids our brethren in Brazil God-speed in the blessed work of giving to the land of the Southern Cross the glorious Gospel of the ever blessed God."

The Convention was addressed by C. A. Stakely, S. C., and the resolution was adopted.

2. H. H. Harris, Va., offered the following:

"*Resolved*, That the Rev. E. F. Baldwin, of N. C., who has just returned from Kabylia, be requested to address the Convention, and give such information as may aid the Board of Foreign Missions to decide as to the wisdom of entering this country as a missionary field."

It was adopted, and Brother Baldwin addressed the Convention.

3. The following resolution offered by J. L. Carroll, Va., was made the special order at 8 P.M.

"*Resolved*, That China, the greatest foreign field entered by missionaries of this Convention, should elicit sympathy, men and means, for its evangelization, proportionate to the magnitude and grandeur, and the far-reaching consequences of the work contemplated in this country."

4. H. H. Harris Va., presented the following, which was adopted:

"*Resolved*, That the Convention has heard with pleasure of the large amount of money raised for Foreign Missions by the Woman's societies working with our Board, and of the entire harmony in plans and purposes between the Board and these Societies."

B. W. Edwards, S. C., presented the Report of Committee on the

"TREASURER'S REPORT F. M. BOARD.

"The Committee to whom was referred the Treasurer's report of the Foreign Mission Board, have examined the report and find that its statements

are correct and duly audited. The receipts for the year exceed the receipts of the preceding year in the sum of \$23,561.16, and a balance \$9,566.36 is in the Treasurer's hands.

"While this exhibit shows an increase in receipts of a little more than forty per cent., it has fallen \$20,000 short of the amount asked for by the Board, and is not equal to the increased demands of the work.

"B. W. EDWARDS, *Chairman.*

G. W. HYDE.

J. S. FELIX."

The report was adopted.

5. J. A. Hoyt, S. C., offered the following, which was adopted :

"*Resolved*, That this Convention heartily endorses the *Foreign Mission Journal*, and commends to pastors throughout the South the extensive circulation of this journal among the members of our churches, as furnishing valuable and stimulating information."

6. The order being the consideration of African Missions, J. L. Burrows, Va., offered and discussed the following :

"*Resolved*, That the outpouring of God's Spirit upon our mission at Lagos bids us go forward in hope in our work in Africa, and the touching appeal for reinforcements should constrain us to send help promptly and as ample is possible."

FROM REPORT OF BOARD.

NEW MISSIONARIES.

Ten names have been added to our list of American missionaries. Miss Emma Young, of Missouri, and Miss Mattie M. Roberts, of Kentucky, sailed for China on the 1st of December, and arrived, the former in Canton on the 7th of January, and the latter in Tung Chow on the 22d of the same month. On the 19th of September Rev. W. S. Walker, our missionary at Shanghai, married Miss Lilian Ellen Mateer, of Tung Chow, now in this country with her husband, who is sadly broken in health. On the 20th of March the following gentlemen were accepted by the Board as missionaries : Francis M. Myers, of Kentucky, and Charles Edwin Smith, of Arkansas, for Africa ; James Monroe Joiner, of Louisiana, Elijah E. Davault, of Tennessee, and Fred-eric Chiles Hickson, of South Carolina, for China. Brethren Hickson and Smith are married men. In May last Mrs C. W. Pruitt, of Tung Chow, was baptized, which may be regarded as adding the eleventh name to our missionary force. In no year since the organization of the Convention have so many or more promising missionaries been enrolled by this Board.

TREASURER'S REPORT.

The Treasurer reports as his receipts, \$80,465.87—the largest amount ever received in one year. The sum reported last year was \$15,826.81 above the average receipts for twelve years; and the sum this year exceeds that of last year by \$23,561.16. The average of these two years is three times as much as the average contributions of the fifteen years preceding the war. The balance of \$6,160.10 on hand at the close of last year, added to this year's receipts, makes \$86,625.97, the aggregate which the Board has had at its disposal for the spread of the gospel in foreign lands. Had the amount been \$100,000, instead of \$86,600, \$20,000 of it might have been wisely appropriated to church-houses as stated in August last. The \$5,000 per month asked for the support of the missions has been provided; and the church building, with mission extension work, prudently restrained this year, has been transferred to another year, when the \$100,000—delayed perhaps to test our faith—may be fully realized.

BEQUESTS.

As the net proceeds of the bequest of Mrs. Mary M. D. Ellington, of Tuskegee, Alabama, mentioned last year as in litigation, the Board has received four thousand four hundred and eighty-eight dollars and seventy-five cents. The Board has been the recipient also of five hundred dollars, as a legacy of the late James Headen, Esq., of Talladega, Alabama. Such remembrance by God's saints is esteemed a token of Divine favor.

WOMAN'S WORK.

This work is one of the features of our Christian age which brings it into greater harmony with the Christianity of the age of Christ and his Apostles. No reader of the New Testament, with his mind directed to this subject, can fail to be impressed with the prominence given to women in the propagation of the gospel. In accordance with the instructions and recommendations of the Convention, the Board is represented in all the States by carefully selected woman-committees, to whom have been furnished gratuitously in the past ten years 28,520 mite-boxes, for the use of societies organized for co-operation with our missionary enterprise. This expenditure by the Board

(\$733.40) has been rewarded a hundredfold by the returns of these committees, who report 642 societies, which have contributed \$16,895.58 to our treasury this year, and, perhaps, an aggregate of \$75,000 in the past ten years. And the Board congratulates our Southern sisters that the natural tendency to separate and independent organization is resisted by them, and that our respective works for the spread of the gospel in pagan and papal lands promise to go on under the fostering care of our common associations and conventions, and in God's universal way of adverse tendencies limiting each other, and thus producing the most complete and beneficial results.

FOREIGN MISSION JOURNAL.

This paper, ably edited, self-supporting, increasing in circulation, instinct with the spirit of missions, and occupying a sphere peculiar and non-conflicting with any other periodical, is one of the most indispensable agents for the prosecution of the offices of the Board. It publishes together the offerings of the churches for their own satisfaction, the stimulation of each other, and the information and encouragement of the missionaries, and the doings and self-denials of the missionaries, for the widening of the views and the deepening of the sympathies of the churches. Our missionaries also need a stated survey of the whole mission field, as well as our pastors and others who wish to be fully, and often speedily, informed as to all our mission work. It furnishes an organ independent and unrestricted, through which the peculiar interests committed to the Board, with its plans and policies, may be advocated with unity and harmony in all parts of the paper, and presented to the public as to time and space and manner according to the pleasure and wisdom of the Board alone, which is held responsible for these interests by the Convention. It stands, too, for the advocacy of the Convention and its actions, which advocacy should be officially provided for. Being published at the seat of the Board, missionary documents are accessible without inconvenience to either the Board or the paper; every shade of view and sentiment of this body may be perfectly reflected, and the monthly acknowledgment of contributions, which is of importance and requires much care, is thus less liable

to typographical errors. An examination of the proceedings of the Convention for 1873 and 1874 readily discovers the reasons that induced the Board, in 1875, to suggest to the Convention the suspension of the paper. None of these reasons exists now, or is likely to exist again; and the *Journal*, the right arm of the Board of Foreign Missions, should be upheld by the emphatic endorsement of the Convention, and by the patronage of every Baptist of the South. The paper closed its fiscal year (April 1st) with all expenses paid, a contribution of \$50 to the Treasury for Mexican schools, and a balance of \$112.10 to its credit in bank.

DEATH OF MRS. GEORGE B. TAYLOR.

The evangelical papers of Europe and America have united in paying tributes to the memory of our sister who fell on sleep in the city of Rome, Italy, on the seventh day of last March, and whose name is worthy to be enrolled with the eminent woman missionaries of modern times. Of this lamented decease Dr. Taylor wrote: "After an illness of two days, preceded by one day of indisposition, my wife died last Friday morning. Her illness was tragical. She was threatened with suffocation from inflammation of the upper part of the windpipe. The operation of the cutting of the windpipe (tracheotomy) was performed by an eminent Roman surgeon. It gave her momentary relief and made her death easy—that was all. Thus the greatest of all bereavements has come upon me and my children. But God has miraculously sustained us, and greater and more numerous demonstrations of love, sorrow and sympathy could not have been given had we been in Richmond. It was not only regard for me, but personal affection for her and grief at her leaving. Friends of many nations and creeds, and of no creed, vied with one another in kindness. My children have felt the supports of the gospel, and have seemed to show the self-forgetfulness of their mother."

Rev. J. H. Eager, our missionary, wrote from Rome on the 10th of March: "I can truly say that Mrs. Taylor was a martyr to the work in Italy, and it will never be known till the great day what burdens she has borne and what sacrifices she has

made during the eleven years of her life in this country. But they are recorded on high, and now that the warfare is ended, the victory won, and the sweet rest of eternity begun, she will bless God for it all."

Among the many touching things written of our sainted sister, one of the most touching is from the pen of a little child of Rome, who writes thus to a lady in this country: "I missed you much when you left, but much more when God came and took dear Mrs. Taylor from us. She was the best friend we had, and such a good Christian. You can imagine how great our sorrow is, especially when we enter church. We never can forget her. I must say I never missed any one in my life as I have missed Mrs. Taylor, but I hope to meet her one day in that beautiful home where we know she is now dwelling."

The Board has made an appropriate record of their appreciation of the character and life of the honored deceased.

SOUTH AMERICAN MISSION.

BRAZILIAN MISSIONS.

Baptized, 20; S. S. Scholars, 30; Members, 70.

ENCOURAGING PROGRESS.

In their annual report our missionaries at Bahia say: "God has graciously enabled us to turn many to the way of life, and given us health and strength to keep up all departments of our work. We have baptized twenty, and the feeble church of a year ago has grown to a strong body of twenty-five earnest workers for Christ. They are full of zeal, and labor with their friends and relatives, and induce many to give heed to the gospel. We are now preaching from six to eight sermons a week and at six different places in the city, and converse daily with many persons interested in their soul's salvation. There are now twelve persons who seem to be earnestly seeking salvation. A number of these are ladies; two of them are daughters of a priest. The priest himself has conversed with several of us on

the subject of religion, and the other day asked one of our members—a friend of his—to pray for him. This is certainly a hopeful indication. The Sunday-school is increasing in interest. Yesterday the attendance was thirty or thirty-five.”

PUBLICATIONS.

“Our newspaper articles,” writes Brother Bagby, “and our four tracts have opened the eyes of many, and are doing much good. The Brazilians are a reading people, and the press is a great power. We need a publishing fund, as there is no Baptist literature in Portuguese, and we must publish what we need.”

EXTENSION.

These brethren have repeatedly urged the opening of a mission in Rio de Janeiro, where they would be in reach of the church at Santa Barbara, which has forty-five members and no pastor. The Board has granted their request, and brother and sister Bagby will probably begin work in that great capital before long. The mission calls loudly for reinforcements.

EUROPEAN MISSIONS.

I. BROTHER AND SISTER EAGER.

On Brother Eager were laid for awhile the new responsibilities of disbursing the finances, conducting much of the correspondence, and visiting many of the stations of the mission. He has been engaged also, in company with “good brother Mattei,” in colportage. Under date of November 28th he wrote: “We were absent eight days, traveled about two hundred miles, canvassed six large towns, sold one hundred and forty-five copies of the New Testament, distributed a large number of tracts, and spent twenty dollars—seven of which were replaced by our sales.” To recruit her health, Mrs. Eager, with her two children, is in this country, and has been invited by the Board to be present at the Convention.

2. Sig. Cocorda, deflecting from orthodox views, was separated from the mission.

3. MILAN AND NAPLES.

Brother Eager has been laboring at Milan, but expects to be permanently settled in Naples, and Signor Nicholas Papengouth, of Naples, will take, in May, the pastorate at Milan, where Signor Paschetto worked with great acceptance for six years. Of his own labors in Milan, Brother Eager writes: "I have had unusual liberty in preaching; we have four services a week, besides the Sunday-school. In addition, I am endeavoring to verify the assertion that 'a house-going pastor will make a church-going people.'" Of Naples, he says: "When I am once settled there, and get to work, I shall very likely make an appeal to the Board for the means to build a chapel in that great city. I hope to begin work there early in September. It is likely that I shall spend the summer months with Signor Martinelli, in Modena, Carpi, and other places where he preaches the gospel."

OTHER STATIONS.

While the work has not exhibited very marked progress, there are varied scenes among them clearly showing the presence and favor of the Holy Spirit and a sound, healthful advance. Bro. Eager wrote: "I cannot report a revival, . . . but the blessing is sure to come, for the promises are yea and amen in Christ Jesus."

ROME.

"I have been greatly comforted," Dr. Taylor writes, "in the absence of large gatherings here, by seeing clearly manifested the sanctifying power of the Spirit through the word, leading brethren spontaneously to give up Sunday labor, renounce work that might injure their Christian standing, and to show practical love for the sick, the widow, the orphan and the cause of Christ, all which would mean much in Richmond, and means even more in Rome."

EVANGELICAL CO-OPERATION.

"For two or three years there has been a widespread desire in Italy," says Brother Taylor, "to have a closer union and co-operation among evangelical Christians and workers here in the face of Romanism, with its pretended unity, and ere the meeting of your convention, an assembly to discuss the subject will have

met in Florence. Signor Paschetto, Brother Eager and the writer will represent American Baptists. For a much longer period the wish has been felt to bring nearer together all Baptists working in this land, both to strengthen their own hands and to present an undivided front against the vast odds that oppose them. At last this wish has been crowned with success. Last October the Apostolical Baptist Union was formed, and its first general meeting will be held in Turin, while the Convention is in session in Baltimore. I trust it is unnecessary to say that in neither of these movements will the principles dear to American Baptists be compromised by your representatives."

AFRICAN MISSIONS.

The Lagos school-house cost \$2055; Baptised, 31; Pupils, 196; Members, 125; Contributions, \$410.

THE CAUSE IN AFRICA.

"BAPTIST MISSION, LAGOS, W. AFRICA, MAY 13th, 1884.

"*Dear Dr. Tupper*—You have just been in Convention at Baltimore, and I hope a great impetus has been given to the work of missions throughout the world. I desired to write to you during the session, but was hindered by various circumstances; nevertheless our prayers went up for God's guidance and blessing upon that noble band of workers; and if he sees the sparrows when they fall, will he not also hear the prayer of this little mission among the many others that are going up to him? We hope that something has been done for Africa, together with the other common interests. But whatever has been done at Baltimore, we know God remembers us, for the last papers bring the news of the appointment of Brethren Myers and Smith. We rejoice and praise God that he has heard our prayers. We shall now be in a condition to hold what we have gained. I hope we shall be able to go forward soon. But our school will have to do more work before we can do much progressive work in the interior, because we cannot supply many more men with interpreters and assistants. I hope we may be able to dispense with some of the interpreters, however, by learning to speak for ourselves, which we have not been able to do hitherto. Mrs. Eubank and I are still studying the language, but you can readily see that our time is limited, when you remember that we have Brother and Sister David's work, (which has grown all the while), together with looking after the work in Abbeokuta and teaching three or four hours a day. I do not

preach as much as brother David did, which gives me some time for other work. Yet I preach once or more every Sunday.

"We still have encouragements and discouragements. One instance which has both elements in it has recently occurred in the dismissal of a member for immorality. It was discouraging to have it to do; but encouraging to see the unanimity with which it was done. This has more meaning to one who knows the reluctance of natives to discipline members. They have a superstitious dread about it.

"Brother David's departure has left a burden on me, which I feel very sensibly—not the work, but the responsibility. My faithful helpmeet nobly bears her share and helps me to stand up under mine, yet it is a load for both of us, and I sometimes feel as if we should falter under it but for God's grace. We have been driven closer to him by it. Sad isn't it, to be driven instead of drawn to God? But better driven to him than to stay away from him. Oh! what a relief when we can throw part of the burden on the will-shoulders of Brethren Myers and Smith. I know from experience how they can help bear burdens. It is pleasant to think of having those with whom I have labored in the mission Sunday-schools of Louisville to join me in this greater mission work. It will be a joyous re-union, at least to those of us who are at this end of the line.

"We rejoice to see the success our brethren in other fields are having. May God continue the good work till all the nations that have forgotten God be brought back to a knowledge of him and the true worship! We are glad to see the modifications in the arrangements for the Mexican schools. We believed there was no surrender of our principles in the former arrangement, but we believed because of our confidence in the Board, and not because we saw their position. Now faith gives place to sight.

"There is trouble in our Abbeokuta station since we came to Lagos, but I am glad to say it is not hindering the work materially. I deemed it best for the work to dispense with the services of a teacher at the close of the year, and did so very quietly. But his mother, who got the 'loaves and fishes,' was not so quiet about it. She is giving the trouble. Has stopped attending our services and gone to another church, and tries to induce others to follow her.

"I have been thinking of late that it might be our best plan for future work, to push on through the Yoruba country, leaving a chain of stations all along, and entering the Fulah or Barba country. The main argument in favor of this is, that there are already two other missionary societies in Yoruba, and there are none in the other two countries mentioned as far as I know. Of course there is work here, enough to last several life-times, and I shall not advocate giving up any of it, yet this plan has occurred to me as favorable for expanding our work. It will not lessen our interest in it to remember that this was the original plan when Brother Bowen was sent out. Lagos would still be our seaport and base of supplies.

"We are expecting a letter telling us when to look for our new mission-aries.

"Yours faithfully,

"P. A. EUBANK."

AN APPEAL.

“Can *nothing* be done for Africa? I have waited and hoped and prayed for her. Why heed the cries of every nation more than *her* pleadings? I know there seem reasons to justify this,—the climate and broken-down missionaries; but if men are willing to sacrifice a part of their lives to save human souls, for that reason ought we not willingly give them the little it would take to support them, and carry the gospel where so few, so very few are willing to go? I am glad for Mexico, but when Africa begged and pleaded for only one-fourth of that sum her cry went by unheeded. Don't let it be thus always. I know there are those whose whole hearts' desire is to benefit Africa, and, if they are sent, are willing to give their time, talents, yea, and their very lives, to save Africa. Is not her time to be remembered next? So few will listen to her! Will you not use your influence to help her now? I know in God's own way and time he will provide, but 'hope deferred maketh the heart sick.' May God direct the Board in deciding to send her help is the earnest prayer of

“*March, 1884.*”

A FRIEND TO AFRICA.”

 CHINA MISSIONS.

Missionaries and Native Assistants, 58; Stations and Out-stations, 17; Baptized, 65; Church Members, 611; Pupils, 306; Contributions, \$677.39.

 MISSES YOUNG AND ROBERTS.

The steamship “Arabic,” on which these ladies sailed from San Francisco, was several days behind time. They met with headwinds nearly all the way, and did not reach Yokohama until December 28th. There they separated, Miss Y. continuing on the same ship to Hong Kong, Miss R. having to wait till January 2d before she could get a steamer going to Shanghai.

The sail of 4,800 miles was as rough as it was tedious. From their letters it appears that one of the ladies proved to be a good sailor and pronounces the ocean voyage “the grandest experience of her life;” the other had to surrender herself to the miseries of sea-sickness, but in consequence enjoyed all the more getting on dry land again. Both refer to the exceeding kindness and polite attentions of the officers of the ship.

Dr. Graves met Miss Young at Hong Kong, and on the 7th of January returned with her to Canton, where we trust there is

before her a long life of faithful, self-sacrificing and successful work for the Master. Arriving just in time for the "week of prayer," and in the midst of rumors of war, she cannot fail to realize that "God is our refuge, a very present help in trouble," and to lay hold firmly in the beginning on the arm upon which she will have continually so much need to lean.

Miss Roberts is probably detained in Shanghai, and will not be able to reach her destination in north China until the icebound harbors of that part are unlocked by returning spring.

TUNG CHOW.

1. Dr. Crawford: "My motto is: 'Preach the gospel directly to the people and leave the result with God.'"

2. Miss Moon has 37 pupils, and has visited 100 villages.

3. Mr. and Mrs. Pruitt have made two preaching tours, besides teaching in the boys' school.

Mr. Halcomb traveled 750 miles, with the view of marking out "a line of stations to be visited once or twice a year in the future."

5. "The junior members of the mission have been authorized to establish a mission in Hwang Hien." The senior missionaries are laying out work broad enough for "twenty-five new missionaries."

MARY HARLEY—MISSIONARY.

The death of Mrs. Mary G. Harley, of South Carolina, was reported in 1882. The noble conception of some of the Christian women of that State was soon put into execution, viz., the raising of a fund by the children of South Carolina to support a missionary to be known as the "Mary Harley Missionary." Miss Mattie M. Roberts, of Kentucky, an appointee of our board, for Tung Chow, China, was selected April 30, 1883, as this missionary monumental. The following letter was received from Dr. Yates:

MISS ROBERTS' ARRIVAL.

"SHANGHAI, CHINA, Jan. 22, 1884.

"I write to inform you that Miss Roberts arrived here safely and well on the 12th inst. We were beginning to feel a little anxious for the safety of the steamer; for we knew, by cable from Nagasaki, that she was two days overdue. The captain of the steamer, when he got to sea, found it so



REV. E. Z. SIMMONS.

BORN IN TISHOMINGO COUNTY, MISSISSIPPI, MARCH 1, 1846.

BAPTIZED AT KOSSUTH, MISSISSIPPI, IN 1861.

Attended Bethel and Georgetown Colleges of Kentucky, and was ordained to the ministry October 30th, 1869. Appointed missionary to Canton, China, October, 1870. Sailed December 3, 1870, and arrived in Canton February 6, 1871.

exceedingly rough that he ran under an island and remained at anchor for forty-eight hours. After resting five days with us, which she enjoyed very much, she went on board the steamship "Poo-chi" Wednesday night, at 10 p. m., and sailed the next morning—the 17th—at daylight, and, as we have had quiet weather since the "Poo-chi" sailed, doubtless arrived at Chefoo on Saturday the 19th, the forenoon. If the Tung Chow friends were prompt to meet her, (I gave them five days' notice), she is doubtless arriving at Tung Chow to-day; perhaps this morning. Miss Roberts promises to be an important addition to the Tung Chow Mission.

"Fraternally, M. T. YATES."

MARRIAGE OF MISSIONARIES.

"On the 22d of July, 1884, Rev. N. W. Halcomb and Miss Mattie Roberts were married at Chefoo, China. The ceremony was performed by Dr. T. P. Crawford, assisted by Dr. M. T. Yates. The marriage was private—no one except the U. S. Consul and wife, and the few friends who accompanied the parties from Tung Chow being present. The law of China requires marriages to be solemnized in the presence of the Consul; hence our missionaries were compelled to go all the way from Tung Chow to Chefoo.

"Both Mr. Halcomb and Miss Roberts are natives of Kentucky. He came to Missouri when four years old, and grew up there. Miss Roberts remained in Kentucky until she left for China, one year ago.

"They go at an early day to take charge of the new station at Hwang Hien, China, some 150 miles west of Tung Chow, in company with Rev. Mr. Pruitt and wife. They are all missionaries of the Southern Baptist Convention.

R. S. DUNCAN."

Mrs. Halcomb kept up the enthusiasm of the Sunday-schools of South Carolina, though her name was changed, until the great change came, May 23d, 1885, when her brief and beautiful life, as a missionary of the cross, was laid down to assume that missionary crown in heaven.

SHANGHAI MISSION.

1. Dr. Yates says: "We have increased the area of our work ten-fold, and men and women should be increased in more than corresponding ratio."

2. A chapel has been built in Soochow, with "a granite baptistery," and a church organized June 10th, 1883, "with seven members." Dr. Yates says: "This is a great success." Bro. Walker expected to settle in Soochow.

3. At Chin-Kiang, where Mr. and Mrs. Hunnex are stationed, the Board had authorized the purchase of property for chapel and residence, for 5000 taels, equal to \$6,172.84.

4. "Miss McCown, who is assigned to this mission, has graduated in medicine at Philadelphia, but will pursue for a year a first graduate course, for the sake of hospital practice and special study of the eye. This is recommended by Dr. Yates."

5. "The wrecked health of Brother W. S. Walker, which forced his return to this country, should elicit the profound sympathy of the denomination."

CANTON MISSION.

Membership, 386.

For the past few months this mission has been disturbed by the French Chinese war and riots growing out of it; but the work, "with some hindrance, goes on."

1. In October, 1883, a church was organized at T'sing Yuen with 42 members.

2. The native preacher T'ong T'sung Cheung has been called to the pastorate of the church at Portland, Oregon, U. S.

3. The chapel built by the native Christians at a cost of \$1500 has been greatly injured by a mob.

4. Dr. Graves writes: "We rejoice in the accession of Miss Young, whom we have learned already to love and esteem and who bids fair to be useful in the future."

AUTOBIOGRAPHY OF MISS EMMA YOUNG.

GREENFIELD, MO., JULY 23, 1883.

"*Dr. H. A. Tupper.*

"*Dear Father in Christ:*—Please let me beg the privilege of being informal with you. Had I not met you at the Convention, I should probably have written with more business-like dignity. But your interest and sympathy for the great work convinced me that in you I had found an adviser, counselor and friend; and with my friends I can never be formal. I wrote a short sketch of my life for Bro. Duncan and will now give you the substance of it. There will be nothing remarkably interesting in it; for my life thus far has been quite uneventful, but very happy. My father is David G. Young; his native state is New York, was ordained in 1865. My mother's name is Amanda E. Young, she is a native of Illinois. I was born in Williamson Co., Ill., Feb. 3, 1862. We moved to Missouri in October, 1870. I became a happy child of God during a revival held in the Presbyterian church, before I was fourteen years old. There was no Baptist church organized in Greenfield then, and for more than two weary years my soul *existed* through God's mercy—I cannot say *lived* in the enjoyment of His grace and love. In March, 1878, I united with the church, and on March 17, 1878, was baptized

by my own dear father. I attended the public school in Greenfield. Then attended the 'Ozark Seminary,' a Cumberland Presbyterian institution. I recited, and taught certain classes, for more than a year. In Sept., 1881, I entered Southwest Baptist College at Bolivar, Mo., as student and teacher. After a time I gave up teaching in order to devote my whole time to my studies. I took the classical course, but was compelled to omit part of my Greek classics, that I might have more time for Greek New Testament. I graduated at the college May 18, 1883, in the classical course. My mind has been impressed with regard to Missions ever since I was converted, but I always put the thought from me and never spoke of it seriously to any one. I did not permit it to trouble me for the impressions were really not very strong, and I was light-hearted and very ambitious. I was very desirous of taking a more thorough course in the languages—especially Latin and Greek—also a course in music at some eastern college, after graduating. But all during my Senior year the question of Mission work would present itself constantly and forcibly to my mind. I could not escape from what was fast growing into a conviction that duty would take me far from home and friends. I had not as yet talked of my convictions to any one; but once, a conversation on Mission work in general, at the house of a friend, almost overwhelmed me with emotion. That afternoon, Jan. 22, 1883, I asked my pastor to call at my room. As soon as he came in, he asked me if I were not thinking of the Mission work. He knew nothing of the incident that had occurred that morning, nor had he ever heard me speak of the work in connection with myself. He talked and prayed with me. My great fear was lest I should act from a false sense of duty and thus be mistaken. But God led me very gently through the dark waters of that heavy trial and many subsequent ones, ere I learned entire submission to His holy will. Indeed, it is a lesson one needs to be constantly learning. I soon became satisfied; and since then I have never doubted as to the work the Master has for me to do. With my present convictions, I could not consistently enter any *other field of labor*. When I was only a child, I developed quite a talent for mathematics, and was never happier than when poring over some hard problem in Arithmetic or Algebra. I was always delighted when my teacher gave a list of 'test problems,' taken from some educational journal. I began the study of Latin with the same enthusiasm, which never diminished from Cæsar and Virgil to Tacitus. I liked Greek very much, but I had to take double work and that made it hard for me. My teacher has often accused me of sitting up all night in order to learn my 110 lines of Homer. During my senior year I was particularly fond of Mental Philosophy and Logic. But it was my *greatest* delight when I could take my Evidences of Christianity, and Butler's Analogy. I never had much talent for music, and had no opportunity to cultivate it until my mind was so engrossed by other studies and my time so fully occupied already, that I could not devote the practice necessary to accomplish anything. It was my ardent desire, however, to take a thorough course at some Eastern college. These are prominent facts in my short life, briefly stated.

"I shall have my photograph taken before very long and send it to the mission rooms. I received a very pleasant letter from Miss Whilden a short while ago. I think I shall be very happy in my Canton home. But, of course, it makes me sad to think of leaving father and mother and my four brothers and two sisters.

"Yours in Christ, "EMMA YOUNG."

THE KABYLES.

The Board made a full report of this people in Northern Africa, and the mission among them proposed by Rev. E. F. Baldwin, of N. C., who addressed the convention on the subject. The Board had defrayed Bro. Baldwin's expenses to Africa to investigate the prospect of the mission; but, though deeply interested in the valuable information brought back and presented to the Board and the Convention, the Board did not think it wise for them to embark in the enterprise. Bro. B. undertook the mission on his own responsibility, and he has the best wishes of the Board and the practical support of some brethren in America and Europe.

HOME BOARD.

WORK OF THE YEAR.

Number of Missionaries.....	144
Number of Churches and Stations.....	338
Weeks of labor.....	3,540
Sermons and addresses.....	14,818
Prayer-meetings attended.....	2,779
Baptisms.....	2,665
Received by Letter.....	1,525
Total Additions.....	4,190
Sunday Schools.....	141
Teachers and Pupils.....	5,387
Miles Traveled.....	139,929
Religious Visits.....	20,512
Pages of Tracts Distributed.....	165,499

MEXICAN MISSIONS.

Missionaries, W. D. Powell, Mrs. Powell, W. M. Flourney, Mrs. Flourney, Miss Annie J. Mayberry; Native Pastor, Proferio Rodriguez, with six native assistants; Stations, Saltillo, Progreso, Juarez, Sabinas, Musquez; Statistics—Baptized and received by letter, 52; Scholars, 40; Church members, 117.

BROTHER FLOURNOY'S REPORT.

"Miles traveled by horse, 523; by railroad, 325; sermons preached, 38; prayer meetings held, 17; religious visits, 28; pages of tracts and Scriptures circulated, 488; 'I pray God that all may be according to his will, and that he will give me more grace and faith in Christ Jesus.'"

BROTHER POWELL'S REPORT.

I. BAPTISMS EVERY MONTH.

"We have in Mexico three missionaries, all laboring in the State of Coahuila, aided by seven native assistants. One church has been organized and some fifty-two persons have been added to our churches, almost entirely by experience and baptism. In Saltillo a deep religious interest has pervaded the congregation. There have been professions and baptisms every month, and for several months past, every week, when I have been at home. My visits to the United States during the year have hindered the work.

2. "EL HERALDO MEXICANO."

"This, the first Baptist paper published in Mexico, has proven a success. Mrs. M. E. Graves, who spent several months with us during the year, rendering very efficient assistance, agreed to sustain the paper for the fiscal year. But it has more than paid expenses from the beginning, and much of the time a mission school has been maintained in Saltillo with the net profits. It has a much larger circulation than the combined membership of all our churches in Mexico. Mr. Cardenas is joint editor and proprietor with me. The paper has carried Bible-truth into many homes.

3. THE HOOD BIBLE FUND.

“Professor R. L. Hood, of Austin, Texas, gave us \$250 for the purchase of Bibles. The principal is never to be consumed. The American Baptist Publication Society and the American Bible Society added liberal contributions; so that we now have \$1050 worth of Bibles and Testaments. Hundreds have been sold and given away. We need a similar amount for a tract fund.

4. CHANGES.

“Miss Maberry returned to the United States last October to recruit her health.

“Inez Castillo, after working six months, resigned, and Valentine Zalazar was employed to take his place.

5. MRS. FLOURNOY'S SCHOOL.

“Mrs. Flournoy's school has been eminently successful. She has now more than forty pupils in regular attendance in her girls' school.

6. REINFORCEMENTS NEEDED.

“Brother Flournoy has been assisted in his too extensive field by brother Jose Maria Gonzales. We earnestly pray for reinforcements to occupy new fields also. At the earliest moment possible missionaries should be sent to San Luis Potosi, Zacatecas, Aguas Calientes, Durango and Chihuahua, each of which cities has more than fifty thousand inhabitants. The people are begging for the word of life. It is essential that missionaries should be sent to Parras and Patos, in Coahuila, where the Board has agreed to establish schools. An intelligent native Christian says that, ‘Two hundred missionaries might be put immediately to work in Mexico.’”

SUMMARY OF MISSIONS.

The number of our missionaries, native and foreign, is 95; their stations and out-stations are 42; the increase of membership has been 175; the pupils of the Sunday and day-schools number 684; our church membership is 1141; the contributions on the field amount to \$1077; the home receipts have been \$80,465.87. The work is expanding signally in each of the five continents in which our missionaries labor. Next year at least five

chapels should be built, and at least ten additional missionaries should be sent out. Our Mexican enterprise needs a heavy outlay of money. Into all our advances the Board has been led seemingly by the hand of Providence. The past inspires gratitude; the future stimulates faith. The Board expects to go forward, depending on the liberality of the churches and claiming the promise of the Saviour: "And lo, I am with you always, even unto the end of the world."

COMMISSION TO MEXICO.

The Board's report on Mexico was the only report on our missions which the Secretary, in the name of the Board, requested the Convention to refer to a committee. There was good reason for this. Property had been acquired in Mexico for school purposes which prominent brethren of the denomination feared might compromise us, on the Baptist principle of entire separation of Church and State. But the Board had been keenly alive to this point and had guarded it perfectly. Originally the property—valued at some \$100,000—had been offered us by the government of Coahuila, and an act was passed by the Congress of that State authorizing the grant, and the documents had been forwarded to Richmond. The Board, however, saw at once that the property could not be received on such grounds, however much it was desired and needed. A commissioner was therefore sent to Mexico fully authorized to arrange the matter, but only according to a strict construction of Baptist principles. A reversal of the governmental action was secured, and the property—or so much of it as was needed and could not be donated as a private gift—was bought at public auction and paid for on the spot. This required much delay and no little trouble. But the matter was carefully and legally arranged, and on the return of the commissioner the papers of every sort were laid before the Board, who referred them, for investigation, to a committee composed of the Committees on Finance and on Mexican Missions.

The following had appeared in the *Journal* of February, 1884:

"THE SCHOOLS IN MEXICO.

"Dr. Tupper left Richmond on the 26th of December, so as to

be in Saltillo by the 4th of January, where he expected to meet Governor Madero and other parties interested, and after full consultation, to prepare for ratification by the Board a scheme for inaugurating and conducting the proposed schools. Dr. H. H. Tucker, of Georgia, accompanied him, but was recalled, two days after his arrival, by the illness of his son.

"We had hoped to present in this number of the *JOURNAL* something definite and reliable on a question in which so many of our readers are deeply interested. They will have to wait another month. The Governor was absent, and up to the 10th had not returned. Dr. Tupper was contemplating a trip of 150 miles to Parras and Patos. This, at the rate at which mules travel, would occupy some ten days at least. "

"The delay, though on some accounts to be regretted, will give our commissioner a better opportunity to survey the field, consider the whole subject and seek out solutions of delicate questions likely to arise. He will thus come to the actual negotiations much better prepared to guard all the points affecting our polity as Baptists and our duty as simply a missionary organization. The time apparently lost may, therefore, prove a real gain."

The *Journal* of March, 1884, has the following editorial :

"OUR CAUSE IN MEXICO.

"As was mentioned last month, the Corresponding secretary of the Board has made a visit to Mexico as a commissioner, empowered to negotiate with brethren and friends there for establishing certain schools in the State of Coahuila. He reached Saltillo on the fifth of January, and was detained by various delays, difficulties and complications until the 18th of February. Returning, in one week's travel, to Richmond, he laid before the Board a full report of his mission and its results, and this report was, on the 26th ultimo, heartily approved. It remains for the brethren who had so liberally pledged their support to this work to forward the money to our treasurer, and let the proposed schools enter at once on their blessed work of elevating the women of Mexico and laying the foundations for evangelical Christian homes.

“The unexpected delays in the work of the commissioner were occasioned first by the absence of Governor Madero, who suggested the enterprise, and is one of its most earnest and influential supporters, but he was detained by other business till January 20th; then by important modifications in the agreement originally made last September between the Governor and our missionary—modifications which amounted, in fact, to a setting aside of the original contract and the substitution of another, which reaches the same end by different means; and lastly, by the secret machinations of the priests, who, by threats of excommunication, threw difficulties in the way of acquiring a title to certain property. The six weeks, however, were by no means lost. In fact, we have reason to thank God for the good providence which gave our commissioner such ample opportunities to examine the field, get acquainted with the people and consider the difficult and delicate questions with which he had to deal. We trust the solution to which he was thus providentially guided will prove satisfactory to the brethren, and will greatly advance the Redeemer’s kingdom. He was also enabled to make arrangements for the translation and publication of Dr. H. H. Tucker’s sermon on Baptism; to prepare and have published by the church at Saltillo an excellent little tract in answer to the question, “Who are the Baptists?” which was translated into Spanish by Don Louis Tejada, a native of Castile, now professor of English in the State college; and not least in importance, to confer fully with the newly appointed trustees of Madero Institute, aid them in preparing a constitution and by-laws, and see them fairly started in their responsible duties. But we are anticipating.

“The original proposition made to our brother Powell provided for the appointment of trustees, a majority of whom, under Mexican law, must be citizens of that country; the conveyance to these trustees of certain public property for school purposes; and the conduct of schools and orphanages at the joint expense of our Board and the civil government. This, though carefully guarded and perhaps not really liable to the objection, bore on its face the appearance of union between church and State, and might have made necessary a considerable diversion of mission-

ary funds for educational purposes. The plan as finally adopted is for the trustees appointed as above by the Board to buy outright, at its market value, certain property in Saltillo; to accept certain other property in the same city as a donation from two private citizens, Senors Maas and Smith; to accept in the same way a building at Parras, the private property of Governor Madero, donated by him, and to rent a public building at Patos for the sum of \$100 per annum. The trustees thus hold in fee simple property estimated to be worth \$100,000; for which they pay \$12,000 cash, and will need to add some \$20,000 in improvements, furniture, &c. They will also hold property worth \$30,000 at a rental of \$100 per annum.

“The property at Saltillo embraces an unfinished temple, 80x200 feet, with front of carved stone; the Marqueta, a quadrangular building of 150x200 feet, one story high, with court, fountain and arcade; and some lots on the Alameda, or public park. The temple was begun in 1805, and the work suspended in 1810. It was subsequently sold for a theatre, but is at present unoccupied. The estimate is that \$8000 will fit it up—the front portion for the public meetings of the church at Saltillo, now greatly hindered by the inaccessibility and mean appearance of their place of worship, and the rear for recitation rooms. The Marqueta will furnish ample accommodations for boarding pupils and several excellent recitation rooms. The Alameda lots will give room for a chapel and one department of the college. To build here and fit up the Marqueta will cost \$8000. With these facilities at their disposal the trustees propose to open forthwith an institution for the liberal education of young ladies. Don Jose Maria Cardenas, most pleasantly remembered by all who saw and heard him during his recent visit to this country, in company with brother Powell, has been selected for the principal; our missionaries will transfer their school work and their personal services, and other teachers will be added as they may be needed. The trustees organized by selecting Governor Madero, president; Rev. W. D. Powell, secretary and treasurer. The other members are Senors Musquiz, Attorney-General; Cardenas, Superintendent of Public Instruction; Ore-paso, Rodriguez, Gonsalvez and Powell, of Mexico; Brethren

Breedlove and Dunn, of Texas; Eaton, of Kentucky; Levering, of Maryland; and Winston and Harris, of the Foreign Mission Board.

“At Parras the Governor gives grounds and building worth \$30,000, and he, with other wealthy friends, promises to endow the institution, especially for the care and education of orphan girls. This will be put in charge of a separate Board of Trustees.

“The institution at Patos will be somewhat similar in character. For the present, as already stated, the property there will be rented.

“In speaking of the spirituality, zeal and love of the little Baptist church at Saltillo, the Corresponding Secretary is quite enthusiastic. The members thus far have come mainly from the middle and lower classes of society. The proposed change in their place of worship will enable them to reach the upper ranks, who have renounced popery, but incline to indifferentism. Our missionary is without exception the most influential man in the city, and is doing with singleness of heart an incredible amount and variety of work.

“Senor Cardenas, in an eloquent letter addressed to the Board, estimates that *six* millions of the population of Mexico are Romanists, most of them through ignorance, others for convenience; *one* million are evangelicals; *three* millions have rejected Romanism, but are totally indifferent to any religion. Of the Romanists, he thinks at least *four* millions are women. He thereupon pleads: ‘In view of this state of things it is evident that this is the time, the emphatic time, to give to Mexico the divine Word, the truths of Christianity. There should be no delay. For these three millions, who have torn themselves from Romanism, will not remain indifferent. They would find a refuge in a Christian temple; they would follow the light of a pure evangelism. And this powerful attraction would draw those who, through fear of anathemas, remain beneath the bondage of Rome. With eyes enlightened by the pure light of the gospel of Christ they will enlist under the banner of the Crucified One. Thus the million of evangelicals, of different denominational persuasions, would not be isolated, and could make a powerful and heroic crusade in the cause of true religion.’

“At every step of its Mexican work the Board has been borne along by the generous enthusiasm of the brethren, and guided, as we humbly trust, by the providence of God and by the Holy Spirit.”

The committee to whom the Board referred all the documents of the commission made the report following :

“MEXICAN SCHOOL AND CHURCH WORK.

“ACTION OF THE BOARD OF FOREIGN MISSIONS OF S. B. CONVENTION.

Adopted March 4th, 1884.

“The Joint Committee of Finance and Mexican Missions beg leave to submit their report upon the work of Dr. H. A. Tupper, our Commissioner to Mexico.

“In the records of his transactions we find accurate accounts of all moneys received and expended ; a tract written by himself on the question ‘Who are the Baptists,’ which was translated into Spanish, and printed by the church at Saltillo ; a new translation of the old contract between brother W. D. Powell and Gov. Madero, which by consent of all parties was replaced by a different plan for the accomplishment of the same purposes, as will hereinafter more fully appear ; the Constitution and By-laws for the Trustees of Madero Institute, drawn up by our Commissioner, translated into Spanish, and adopted by the Trustees ; minutes of their proceedings ; a paper authorizing brother W. D. Powell to purchase certain pieces of real property ; estimates of the cost of repairs and improvements of the said property ; title deeds in Spanish and English to the several pieces of real property purchased and donated ; and a letter from Signer Jose Maria Cardenas, making an eloquent and tender appeal for the support and extension of our work in his land.

“While all of these documents will be preserved in the archives of the Board, it is deemed proper to place upon the minutes a brief summary of what was accomplished by the Commissioner, aided by invaluable services of our missionary, Rev. W. D. Powell, in completing negotiations for the establishment of certain schools in the State of Coahuila on a basis more satisfactory to all of us than was at first contemplated.

“The Constitution and By-laws above mentioned provide that the Madero Institute of Saltillo shall have scholastic departments, primary, academic and normal, for the education of girls and young women, and boarding department for orphan girls and other pupils. The scholastic exercises may be opened with reading of the Scriptures and prayer, but shall not include the teaching of any peculiarly Baptist tenets ; in the boarding department the authorities will stand *in loco parentis*. In the Institution good order, pure morals and perfect freedom of conscience in matters of religion shall be preserved. The standards of instruction shall equal those of the corresponding departments in the Public Schools of Virginia.

“The Trustees, appointed by the Foreign Mission Board, subject to its direction and to the charter and Constitution of the Southern Baptist Convention, and their successors, similarly appointed, shall hold all property of this Institution *in trust forever* for the education of female youths, and may hold *in trust* for the said Board other property and for other purposes, as may be indicated by the Board. They are authorized to accept donations from individuals or churches, and to acquire property by purchase or lease, but shall receive no property, either as a gift or in discrimination favorable to the Baptist denomination, from any civil government.

The Trustees shall meet at least twice a year, five to make a quorum; shall appoint annually a Committee to visit and inspect the Institution, and shall receive reports from the principal, and forward an abstract of the same to the Foreign Mission Board, with any recommendations they may see fit to make.

“For purposes of the Madero Institute the Trustees purchased at \$10,000 cash, a quadrangular building of 150x200 feet, one story high, with court, fountain and arcade in the centre, known as the Marqueta or Montaz house, and a vacant plaza adjoining, known as Carmen Square. They also received as donations from Senors Maas and Smith some vacant lots on the Alameda or public park. The cost of alterations and improvements immediately needed for the school is estimated at \$8,000. They will thus hold at a total cost of \$20,000, grounds and buildings worth two or three times that amount. They obligate themselves to open the school with accommodations for at least 200 pupils on or before 1st of January, 1886, to instruct free of charge for tuition every year as many as one hundred orphan girls, recommended by the Executive of the State, and to care for such orphans in the boarding department, during their course of study at \$60 each per annum.

The trustees organized by selecting Governor Madero, president; Rev. W. D. Powell, secretary and treasurer. The other members are Senors Musquiz, Attorney-General; Cardenas, Superintendent of Public Instruction; Orepasso, Rodriguez and Gonsalvez of Mexico; brethren Breedlove and Dunn, of Texas; Eaton, of Kentucky; Levering, of Maryland; and J. B. Winston and H. H. Harris, of the Foreign Mission Board. Senor Jose Maria Cardenas, most pleasantly remembered by all who saw and heard him during his recent visit to this country, in company with brother Powell, has been selected for the principal; our missionaries will transfer their school-work and their personal services, and other teachers will be added as they may be needed.

“The Trustees of Madero Institute will also, until another Board is organized for the purpose, hold in trust the property at Parras, donated by Governor Madero, and will establish there a preparatory school according to the terms of the gift; and will lease at Patos at \$100 per annum a public building for another preparatory school. The Governor's donation includes grounds and building worth \$30,000, and he, with other wealthy friends,

promises to endow the institution, especially for the care and education of orphan girls. This will eventually be put in charge of a separate Board of Trustees.

"And finally these same Trustees, at the instance of the Commissioner, bought for \$2,000 cash, and hold in trust for the Foreign Mission Board, an unfinished Cathedral or Temple in Saltillo. This building, begun in 1805, but abandoned after five years' work, is 80x200 feet, built of solid masonry, and with a front of carved stone. It was at one time sold for a theatre, but has never been finished or occupied. The estimate is that \$8,000 will fit it up—the front portion for the public meetings of the Church, now greatly hindered by their obscure locale, and the rear for recitation rooms. When it is completed, the Baptist church of Saltillo will have the best location and the most attractive place of worship in the city.

"In conclusion we respectfully submit for your adoption the accompanying resolutions.

"SAMUEL C. CLOPTON,

" *For Committee on Mexican Missions.*

"H. K. ELLYSON,

" *For Committee on Finance.*

"*Resolved*, that this Board approves and hereby confirms the acts of Rev. H. A. Tupper, D.D., our Commissioner to Mexico.

"*Resolved*, That the ability with which he has discharged the duties of this special mission increases our already high appreciation of him as an efficient and faithful officer of this Board, and we tender him our thanks for bringing to a successful issue the important interests with which he was entrusted.

"*Resolved*, That the esteem in which Rev. W. D. Powell was always held by the Board has been elevated by the reports of our Commissioner, which have indicated the devoted spirit, the wide influence, and the prominent position of our missionary, and also the indispensable services rendered by him in the settlement of this school enterprise, for whose inception the denomination is mainly indebted to Brother Powell.

"*Resolved*, That the thanks of this body are due and are hereby tendered to Rev. H. A. Tucker, LL.D., of Georgia, and General A. T. Hawthorne, of Texas, who accompanied our Commissioner to Mexico and aided him by kind offices and wise counsels. To Dr. Tucker the Board is indebted for his able sermon on 'The Position of Baptism in the Christian system,' which was translated into Spanish and published in Mexico without expense to the Board, and promises to be an important agent for the propagation of the gospel truth in that country."

This document, with the voluminous report of the Commissioner to the Board, and all the titles, and agreements, and authentications, and records and documents of every sort pertaining to this business—a great mass of papers—were presented

by the Commissioner to the Committee of the Convention, with such explanations as were requested. After a free debate in the committee-room, and a lively discussion before the Convention, the following report of the Committee was adopted :

“ WORK IN MEXICO.

“ The Committee on work in Mexico beg leave to report that the school enterprise entered upon by our Board in that country has been carefully investigated and is heartily approved. The Committee, therefore, recommend the adoption of the following resolution :

“ *Resolved*, That the work in Mexico bids us thank God and take courage.

“ T. H. PRITCHARD,
J. A. BROADUS,
W. H. STRICKLAND,
W. E. HATCHER,
C. D. CAMPBELL.”

The report was discussed by W. W. Landrum, Va. ; O. C. Pope, Texas ; W. D. Thomas, Va. ; J. D. Stewart, Ga., and W. D. Powell, Texas, and adopted.

LITERARY CURIOSITY.

After hearing the Commissioner's report, the Board requested that he would, with the view of exciting popular interest with regard to this new school enterprise in Mexico, address the people of Richmond on the subject. On the night of February 10th, 1884, he addressed a mass-meeting in the First Baptist Church of Richmond, Va. After the delivery of substantially the same address in Louisville, Ky., where it was fully reported by the *Courier-Journal*, and in other places, an abstract of it was published. Some months later a newspaper published “ A Letter from Mexico,” by a “ gentleman from Maryland traveling in Mexico,” which letter was this abstract of the address on Mexico, *verbatim et literatim et punctuatim*—not a word more or less except the caption, “ A Letter from Mexico,” by said correspondent. The attention of the editor was called, in a good-natured way, to the “ literary curiosity,” but no reply was ever received from him. The *Religious Herald*, whose editor had heard the address, seeing the “ Letter from Mexico,” remarked humorously to the effect that *some day the question might arise*

between the Letter and Address as to authorship and copyright!
The Address is as follows :

ADDRESS.

MASS MEETING ON MEXICO.

First Baptist Church, Richmond, Va., Feb. 10, 1882.

[By request of Board of Foreign Missions.]

“I am announced to speak on ‘Mexican Missions.’ This reminds me of what a gentleman of Saltillo told me—that last spring a number of Baptist divines spent a day in the city of Monterey, and that he noticed afterwards in the newspapers of this country that several of them had delivered to their fellow-citizens very instructive lectures on Mexico. He did not smile; for I suppose he knew that scientists say that from a single bone a mastodon may be built!

“I shall not essay to build a mastodon out of the little bone of information picked up in my recent visit to Saltillo, which I may mention is the capital of Coahuila, of Saragossa, one of the most progressive of the twenty-seven states of the Mexican republic. I was absent from home only two months, and present in Saltillo only forty-three days. I shall give the bone as picked up, and my hearers may use it at pleasure, in constructing ideas and theories with regard to the missions of that mammoth, mountain country on the other side of the Rio Grande.

“I. But let me tell you first why I went to Saltillo. Senor Evaristo Madero, the Citizen Governor of Coahuila—for that is his proper title—had made to the Board of Foreign Missions liberal propositions for the establishment in his State of schools for girls; and the Board sent their Corresponding Secretary there to arrange for these schools according to Baptist principles, and the Constitution of the Southern Baptist Convention.

“II. And, as I am expected to say something for the young, I will tell you next how I got to Saltillo.

“I. Having spent Christmas with my family in Richmond, I started next day for San Antonio, Texas, *via* Brenham and Austin, where, with Dr. H. H. Tucker, of Georgia, and General A. T. Hawthorne, of Texas—*par nobile fratrum*—I conferred with representative gentlemen about the business taking us to Mexico.

Various opinions were expressed as to the propositions of Governor Madero ; but the sentiment was unanimous that the project seemed of God, and that the propositions, in some shape, should be accepted by the Board.

"2. And, let me say to the young people, San Antonio is a quaint old Mexican city, half-Americanized, with the San Antonio river twisting itself through it in every direction, and famous for the Alamo in which Crockett and Bowie were slaughtered by Santa Anna, during the Texas-Mexican war, and for the beautiful ruins of the Conception and other missions belonging to a line of grand missionary works, which the Spaniards of other days erected from the city of Mexico through the Californias to the Pacific coast. At night, and all night, the Plazas of San Antonio are illumined and provided with tables, on which are served to Mexican inhabitants, and to inquisitive visitors, the national dishes of Mexico—Tomale and Chili Con Carne—whose chief ingredient is red pepper ; and Frijols and Tortillas. The Tortillas is the flat bread or pancake of Mexico, with which Frijols or Mexican beans are eaten, and with which chocolate, which is whipped with a little revolving machine into a foam, is always sipped, instead of a spoon. Mexicans boast that while other people have one or two sets of silver or gold spoons, they have a new spoon for every taste of their incomparable chocolate. At San Antonio we met General Pablo Ortega, the commandant of the forces at Saltillo ; and, as we had been reading everything we could find, on the government, politics, schools and religions of Mexico, we availed ourselves of the intelligence of this gentleman, who gave us much information on these topics, in courtly Spanish style.

"3. From San Antonio we made our way to Nuevo Laredo, on the Mexican side of the Rio Grande, and in the State of Tamaulipas where a church-feast was being celebrated. The public square was filled with eating-booths and gambling-tables ; and young and old were regaling themselves and worshipping the god of this world. At Laredo was witnessed a convenient illustration of Mexican politeness.

"As we had crossed the frontier, our trunks had to be examined. From some cause, I could not turn the key in mine. But rather

than that I should run the risk of breaking it in the lock, the officer marked and passed my baggage without examination.

"4. The first fifty miles of the country between Laredo and the Salado river—we were on the Mexican National railroad—is plain and covered with the Masquite growth, which is the small burning wood of the country that makes up for its smallness by the great heat it gives, and the Cactus plant, which, yielding a milky fluid, as well as being nutritious, serves, when the thorns are burnt off with Masquite-fire, or broken off by the horns of beasts, for both drink and food for cattle. Sometimes it grows twelve feet high, and in clumps 20 or 30 feet in circumference. In the ranches of this plain country, are flocks of goats and sheep, I was told by a trader, numbering 'from 40,000 to 95,000 head.'

"5. After passing the Salado river, near which, by the way, the recent grand railroad robbery took place, the mountains called Sierras—which mean saws, because of their indented, *saw*-like appearance—begin to appear on both sides of the train. Soon the palm-trees, on which an inferior date grows, spread over the valley, and there is seen the Maguey or Century plant, from which are made twine and rope; bags and boxes; sacks and carpets; and also the national drink, *pulque*—24 gallons of which may be extracted, per month, from a single, strong plant.

"Now, the mountains begin to close upon you, as the valley grows narrower and narrower. The peaks and ridges are often crowned with lofty palisades, which sometimes wind about the mountain sides like walls of a fortification. The sunlight renders these rocky prominences glistening white, which, in contrast with the blue expanse, or the dark mountain background, adds strange variety to the landscapes. At Lampazas, our missionary, Flournoy, who works between that point on the Mexican National Railroad, and Santa Rosa, on the Mexican Central, pointed out where the Indians came down from the mountains and murdered, and mutilated, and hurled, naked and bleeding, upon a clump of Spanish daggers, our pioneer missionary, John O. Westrup, of blessed memory.

"6. Monterey, the capital of Nuevo Leon, and 168 miles from Laredo, is beautifully located at the foot of a kingly peak of the

Sierra Madre, which peak gives to the city the royal name of Monterey. On these almost inaccessible heights were planted French batteries, in the time of the ill-starred Maximilian and Charlotta; and the triumphant stars and stripes, in President Polk's war of 1846. In the environs of Monterey are the Blackfort and the Bishop's Palace, stormed by our boys, then in blue; and the city is full of marks and traditions of that war, which left deathless scars on some of our hearts, and contributed the battles of Palo Alto, Resaca de la Palma, Monterey, Buena Vista, Vera Cruz and Mexico City to the page of American history, but whether to its glory depends upon which side of the Rio Grande the history is written.

"7. From Monterey to Saltillo, 96 miles, the road rises 3,000 feet, through narrow passes and defiles of the mountains, broken sometimes into the most fantastic shapes, and then carved out in forms of geometrical exactness and symmetry. At times there is the strange seeming of the road running through troughs of the sea, with huge billows rising up on either hand. The endless variation of lights and shadows, of forms and hues, is kaleidoscopic. A lady from the Rocky Mountains, said: 'I never saw anything like this.' A gentleman, who once lived in Europe, asked how the scenery compared with the Alps, replied; 'Their sublimity is not here; but, this picturesqueness is not there.'

"8. But, mountains are the great physical characteristic of Mexico. The Andes of South America, dipping under the Caribbean sea, rises on this twin continent, and runs through nineteen hundred miles of Mexican territory with the new name of the Cordilleras, whose bases are washed for 4,000 miles by the two great oceans of the world, and whose sides and table lands, and lofty summits, sometimes rising 17,000 feet, give to Mexico, according to the historian Lorenzo Castro, the most varied climate, productions and scenery on our planet. Many a Mexican thinks what a Spanish atheist said singularly enough: 'My country has everything that Almighty God has made for man.' I felt like responding, with Bishop Heber:

'Every prospect pleases,
But only man is vile.'

As to these mountains; they are nature's fortresses, which have protected, for centuries, the aboriginal patriots of Mexico, the despised and desperate Comanches, against the arms of brother-savages, as well as of grasping Spain, and tormented and tormenting America; which made the Aztec, hunting for 'the eagle with rattlesnake in beak and talons'—the present Coat of Arms of the Republic—as the divinely appointed sign for the site of his capital city, give to this land the name of Mexico, which means the residence of the War God Mejitte, and which Senator Fuentez said to me could shelter his people until their last drop of blood is shed, should the United States abuse their confidence and prove their railroads and telegraphs, like the Grecian horse admitted into the walls of Troy, but engineery for their annexation or conquest. The sentiment is not unuttered: *Timco Danaos et dona ferentes*. And ecclesiastical hostility, taking occasion from this political apprehension, denounced the Commissioner and Missionary of the Board of Foreign Missions as spies of the United States Government. But this warlike, mountain people are stretching out their hands, in good faith, for the arts and the progress of Peace. And with American ideas and civilization should be given, what is infinitely better, the word and the religion of the Lord Jesus Christ. Already they begin to say: 'How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' And God grant that the day may not be distant when their mountains and hills, so often drenched with blood, shall break forth into singing, and all the trees of the field shall clap their hands; when, 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;' when, *the mountain of the Lord's house shall be established in the top of the mountains of Mexico!*

"9. We arrived at Saltillo at 8 o'clock Saturday night, the 5th of January, and were saluted at the depot with national and fraternal embraces, which are very gratifying when the spinal column is in vigorous condition. The next day there were public greetings and responses in the Baptist church, whose gracious membership the most distinguished missionary might be honored in calling his 'joy and crown.' This was only one of seven most blessed Sabbaths spent in Saltillo.

“III. But let me, speaking again to the young, tell you of some things noticed in Saltillo :

“1. And first, Saltillo itself. (1) The city is located on the top of a mountain 6000 feet above tide, and yet in a valley of some twenty miles in diameter, completely encompassed by mountains, which on the 25th of January I saw glittering with ‘the beautiful snow.’ (2) The houses are usually one story, of stone or adobe, and quadrangular. Each house has a huge gateway, through which all men and beasts pass into an open court surrounded by an arcade, through which one passes into the several apartments of the house. The windows on the street are bowed outward, and guarded by high iron gratings, behind which the ladies, of yellow complexion, who never go on the street in the day-time, for fear of the sun, except to go to the Cathedral, are constantly seen like caged canaries, which, you know, are beautiful birds. From the flat roofs—and even from the steep roofs of the Cathedrals, the water runs off through spouts extending over the side-walk below ; but few get poured upon from them, as it seldom rains in that part of Mexico (3) Saltillo means ‘the high land of much water.’ Streams from the mountains are caught in reservoirs, and led into public baths, and then made to course about the city in open conduits for washing purposes ; and then to irrigate the fields, and run the factories ; and then to run up and around the opposite mountains, for fields and factories beyond, as rivers run up hill from the north pole to the equator ;—which by the way, makes a Priestly Author say that Ingersoll is a fool, for demanding that the laws of religion should be as orderly as the law of nature, which always makes water to run *down* hill ! As the value of farming estates depends on irrigation, the interest which a proprietor has in such estate is represented by so many ‘days water in the land.’ To have fifteen days water is half ownership ; thirty days water sole proprietorship. Saltillo—‘the high land of much water’ *is a good place for Baptists.* (4) Its population is said to be 30,000 ; and the most orderly people I ever saw. At 10 o’clock P.M. the Curfew bell rings. The Plazas and streets are deserted ; and the street lights are put out. *They depend on darkness for safety.* (5) The city is ancient, having been founded

before the Spanish Conquest, and is thoroughly primitive and oriental in appearance. The women wear no hats, and half cover their faces with the shawl that covers the head. The houses have no chimneys. The boys play ball with rocks. The Burro, a little ass about four feet high and worth \$5.00, is the universal burden bearer. A daily sight is immense flocks of sheep and goats following their keepers home, as the setting sun lights up the western sky with the fervency of the Orient. One might imagine himself in Damascus. The city is 'compacted together;' and mountain-locked as 'the mountains are round about Jerusalem.'

"2. As to the people: (1) The original Indian is everywhere encountered with sandals on feet, wrapped up in blanket, and hatless—of a dark brown color, reticent in manner, patient in spirit, and laborious in work. On the outskirts of Saltillo is an Indian town, where the people preserve their Toltec blood from ancestors who held the country before the Aztecs came, in the 12th Century, from the region of Lake Superior. The illustrious Juarez was a pure-blooded Indian. The Spanish Cabellero appears, on richly caparisoned horse, with pearl-handled pistol in his shining belt and silver-mounted rifle under the flap of his saddle, with little foot suffixed with huge spurs, thrust into great wooden stirrups, dignified and courteous as a prince. But the majority of the people are of mixed Spanish and Mexican blood, of light orange color and have the qualities of both races. These claim to be the Mexicans proper. Some of the children are extremely beautiful; the women are agreeable and graceful, and as devout as the Athenians in Paul's time. A priest remarked that but for the women, there would be no religion in Mexico. (2) Some of the national characteristics, physical, mental and moral, are these: (a) The little hand and foot, which are constantly exhibited in the graceful gesture and the light, high-heeled boot. The Americans are called the 'big-footed race.' (b) Great fluency of speech and repose of manner. They seem to use the laws of elocution by instinct; and they talk as they act, as if they and all others have a century before them. (c) They repose the greatest confidence readily. As all money is in coin, the public porter is seen on the street with a thousand silver dollars on his shoulder; and the gentleman not wishing to travel with

much treasure commits it to a servant, who would lay down his life in its defence. At the close of the last fiscal year, Gov. Madero paid from his private purse \$30,000 to his state officials, which he is as sure of getting back as President Gonsalvez is the \$100,000 he let the Governor have to relieve his straitened exchequer. (*d*) But one of the most striking national characteristics is the politeness of all classes of society. This is seen in varied addresses, and customs, on the street, and in the parlor, and in the church, and the 'putting of themselves and all they have at your feet,' on all occasions—whatever you admire they present to you. Of course it is understood that you are as much of a Spaniard as they are. An American put it in this coarse way: 'Accept what a Mexican seems to force on you and you will get his stiletto in you before night.' But they are truly polite—one of the most courteous of people; and they compliment you by showing confidence in your politeness and good sense! When religion comes in, their politeness becomes somewhat mixed. One boy will balance the pole over his shoulders, on each end of which is a bucket of water, in order to take off his hat to you with both hands; and another will call you *Diablo*, *Malo* *Protestanto*, and perhaps throw a stone at you. Little girls will kiss your gloved hand on the Plaza—as I see by the papers that Bro. Powell says they did the commission's—and young ladies, on the way to the Cathedral, may sweep across the street—as I have seen them do to him—not wishing to encounter a horrid heretic on a narrow sidewalk. Priests who believe you the very incarnation of demonship, stand outside of the pavement, with hat in hand, to let you pass—perhaps because of that very belief, though Bro. Powell does not assign in the paper such reason! Mexican gallantry is famous. They say: 'The American's honor is in self; the Mexican's in woman.' On a road infested with bandits one lady in your party is more than ten soldiers. Brother Shaw would not have been knocked down at midnight in the consul's office at Monterey if he had had a wife and been with her! He got one soon after that catastrophe!

"3. As to public institutions. Cathedrals are, of course, the most imposing edifices, which are abandoned by men and crowded with women. There are ten public schools, and a state

college, around the walls of which are stimulating mottoes, patriotic and moral. The boys are pretty well advanced; the girls do exquisite needle-work. The din of their studying aloud is heard a square off. The penitentiary is an ornamental building, with humane laws. Convicts cannot be held more than twenty years; they are required to go to school from dark to 9 P.M. Religious services are regularly provided; and they get the fresh meat killed at the Sunday Bull-Fights. The Amphitheatre for this national sport is in the centre of the city. It is 750 ft. in circumference, and can accommodate 10,000 or 12,000 people. When a distinguished Bull-fighter comes to town, the bells of the Cathedral ring, so that all the Faithful may attend. The Padres attend with the flock; for, you know, the furious bulls sometimes leap over both walls of the arena among the crowded spectators! One of the most striking signs of the times at Saltillo is that this Amphitheatre was offered for our Madero Institute! The Executive Palace is one of the few two-story buildings in the City, where I saw a number of distinguished gentlemen; but, the most striking thing I saw there, was the Governor and the state officials hugging up our Missionary Powell as if he were an old college chum! The most classic building is an old unfinished Temple on Plaza de San Francisco. It has a stone front in beautiful design, and is 80 ft. wide by 200 ft. long. From 1805 the country people were required to bring materials for its building, whenever they came to town. They became tired in 1810, and stopped the building. When I first saw it, I came nigh breaking the tenth commandment. I thought: How elegant it would be to have there: 'The Temple Baptist Church of Saltillo.'

"4. But the greatest thing that I saw in Saltillo was that Baptist Church: (1) The little children attend all the services, even at night, and seem to enter heartily into the worship. (2) Before the exercises the members engage in reading the Bible, as preparation for the preaching. (3) Every sermon—and I heard 27—was expository of the word of God. (4) At almost every service a collection is taken, so that in 18 months these fifty poor people, I am told, have contributed for benevolence \$800. (5) The members are missionaries: so that a great revival was

going on while I was there, through the activities of the church and by the power of the Holy Spirit. The Pastor is almost idolized by his people, while he is without doubt the most popular and powerful man in Saltillo, if not in Coahuila. (6) The baptisms of the church are performed in the public bath. The price for an hour's bath is three cents; the price of a baptism is six cents. I witnessed nine happy souls thus putting on Christ, and I thanked God that even in Mexico it only cost 54 cents to enact orthodox scenes, over which the angels of heaven rejoice! The baptisms are in the public baths, because we have no baptistery, and the laws forbid any religious rites in the open air. Baptists do not object to this law; can our Romish friends say as much? But, we must have in Saltillo, for our church and our grand ordinance, a suitable edifice. This is the great desideratum of the mission—to make it as a city set on a hill that cannot be hid; to make it, I may say, fair as the moon, clear as the sun and terrible as an army with banners!

“IV. But let me inform you now of our missionary plans with regard to Saltillo and Coahuila, by some personal references:

“1. My business in Saltillo was chiefly with Governor Madero, a big-hearted, broad-minded man who gives all his salary, \$4000 per annum, to the poor; who has recently offered the general government \$1,000,000 for 500 sitios of the public domain for the settlement of 400 European families; and whose soul is wrapped up in the enterprise of educating the women of his country.

“2. He said, ‘our women must be taught to think.’ This is the great desire of his heart—that the daughters, and wives, and mothers of Mexico should THINK. He does not think it enough that they dress elegantly and dance gracefully. (1) For I know that he greatly admired our sister, Mrs. Graves, who told him that she does not dance because she is a Baptist! (2) He does not think it enough that they embroider on the thinnest material with black silk so skilfully, that the silk cannot be seen on the wrong side; for, as Dr. De Jessie, an Italian missionary of Zacatecas said to me, ‘the needle-work cannot hold together family relationships.’ (3) He does not think it enough that they seem the most modest and conservative of beings; for when compelled

to go on the street in the day-time, they always dress in black, and when they promenaded at night on the Plazas, they always move in one direction while the gentlemen move in the opposite direction, and never with the least recognition. But, the monthly ball discovers, by its extravagance, that the women are not more conservative than the men. He says they MUST THINK.

“3. And let me illustrate what the Governor meant. (1) Last Spring I received the picture that I hold in my hand from a lady of Mexico, whose name or place of residence I did not know. Walking one day in Saltillo, I made an inquiry of a gentleman, who invited me into his house, and introduced me to his mother, Senora Narro. When it was found out who I was, the lady, with eyes full of tears, said: ‘Oh, sir, you have my Saviour, the Lady Guadalupe. No, no, sir, not my Saviour *now*.’ She then gave me the history of the picture, and told me that for fifteen years she had worshiped it—having kissed off all the paint from the feet of the divine lady. Among other things, she had believed that the Son was born of the Virgin Mary, in order to perform miracles, for the glory of his mother. (2) Again, Senor Daviller, who lives next door to that grand old temple that I almost coveted for the Baptist church, told me that it was a great trial to him, that his wife had to confess the secrets of her heart to a man sinful, like himself; and he rejoices, with multitudes of others, that the marriage ceremony performed except by a civil officer is no longer legal, according to the laws of Mexico. (3) Our missionary, Brother Powell, had seen repeatedly the old lady from whom he hires his house, going through the Plaza on her knees as penance, for the sin of hiring to a heretic. (4) Senor Cardenas said that his mother and sisters, with the whole church to which they belong, had had candles blessed at fifty cents apiece, as the only light that would burn during three days of predicted darkness, which, however, did not come, by special dispensation, because the faithful had shown their faith by having their candles blessed. (5) I have seen as many as fifty women at a time on the floor of the Cathedral with lighted candles, receiving blessing, in order to light them, in the hour of death, into the other world. (6) A family from Monterey stayed several days in our house, with a relative, awaiting Friday, the only day

in which a picture of Christ is exhibited in the side chapel of the Cathedral, Santiago—a sight of which cures every infirmity and disease. (7) Almost daily I went into this Cathedral, and saw the best women of the city kneeling before the shrines of the saints, and bowing their heads to the ground, and my soul, stirred to its depths, asked in secret: In what respect does their devotion differ from the former devotion of Senora Narro? I knew exactly how Paul felt in Athens. But had I dared to open my mouth to them, they would have fled, as from the voice of a fiend. (8) A mother and seven daughters—the Montez family,—burdened with debt and wishing to sell property for our school, were told that if they did so they would be excommunicated to the fifth generation, and would lose their souls. You see now what the Governor meant when he said, ‘Our women must be taught to think.’

“4. It was this social and national necessity that made this patriotic and philanthropic man offer to our Board \$100,000 of property for schools for the women of Coahuila, where they would be taught—not to dance, not to do elegant needle-work, not to confess sins to men, not to worship saints—but to think, and to live according to reason and the Word of God. And he said—I mention this confidentially—‘If you teach them to think you will make converts of them.’ And this is the only hope, as Dr. Wallace (of the Presbyterian church) said: ‘The school is the church’s hope in Mexico.’

“5. But, as Baptists, who do not submit in matters of religion to civil authorities, and who consequently cannot consistently accept gifts from them, we were constrained to decline the munificent donation. Yet as Baptists, sent out into the world to preach the gospel to every creature, we felt bound to do this mission work for Christ. Having organized, therefore, a Board of Trustees on a constitution forbidding forever any connection with the State in religious matters, the Board of Foreign Missions acquired the property by actual purchase or lease, so far as it could not be granted by individual friends. In Parras and Patos two edifices, worth \$60,000, were secured as a gift, and for \$100 per annum. In Saltillo, the Plaza de Carmen, with a building 150 x 200 feet, with fifty-seven rooms—several of them

thirty-seven feet long—opening on a massive arcade and spacious court ornamented with fountain, plants and trees, and valued at \$42,000, was bought at auction, for a boarding-school and garden, for the sum of \$10,000. Four lots facing on the Alameda—the public park of Saltillo—and worth \$4000, were received as a gift from wealthy gentlemen for school and chapel purposes. And last, but not least, the old temple on Plaza de Francisco—that grand old unfinished, and almost coveted edifice, which had cost \$27,000, was, by virtue of Mexican law, which forbids city or State to hold property unimproved for public purposes, purchased for the almost incredibly small sum of \$2000. Thus by the liberality of a great man, and by the exceeding grace of God, for \$12,000 and \$100 per annum, property worth \$130,000 has come into the hands of the Board of Foreign Missions of the Southern Baptist Convention—property to be devoted to the God-inspired work of teaching the girls of Coahuila to think, and to lead society there, as the best society is led here, by the noblest that walk under the canopy of heaven, true and Christian women!—property to be consecrated to the teaching that the only Saviour needed is the son of Mary, more womanly than any woman, and more manly than any man—having as the Head of our race all the elements of humanity, and, as a person of the Godhead, all the elements of divinity—being the only realization of that strange and ancient couplet :

*“Zeus is man and immortal maid,
Zeus is one eternal God.”*

—property (and blessed be God for it, the old temple, one of the most elegant buildings in the city) to be dedicated in part as a normal school; but in its principal part as the **TEMPLE BAPTIST CHURCH OF SALTILLO.**

“2. But what of the men, the intelligent, the learned, the noble men of Saltillo and Coahuila? I mean the Musquez, the Ferentez, the Rodriguez, the Maderos of the city and the State?

“(1) They have, with the whole liberal party of Mexico, broken absolutely and forever with the church. From 1810, when the patriot-priest, Don Hidalgo, of Castillo, raised the cry of Independence, through the time of Don Augustin Iturbide, whose patriotic and powerful sword severed, in 1821, the bonds

that had bound Mexico to Spain for exactly three centuries, the tie between church and State was giving way. But the Republican Constitution of 1857, which was confirmed by popular vote, and which turned over to the government \$250,000,000 of church property, made the separation complete and final. During our civil war the United States was supposed to be too busy to enforce their Monroe doctrine; and the church party stimulated Napoleon III. to send to Mexico Maximilian as a royal champion of their fallen cause. But Juarez executed the generous but misguided prince, despite the prayers of the enlightened world; and with their leader fell the church party, never to rise again. Not even its name exists, its scattered forces having blended with the followers of the liberal aspirants, Diaz, Gonsalvez and Trevino. A striking illustration: I witnessed on the 5th of January the anniversary of the downfall of this party, when the bells of the cathedrals were ringing furiously all day, and the flags of liberty, with the State escutcheon of eagle with rattlesnake in talons, were floating from every turret and pinnacle of these Basilicas—all owned by the government.

“(2) But would to God that this were all. These gentlemen, with their liberal party breaking loose from ritualistic bondage, are rushing to the opposite extreme of free thought, and many of them, alas! have fallen into the worst bondage of Infidelity and Atheism. Some are skeptical, saying: ‘Is there truth in any religion?’ others ask: ‘What is truth?’ while not a few gave themselves regularly and earnestly, and for years, to the study of the Bible, in order to answer that momentous question. Among this number were the Attorney-General Profirio Musquez, the Superintendent of Public Instruction José Maria Cardenas, and, I believe, His Excellency Evaristo Madero, Governor of Coahuila. Many are doing this now in Lampazas and other places. The liberal party of Mexico have erected an altar, but it is ascribed ‘to the unknown God.’

“(3) But, blessed be God, there is a Paul in Saltillo, the Athens of Coahuila, who preaches in the highest places of that city, the reality and spirituality and universality of God, in whom we live and move and have our being, and who commands the whole brotherhood of man to repent and to turn from idols, and to

worship the Father of our spirits through the man Christ Jesus, who is the way and the truth—the life and the resurrection of Man! And a Dionysius and a Damaris he has in Cardenas and his noble kinswoman, Dona Victoria, and many who may be regarded Stoics and Epicureans, and even Areopagites, express great admiration for the Baptist position, that they are not Protestants; and for the Baptist principles of unconquerable hostility to any alliance between church and State.

“A publicist said: ‘This looks like a religion to become universal!’ And when we complete our grand old temple, which will correspond to the Spanish idea and sentiment with regard to the house of God, many of these distinguished persons will be brought under the preached word of their admired friend, our missionary; and our prayer is that God will come down and fill his house with his exceeding glory. Cardenas, who is the most sober-minded of men, says that he expects to see Saltillo swept by the gospel and the power of the Holy Ghost.

“(4) And with such blessing, what a place would Saltillo be? Saltillo, with its people of gracefulness, and politeness, and warm-heartedness, and trustfulness, and fluency and eloquence, and love of order and harmony among the several races, elevated and spiritualized and sanctified by the grace of God? Saltillo, with its balmy, exhilarating atmosphere? It would be as the anointed city of the great King, with celestial perfume, ever lingering about its head! And Saltillo, with its impassable gulf between citizens and clergy, with its rising aspirations after American culture and civilization, and with its support of Baptist principles by the avowed sympathy of distinguished men, is the great strategic point for our denominational doctrines and ecclesiastical polity—a point strategic, as favorable as was Buena Vista, with its deep and perpendicular ravines, its hills rising successively higher and higher, and its grand mountain heights, flanking all in the narrow pass! And dare I continue the parallel, and say that, with that noble mathematician, Senor Cardenas—just baptized—and the indefatigable Powell, with the iron-willed Governor of Coahuila, whom our missionary expects soon to be on the Lord’s side, we will have more than Captain Jefferson Davis, with his celebrated figure V, for the repulse of cav-

alry; more than Captain Bragg, with his 'little more grape,' and more than General Zachary Taylor, who, with four thousand retreating troops, pressed into their last possible entrenchments, forced the retirement of 20,000 assailants under the greatest captain that Mexico had produced! And with Saltillo may go Coahuila, and with Coahuila why not Zacatecas and Durango and Aquas Calientes, and Chihuahua and San Luis Potosi, all holding out their hands unto the Lord? By bayonets and bullion America secured 109,000 square leagues from Mexico. By the greater power of the gospel and the Holy Ghost, we expect the whole land to be peacefully and joyously acquired for Him, on whose vesture and on whose thigh is written: 'KING OF KINGS AND LORD OF LORDS.'

"V. And what can I say to enlist your sympathies and cooperation in this most interesting and promising field of missionary labor? Let me say:

"1. Mexico is a sister Republic, with form of government copied from ours, and a country to which we owe no ill-will—to say the least—because we have acquired from her the wealthiest and most magnificent part of our public domain.

"2. Mexico is a country of no mean strength and resources, and must be greatly advanced by the peace on which all seem resolved. Its population is 10,000,000; its square miles 766,088; its manufactures are worth \$20,000,000: and its annual products of the soil \$200,000,000. Its exports of lumber alone are valued at \$1,610,899.39; and its imports are \$27,300,853.93. Its real estate is valued at \$1,353,000,000. The silver and gold mines of Mexico have yielded \$3,105,710,219 of these precious metals. It has 8,095 Public schools, with 435,953 pupils. As to Christian schools, the Methodists have 1100 pupils and the Presbyterians 1200, with 7,000 church members. The national revenue is only \$20,000,000, while the debt, in London and New York is \$117,000,000. This forces a burdensome tariff, which makes sellers add from 100 to 300 per cent. to many American products and manufactures. But this state of things, with advancing internal improvement, makes peace imperative. And the leaders have the programme arranged by which Diaz succeeds Gonsalves in November, and Trevino fol-

lows in 1888; and thus peace seems secured until completed railroad systems and other national works will make it more obviously necessary and more certain. The prospect is progress and stability of government.

“3. Mexico is the most unique and promising missionary field in the world, and she holds out her hands through the best citizens of Coahuila to the Baptists of the United States. So deeply persuaded am I of this that I told the Board of Foreign Missions, that were I thirty years younger, I would give my life and labors to Mexico. While I was attending to this school interest there, my heart was wrung by a dying sister, two thousand miles away, calling in vain for me to stand by her side as she entered the dark valley; but my consolation was that I was doing the work of my life!

“4. I cannot go to Mexico; but I have promised to raise \$100 for this church, and \$500 for this school enterprise. You cannot go, but you can aid me to fulfil these pledges. No, not me. You can aid the cause—your cause, as well as my cause; yea, the cause of him who though he was rich, yet for your sakes he became poor, that we, through his poverty, might be made rich unto life everlasting.

“The women of America, I am sure, will aid in this grand enterprise for the redemption of the women of Mexico.

The improvements on the property secured will cost \$20,000. Twenty missionaries should be sent to Mexico. A noble man of Saltillo said: ‘There are manifest openings now for two hundred. Hear what Cardenas wrote to the Southern Baptist Convention five days before his baptism:

LETTER OF SENOR CARDENAS.

“SALTILLO, MEXICO, February 10, 1884.

“To the Southern Baptist Convention:

“I do not think that there is any nobler or grander motive than that which constrains me to pen these lines, because the conception of them springs from the interest I have in my country and the amelioration and happiness of the human race.

“Perhaps you are not unacquainted with the sad history of my dear Mexico, of the heroic people who have struggled long for their liberties, as well as for the elevated principles embodied in their Republican Constitu-

tion. Mexico has had heroes who have sacrificed themselves for her autonomy, champions who have been prodigal of their blood for the democratic institutions established, and commanders who have inspired others by their glorious exploits, exemplars worthy of imitation. But this is not the termination of strife. The epoch of struggles with arms is closed, but the war for principles continues, though in a different way.

“In other countries Romanism does not present itself in a character so injurious and deadly as here. In Mexico that which is the most implacable, which conspires most against liberty, against happiness, is the clergy—the clergy that loses no opportunity to consign to reprobation and perdition any who maintain their country in preference to the ignorance of fanaticism and the ignorance of superstition.

“Perhaps this appears a hard accusation. But it is not a gratuitous assertion : it is the history, impartial and severe, of events verified in the face of humanity and the civilized world as the ill-performed deeds of those who are falsely called the ministers of the Lord.

“The Mexican people, because of these palpable ill deeds, because of these acts of the Romish clergy to maintain their despotic power, have torn themselves away from the church for the most part, and have either fallen into indifferentism in religion, or have, in some cases, taken the Bible as their only guide.

“In order to convey some idea of the religious condition of Mexico, I give a statement of several religionists :

“Romanists through fear and ignorance.....	5,000,000
Romanists through bad faith and convenience.....	1,000,000
Evangelicals, who have rejected Romanism.....	1,000,000
Indifferentists, who have rejected Romanism	3,000,000
	<hr/>
Total.....	10,000,000

“From this statement it is seen that 6,000,000 are Romanists, of whom 4,000,000 are women, and only 2,000,000 men.

“In view of this state of things, it is evident that this is the time, the emphatic time, to give to Mexico the divine word of God, the truths of Christianity. There should be no delay; for these three millions of the deceived who have torn themselves from Romanism will not remain in indifferentism. They would find a refuge in a Christian temple; they would follow the light of a pure evangelism. And this powerful attraction would draw to it those who through fear of anathemas and excommunication remain beneath the bondage of Rome, with eyes unenlightened by the pure light of the gospel of Christ; and from a state of uncertainty they would enlist themselves under the banner of the Crucified One, rejecting forever the errors of Romanism. Thus the millions of Evangelicals, of different denominational persuasions, would not be isolated, and could make a powerful and heroic crusade in the cause of true religion. It is not

necessary for me to make it more manifest to you that the time is come for a phalanx of warriors inspired by the cause of Christ to be sent to Mexico; that the time is at hand for the good seed to be put in the ground ready to receive it; that the time is now to extend a friendly hand, a hand of love, to the Mexican people, a majority of whom desire a faith agreeable to their Creator and a worship that will be acceptable to their God.

“I do not call on you to come and conquer my country, to yoke it to the car of tyranny, as in other times did Count Julian to suffering Spain, and as did Mexican clergy who called to Mexico Napoleonic bayonets. No, a thousand times, no. I do not wish you to subjugate my country to tyranny and oppression; but I wish you to conquer it to the gospel, to conquer it to civilization, to conquer it to Christianity, to conquer it, in a word, to light, to progress, to glory.

“You, the workers of Religion, the builders of the house of the Lord, you behold in me one of no influence, of no power. I consider myself the least of all. But, if I may be valued only as a grain of sand, let that grain of sand have the glory of being put in the edifice of the Lord erected by you in the bounds of my beloved country.

“JOSE MA. CARDENAS.”

CHAPTER VI.

1885.



REV. GEORGE B. TAYLOR, D.D.,

Son of Rev. James B. Taylor, D.D., the first Corresponding Secretary of the Foreign Mission Board. "Born in Richmond, Va., and studied at Richmond College," and at University of Virginia. Was called by the Board, while pastor at Staunton, Va., to take charge of the Italian mission March 3d, 1873. Is at present in Rome, with the oversight of all the churches, the present flourishing condition of which is largely due to his wise direction.

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J. B. WATKINS.	H. H. HARRIS.	J. B. HUTSON.
H. K. ELLYSON.	JOHN POLLARD, JR.	S. C. CLOPTON.
W. E. HATCHER.	J. WM. JONES.	W. D. THOMAS.
E. WORTHAM.	A. B. CLARKE.	C. H. WINSTON.

OUR MISSIONARIES.

[FEBRUARY, 1885.]

Southern China.

Canton and Vicinity.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, F. C. Hickson, Mrs. Hickson and twenty-four native assistants and Bible women.

Central China.

Shanghai.—M. T. Yates, Mrs. Yates, Miss Ruth McCown; assistant pastor, Wong Ping San, chapel-keeper—a licentiate—Wong Yeur San.

Kwin San.—See T'ay San, pastor.

Soochow.—Tsei-nye-Shang, chapel-keeper.

Chinkiang.—Wm. J. Hunnex, Mrs. Hunnex, and Tsu-Nye-Shang, chapel-keeper—a licentiate.

Northern China—(P. O., Chefoo.)

Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon.

Wang Hien Mission.—N. W. Halcomb, Mrs. Halcomb, C. W. Pruitt, Mrs. Pruitt, J. M. Joiner, Mrs. Joiner, E. E. Davault, Mrs. Davault.

Africa.

Lagos.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, C. E. Smith.

Abbeokuta—(P. O., Lagos.)—W. W. Harvey, Mrs. Harvey, and S. M. Cook.

Ogbomoshaw.—Moses L. Stone, native pastor.

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

Hausser Farm.—Albert Eli, native evangelist.

Italy.

Rome.—George B. Taylor.

Naples.—J. H. Eager, Mrs. Eager, Sig. Basile

Torre Pellice.—Signor Paschetto.

Pincrolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Bologna.—Signor Colombo and Torre.

Modena and Carpi.—Signor Martinelli.

Bari and Barletta.—Signor Volpi.

Island of Sardinia.—Signor Cossu.

*Brazil.**Rio de Janeiro and Santa Barbara.*—W. B. Bagby, Mrs. Bagby.*Bahia.*—Z. C. Taylor, Mrs. Taylor, Sen. Teixeira.*Mexico.**Saltillo.*—W. D. Powell, Mrs. Powell, Miss Annie J. Mayberry, Miss Addie Barton, Miss M. C. Tupper, Sen. Rodriguez.*Progreso.*—W. M. Flournoy, Mrs. Flournoy.*Patos and Parras.*—F. M. Myers, Mrs. Myers.

AMENDMENT TO CONSTITUTION.

[1885.]

“ART. III. The Convention shall consist of brethren who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body.

CHAPTER VI.

1885.

NEW MISSIONARIES.

AT the meeting of the Convention, in 1884, seven new missionaries were reported. Before they departed for their several fields, the number had increased to thirteen. They will be presented here in a group, the majority of them introducing themselves autobiographically by our special request :

F. M. MEYERS.

Rev. Mr. Meyers was accepted by the board as a missionary to Africa. Subsequently, it was thought, on account of his own health and that of the lady whom he expected to marry, that Mexico would be a more appropriate field. They cheerfully acquiesced in the decision of the Board. Brother Meyers gave the following sketch of himself :

“I was born in Harrison Co., Ky., Sept., 1, 1885, of a Baptist father and a Campbellite mother. I was reared on a farm. My mother died May 23, 1860. I attended public schools until about my 16th year. At the age of 17, I began teaching in the public school. In Jan., 1876, I entered Bryant, Stratton & DeHan's Commercial College in Cincinnati, O. I united with the 9th St. Baptist church while there, and was baptized, in March, 1876, by Rev. S. W. Duncan. I attended the National Normal University at Lebanon, O., for a while. I entered the So. Bap. Theo. Sem. in Sept., 1879. I remained there two years. Afterwards I went to Bethel College, Russellville, Ky., one year. I then returned to the Seminary, and am now winding up my fourth year there.

“ F. M. MEYERS.

“ March 21, 1884.”

MRS. MEYERS.

“Miss Mary Sue, daughter of John and Susan M. Thomson, was born in Montgomery Co., Ky., April 14, '57. She was educated almost entirely by private teachers, spending one year at the female school of Mount Sterling. Her father is a farmer, and a devoted parent. He is not a professor of religion. Her mother, who died when she was six years old, was a member of the

Reformed church. Her place was filled by a stepmother, who is a devout Christian and a devoted Baptist.

"Miss Thomson was baptized at the age of fourteen by Rev. J. Pike Powers. About a year after, she felt that she was not converted at the time of her baptism. She did not have the courage to speak of it; but shunned the church on communion days. Finally she told a friend, who spoke of it to her pastor, the Rev. Mr. Powers. He talked to her freely on the subject, saying while *he* believed she was converted at the time of her baptism, yet, if she could not feel satisfied, he would baptize her again. She was rebaptized and formally received into the church, at Mt. Sterling, in the fall of 1878.

"Of this church she was a member at the time of her leaving for Mexico. She taught in the Sunday-school for six years, and was on a *standing* committee of the church for collecting money for district missions. She taught school, at her home, about four years.

"Miss Thomson was married, the 2d day of Sept., 1884, to Rev. F. M. Meyers, by the same minister who had baptized her and exerted such strong influence over her from her childhood, and whose wife was her faithful Sunday-school teacher for years. She and her husband had hoped for years to go to Africa, but are delighted with Mexico. They ask the prayers of their friends in behalf of this their field of labor. "M."

The following appeared in a Mount Sterling newspaper:

"MARRIED.

"At the residence of John A. Thomson, Esq., in Montgomery county, Kentucky, on Tuesday morning, Sept. 2, 1884, by Rev. J. Pike Powers, Rev. Francis Marion Meyers and Miss Mary Sue Thomson.

"Bidding farewell to home and loved ones, the groom and bride started at once, under appointment of our Foreign Mission Board, for their work in Mexico."

C. E. SMITH.

"I was born in Conway, Mass., July 1, 1852, and will be 32 years old July next. My parents moved to Iowa when I was five years old. I was converted and united with the Baptist Church of Marshalltown, Iowa, in my 15th year. I moved with my parents to Judsonia, Ark., in 1872. My membership is with the church in Judsonia. I was licensed to preach by the Judsonia church in 1876, without my knowledge and against my will. I did not yet feel ready, and did not preach until Sept., 1879. Since that time I have been preaching more or less regularly.

"My education is not complete, owing to many difficulties beyond my control. What I have learned I got by studying at nights after working all day; and in public schools in Marshalltown, Iowa, in Judsonia University, Judsonia, Ark., and at the Southern Baptist Theological Seminary. I have spent three years at the Seminary. A great part of my life has been spent on the nursery and farm.

"I married Miss Florence Blanford, of Louisville, Jan. 28, 1883, Rev. J. H. Wright, assistant pastor to Dr. Eaton, performing the ceremony.

"Respectfully, "C. E. SMITH.

"March, 1884."

MRS. C. E. SMITH.

It will be remembered that Brother C. E. Smith, of Arkansas, appointed six months ago for Africa, has been detained by the serious illness of his wife. A note of September 14th, 1884, brings us the sad sequel in these words: "My wife passed away this morning at five o'clock. Her sufferings for the last week have been intense, but they are over now. It is hard for me to give her up, but the Lord's will be done."

She was a devoted woman, earnestly desiring to glorify God by her life. He has chosen what is, no doubt, though we cannot see it, a better way. May he comfort the stricken husband.
—*Journal*.

STROTHER MOSES COOK.

"S. M. Cook, son of Rev. S. and Lucy M. Cook, was born in Mercer Co., Kentucky, May 13, 1851. He is the 6th born of a family of 12 children: 5 sons and 7 daughters. He was brought up in the Baptist faith, his father being a minister of that denomination, and united with the Mount Moriah Baptist church in Mercer Co., Ky., at the age of 10 years, and was baptized by his father. His education was that received at a common school, and his occupation, till 21 years of age, a farmer, his father being a farmer as well as minister. At 22 years of age he commenced teaching; taught several terms, then went, in Sept., 1874, to the National Normal University at Lebanon, Ohio, to better prepare himself for his work. At this school he took a full Normal and Scientific course. In September, 1883, was licensed to preach the Gospel, and in the following January, 1884, went to the Southern Baptist Theological Seminary, Louisville, Ky., and remained there till close of session, on June 2d. At the present time he has been accepted by the Board of the Southern Baptist Convention as missionary to Africa, for which field he expects to start about the first of September.

"June 14, 1884."

"S. M. COOK.

WILEY WESLEY HARVEY AND WIFE.

"RICHMOND, VA., June 14, 1884.

"W. W. Harvey was born Nov. 26, 1851, near Greenfield, Hancock County, Indiana. He united with the Baptist Church in the spring of 1868. Was licensed to preach the Gospel by the Missionary Baptist church in Jeffersonville, Indiana, July 12th, 1882, and was ordained in the church at Utica, Indiana, March 11th, 1883. Sarah Leary was the maiden name of his mother, who died in 1855, in Hancock County, Indiana. John was the

name of his father, who died Oct. 27, 1872, in Monroe County, Indiana. Both natives of Indiana. He was married to Miss Cora F. Caspar June 5th, 1884. She became a Christian and united with the Baptist church at eleven years of age. She was born in Washington County, Indiana, May 4th, 1855. Her father was a German, who died when she was quite small. Her mother is still living in Washington County, Indiana, near Salem. She is an American.

Yours, etc., "H."

E. E. DAVAULT.

"I was born March 31, 1856. I am a native of Sullivan County, Tenn. My parents are not living. I was converted in the spring of 1872 at Kingsport, Tenn. I graduated in the A. B. course at Carson College in June, 1880. I have been in the Southern Baptist Theological Seminary three sessions, and up to the present in my fourth session.

"Respectfully, " E. E. DAVAULT.
" March, 1884."

MRS. DAVAULT.

"Mrs. Laura A. Davault, *née* Miss Laura A. Murrah, was born March 2, 1864, on Cumberland river, Russell Co., Ky. She is the daughter of Capt. J. E. and Mrs. S. A. Murrah. When she was one year old she, with the family, moved to Lebanon, Ky., where she lived until she was thirteen. Then the family removed to Louisville, Ky.

"During Major Penn's series of meetings she became very much concerned about her soul's salvation. After long, prayerful meditation the light dawned upon her, and she felt that Jesus was her Saviour. On the 10th of May, 1879, she made a public profession in the Walnut St. Church, of which she is still a member, and on the following night was baptized by Dr. Warder. She was very happy in her new life, and worked with renewed zeal in the Sunday-school. One year later her family removed to Lawrenceburg, Ky., and she immediately united with the Sunday-school, in which she tried to perform her part, first as scholar, then as teacher.

"Long and earnestly has she desired to be an active missionary. For some time she thought of offering herself to the Board as a missionary to China, but another opportunity presented itself which she accepted. On the 29th of July she was married to Rev. E. E. Davault, who was accepted by the Board as a missionary to China last March, and who is the first *full* graduate of the Southern Baptist Theological Seminary going to *China*.

"And now, since that blessed privilege of going is about to be granted her, she is waiting, with the others of the party, for the Lord's own time when he shall send them to their distant homes to labor for the Master.

"Lawrenceburg, Ky., Oct. 8, 1884." " * * * "

The next three sketches are copied from the *Foreign Mission Journal*:

"JAMES MONROE JOINER.

was born January 10th, 1849, in De Kalb county, Ga., of a family noted for longevity. His father removed in 1849 to Alabama, and thence in the winter of 1865 to Louisiana. Though reared by godly parents, he grew up to manhood irreligious, and not till his twenty-sixth year did he have any deep conviction of sin. The struggle then was long and painful, but issued in a joyous surrender. About two years later, as he was preparing himself to practice law, he was instrumental in starting a Sunday-school; was forced into the position of Superintendent, and this brought on another severe struggle between the Bible and Blackstone. He was licensed to preach by the Providence church, Grand Cane Association, La., in October, 1877, and in January following entered Mississippi College, whence he was graduated Bachelor of Science in June, 1881. Going then to the Seminary, he expects to complete this year his course of study.

"Brother Joiner is in personal appearance, and we think also in mental and moral character, not unworthy to be associated with the peerless Yates, in lifting up the standard of the cross at Shanghai and pressing forward in the valley of the Yang Tse, the Mississippi of Asia; but whether he will go there or to North China, is not yet determined."

MRS. JOINER.

"*Miss Mary Eager* is the youngest child of Rev. E. C. Eager, the sister, therefore, of Revs. George B., now pastor in Mobile, and John H., missionary to Italy. Her mother, whom she is said to resemble greatly in person and character, was Harriet B. Ide, of Vermont, a near relative of half a dozen or more well-known preachers, Baptist and Congregational. Mr. and Mrs. Eager came south in 1841 under appointment of the Home Mission Society, and since that time have lived in Mississippi. Mrs. E. died in 1879.

"Miss Mary was educated partly at Whitworth College, Brookhaven, Miss., partly at the Central Female Institute, Clinton, where she completed the course in 1882. Since her graduation she has spent two years most successfully in teaching.

On the 16th of October she was united in marriage to Rev. J. M. Joiner, and started immediately to China."

"FREDERICK CHILES HICKSON

was born in Barnwell county, S. C., July 14th, 1856, his father a deacon and a farmer. Was very early impressed with the truths of Christianity, and converted he hardly knows when or how. At fifteen he was baptized, and two years later began, in accordance with long cherished convictions of duty, to preach the gospel. At nineteen he entered Furman University and remained three and a half sessions, leaving a few months before he would have taken his degree, in order to take a position as teacher and preacher by which he could aid in the education of a younger brother and sister. In 1879 he married, and went to the Seminary, but was compelled by sickness to leave after four months. In 1880 he was pastor in Barnwell county; then for two years missionary under the State Board of the Santee Association, and since that time has been pastor at Cheraw, S. C., and missionary pastor at Chesterfield Court-house.

"Brother Hickson is universally regarded by those who know him as among the very best and most promising of the younger men in the ministry of his State. For at least five years he has been consumed with a burning desire to carry the Word of Life to China, but one thing after another has hindered his appointments till now. He will probably go to Canton, and will prove a true yoke-fellow for Brethren Graves and Simmons. The special designation of the three brethren appointed for China will be settled after further conference with themselves and with those already on the fields."

Later.

Says the *Journal*: "A brother in Charleston, S. C., writes, October 13th, in reference to one of our missionaries, who is probably now on the Pacific Ocean:

"Rev. F. C. Hickson, missionary-elect to Canton, preached for the Citadel Square church yesterday morning, and at the First church in the afternoon. We esteem it a privilege to have heard him. The people were delighted with his preaching. It is a pleasing coincidence that this new missionary from South

Carolina should close his ministry in this State by preaching his last sermons in this city, and perhaps, his last sermon in this country, in the old First church, where years ago foreign missions in the South was begun.

““He has been doing much work, visiting the Associations and churches throughout the State, everywhere creating a new and deeper interest in the cause he represents and the work to which he has consecrated himself.”

MISS ADDIE BARTON.

This graduate of Salado College, Texas, and accomplished teacher, is one of the noblest and most gifted young women ever appointed by our Board, and seems destined to do a lasting and grand work for the girls and women of Mexico. She joined the mission in July, 1884, acquired the language readily, and has gained great influence over her pupils and the people. When Mrs. N. W. Halcomb ascended to glory, May, 1885, her mantle, as the “Mary Harley Missionary,” fell on the shoulders of Miss Barton. She is sustained in her field by the prayers and pennies of the children of South Carolina. Their love and admiration for their missionary could only be heightened by a personal acquaintance with the character and work of this young laborer for Jesus, such as has been acquired by several visits of the writer to her field of labor.

EXPECTED DEPARTURE OF MISSIONARIES.

“After much correspondence and not a few changes as to the times of departure, it is about settled that, Providence permitting, our newly appointed missionaries will leave this country for their respective fields of labor as follows: Rev. S. M. Cook and Rev. W. W. Harvey and wife, will sail in the ship ‘Cardenas,’ from New York, about the 15th of October; Rev. E. E. Davault and wife, Rev. J. M. Joiner and wife, and Rev. F. C. Hickson, wife and three children, will sail from San Francisco on the 30th of October, in the steamer ‘Oceanic.’ Rev. F. M. Meyers and wife will start for Mexico ‘the latter part’ of the same month. Miss Addie Barton, of Texas, has gone to Mexico, and is already at work in Saltillo. The war cloud over China may necessitate

some change in the above programme, but it is hoped that the departures may be as at present arranged. These precious souls are commended to the prayers of Southern Baptists and all who love the word of the Lord Jesus Christ. The heavy expenses involved in their departure and their settlement in foreign lands will surely excite the liberality and the prompt remittances of the considerate among our people."—*Journal*, Oct., 1885.

THE FAREWELL MEETING.

"The *Courier-Journal* of October 20th, 1884, gave a full report of the meeting held at Broadway church, Louisville, Ky., on Sunday evening, October 19th, to take leave of the six missionaries then *en route* for China. Addresses were made by Drs. J. M. Weaver, Green Clay Smith and H. A. Tupper. We greatly regret lack of room for the full report of all these excellent discourses.

"Dr. Weaver presented clearly and forcibly four essentials to success in mission work, viz.: 1. Confidence in the message as of God, and in its adaptation to the end desired. 2. A thorough conviction that God is living and acting to-day in the world. 3. Constant, conscious contact with him in daily communion. 4. An eye fixed on the promised glory, the certain reward.

"Gen. Smith discussed our obligations to sustain the missionaries while working with them and for them in our own separate sphere at home.

"The Corresponding Secretary gave the departing brethren some practical advice, which we condense from the imperfect report:

"My first advice is, take good care of your health. You may think a good soldier is reckless of his life; I suspect that Cæsar, Bonaparte and Lee made their mightiest exploits in the rear of their armies. Herschel would have made a poor astronomer if he had kept his eyes on the stars till he stepped into a ditch and broke his neck. One of our missionaries could not see this until the Secretary wrote her, "You think you are making a martyr of yourself; you are not; you are only dig-

ging a suicide's grave." It has been asked, was Paul inspired when he sent back to Troas for his cloak; I think he was.

"Second—Cultivate that rarest grace, common sense. Get along with your fellow-missionaries by all the graces, gifts and common sense. Do this despite the bad example of those two distinguished missionaries, Paul and Barnabas.

"Take it for granted that the Foreign Mission Board is interested in foreign missions, and that their experience gives them an advantage over others. More missionaries fail for lack of common sense than from all other causes combined.

"Do not expect to perform in a day the work of a lifetime or of a century. The systems are progressive, are the growth of ages. It is given you to preach the gospel; it is God's to give the result. Look to Jesus. This is my last word to you, look to him for your comfort, hope and strength; he has said, "Lo, I am with you alway, even to the end." May God bless you for his own Son's sake."—*F. M. Journal*.

DEPARTURE OF MISSIONARIES.

"We have the great pleasure of announcing the addition of thirteen new workers to our corps of representatives in foreign lands.

"A party of four, Revs. C. E. Smith, S. M. Cook and W. W. Harvey, with Mrs. Harvey, sailed from New York in the bark 'Cardenas,' October 16th. Brother Cook, it will be remembered, was appointed some months ago, but was detained by the severe illness of his wife. Her sufferings ended in a peaceful death September 14th, and the stricken husband claimed the privilege of his appointment to carry out what had been his intention and hers in preaching the gospel in the dark continent. They hope to reach Lagos in forty days, more or less, according to wind and weather. It is expected that Brethren Smith and Cook will go on inland to Abbeokuta.

"The second party, consisting of six missionaries and three children, assembled at Louisville, Ky., on the 18th, and after a Lord's day of services long to be remembered, set out westward on the 20th. They were Brethren Joiner and Davault, with their brides, one of them the youngest sister of our brother, J.

H. Eager, the other a fair daughter of Kentucky, and brother F. C. Hickson, with his wife and three children. By the influence of Dr. Eaton, tickets for both rail and steamer have been secured at reduced rates. In San Francisco they will find a warm welcome to the hospitable home of Dr. Hartwell, and will stay with him until their steamer sails, about the 1st of November. They go together to Yokohama, thence Brother Hickson and his family keep on in the same vessel to Hong Kong, at the mouth of the Canton river, while the others transship for Shanghai, and thence again for Chefoo.

“A third party, consisting of Brother F. M. Meyers and wife, who are at the time of this writing in Missouri, with probably another, about the first of November cross the Rio Grande, to take part in laying for our sister Republic the only sure foundation of true liberty. They go direct to Saltillo, and, if needed, will, besides other work, take part in the instruction of the girls who may assemble at the Madero Institute.

“These additions raise the number of our missionaries to fifty, besides nearly as many native assistants and evangelists. God has graciously heard our prayer for more laborers, and it is a divine ordinance ‘that they who preach the gospel should live of the gospel.’ When God commanded Elijah to go into the desert to the brook Kishon, he also commanded the ravens to feed him there. These devoted men and women go forth in obedience to the great commission of our risen Lord, and he commissions us who stay at home to send them supplies, and to stay them up with hearty sympathy and earnest prayer.”—*Journal*.

MISSION PLANS.

“‘A mission’ is a technical term, used by missionary organizations, to signify a number of missionaries, in a given territory, associated under certain rules, and supposed to act in concert, as to general policies; having a common treasurer, and making a common annual report to its Board or Society. The larger the mission, the greater the probability of variant views with regard to the conduct of missionary work. ‘The independent missionary,’ who maps out his own work and does it in his own way, who is his own treasurer, and deals directly with his Board

or Society, is, in missionary parlance, the opposite of a so called 'mission.' The greater the number of independent missionaries, in a given territory, the greater the difficulty of a Board or Society managing the affairs of that territory, and getting a clear apprehension of the aggregate work done in it.

"Between these two extremes there is an intermediate plan of having, in a given territory, a number of small and independent missions, each accountable directly to its Board, but having a common treasurer at some point convenient for the money transactions of each of these independent missions. The first of these plans is the original one of most Protestant missions; the second is one to which there is some tendency in our day; the third is a plan for a certain territory, by a missionary who has wrought therein for well-nigh two-score years. For some time the Board has been digesting, through a committee, the relation between themselves and their missionaries, with whom there is perfect harmony, and they hope that any conclusions, as to mission plans, at which they may arrive, will be for the welfare and satisfaction of our missions widespread in the five continents of the earth."

SECRETARY'S SECOND VISIT TO MEXICO.

Undue prominence would not be given to the work in Mexico. Circumstances peculiar and providential have made it appear conspicuous in this and the previous chapters. The *Journal* of November, 1884, edited by Dr. Harris, spoke thus:

"ANOTHER APPOINTMENT.

"It is our custom to introduce to the readers of the *Journal*, by a brief sketch, every one who is appointed a missionary by our Board. Generally, we can do this calmly and with no difficulty, except to find out what to say. In the present instance the heart is too full for calm utterance, and the difficulty is to leave unsaid so many things that come up in connection with a personal friend. The Board has had since its organization two corresponding secretaries. A son of the former is in charge of our missions in Italy. A daughter of the latter now offers herself for appointment to Mexico.

“ Miss Mary Caldwell Tupper was born during her father's pastorate at Washington, Ga., and came to Richmond a little child in 1872. Very early she put on Christ by baptism, and has become, in a quiet way, abundant in good works, a diligent worker in the Dorcas Society, and one of the best of Sunday-school teachers. Of her religious life, it is enough to say that she seems to carry a constant sense of the divine presence. Her education has been gained mainly at the Richmond Female Institute, from which she graduated several years ago, with the very highest honors it can award. Since that time she has been pursuing a systematic course both of special studies and of general reading. A member of the Board (Prof. C. H. Winston), who has been connected with the Institute more or less closely for twenty-five years expresses his estimate of her qualifications, native and acquired, by saying that among all the hundreds of young ladies whom it has been his pleasure to know, he considers her unequalled in intellectual and moral and spiritual fitness for the work of a missionary. Our own personal acquaintance, though not so intimate as his, fully bears out this estimate.

“ The question of devoting herself to teaching in Mexico has been under consideration for some two years, antedating the visit of Brother Powell and the inauguration of the promising school enterprises. Her decision has been reached in spite of some counter-advice, many earnest entreaties, and the most flattering prospects of a useful and happy life in other spheres. It seems to be of God. She has already made special preparation for the work by acquiring familiarity with the Spanish tongue, mastering the system of theology as taught by her maternal uncle, Dr. J. P. Boyce, and most of all by constant study of the New Testament.

“ When her application came before the Board, unexpectedly save to three or four, at a meeting held October 16th, there were tears in every eye, and tremulous lips led in heartfelt prayers. We would whisper words of tender congratulation to the father and mother, and to all the loving household that it is theirs to make so rich and rare a contribution to the cause of missions; we congratulate the workers in foreign lands and their

supporters at home on having such an addition to the company of witnesses for Jesus ; we congratulate her who goes, on the opportunity she will have to enjoy the sweetest of all earthly pleasures, the privilege of doing good, unseen of men, known only to God, in instilling right thoughts and pure aspirations into some of those minds and hearts which are to mould the future of Mexico."

The following is copied from the *Journal* of February, 1885.

OUR CAUSE IN MEXICO.

"The Corresponding Secretary of the Board, accompanying his daughter, Miss Mary C. Tupper, to Mexico, left Richmond, as was mentioned heretofore, December 8th, reached Saltillo Saturday evening, the 13th, and after attending to many matters of business there and in Texas, was at home again on the 25th. His report to the Board was a document of thrilling interest. We can find room only for a summary and some extracts.

"When they reached the border Miss Tupper's trunks had not arrived, but in order to attend the Association then meeting in Saltillo, it was necessary to hurry on. Her keys were left with the Mayor of Nuevo Laredo, and the trunks, with a full statement of contents, committed to the courtesy of the custom-house officials. In a few days the keys were forwarded by mail, and the trunks came on unopened. The whole Association was at the depot to meet the Secretary and the new missionary. At the Institute they were received by the school-girls with music, flowers, and a neat address of welcome. Miss Tupper engaged a Spanish teacher, but was herself installed at once as teacher for two classes of bright Mexican lasses.

THE MADERO INSTITUTE.

"Of this school Dr. Tupper says :

"As to the Madero Institute. The edifice, commodious, convenient and beautiful, was put in complete order, with all presently needed appurtenances and appointments, for about \$3,000 Mexican, thanks to the shrewdness of Brother Powell and the business exactness of Senor Cardenas. All the children attend the Sunday-school of our church, and some of them have

induced their parents to attend church. Governor Madero has selected twenty-two children to be supported at his personal expense; and quite as many more are expected to enter the 1st of February, when the regular scholastic year begins. Our school opened in October that it might be in active operation before the November elections. The state has paid nothing, as yet, for orphaned pupils. Should the Falcon party go into office, we may have the consolation of receiving no pay from the Government. Brother Powell, who is argus-eyed, is providing against this contingency by private pledges for the support of the ten orphans in the school. The whole number of pupils is about forty.' ”

THE FACULTY.

“Of those in charge of the Institute he says :

“Mrs. Myra E. Graves, of Brenham, Texas, widow of the Rev. Dr. Henry L. Graves, late president of Baylor University, has consented, after several conversations with Brother Powell and the Corresponding Secretary, and after agonizing prayer, to become Matron of the Institute, of which she is a liberal patron. This seems another of the striking providences that have signalized this work; and meets more perfectly than he could have dared to hope, the sentiment of Governor Madero, that “a grand school for girls should have the inspiring presence of a grand, good woman.”

“The native teacher, Senorita Salome Berlanger, sister of a brilliant lawyer and professor in the State University, and also Secretary of State elect, so called, of the Corillio party, is a lady of culture for Mexico, unquestioned position in society, anti-papal in connections, and prospectively Baptist in Brother Powell's eyes, and admirably adapted to the position for which she has been recommended, except in the important matter of experience in teaching. It is proposed to remedy this defect among the teachers by a weekly “teachers' meeting,” in which will be studied the best books that can be obtained on Pedagogics.

“Senor Cardenas and Miss Barton are everything that could be desired for their respective places. The Faculty is complete,

unless a musician of high order be necessary to secure the patronage of a desirable class of society.'

THE ASSOCIATION.

"Representatives of eight churches, having 150 members, met in Saltillo Friday, December 12th, organized an Association and continued in session till Monday, 15th. From a full account in the *Texas Baptist Herald*, we learn that Rev. Merced Flores presided, Brother Rodriguez was Secretary, and Brother Powell Treasurer. Besides eighteen delegates, there were, as visiting brethren, O. H. P. Garrett, Lee Green, J. T. Dodson, and M. P. Matheny, of Texas; Santiago Trevino, of Monterey, and Dr. Tupper. On Sunday evening Brother Jose Maria Gonzalez was ordained to the full work of the ministry, and the next day he, with Brethren Albino Martinez and Pedro N. Florez, were appointed missionaries under the new organization. Dr. Tupper says:

"The body raised \$700 for the support of two selected missionaries [the third is appointed only for his vacation]. In view of the sensitiveness of Mexican Baptists on the great Baptist principle of church independence, the question of the exact relation of our Board to the missionary work of the Association was not pressed to a settlement; but was left to that adjustment which time and experience are sure to make between good theological dogma and practical sense.'

THE OLD TEMPLE.

"It will be remembered that in the purchase made a year ago was an old temple 80x200 feet. The front wall, of beautifully carved stone, will remain, but the others must be drawn in to make the house small enough for a place of intelligent worship. On this Dr. Tupper says:

"As to the old temple, bought for the church-house, Brother Powell is arranging to have quite a celebration in February, at the laying of the corner-stone; and he thinks that the building can be completed by a San Antonio architect for \$6,000, instead of \$8,000, as originally estimated. Six hundred dollars of the money collected for this and kindred purposes should be appropriated, as urged by Brother Flournoy, for a house at Santa

Rosa, called also Musquiz, where the people have raised \$200 for this object, and which will be our headquarters in the Monclova district. The remainder, with such other amounts as may be received this conventional year, could not be better employed than in transforming the old temple of San Francisco Plaza into the first Baptist church of Saltillo. Brother Powell requests that the President of our Board be present at this corner-stone laying, and deliver an address on "the Distinctive Principles of Baptists." "

THE MISSION WORK PROPER.

"It was agreed, after full consultation, that Brother Flournoy shall enter the Rio Grande district, including the towns of Zaragossa, Morreles, and San Juan Allendez, and some Indian reservations; that Senor Proferio Rodriguez shall take his place in the Monclova district; and that Brother and Mrs. Myers, with Miss Maberry, shall be stationed at Patos. Dr. T. says:

"Regarding the mission proper, I am happy to report that the Spirit of God seems to prevail. While I was in Saltillo several prominent citizens joined our church, after having made written statements before the body of their reasons for becoming Baptists. Brother Powell told me that there were in the bounds of the mission one hundred persons—forty-six of whom he knew personally—desiring baptism. Senor Cardenas, though not licensed, preaches, and preaches with power. Two new missionary districts will be entered by the new missionaries of the Association just organized, which districts, known as the Laredo and Tamaulipas districts, will about complete the dividing out of the state of Coahuila, and take in parts of the States of Tamaulipas and Nuevo Leon. Brother Powell is extremely anxious to extend the work into the state of Durango, where the opening is thought to be even more promising than in Coahuila. He was not encouraged, however, to hope for immediate permission from the board to go into 'the regions beyond.' "

THE CONVENTION.

The Convention met at the Greene Street Baptist Church of Augusta, Ga., where the Convention was organized in 1845. In addition to many other present considerations, this fact invested

the meeting of the Convention here with peculiar interest. There had been in 1863—in the midst of war—a memorable meeting of the Convention in the same place which kindled not a few stirring recollections. But the times were changed, and the President requested the singing of “Rock of Ages,” and read the Psalm, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” cxxxiii. Prayer was offered by Dr. B. Manly, of Kentucky, whose father, the senior Basil Manly, made, in the same place, the most powerful speech we heard during the war, save one from the golden-tongued orator of the South, William Yancey, of Alabama. There were entitled to seats 1425 delegates, of whom 525 were present. Dr. Mell was, of course, re-elected President, and the efficient Secretaries were re-elected by acclamation, “no one interposing an objection.” Judge C. C. Black, who had thrilled the Convention at Baltimore, made an address of welcome. Dr. W. E. Hatcher was sent for to reply, and was found by the writer in close discussion with Dr. O. C. Pope, in front of the church. But he reached the platform in time to see Judge Black make his bow, and made a response facetious, felicitous and fitting. The Convention sermon was preached by Dr. J. L. M. Curry, from the following Scriptures :

“The Lord is our Lawgiver.”—*Isa.* 33: 22. “Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil.”—*Matt.* 5: 17. “For Christ is the end of the Law for righteousness to every one that believeth.”—*Rom.* 10: 4.

It was the wish of the Convention to express its appreciation of the discourse by its publication, but it was deemed “a dangerous precedent,” as the Convention sermon is an annual occurrence by distinguished brethren. The resolution in reference to publication was withdrawn by request of Dr. Curry. We copy from the records :

“A cable message was received at this point from M. T. Yates, Missionary at Shanghai, and read as follows :

“‘President Convention—Greenland’s Icy—Yates.’

“The Convention arose and sang the hymn, ‘From Green-

land's Icy Mountains.' H. A. Tupper, Va., by order of the convention, replied as follows :

“ ‘ Yates—The joyful sound proclaim—Mell.’ ”

“ M. B. Anderson, of New York, was recognized as a distinguished visitor, and, on invitation, addressed the Convention.

“ Corresponding messengers from the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society were received as follows : Edward Bright, D.D.; John E. Clough, Edward Lathrop, D.D.; A. H. Burlingham, D.D.; D. Downie, Hon. Robert O. Fuller, William Bucknell, Esq.; J. L. Howard, J. B. Thomas, D.D.; A. G. Lawson, D.D.; H. L. Morehouse, D.D.; D. T. Hiscox, D.D.; S. S. Constant, Benjamin Griffith, D.D.; George Callahan, Hon. H. K. Ellyson.

“ The Convention was addressed by J. B. Thomas, New York; Edward Bright, New York; Robert O. Fuller, Massachusetts, and J. L. Howard, Conn.; also by J. C. Stockbridge, R. I.; A. G. Lawson, New York; A. H. Burlingham, New York, and J. G. Walker, Pa.

“ The Convention was addressed, by invitation, by A. G. Lawson, N. Y., in the interest of the work of the National Temperance Society among the colored population.”

ACTIONS OF THE CONVENTION.

1. The word “members,” in Art. III of the Convention, was displaced for the word “brethren,” whereby the membership of women was precluded.

J. WM. JONES, *Chairman*.

2. “The importance of united prayer to the Lord of the harvest that he would send more laborers into the harvest,” was urged. B. MANLY.

3. Sigs. Porfirio Rodriguez and Albino Martinez, “from the First Baptist Association of Mexico, addressed the Convention; and \$255.93 was collected ‘for the special needs of the work in Mexico.’ ”

4. The death of the following Brethren was reported: Rev. Wm. Carey Crane and Rev. C. C. Chaplin, of Texas; Gen. M. P. Lowrey, of Mississippi; W. O. Tuggle, Esq., of Georgia, and A. F. Crane, of Maryland; and “a page of the Convention Records was given as a memorial of their services, and as a tribute to their memory, for the publication of their names, with date and place of birth and death.”

REDDIN ANDREWS, *Chairman*.

"5. *Ordered*, that the Secretaries be and are hereby instructed to regard the Historical discourse, preached before the convention on yesterday, by Dr. J. L. Burrows, as properly a part of the proceedings of this body, and publish it accordingly."

J. L. CARROLL.

6. "*Resolved*, that the Bible work, as prosecuted by the American Baptist Publication Society, meets our warm approval, and is entitled to the patronage and support of the Baptist Churches connected with the Convention."

J. L. BURROWS.

7. (1) A resolution, offered by J. E. Brown, of Georgia, was adopted as follows :

"*Resolved*, that in the opinion of this Convention, the act of fornication committed by a married person is, under the New Testament dispensation, cause, and the only cause, of absolute divorce from the bond of marriage.

"*Resolved further*, That in the opinion of this Convention no minister of the gospel is authorized by the New Testament to join parties together in the bonds of matrimony where either of said parties has a living husband or a living wife, from whom said party has been divorced for any other than the cause aforesaid."

(2) J. C. Furman, South Carolina, offered the following :

"WHEREAS, From the course of business this afternoon, no opportunity was afforded for any discussion of the resolution introduced by Brother J. E. Brown, of Georgia, on the subject of divorce ; and, as there is an assumption in said resolution in regard to divorce which delegates who voted in the minority do not admit ; therefore,

"*Resolved*, That this memorandum shall be inserted on the Minutes."

8. "Future work of Foreign Mission Board," presented under these heads by C. E. W. Dobbs, *Chairman* :

(1) The history of the work of this Board has been one of expansion.

(2) The blessings of God attendant upon our work in the past should be an inspiration urging us to yet greater zeal and expanding efforts in the years to come.

(3) The fact that God is leading so many to give their lives to the mission work calls for profound consideration on the part of our churches.

(4) Expansion of work involves expansion of means. How shall the means be secured ?

(a) Treasury should be brought into direct communication with the churches.

(b) The Pastors are God's agents for the edifying of his churches in every good word and work.

(c) Progress has been made toward this end largely through the Vice-Presidents of the Board in some of the States, and efforts should be unremitting till every State is brought into the highest possible efficiency in this respect.

9. M. J. Breaker, of Missouri, presented the report of the committee on the

"WORK OF STATE MISSION BOARDS.

"We find much irregularity and some wrong in the matter of representing in this body the work of State Boards. We therefore recommend the passage of the following by-law :

"6. No money shall be represented twice in this Convention, and no money shall be represented which has been contributed to the body seeking representation by this Convention, or any body co-ordinate with this Convention ; and no money shall be represented which has been raised by a church or association for its own uses, unless the missionaries of such association work under the appointment of a State Board or our Home Mission Board.

"MANLY J. BREAKER,
JOHN D. STEWART,
W. E. HATCHER,
R. T. HANKS."

After discussion, on motion of O. C. Pope, of Texas, the report was amended by the adoption of a substitute striking out of Art. III of the Constitution all the words after the word "body," in line 5, so making the article to read as appears in the Constitution as printed previously.

The question has arisen whether this amendment does not make Art. III of the Constitution revert to its original form, changed in 1879, when the portion stricken out by this amendment was inserted in the Constitution. It turns apparently upon the meaning and *authority* of the words above, taken from the proceedings of the Convention, "as printed previously." As the Constitution now reads, "great collateral societies," like all others, may be represented on the basis of one delegate for each \$100 paid "within the twelve months preceding the meeting of the body." The question has never been raised before the Convention ; but it was seriously entertained by the late President of the body, Rev. Dr. Boyce.

VICE-PRESIDENTS.

The By-laws require that the Board shall report annually what it has done to carry out their provisions, especially with regard to the work of the Vice-Presidents ; and that the Vice-Presidents shall also report their work. The Board has observed this requirement scrupulously, and the Vice-Presidents of the Board have made their reports. As no special reference has been made to this subject, a specimen of each year's proceedings in this direction may be here recorded.

CIRCULAR LETTER TO EACH VICE-PRESIDENT.

" FOREIGN MISSION ROOMS, S. B. C.

" To *Vice-President of the Board of Foreign Missions
for the State of.....*

" RICHMOND, VA., JUNE 15, 1885.

" *My Dear Brother*: The Treasury of the B. F. M. reported to the Convention a balance on hand of \$1,100. The aggregate of moneys acknowledged up to May the 20th is \$6,300. Then some one will think the Board has now \$7,400. But it has not, for three reasons. First, \$4,558.18 of the money herewith acknowledged was actually paid to Brother Powell, and expended in Mexico, during the last conventional year, as will more fully appear from a closer examination of the receipts. The Treasurer's report of last year ought to have contained this sum, credited to several States and debited to Mexican mission, but the statement of Brother Powell did not come to hand in time, and so this money, as the best thing possible under the circumstances, has been brought into the accounts of the current year. Secondly, the further sum of \$254.93 raised at the Convention for the Mexican evangelists, was turned over to Brother Powell for them and their association, as was stated to the Convention at the time by our Corresponding Secretary. Deducting these special contributions, we find the real receipts up to May 20th only \$1,515.96, which, with the balance brought forward, makes a little over \$2,600. But, thirdly, drafts have been received to the amount of \$6,000. Not to pay them promptly would sully the excellent reputation of the Board in commercial circles, disrupt our plan of remitting—the safest and most economical we have ever tried—and, worst of all, would subject our missionaries to such privations and embarrassments as must seriously interfere with their work. The treasury, therefore, at this writing, is not only empty, but worse than empty.

" A telegram sent from Augusta, by order of the Convention, authorized Dr. Yates to draw for the money there subscribed for a chapel at Chin-Kiang. His draft is, doubtless, now on the way, and will reach Richmond as soon as steam-power can bring it. Some of this amount has been already paid. Will the other subscribers please forward at once?

" Two new missionaries have been appointed for Brazil since the Convention. Two other applicants for appointment to China expect to be examined in June, and if approved, to sail this fall. Drafts for the support of those already in the field, for the April-July quarter, are pouring upon the treasury.

" Such are the plain facts. What is to be done? Let us all calmly consider this question and act rationally. The Board propose to do their utmost, but they cannot sustain missions without means. God's goodness and His signal deliverances last year, encourage us to hope. Ought they not to stimulate all to renewed exertions and to greater promptness? Why should the Board be forced to borrow, when the Churches know the neces-

sities of the case? A contribution this summer is worth more than the same amount given next April.

How Heathen Converts give.

“ Brother David laid the foundations of his new chapel March 30th, and had thirty-six men at work building. He adds: ‘ One of our members gave four months’ salary to the church fund, another a fifth of a year’s salary, two others a tenth each. The school has 225 pupils.’

“ Dr. Graves, of Canton, writes:

“ ‘ I have recently received a letter from Demerara, giving their statistics for 1884, which are as follows:

“ ‘ Baptized, 17; restored, 1; died, 3; excluded, 16; present number, 222; contributions, \$3,148.08; expended, \$2,910.07: balance on hand, \$237.97.

“ ‘ Dr. Thomson, Secretary of our Canton Missionary Conference, has collected some statistics of the state of the work in our province:

“ ‘ Stations, 148; chapels, 151; members, 7,242; schools—boys, 50; girls, 28; boarding, 12; pupils, about 1,600; contributions of native churches, \$2,286.49.

“ ‘ There are, probably, in all, between 8,000 and 9,000 Protestant Christians in the province, whose contributions have been over \$3,000 during the past year.’

Our Statistics and Needs.

“ Missionaries, 50; native assistants, 57; missions and stations, 30; baptized, 203; church-members, 1,233; pupils, 505.

“ Last year we had for our work \$81,289.59. In view of increased force and necessary building, delayed for two years, we must have this year \$100,000. Let the amount be divided as follows:

“ Virginia	\$ 12,500 00
Georgia	12,500 00
Kentucky	12,500 00
North Carolina	8,000 00
South Carolina	8,000 00
Mississippi	8,000 00
Missouri	8,000 00
Texas	8,000 00
Tennessee	5,000 00
Alabama	5,000 00
Maryland	4,000 00
Arkansas	1,000 00
Louisiana	1,000 00
Florida	1,000 00
West Virginia	500 00

\$ 95,000 00

Pledges made for Mexican church houses and schools and school and chapel at Chin-kiang, say	5,000 00
	<hr/>
Total	\$100,000 00

“ In co-operation with your State Boards or Central Committee, please see :

“ 1. That proper apportionments of the States' quotas are made among your district associations, and presented to them for their approval.

“ 2. That suitable brethren are secured, not only to advocate this interest at the associations, but to engage brethren who, in co-operation with themselves, will sub-divide the quota of each association among its churches, and make earnest efforts to have the same collected.


“ I need not repeat that all expenses incurred in executing this plan will be promptly paid by our Board.

“ I beg to refer you to the ensuing extract from the last annual report of our Board to the Southern Baptist Convention :

What must be done ?

“ It is made obvious by the reported requirements of our missions, and by the late painful experience of the Board in seeking means that the work which has grown upon us, naturally, inevitably, and providentially, is beyond the support expected to be given by our people. What must be done? This question has agitated the Board, and should deeply concern the churches. Shall there be contraction? Where shall it begin? Let each field be narrowly scrutinized, and it will be found that so far from contraction being admissible, if there is not expansion, damage must befall the work already in hand. In fact, it is of the nature of the missionary spirit to go forward or to die; and the very end proposed by our enterprise is to gradually occupy the whole world. What, then, is to be done? If the work cannot contract, but must expand, is it not plainly conclusive that there must be corresponding expansion of means to support the work?

How, then, shall the means be secured? This question belongs primarily to the conscience of God's people, and to the missionary spirit imparted to them by God's grace, of which spirit and conscience our mission works are the outgrowth; and which spirit and conscience must be quickened and expanded by the truth preached and studied and distilled into spiritual experience by the Holy Ghost. Let the Baptists of the South be plied with the whole counsel of God, by a consecrated ministry, and as sure as they possess the grace of God, and God is true to his emphasized promises, they will come up to the full measure of their duty in giving the Gospel to mankind. No plans, no agencies, can take the place of this divinely appointed instrumentality. Will the ministry commit themselves in heart and before God, to more consecration in this regard? Will the people say, *Amen?*

“  Please notice that on the reverse of this letter are appropriately headed blanks for your report to the Southern Baptist Convention in May,

1886, according to the By-Laws of the Convention, to which refer for other information also. In behalf of the Board, I am yours, affectionately,
 "H. A. TUPPER, *Cor. Secy.*"

REVERSE OF LETTER.

[This blank is for your Report as Vice-President of the Board of Foreign Missions, to be presented by you to the Southern Baptist Convention, according to the By-Laws of the Convention.]

I. What working relation between Board of Foreign Missions and State Organizations?

II. What done toward getting contributions from the Churches?

III. Distribution of Missionary Literature?

IV. Enrollment of Churches and Sunday-Schools?

.....
Vice-President B. F. M. for the State of

.....
 April 30th, 1887.

REPORTS OF VICE-PRESIDENTS.

H. A. Tupper, Jr., Kentucky, from the committee to prepare a digest of reports of the Vice-Presidents of the Board, reported the following, which was adopted:

REPORT OF THE COMMITTEE ON THE REPORTS OF VICE-PRESIDENTS.

"Your committee, to whom were referred the reports of the Vice-Presidents, would respectfully present the following digest of said reports so far as the Vice-Presidents have been heard from:

"ALABAMA. J. J. D. Renfroe reports:

"The State Mission Board of Alabama is charged with the raising of funds for Foreign Missions, and through its Secretary and the Vice-President of the Foreign Mission Board for Alabama, the cause of missions has been pressed upon the people. 175,000 pages of missionary tracts and circulars have been scattered among the churches, and 3,600 copies of the *Foreign Mission Journal* have been distributed in the State. Although the amount raised during the year is not what was expected, the work done will doubtless tell upon the years to come.

“ARKANSAS. J. T. Searcy reports :

“The relation between the State organizations and the Board of Foreign Missions is mutually helpful ; increased effort has been put forward throughout the State towards getting contributions from the churches, with encouraging success, and missionary literature has been scattered among the people.

“FLORIDA. N. A. Bailey reports :

“The entire work of missions in Florida is committed to the State Board of Missions. Between this Board and the workings of the Foreign Mission Board there is perfect harmony. Our State raised \$300 more for Foreign Missions than the quota asked. About 500 copies of the *Foreign Mission Journal* have been distributed, besides much other missionary matter ; and our foreign mission work in Florida is making an encouraging advance.

“GEORGIA. W. L. Kilpatrick reports :

“Funds for missions are raised through pastors and the press. During the year \$6,600 have been reported to the Mission Board at Atlanta, and there is about \$700 not reported. Missionary literature is used freely, and the cause of missions in Georgia is upward and onward.

“KENTUCKY. T. T. Eaton reports :

“R. L. Thurman, our faithful agent for Foreign Missions, is working nobly. About 100 churches contributed last year to Foreign Missions that had not contributed before ; and the full amount reported is \$10,292.64. 60,000 pages of missionary matter have been distributed, and there is a remarkable increase in all mission work in Kentucky.

“LOUISIANA. C. W. Tomkins reports :

“We have a State Board of Foreign Missions, and it co-operates with the working of the Southern Baptist Convention ; by personal effort \$1,500 was raised in cash and pledges for Foreign Missions ; the excess over the quota asked is \$239. A Central Committee has been organized and located at Shreveport. There is a marked progress in the cause of missions throughout the State.

“MARYLAND. Joshua Levering reports :

“All the State organizations are in full sympathy with the work of the Board of Foreign Missions ; the churches have been appealed to orally and by letter, urging increased contributions to missions, and over one-half have sent in encouraging reports, and the *Foreign Mission Journal* and other missionary literature have been distributed among the churches.

“MISSISSIPPI. George Whitfield reports :

“The relation between our State organizations and the Board of Foreign Missions is most harmonious ; spent thirty-three days in the work of the Board, traveling about 2,000 miles and visiting one State Convention and

six associations, and appealed to 347 pastors, through letter and printed matter, on the subject of missions; aided in getting pledges or subscriptions amounting to over \$2,100; received and forwarded direct or through Dr. B. H. Whitfield over \$800.

“MISSOURI. R. S. Duncan reports:

“There is a deep interest awakened in missions, and the contribution to this cause is \$300 larger than last year; about 350 churches and fifty Sunday-schools contributed regularly to Foreign Missions, and new interest in missions is being awakened by the means of the free use of missionary literature.

“NORTH CAROLINA. Theodore Whitfield reports:

“The work of the Secretary of State Missions and work of the Vice-President for Foreign Missions are mutually helpful. Not many more than one-half of our churches contribute regularly to the Board of Foreign Missions, but by the means of more than 5,000 pages of tracts and 318 copies of the *Journal*, and letters and personal appeals, there is a noticeable development of interest in missions.

“SOUTH CAROLINA. Chas. Manly reports:

“There exists an uninterrupted and close relation between our State organizations and the Board of Foreign Missions. The number of our churches that contribute to Foreign Missions was never so great. About 1,200 copies of the *Foreign Mission Journal*, besides many tracts on mission subjects, have been distributed. The interest in Foreign Missions was never so great as now, and this interest is increasing every year.

“TENNESSEE. J. M. Senter reports:

“As information on the subject of Foreign Missions is greatly needed in our State, it has been our special work to distribute missionary literature among the people. One hundred and sixty-three subscribers to the *Journal* have been enrolled, and already the good effect is seen.

“From the condensed reports of twelve of our Vice-Presidents, it will be seen how effective this simple and inexpensive system of work has proven in developing the spirit of missions among our people. We urge upon our churches to co-operate with the Vice-Presidents in their efforts to awaken interest and kindle zeal in the great work of winning the world to Christ.

“A. W. LAMAR, *Chairman*,
H. ALLEN TUPPER, JR.,
H. M. KING,
J. H. DE VOTIE,
G. F. WILLIAMS.”

FROM REPORT OF BOARD.

“1. The board recognizes no single agent as comparable to the *Journal* for the diffusion of information, the stimulation of

the churches and the representation of the views and actions of the Board and Convention."

"2. Too much praise cannot be awarded our Vice-Presidents for the aid they have rendered the Board in distributing tens of thousands of missionary tracts and papers, and for the lively interest they have manifested in pressing our work in their respective States."

3. DEPARTURE AND DESTINATION OF MISSIONARIES.

To Mexico.—Miss Addie Barton, of Texas, joined the mission of Saltillo in July; Mr. and Mrs. F. M. Myers, of Kentucky, the same mission, in November; Miss Mary C. Tupper, of Virginia, in December; and Mrs. M. E. Graves, of Texas, in February.

To Africa.—Messrs. C. E. Smith and S. M. Cook, and Mr. and Mrs. W. W. Harvey sailed in October for Lagos; Mr. and Mrs. W. J. David, with their little daughter and a native boy, followed in January.

To Italy.—Mrs. J. H. Eager and two children departed for Rome the latter part of last year.

To China.—Mr. and Mrs. J. M. Joiner, and Mr. and Mrs. E. E. Davault left in November for Tung Chow; Mr. and Mrs. F. C. Hickson, with their three children, at the same time, for Canton; and Mrs. M. T. Yates started in March for Shanghai.

The news of Mrs. Yates' arrival has not reached us. The other missionaries are reported at work in their fields. Miss Lula Whilden, of the Canton Mission, is still resting at Clifton Springs, N. Y., in hope of returning to her work in the fall of this year.

4. APPLICATIONS.

The unprecedented number of applicants for missionary work shows a growing interest among our younger and more intelligent people. Heretofore, the Board has acted largely on the principle that, if applicants and appointees are of God, means for their support will certainly be provided. Recently the question has arisen, whether furnishing means for appointees may not be a test of their being sent of God. Perhaps wisdom is found midway between a confidence that may savor of presumption, and a business policy that seems to lack faith in the God of missions.

5. CHURCH BUILDING.

So important and extensive has become this department of work, that it demands special notice in this report. The amounts urgently applied for by missionaries, for this purpose, with the amounts, either actually expended or authorized to be expended, aggregate \$51,850. Of this sum, not less than \$30,000 seems imperatively demanded by the interests of our mission. If, in this country, suitable church-houses are indispensable to the progress and prosperity of religion, how much more in pagan and papal lands, where all religious ideas are associated with worship in Temples or Cathedrals? It is a truth universally recognized that sentiments and affections—and none more so than those of a religious nature—are developed and intensified by localization. Upon the law that associations cluster most powerfully about locality, was based the wisdom of the Jewish Tabernacle and Temple, and upon the same law is based the wisdom and necessity of Baptist church-houses everywhere. God is a spirit; but premium is put upon local church worship by the promise: "Where two or three are gathered together in my name there am I in the midst of them." Had the primitive disciples not been in one place, could they have enjoyed the Pentecostal outpouring of the Holy Ghost? In some of our mission-fields it is impossible to rent places suitable for public worship.

6. TREASURER'S REPORT AND FINANCES.

The Treasurer's receipts, with the balance from last year, amount to \$75,047.83. Missionaries have received, on their fields, \$6,241.76. These amounts make \$81,289.59, which has been at our service for the year's work. As one hundred thousand dollars was asked for, as necessary, the inquiry may be made: How the Board, under the circumstances, escaped disaster. Last year it was stated, in the words of our report, that "\$20,000 might have been wisely appropriated to church-houses; but this church-building, with mission expansion work, prudently restrained, has been transferred to another year." This year the Board published that, of the \$100,000 requested of the people, \$38,368 was needed for building purposes. With the first intimations of our late financial pressure, this house-work and mis-

sion expansion were restricted again in some missions, and stopped altogether in others. But for this timely stoppage of expenditures, the Board, instead of owing nothing, and having \$1,144.61 on hand, might have come to the Convention seriously embarrassed in its finances. This year gives, therefore, cause for the deepest gratitude. It has witnessed the Board's severest struggles and most signal triumphs. Never have so many missionaries gone out, and never has so much work been done; and never have adequate means been so hard to obtain. More than once the state of things seemed imminent. In response to prayer and labor and faith, relief came, again and again, at the critical moment, by the grace of our Lord. The prevailing sentiment of the Board is: "Thanks be unto God."

7. WOMAN'S WORK.

Having considered an elaborate report on the history and present status of this work, specially in its relation to the Southern Baptist Convention, and concluding that justice demands that the generous, and growing, and grand efforts of our Baptist women, through their State Central Committees, to spread the gospel in destitute parts of the earth, should have full appreciation and appropriate recognition by this body; and concluding, also, that a wise foresight, quickened by experience in other parts of our country, requires that there be no further delay in aiding our sisters to give a general form to their work, best adapted to secure unity, permanence, and the greatest practical efficiency, our Board, as special debtors to their enthusiastic interest in missions, resolved to submit most respectfully, for the adoption of the Convention, the following preamble and resolutions:

" *Whereas*, The 'missionary societies' referred to in the first line of the Preamble of the Constitution of the Convention, seem to be included in the 'religious bodies' in the second line of Article III, of the Constitution; and, whereas, this interpretation of the Constitution, as to representation, would entitle our Woman's Missionary Societies to representation in the Convention, provided such representation is in harmony with the common law that has ever limited the membership to persons eligible to all the offices and privileges of the body, therefore,

"1. *Resolved*, That our Woman's Missionary Societies be and are hereby requested, acting through their respective Central Committees, to appoint annually a brother of their own State for each one hundred dollars they have paid to either of the Boards, to represent them on the floor of the Convention, as State organizations appoint representatives through their Boards or Executive Committees.

"2. *Resolved*, That the work done through the Central Committees of the Boards be clearly and fully presented to the Convention in the annual reports of the boards; and that the funds contributed through the Central Committees be reported separately to the Convention, and published in the same way, when the general funds are published, before the meeting of the Convention, in order that the number of representatives to be appointed may be known.

"3. *Resolved*, That the *Heathen Helper* be commended and encouraged as an efficient organ of our woman's work, and worthy of general circulation among our churches.

"4. *Resolved*, That the following changes be and are hereby made in the By-Laws of the Convention, viz.: In the first By-law, at the end, change the period into a colon and add the words: *and to appoint in each of the States Woman's Central Committees, one for each Board, whose duty it shall be to encourage and aid in the formation of Woman's Missionary Societies in churches where such societies are desired.* Then the By-law will read thus: "That the Boards of the Convention be directed to form the closest possible connection with the State Boards, where such exist, in such way as shall be mutually agreeable, and in other cases to secure such agency as each of the Boards may deem best, in both cases providing for necessary expenses incurred: and to appoint, in each of the States, Woman's Central Committees, one for each Board, whose duty it shall be to encourage and aid in the formation of Woman's Missionary Societies in churches where such Societies are desired." In the fifth By-Law, second line, strike out the word "these" and put in the word *the*, and after the next word, "reports," insert the words: *of the Vice-Presidents and of the State Central Committees for woman's work, as presented in the reports of the Boards*, so that the By-Law shall read thus: "That so much of the second day of the Convention as may be necessary shall be set apart for consideration of the reports of the Vice-Presidents and of the State Central Committees for woman's work, as presented in the reports of the Boards."

"5. *Resolved*, That a committee of three be appointed by the President of the Convention to ascertain whether any changes in the Constitution are necessary to effect the objects sought above; and, if any, to report them to this meeting of the Convention.

"6. *Resolved*, That the State Conventions and the District Associations of our States be respectfully requested to take such action as may be deemed best to aid the Convention in this effort, to have the work of missions, which belongs equally to the men and women of God, considered

together and in the manner which seems to accord best with the taste and genius of our people, and with the teachings of the word of God."

THE BOARD'S ARGUMENT.

"WOMAN'S WORK."

"The Convention, at its approaching meeting, will be asked to define more clearly its relation to the hundreds of missionary societies within its borders. Few questions can come before the body that will need more careful handling. Extreme views, on one side or on the other, indiscreet remarks, unwise action, may do more harm than many years can repair. The good sisters have too much sense and are too much in earnest to be satisfied with flattering platitudes and empty compliments; they are too loyal to the teachings of 'nature itself' as well as of revelation, to be even suspected of aspiring to anything beyond their sphere. 'May God in his mercy,' says one of them, voicing the universal sentiment, 'avert such an evil.'

"A Committee of the Board presented at the April meeting a full report on the present status of the work of our Christian women for Foreign Missions and a summary of all previous action by the Convention in reference to this work. We reproduce the substance of that report, hoping that it will not only prove interesting in itself, but will furnish a good basis for any further consideration of the subject in the Convention.

"Mite Societies and other missionary organizations of Southern women date back to the early days of the century, and yielded then to the treasury of the Triennial Convention contributions which are recorded as 'extraordinarily liberal.' Very much of the interest which has given rise to the great general organizations of to-day for the conduct of Foreign Missions is clearly traceable to the loving zeal and busy earnestness of these Societies. But we must pass over those former services and come at once to the present aspects of the subject.

In the Field.

"In 1849 our Board first appointed a single woman, Miss Baker, to China. In 1864 R. H. Graves, in Canton, employed a Bible woman, to be supported by Mrs. G. with the assistance of a relative in this country; this he called 'an experiment.' The

Board now employs ten single women, and eighteen married women, with a large number of native helpers. Our northern brethren have a still larger number; and other denominations are not behind the Baptists.

“In China alone there are three hundred and forty-five female missionaries, of whom 108 are single, and twelve are medical doctors. Mr. John Furguson, of Colombo, Ceylon, in answer to the question of our Cor. Secretary: ‘What is the most striking thing you have observed in connection with missions?’ replied, ‘The work wrought there by God through Christian women.’

“In the November number of ‘*Woman's Work in China*’ a gifted missionary classifies the single women workers under these heads: 1st. Those who believe they have real, serious grievances and who desire, not as a concession of charity, but as simple justice, that these grievances be redressed by a ‘reform in the constitution of Missions.’ 2d. Those who are satisfied with existing arrangements and are content to attain their objects and carry out their purposes by indirect influences. 3d. Those who, having their rights secured, desire to see those rights extended to others.

“Of the first class she says: ‘It is not to be supposed that women who have been in the field for years, who have large interests at stake, and decided views as to how work should be conducted, will be content that the present unsatisfactory state of affairs should continue. Simple justice demands that women should have equal rights with men in mission meetings and in the practical conduct of the work.’ This is not endorsed by the committee, but it is reproduced to show what some others think.

Organization at Home.

“In 1861 the ‘Woman's Union Missionary Society’ was organized in New York. In 1870 the Baltimore ‘Auxiliary’ was formed. On the 3d of April, 1871, the ‘Woman's Baptist Missionary Society’ was started in Boston. In October of the same year, ‘Woman's Mission to Woman’ was organized in Baltimore. In 1872 the “Woman's Missionary Society of Richmond, Va.,’ was formed for the support of Miss Edmonia Moon. Simultaneously, or subsequently, other societies originated in

the South for the support of woman missionaries. In 1874 our Board recommended Executive or Central Committees for the States. In 1876 Central Committees for Woman's work were appointed. The appointments were made on nomination of judicious counselors in the several States. The committees were authorized to fill vacancies; and they have, now, practically, self-perpetuating existence.

“Though originally appointees of our Board, some of them divide their funds with the other Board. This they have a perfect right to do. But, is not the plan approved by the Convention wiser, viz.: to have a Central Committee in each State for each of the Boards, and let the societies contribute to the one or to the other, or to both, according as they may elect? The reasons for separate Vice-Presidents and Boards would seem to hold, for what the Convention recommends, two Central Committees in each State. As time advances and the work enlarges and becomes, perhaps, more complicated, the wisdom of this suggestion of the Convention and of our Baptist fathers will become more apparent.

What has been done.

“In 1875 the Convention adopted a report, setting forth that ‘too much praise can scarcely be bestowed upon the noble achievements of these gentle and loving servants of Jesus,’ and inviting prayer that they may be even more ‘consecrated and blessed in this sphere of Christian service.’ In 1876 our Board reported that the women of South Carolina, Georgia and Virginia had contributed \$3,845 for mission houses, while those of other States had done ‘nobly for the general work.’ The report, adopted by the Convention, favored the organization of Woman's Societies for Foreign Missions, and made several valuable suggestions on the subject. In 1877 our Board reported the general use of mite boxes by our societies and the prospect of increased contributions. The Convention, in its report, thanked God that the eyes of our people were opening to the importance of Woman's work, commended it most heartily, and intimated that ‘a Central Committee’ for the Central Committees might be soon needed to combine and stimulate efforts. Having Committees in all the States, our Board reported in 1878 that no more

general organization seemed necessary. A report replete with commendation was adopted recommending, among other things, that Central Committees be organized *in each State by the Boards of the Convention*, by which our Board understood that each Board should have its own Central Committee in each of the States.

“The next year (1879) the Convention recommended plainly ‘two Central Committees in each State’—one for each of the Boards of the Convention. In 1880 our Board reported a ‘grand work’ done by our women and urged the formation and encouragement of societies in all the churches. The Convention requested the Central Committees to report to their respective Boards by the 1st of April in order that abstracts of the work might be presented to the Convention in the reports of the Boards. Our Board reported in 1881, 500 societies that had contributed \$6,244.30. The Convention suggested that our Board might appoint a woman superintendent, if deemed wise, and recommended that the societies report more generally and more regularly. In 1882 the Board reported that in the exercise of the discretion allowed, they had not appointed a superintendent, and gave their method of managing Woman’s work. The Convention expressed the opinion that ‘no change in the plan of organization seemed desirable.’ Another report recommended that if they thought it expedient, the two Boards might appoint a superintendent of the State Central Committees. Our Board, having already considered the question, did not think it expedient to unite in such appointment. In their report of 1883 the Board mentioned favorably the publication of the *Heathen Helper* in Louisville, Ky., as the organ of Woman’s work, and reported the rule adopted by the Board that unmarried women should be appointed missionaries only with reference to the views and wishes of the missions to which they are appointed. The Convention gave five reasons why pastors should encourage the formation of Woman’s societies in their Churches. In 1884 the Board reported 642 societies, contributing \$16,895.58; stated that, in ten years, the Board has distributed gratuitously 28,520 mite boxes, which had probably yielded in that time to our treasury \$75,000, and congratulated our ladies on their disposi-

tion to work without any more separate organization than their societies and Central Committees. The body '*resolved*, that the Convention has heard, with pleasure, of the large amount of money raised for Foreign Missions by the Woman's societies working with our Board, and of the entire harmony in plans and purposes between the Board and these societies.' Our Board having expressed a preference for no superintendent, the Convention referred resolutions on this subject to the Home Board. This year (1885) special efforts have been made to stimulate the societies and the Central Committees. The indications are that our women have done more, relatively, than in any previous year. The Central Committees heard from to April 1st show that, in their respective States, the Woman's societies had contributed one-third of the amount given for Foreign Missions. The number of societies is rapidly increasing. The *Heathen Helper* claims to be the organ of 1,200 Woman's societies. The Baptist Woman's societies of the North and Northwest gave during the last year \$95,548 to Foreign Missions. Woman's societies of the English-speaking tongue give \$800,000 per annum, which is *one-tenth of the world's annual contribution for the evangelization of the nations.*

What it is to be.

"The formative state through which the general missionary meetings of our noble Christian women is passing is worthy of serious consideration. At first these meetings were occasional; now they have become a permanent institution. 'The ladies in Baltimore passed a resolution perpetuating a woman's missionary meeting, to be held annually during the session of the Southern Baptist Convention, the Central Committee of the State, in which the Convention meets, to take charge and conduct the meeting.' A discussion has appeared in print whether the meeting shall be held with closed or open doors. The Central Committee for Georgia seems to have decided the question for this year by the following :

" '*Resolved*, That as we believe women cannot take the exclusive management of a large meeting without becoming public speakers, which we regard as contrary to the scriptural teaching, therefore, we request the officers

of our Committee to invite certain brethren, who are in sympathy with our work, to address the meeting on such topics as shall be selected; that all public speaking be done by the brethren; that the Central Committee, and officers representing woman's mission work in each State, be requested to send one or more delegates of their number, with a written report of the year's work of the societies of the State, such reports to be read at the meeting by a lady if so desired.'

"If our Convention does not give form to these meetings—as we are sure the ladies desire—they will soon give fixed form to themselves. And who shall say that the experience of our Northern brethren may not be our experience at the South? When the question of woman's organization for work was, in 1870, laid before the Missionary Union, the then secretary said: 'The time has not yet come.' On further reflection he gave his cordial approval, but the organization had passed beyond the control of the Union. Let us be wise. The first element of wisdom is justice.

"Here the question arises: Whether this woman's work, growing into such great proportions, should not have fuller presentation and fairer representation on the floor of the Convention? And let not the Convention wait for any demand. Let the right thing be done spontaneously, cheerfully and promptly, on the simple ground that it is right."

ACTION OF WOMAN'S MEETING.

N. A. Bailey, Florida, presented the following resolutions, as having been adopted by a Woman's Missionary meeting, which were ordered to be spread on the Minutes:

"*Resolved 1.* That it is not the desire of the Baptist women of the South to have separate and independent organization for the prosecution of Woman's Mission Work.

"*Resolved 2.* That we desire to prosecute our work directly through the churches, and to have representation in the S. B. C., through our respective State Conventions, as heretofore.

"*Resolved 3.* That the above resolutions be transmitted to the S. B. C., now in session, with the request that they be read before the body."

FURTHER ACTIONS OF CONVENTION.

1. The report of the Committee on Woman's Work was presented.

The Convention was addressed by G. F. Bagby, Kentucky; T. T. Eaton, Kentucky; H. H. Harris, Virginia; N. A. Bailey, Florida, and H. A. Tupper, Virginia.

Pending the discussion of the report, and certain amendments which had been offered, the hour of the special order arrived, whereupon the matter went over.

2. By unanimous consent, the report of the Committee on Woman's Work, which was pending at the time when the special order was reached, was, on motion of H. A. Tupper, Virginia, recommitted, with all substitutes and amendments.

3. The Committee on "Woman's Work" presented an amended report, which was adopted, as follows:

"WOMAN'S WORK.

"Too much praise can scarcely be bestowed upon the noble achievements of the gentle and self-sacrificing women of the South. The attention of this Convention is called to the steady annual increase of contributions raised by this means. In 1876, \$3,845.00 were raised for mission houses, while they did nobly for the general work. In 1877, there was a manifest increase. In 1881, 500 societies had been organized and \$6,244.30 were realized. In 1884, 642 societies raised \$16,895.58, and in '85 over \$18,000 were raised for the two Boards.

"This work is entitled to appropriate recognition from this body.

"Your committee observe with gratitude that, so far as they can discover, there are no dissatisfaction on the part of Baptist women with the plans or methods of our Boards. They are now working with gratifying success, and only ask that they be allowed to do what they can in a quiet and unostentatious way.

"We think it important that there should be Woman's Central Committees established and fostered by the State Conventions, or Associations, with the co-operation of the Boards of this Convention. These Central Committees should be aided and encouraged by the pastors of the churches in establishing local societies in the churches. Let the local societies designate the mission or missions to which their respective contributions shall be given. They should also be requested to report the amount of these contributions to the churches to which they belong, as well as to the Boards of the Convention. Let such funds be credited also to the General State Con-

vention or Association. Then let these moneys be represented in this body by delegates chosen, if they prefer, by the local societies, upon the same bases and conditions specified for all other moneys reported.

“ Respectfully submitted,

“ C. T. BAILEY,
G. F. BAGBY,
A. C. DIXON,
M. D. EARLY,
N. A. BAILEY,
J. G. GIBSON,
T. W. MELLICHAMP.”

H. C. Wallace, Missouri, presented the following report on Treasurer's Report, Foreign Mission Board :

“ *To Southern Baptist Convention :*

“ Your committee, to whom was referred the report of the Treasurer of the Foreign Mission Board for the last fiscal year ending April 30th, 1885, having had the same under consideration, beg leave to report that they find the same in due form in regard to the entries of receipts and disbursements, as required by the Constitution, and that the same is duly certified to by the Auditor, and correct.

“ Though there has been some falling off in the amount of contributions, as compared with the previous year, yet, considering the pressure and stringency in money matters which have so generally prevailed throughout our Southland, as well as the country at large, the contributions have been liberal, and your committee take pleasure in commending the excellent judgment and sound business discretion exercised by the Foreign Board and its efficient Corresponding Secretary in its disbursement of funds, and in sustaining our Foreign Missions through the embarrassments of the last year, with the aid of the balance on hand at the last annual meeting, and in being able, after accomplishing so large a work, to report through its Treasurer a balance of \$1,144.61 at the end of the year.

“ Your committee deem it appropriate and becoming, at this time especially, to express our gratitude and thankfulness to God for the marked indications of his favor upon the labors of our Foreign Board, and his blessings upon the contributions of the churches, individuals and missionary societies.

“ We have abundant cause, brethren, to take courage and go forward in the blessed and glorious work of giving the gospel of Christ to the benighted and idolatrous nations and peoples of the earth.

“ H. C. WALLACE,
S. B. FOSTER,
A. D. FREEMAN,
“ *Committee.*”

The following report was presented by S. Landrum, Louisiana, from the Committee on the Missions of the Foreign Board :

“The missions of the Board stand like light houses—not numerous nor near together, but in all the great divisions of the earth. Your committee note with thankfulness the manifest growth and real efficiency of them all. The baptisms, the organization of churches, the contributions made to missions by the converts from Romanism and from paganism demand special emphasis.

“First, in several respects, is the mission in our sister republic of Mexico. By means of railroads our intercourse with Mexico is becoming quite intimate. No country has made so fine an exhibit at the World’s Exposition in New Orleans. In productions, minerals, in art and music, her display has made a deep impression, and a large trade is sure to spring up between the two great American republics. Notwithstanding the persecutions endured, we believe that we shall, with comparative ease, secure the ear of the Mexicans for the gospel of our Lord. The zeal of our Board for the mission in Mexico is worthy of all commendation.

“We pass now to the Brazilian mission. Here our missionaries have suffered arrest and persecutions, but they have been patient, and distributed the Bible freely. In its light the sharpness of their trials has been removed. It gives us delight to note the baptism of thirty-seven believers. Over all opposition the gospel triumphs.

“In Europe we are glad to observe the abiding faith and untiring labor of our missionaries in classic and Roman Catholic Italy.

“We regret the necessity for the return of one wise, heroic and veteran missionary, Dr. Taylor. We trust his residence among us will greatly assist the work in Rome and Italy, especially in securing funds to build chapels. Our best hope of success in Italy, under God, lies, perhaps, in teaching the young, in circulating the Scriptures and in personal appeal.

“In the African mission seven are reported as baptized. Our force in the ‘dark continent’ has been increased by four new missionaries. We must do something for Africa, and let us hope that the new laborers may be spared and crowned with success. We think the great body of laborers in Africa should come from the people of the country.

“The China missions are the oldest and largest of our Foreign Missions. There are fifty-six missionaries under the employment of the Board. We have six hundred and forty-five members of our churches in China, and their contributions amount to \$567.85! War and rumors of war have seriously hindered our work in China and caused our dear brethren there much anxiety and suffering.

“Buildings, churches and chapels are needed, especially in all the Foreign Missions. We find houses indispensable at home; they are more necessary abroad. We must collect and give for building houses of worship. The work will be hindered, and much lost, without such houses. We cannot state too strongly the necessity for buildings in the foreign fields.”

The Convention was addressed by W. D. Powell, one of the

missionaries in Mexico, and by Brethren Rodriguez and Martinez, and a voluntary contribution of \$255.93 was made for special needs of the work in Mexico; after which the report was adopted.

SECOND DAY—EVENING SESSION.

The Convention being called to order at 8 o'clock, was led in prayer by A. J. Beck, of Georgia.

The special order being the consideration of the work of the Foreign Mission Board, addresses were made by T. D. Anderson, of Maryland, on the field in Africa, and by F. M. Ellis, of Maryland, on the field in China—the one of classic finish; the other of great power.

The following resolution, offered by W. E. Hatcher, of Virginia, was adopted:

Resolved, That we tender to Dr. Yates, our oldest missionary, our tenderest sympathies in his present affliction, and that we authorize him to go forward in the work of building his long-needed chapel."

Pending the consideration of the resolution, voluntary contributions, amounting to \$2,527.95, were made towards the erection of the chapel at Chin Kiang,

And then, after prayer by J. O. Hixson, Alabama, the Convention adjourned.

IN MEMORIAM.

THOMAS WILLIAM TOBEY, D.D.

On the 7th of February, 1885, Dr. Tobey, who, from 1847 to 1850, was a missionary of the Convention to China, passed quietly from this life, at Lake Weir, in Florida, in full hope of a blessed immortality.

WM. CAREY CRANE, D.D., LL.D.

This valuable man of God, well known over the land, who, during almost the whole history of the Convention, has been an officer of the body, either as Secretary or Vice-President of the Convention, or Vice-President of the Board of Foreign Missions, fell on sleep on the night of the 26th of February. As the fathers go hence, the sons, emulating their excellence, should consecrate themselves to the Convention's great work for the world's evangelization.

MRS. IDA R. PRUITT.

The Board has heard with profound sorrow of the death of Mrs. Ida R. Pruitt, consort of Rev. C. W. Pruitt, of the Whang Hien mission. In the arms of her husband she breathed her earthly life away on Sunday, the 19th of last October, at Tung Chow, China.

Giving up for Christ's sake the endearments of a Wisconsin home, she sailed for the foreign field in December, 1881, under appointment of the Presbyterian Board. In September, 1882, she was married at Chefoo. A few months thereafter she was buried with Christ in baptism, and from that time became fully identified with our work in the Chinese Empire. She was young, cultured, pious. As a missionary, she was consecrated, earnest, hopeful. We had fondly anticipated for her a long career, crowned with that usefulness of which her character gave a promise so gratifying; but the same God who called her to the work has seen fit to give her an early discharge, and it becomes us to cultivate the spirit which shall enable us to say: "Thy will be done." She has fallen in the noblest endeavor to which human energies can be devoted, and her reward through grace is sure.

The following letters give further particulars of Mrs. Pruitt's death:

"TUNG CHOW, China, October 23, 1884.

"*Dear Dr. Tupper*—You will be pained and weep with us when you hear of the death of our dear sister Pruitt. She was taken with the typhoid fever on the 6th of September, the second anniversary of her wedding day. The fever, in spite of every effort of her physician and friends, continued to rage till about the 13th day of October, when it was checked and she was supposed to take a turn for the better to the relief of our anxieties. Though very weak, she seemed to improve slowly till the evening of the 19th of October, when, unexpectedly to her husband, who was holding her in his arms, she appeared to faint, gave one or two slight gasps and was gone. She went without a word, calmly as befitted that holy Sabbath evening, at about 8 o'clock P.M., not quite three years after her arrival in China.

"Thus God has seen fit in his providence to suddenly remove from her husband and our mission one of the best and most lovely characters I have ever known. On yesterday morning we laid her, with many tears from every member of our little community, among the other precious ones on the 'Hill overlooking the sea,' till Jesus shall come.

"Mrs. Pruitt was surely called of God for the work of missions. Her piety, judgment, cheerfulness and loveliness of character in every respect seemed specially to fit her for the place she was so successfully filling when God, in his inscrutable wisdom, saw good to call her away from earth to heaven.

"Brother Pruitt seems almost crushed by the terrible blow. May God give him strength and grace to bear his loss and deep disappointment. They were devoted to each other, and their home was the manifest abode of love and happiness, as well as of prospective usefulness in the Master's service. By her death all our plans of mission work are for the present disarranged, and we know not yet what direction they will take.

"The house in Hwang-hien has not been secured, as the most determined opposition was manifested against it by a few powerful families of the city. It also becomes us to act very prudently in these excited war times. God is, however, opening a wider door for the gospel than ever before, and at the proper time we shall enter in and possess the land for the Master.

"At this date all others are in usual health, and still appear to be in no danger from the war. May God be merciful to us.

"Yours in the Lord,

"T. P. CRAWFORD."

"TUNG CHOW, China, November 3, 1884.

"*My Dear Doctor Tupper*—Our mission has suffered a very sad and painful loss. Our dear friend and sister, Mrs. Pruitt, was taken from us on the 19th of October. She had been ill about six weeks from a fever peculiar to this country. Her illness was not considered alarming at first and she was hopeful of recovery up to the end. On the day of her death she was brighter than she had been for a week. She took her food with relish and talked cheerfully. About an hour after supper, suddenly, without any warning, she passed away. Her death was painless. Thus has departed to her reward one who fell as truly a martyr as the saints of old who laid down their lives for the Lord Jesus. For her we can only rejoice that the Master has bidden her 'come up higher.' She has entered upon the nobler work and the unending bliss of Heaven. For ourselves, we mourn the sundering of tender ties, the loss of her sweet and helpful companionship; we grieve that we shall hear no more on earth her cheerful, kindly voice, and see no more her bright sunny smile.

"Mrs. Pruitt came to China not quite three years ago in connection with the Northern Presbyterian Board and was stationed in Chefoo. From the time of her arrival she made rapid progress. She continued to be a persevering student and even in her last illness would try to learn orally.

"She was united to Mr. Pruitt in September, 1882, and was thenceforth connected with our mission in Tung Chow. From the time of her coming among us, she identified herself heartily with the work of the mission. She took charge of a class in Sunday-school and all can testify to the faithfulness with which she taught it. One of the members of the class was un-

usually dull, and Mrs. Pruitt would go to her home during the week and teach her the lesson for the coming Sabbath. Whatever Mrs. Pruitt undertook she could always be depended upon to perform. Having kindly consented to teach a class in my school last year, every day found her punctually at her post, although she had to come across the city to do less than an hour's work.

"In the spring of 1885 she made a long tour in company with her husband and Mr. Halcomb. The Chinese admired her personal appearance, and her gentle, winning manners drew the women in crowds around her. In the autumn of the same year she made a tour with Mr. Pruitt, and on their return planned a number of short tours which she was providentially hindered from making. Last spring, again in company with Mr. Pruitt and Mr. Halcomb, she made a very long and fatiguing tour. Her ardent enthusiasm, earnest zeal, and the incessant demands of the work, no doubt carried her far beyond her strength. She said, after her return, that often during the trip she would get in from the day's work too tired even to talk English. She would throw herself on the 'kong' in utter exhaustion. She also suffered during this trip from sore throat, brought on by constant talking to the women. She had many invitations to visit them in their homes and she felt that she could not refuse, even when too tired to go. She was looking badly on her return to the city, but that seemed only natural after the weariness of her long and exhausting labors.

"The protracted absence from home had caused many arrears in household affairs, and with her characteristic energy and cheerful self-forgetfulness she set to work. Ever thoughtful and considerate of others, she never spared herself. She was not well during the summer, but still there was nothing to awaken alarm. The treacherous fever took hold of her so gradually that her friends were not aware that she was sick; she accused herself of being only 'idle.' Her last act, before giving up and yielding to the disease, was to help a friend who was very busy preparing to go to America.

"Her patience and gentleness throughout her long illness was wonderful. She said that although she could not understand why God had sent the illness, yet it was all right, and she submitted implicitly to his will. She was most touchingly thoughtful of those who had the care of her, expressing constant solicitude lest they should be wearied. She made attendance upon her sick bed a delight to those who were privileged to minister to her. As she lay ill there, she seemed to take more thought for their comfort than they did for hers.

"The Chinese unite in speaking warmly in her praise. They talk especially of her great kindness, unselfishness and interest in them and their children. She won their love and respect as few are able to do.

"To the projected Whang Hien mission the loss is most heavy. Mrs. Pruitt was the only lady in that mission ready for work.

"Of her beautiful home life, of her loving devotion to her husband, of his unspeakable loss, it would not be fitting to tell in a paper intended for publication.

“ Though she was with us but a little more than two years, we have cause to thank God that he sent her to us. For that brief time she gave us a shining example of earnest devotion to God’s work, and her beautiful, self-sacrificing life will not have been in vain if it shall stir us to imitation. The memory of such a life will be an abiding inspiration.

“ L. MOON.”

BRAZILIAN MISSIONS.

Baptized, 37; Church Members, 113; Pupils, 40.

RIO DE JANEIRO.

1. By authority of the Board, Bro. and Sister Bagby left Bahia, June 11th, 1884, and arrived in Rio July 24th. On the 24th of August “ a Baptist Church of four members was organized.”

2. “ There has been a valuable addition by the baptism of Senor Mesquita, who labored fourteen years among his countrymen in connection with another denomination, and is now Brother Bagby’s assistant.”

3. “ Our principal hall for worship, which is in our house,” writes Bro. Bagby, “ is well located on a main street and connected by cars with all parts of the city. The hall is large, cool, and admirably suited for preaching. Senor Mesquita is working among his acquaintances. . . . We are hopeful of the future.”

4. But, from the first, Brother Bagby has had a lonely feeling amid the 300,000 souls of this capital city, and has cried constantly and earnestly for help. He writes February 14th: “ My heart will leap for joy when I welcome here a man for Santa Barbara, and two for Rio, with a young lady helper. Around this bay are half a million souls, while along the railroad leading into Minas Geraes are many large towns entirely destitute. Near by is Petropolis, with 10,000 people. Further up the province is Campos, with 30,000 souls. We ought to have two or three men in Rio studying the language

and preparing for the work. Cannot we have them this year, and the young lady, too?" Referring to certain young men who desire to go to Brazil, Brother Bagby continues: "And will not our brethren furnish the means that these young men may come? Brazil has a great part to play in the history of the world. Her millions of square miles of unoccupied territory will be filled with a vast population like that of Europe. What that future multitude is to be depends on what we do presently for Brazil. That it may be Christ's in the years to come, the empire must be taken for Christ now. Who will come and help us?"

BAHIA.

This is the second city of the Brazilian Empire, and has a population of 180,000. Since the departure of Brother Bagby, Brother Taylor has been working with growing success.

REACTION.

Early in the year soldiers were imprisoned for attending Protestant worship. Brother Bagby was knocked down while preaching, and he and his wife arrested, when he was about to administer the ordinance of baptism. Brother Taylor's preaching place was stoned, and city officials joined the hooting mob in deriding the religion of Christ. Many of our Church members were turned out of their homes and dismissed from business because they had dared to follow the dictates of their conscience. But things are changed. At Plataforma, one of our preaching stations, where Brother Bagby was stoned, our missionaries are treated most kindly; and "at three other stations," Brother Taylor writes, "all prejudice seems to have died out." He adds: "The circulation of so many Bibles and tracts has been, no doubt, the instrument of bringing about this great change."

BLIND EYES OPENING.

Brother Taylor interrogated a friar and a vicar about the Bible and the new birth. They know nothing about either; and said that such matters are not taught in their seminaries. The eyes of the people seem to be opening. In Macio, the capital of the province of Alagoas, and the native city of Senor

Teixeira, some fifty persons, studying the Bible, sent for a teacher, and Teixeira paid two visits to the city, and preached to large congregations. Before leaving Bahia Brother Bagby wrote: "The Lord is opening wondrously the hearts of this people to the gospel. A man on the streets remarked that he had never heard before so much talk about Bibles and religion and the gospel." A government official said publicly: "These men who come from the United States teach us the true religion of Jesus Christ. They do not seek your money like our padres, but preach to you a free salvation by Jesus Christ. This is the true church. I believe in Christ and in the Bible. I do not believe in the Pope or his padres." Nor is confession in word only. Our missionary remarks: "A lady, recently baptized, destroyed \$300 worth of idols."

CHURCH, CHURCH-HOUSE AND REINFORCEMENTS.

All the male members pray in public: the progress of some in the study of the Scriptures is extraordinary; they show special zeal in inducing friends to attend the house of God; and all their offerings are for work outside of themselves. Three young brethren are preparing for the ministry. In times of persecution and peril, the young men of the church and congregation have departed themselves "heroically." The need of a church-house is greatly felt. A diagram of the city has been sent to the Board, indicating a very eligible lot for \$6,000, with the building, the cost would be about \$10,000. The Board has been forced to deny this application. More important is it that reinforcements be sent to this field. How can one man and a native preacher supply three cities and three or four out-stations? There are also seventy-five children connected with the church, who, if not taught by us, must be taught in Romish schools. Mrs. Taylor devotes several hours daily to teaching, but what is one among so many? A lady assistant is greatly needed. Five young men, said to be well qualified, desire to go to Brazil. All of them are from Texas. The work is opening and the prospect is inviting. Besides Macio, which has a population of 15,000, preaching has been established in Alogon-ihos, an inland city of five thousand inhabitants.

Much labor has been expended, and large returns are anticipated. Early in January Brother Taylor wrote: "Our reports show that in 1884 we sold 1,300 copies of Scripture. Some thirty thousand tracts were distributed. The gospel has been preached successfully in three cities and ten villages. We hope to start soon a school on a self-supporting basis. The new year has burst upon us with a glorious dawn of brighter times to come."

MEXICAN MISSIONS.

Baptized and received by letter, 90; Scholars, 93; Membership, say 190.

VISIT TO MEXICO.

"1. In December, 1884, the Corresponding Secretary was sent to Saltillo, and reported favorably as to the completion of the edifice, and the organization of the faculty of the Madero Institute; the revived and growing state of the Church at Saltillo; and the general outlook of our work in the State of Coahuila, of which Saltillo is the capital."

2. MADERO INSTITUTE.

The spacious edifice has been thoroughly renovated and frescoed within and without; the grounds in the court and adjacent plaza laid out and beautified; the furniture for the home department and for the school-rooms provided; a library hall for the reception of a \$1,000 donation of books by the Hon. Wm. Bucknell, of Philadelphia, to whom sincere thanks are due, neatly fitted up; and a chapel in the Institute conveniently and handsomely arranged; and all at a cost of \$3,700. In October the school was opened, and seventy pupils—of whom forty are boarders—have been enrolled. As the first of February is the beginning of the scholastic year, there was a formal opening of the school at that time. A large number of Baptists from the United States were present on the occasion, and the opinion, generally expressed, was that a world of work had been accom-

plished by our Brother Powell, and that this school enterprise seemed wonderfully blessed of God.

3. FINANCIAL STATEMENT.

The Board has received for the school enterprise specifically \$15,486.19, and for building purposes specifically \$2,882.07. These works representing practically one interest, the receipts have been consolidated into a School and Building Fund, the aggregate receipts for which are \$18,368.26. Of this sum \$12,045.17 was expended in purchasing property in Saltillo in 1883 and 1884, and \$3,700 has been expended on the improvements of the Madero Institute. This leaves a balance in the hands of the Board to the credit of this fund of \$2,823.09. Funds have been received directly from donors by Brother Powell, as well as a large number of bonds and other obligations, payable in five annual installments. His final statement on account of this School and Building Fund had not been received, as was expected, before our report went to press. The statement of this part of the account must be postponed, therefore, until the next meeting of the Convention, when the two church-houses and other school work contemplated will have been completed, and the full receipts and expenditures by Brother Powell will be reported.

4. PERSECUTION AND PRAISE.

In his annual report Brother Powell says: "The Romanists have assailed us in a most merciless manner. The Bishop of this diocese states plainly in his last pastoral letter that the Baptists are the only people to be greatly feared, and that the idea of believers' baptism is rapidly gaining ground in this diocese. . . . Protestant Pedo-Baptists, convinced of the scripturalness of our distinctive principles, have sought baptism at our hands. Many of these had never heard a Baptist preacher. This has occasioned some bad feeling. But we are here to preach Christ and his truth, and are likely to baptize all who give evidence of regeneration, and are received by our churches. . . . The Lord has graciously blessed us, and we praise him for his loving-kindness and tender mercy."

SUMMARY OF WORK.

Since last May the Saltillo church has received eighty-seven

members. Seven of the members are preparing for the ministry; one of them is at Baylor University, two are at the Seminary in Louisville, and four are in Brother Powell's Theological class. In December the First Mexican Baptist Association was organized at Saltillo. The association employed, at once, three missionaries, who are doing good work. Seven hundred dollars was pledged for their support; of which amount the Saltillo church contributed two hundred and fifty dollars. Brother Powell says: "From the beginning I have tried to teach the duty of self-support." In the same month the church at Patos was constituted. Brother Myers is beginning to speak to the people in Spanish. Mrs. Myers uses the language with facility. But her health is extremely frail. Other churches will be organized before long. Brother Powell writes: "The church-house at Musquiz will be soon completed. Senor Porfirio Rodriguez, our general evangelist, has been abundant in labors. A good brother in Georgia sustains three colporteurs, who are doing a grand work as 'fore-runners,' distributing hundreds of Bibles, and portions of the Scriptures, and thousands of pages of religious tracts. The 'Hood Bible Fund' has supplied a hundred individuals and two hundred families with copies of the Bible. I have translated Dr. Tucker's 'catechism for the family and Sunday-school.' *El Heraldito Mexicano* continues to go forth instructing the masses in Bible truths and principles. At the time of the formal opening of the Institute in February, the corner-stone of our new church was laid, and the large number of Baptists present contributed \$1,400 for the new edifice. The Dunn department of the Madero Institute has nineteen orphans, supported by individuals or Sunday-schools. Quite a number have been converted, while others have brought their parents into the church. By the conversion of a girl, whose fanatical uncle had taken her from the school, both of her parents, a brother, and several sisters were brought to Christ. The girl returned joyfully to the Institute. A revival in the college chapel resulted in thirty-two accessions to the church. Worship will be continued in the chapel until our new church is finished."

REV. AND MRS. W. M. FLOURNOY.

Brother W. M. Flournoy has freely preached and made religious visits in several important towns of the Rio Grande district, which embraces one-fourth of the State of Coahuila; found several Baptists from America who wished to improve themselves and benefit the cause; and recommends, among other things, that \$400 be appropriated for a church-house in Morelos, where an American physician proposes to give a church lot, and that he be allowed to devote himself for six months to the Indians in *El Nacimiento*, the Mexican Indian Reservation, where he finds many Indians disposed to Baptist doctrines and customs, and hopes soon to open a school and constitute a Baptist church. Mrs. Flournoy's school, at San Juan Sabinas, is self-supporting, having realized in ten months \$417.75, has enrolled 81 pupils and averaged 53 pupils. Brother Flournoy, who is bold, hardy and well acquainted with Mexican and Indian character and history, seems well adapted to the frontier and evangelistic work of the Rio Grande district, to which he has been assigned.

REINFORCEMENTS.

Brother Powell has been called to States adjoining Coahuila to baptize converts, and longs to go to regions beyond. He says: "The calls are frequent, urgent, piteous. How can we refuse them the bread of life! I wish an active young man to assist me in Saltillo, that I may give more of my time to general missionary work. Many more missions, promising large results, might be opened in the near future if we only had missionaries to minister to them. We are grateful for the noble helpers who have come to us. Their presence is already felt by the enemies of the truth. These consecrated workers are bravely dividing the toils and the cares; and our hearts are greatly cheered by their presence. We need now help for waste places. Last year we were encouraged by favorable recommendations of San Luis Potosi, Durango, Zacatecas and Chihuahua. Will you not encourage us further by sending men to these large and important State capitals, where people are pleading with tearful earnestness for us to come and preach to them Jesus?"

ITALIAN MISSIONS.

Baptized, 35; Membership, say 25; Contributions, \$42.

1. Dr. Taylor, in feeble health, has been granted leave of absence, having been elected Chaplain of University of Virginia for two years from October, 1885. Mrs. Eager had been welcomed back to Rome, after her absence to America.

2. In April, 1884, the Apostolical Baptist Union was consummated . . . and "initiated plans for promoting the principles common to Baptists." The journal *Il Testimonio* was established. . . . "The Baptists have not only steadfastly refused to take part in forming the so-called Italian Church, but have contended earnestly against it, as inexpedient, impossible, and unscriptural; and in the course of the discussion have incidentally promulgated Baptist principles and practices."

3. At the conclusion of Dr. Taylor's elaborate and most admirable report of this year, in which he gives clear tokens of the divine presence among the churches, as well as accounts of the opposition and persecutions from Waldensians, Darbyites, Sabbatarian Adventists, Plymouth brethren, and Conditionalists, led by or fraternizing with our late recusant missionary, Signor Concorda, who holds to "conditional immortality," and "makes a fierce war against us," he says:

"From the foregoing it will be seen that our foes are numerous and strong, that the difficulties are very great, and that the war we have undertaken in this land, however 'sharp,' gives no promise of being 'short.' But victories have been won and progress has been made, and especially do I see this in reviewing the eleven years which have passed since I came to this field. Be it ours to imitate the patience of the people among whom we labor, and to emulate the zeal and activity of our foe. The power of the Pope wanes slowly, but surely; and our own work, which is in large part that of undermining the old and laying foundations for the new, is more important than it seems. Nor can it be in vain, for the truth of God must win the day.

"My last word is this, that if I leave this mission for a season,

it is from no lack of devotion to its interests, but hoping to return to it, strengthened in body and soul for the work."

AFRICAN MISSIONS.

Baptized, 7; Pupils, 195; Members, 125; Contributions, i 190.

CHANGES OF APPOINTEES.

Last year Mr. F. M. Myers and Mr. C. E. Smith were reported as appointed to this mission. On account of the uncertain health of Mrs. Myers, it was thought best to transfer her husband to the Mexican mission. Mrs. Smith departed this life on the 1st of September, but her smitten husband adhered to his appointment, and arrived at Lagos with Mr. Cook and Mr. and Mrs. Harvey on the 12th of December.

IMPRESSIONS AND WORK.

1. Bro. Harvey says; "My present notion is to make everything secondary to the study of the Yoruban tongue."

2. Bro. Smith writes: "I cannot express my joy at being among this people, and in a small way doing the work I have so long wished to do."

3. Bro. Cook: "The natives receive us gladly and rejoice that so many of God's people have come to help them."

4. Brother Eubank gives this information: "All the new missionaries will stop here for a while, according to medical advice, and let circumstances decide when they shall go into the interior. In the meantime they are preaching and studying Yoruban with your humble servant."

5. Brother David arrived in this country in June, and spent six months in almost incessant work for his mission, exciting more interest, perhaps, than was ever felt for Africa. Besides making many addresses in different parts of the South, he prepared a monograph of the Yoruban mission, which was published and extensively circulated. Returning to Lagos, he took with

him a variety of materials for a new chapel, for which, with freight, the Board paid \$3,800. The chapel, when completed, will have cost \$5,000. Having a longer voyage than was expected, Brother David has not sent his annual report in time to be reported to the Convention. From other sources we learn that the work in Gaun and Hausser Farm and Abbeokuta go on as usual, and that the school at Lagos is in a flourishing state. Brother David, with his family, was welcomed in Lagos on the 28th of February, with great rejoicing, only modified by the absence of their infant son, buried mournfully at sea on their passage to this country, May 20, 1884. His presence will give a new impulse to the work. The Missionary Union desire him to visit their Congo Mission south of the Equator. But our brother cannot be spared from his own important and growing field of labor.

6. In Brother David's absence Brother Eubank has been very laborious, teaching, preaching, working among the people in Lagos, and visiting the interior stations, projecting plans, and having the care of all the churches upon him. But he is blessed in his toils and cares. Hear what he says: "Brother David's departure has left a burden on me which I feel very sensibly—not the work, but the responsibility. My faithful companion nobly bears her share and helps me to stand up under mine. Yet it is a load for both of us. I sometimes feel that I would falter but for God's grace. We have been driven closer to him by it. Sad, to be driven, instead of drawn to God! Better to be driven to him than to stay away from him." Our brother seems to be extremely cautious about the baptism of the natives. He intimates that it would be easy to multiply professing converts. He dreads on the one hand, the prevailing idea of "baptismal regeneration," and on the other, the sinister motives inducing to church membership. He advocates the doctrine of "self-support" among the native Christians. In our brother's warm desire he says: "I suggest that the Board turn its attention to Africa. I cannot write of earnest appeals for the gospel, but I write of millions going down to death, not knowing nor caring for the way of salvation."

CHINA MISSIONS.

Missionaries and Assistants, 56; Baptized, 34; Members, 645; Pupils, 145; Contributions, \$567.85.

CANTON MISSION.

1. Miss Young, who arrived in January, 1884, "is making marked progress in the acquisition of the language; and Rev. F. C. Hickson and wife, who were welcomed in November, 1884, are beginning to test their aptitude for taking upon themselves this oriental tongue."

2. Though the stations and native Christians have gone through unprecedented persecutions and outrages, consequent upon the French-Chinese war and other causes, the work has made perceptible progress, twenty-four having been baptized—"Knowing that they were uniting with us, in fellowship of suffering for Christ's sake." "It is a cause of great thankfulness that amidst all the hatred and persecution and loss of property to which our native members have been subjected, no one of them, so far as we know, has denied the faith."

3. This mission has asked for a chapel and mission residence, the aggregate cost of which would be \$10,000.

4. In the latter part of February a Baptist Association was organized in Canton, composed of 25 representatives from six bodies. Rev. E. Z. Simmons was Moderator, the other officers Chinese. Dr. Graves, with an eye, perhaps, to our Convention, writes: "The Chinese brethren, by their punctuality and attention to the speakers, set an example that might well be followed by many of our Associations at home."

5. Lough Fook, who went from our mission in Canton to British Guiana as a coolie, for the sole purpose of preaching Jesus to his countrymen there, and built up a Baptist church of 200 members, with several chapels, who invested their funds for God and contributed to benevolence \$2,000 annually, died, at the age of 43, in Demerara, on the 15th of May, 1884. He deserves record as one of the heroes of Christian faith. Dr. Graves says of him: "Thus has passed away one of the bright-

est jewels that Christianity has recovered from the dust-heaps of China. He is a proof of what the grace of God can do for a Chinaman and what a Chinaman can do when renewed by the grace of God."

SHANGHAI MISSION.

1. Dr. Yates, Brother Hunnex, with their assistants, "have delivered more than 2,000 sermons and addresses on the way of life, besides holding prayer-meetings, giving personal warnings and doing work by the way-side." The Doctor has submitted to the "ninth surgical operation, having another fearful abscess."

2. Dr. Yates writes: "I cannot emphasize too strongly what I urged last year, that there be established as speedily as possible, two independent missions of three men each at *Chinkiang* and *Soochow*, with a common treasurer at Shanghai. At Soochow there is a church and church-house; but a dwelling must be erected. The Chinkiang lot, which cost \$5,320.80, has a house on it, which requires a thorough overhauling, and should have a chapel and another mission dwelling on it. Next month I shall proceed to build a chapel which will seat two hundred persons. I should be authorized to draw the money and build the mission-house before next October. I need not urge the importance of vigorous action in this matter of reinforcement, in order to conserve the results of the last three or four years, efforts to open up the two largest interior centres in the Empire."

3. "I have now in manuscript," reports Dr. Yates, "translations of Paul's epistles to the Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, and have begun on his first epistle to Timothy."

SHANTUNG MISSIONS.

There being two independent missions in the Province of Shantung, the name of the Province is given, as a general title, to the missions, which was the name given originally to our missions in this part of China.

ABBREVIATION OF THE ANNUAL REPORT OF THE TUNG CHOW MISSION, BY
DR. CRAWFORD.

"The year has been distinguished for hard trials, hard work and little apparent success.

“ 1. The prospect of war has kept the minds of the people in a state of continued excitement. Persecution has fallen heavily on native Christians in many places, though ours have thus far escaped.

“ 2. At the beginning of this year the boarding schools were given up, and all ‘pecuniary expectations’ on the part of the natives cut off. As a consequence, ‘inquirers’ have ceased to come about us, and several of our former converts have thrown down their ‘profession of Christianity.’

“The statistics of the Church are as follows: 2 have been baptized, 1 died, 5 excluded. Total, 103. Many of whom are cold or give little evidence of spiritual life.

“ 3. I have devoted my time to preaching on the streets of the city, in the chapel on Thursdays and Sundays, with various labors in the study and elsewhere.

“ 4. Mrs. Crawford and Miss Moon have labored earnestly in the country and among the women of the city. Messrs. Halcomb and Pruitt have taken several excursions for preaching in the villages in addition to the study of the language; in all of which Mrs. Pruitt zealously joined up to the time of her last illness. All have taken part in the Sunday-school. Much seed has been sown during the year, but without special results. The harvest time has not yet come in this field, and it cannot be forced into existence.

“ 5. With our trials, we have received many blessings, during the year now closed. We have abundant cause for gratitude to our Heavenly Father for his abounding mercies.”

SETTLEMENT AND PURCHASE.

It should be added to this report that Brothers Joiner and Davault, with their wives, who are giving vigorous attention to the language, will probably attach themselves to this mission. The residence of our Missionary, Mrs. S. J. Holmes, has been bought by the Board for \$1,885.

EXTRACTS FROM THE REPORT OF THE HWANGHIEN MISSION.

Last year the Board reported that the junior members of the Tung Chow Mission, Brethren Halcomb and Pruitt, had been

authorized to organize a mission at Hwanghien. The following is extracted from their report :

“ Reinforcement and Marriage.

“ Our hearts were made glad by the arrival in January, 1884, of Miss Mattie Roberts to join our little band. On the 22d of July, to the great pleasure of us all, she became Mrs. Halcomb. The marriage took place in Chefoo at the summer home of Dr. Yates ; Dr. Crawford, assisted by Dr. Yates, performing the service.

“ Country Work.

“ Mr. Halcomb and Mr. and Mrs. Pruitt made a journey of a month and a half into the interior of the province for the purpose of preaching. We hope that good was done. At *Shangtswang* Mr. Halcomb took charge of the old North Street church, and at Pingtu we had a cordial reception by many of the citizens. In the autumn Mr. Halcomb spent a month in the country working. He has paid three visits to the *Shangtswang* church, baptized there two persons, and opened a small school, the teacher acting as leader of worship for the little flock.

“ Called Home.

“ After nine months of devoted labor, Mrs. Pruitt, on October 19th, received our Heavenly Father's call, ‘ come up higher.’ She has left us a saddened band, humbled to the very dust. We are honored that one of our number should so soon be counted worthy of promotion to the heavenly mansions.

“ Negotiations for Property .

“ Early in the year we commissioned Chinese friends to find a house for rent in or near the city of Hwanghien. It was not long before a suitable house was found and negotiations begun. Led by Dr. Crawford, we have left no stone unturned to get the house, and the same can be said of the Chinese to prevent it. They have not hesitated to use freely both violence and money. Once in the summer a mob of several hundred, supposing we were there, collected at the house, to the great annoyance of the landlord. On another occasion, his servant, who had acted as go-between in the transaction, received a thousand blows at the hand of the chief officer of the district. Finally they incarcer-

ated the owner of the house with his servant for the double purpose of intimidating him and of preventing our closing the bargain with him. Six thousand taels have been offered to the leading literary man of the place to prevent our going there. Money inducements have been offered the owner of the house, also, if he will recant. At present we see no prospect of speedy settlement. Meanwhile we can only go on with our missionary work from Tung Chow, as others are forced to do from many of the ports. We wish to say further :

“ 1. That we have had the earnest co-operation of Dr. Crawford during the whole proceeding; and, 2. That the Franco-Chinese war has operated to make the opposition more intense and more thoroughly organized than it would otherwise have been.”

HOUSES, LOCATION, AND POLICY.

This mission has applied for an appropriation of \$6,000 for two houses, and for the privilege of locating in some other inland city, if they cannot get foot-hold in Hwanghien.

DEATH OF MRS. HALCOMB.

“‘One by one we cross the river!’ Saturday morning the angel of the Lord visited our little band and carried away one of the best and purest. She had not been well for some time. During all her suffering she was bright and cheerful. On Tuesday night she had a hemorrhage of the lungs and continued to grow worse until Friday at noon she was taken with convulsions. She had six, between which she suffered the most excruciating pain. When they tried to arouse her from the last convulsion her spirit had already taken its flight to the mansions above. She had prepared her bridal dress to be buried in. Sunday afternoon, at three o’clock, the funeral services were held at the home of Dr. Mills, where they had been boarding. The missionaries numbered only thirteen; several of them had gone from the city. About all of the native Christians were present and a number of heathen. First we held the service in English and then in Chinese. Dr. Mills read 2 Tim. 1 : 10. His remarks were very sweet and comforting. The Chinese service being closed, the casket was placed on the bier. We all followed in sedan chairs. The cemetery is on the top of a high hill called Mount Hope, overlooking the sea. It was a very impressive scene. The sun was almost set when the casket was lowered to its last resting-place.

“Just a little over one year ago Miss Mattie Roberts came out a bright, ambitious young lady, anxious to follow the command of our blessed Saviour, ‘Go ye into all the world and preach the gospel.’ Let her dear husband have the prayers and sympathies of all. They were very much

devoted to each other. His loss is a great one and hard to bear in this heathen country, but God is giving him strength to bear it. The first words he said were, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' He is an excellent worker in the Lord's vineyard; may we have a great many more as zealous as they. Pray the Father to send us more to teach these poor, ignorant, superstitious heathen.

"Sincerely,

"L. A. DAVULT.

"*Tung Chow, China, May 16, 1885.*"

FUTURE WORK OF BOARD.

The most important of questions now arises as to the future of our work. It is made obvious by the reported requirements of our missions, and by the late painful experience of the Board in seeking means that the work which has grown upon us, naturally, inevitably and providentially, is beyond the support expected to be given by our people. What must be done? This question has agitated the Board, and should deeply concern the Convention. Shall there be contraction? If so, where shall it begin? Let each field be narrowly scrutinized, and it will be found that so far from contraction being admissible, if there is not expansion, damage must befall the work already in hand. In fact, it is of the nature of the missionary spirit to go forward or to die; and the very end proposed by our enterprise is to gradually occupy the whole world. What, then, is to be done? If the work cannot contract, but must expand, is not the only conclusion of reason and of conscience, that there must be corresponding expansion of means to support the work. This is obvious—even axiomatic. But means do not expand themselves. And neither the Board nor the Convention has power to require the expansion adequate to the necessities of the case. How, then, must the means be secured? This question belongs primarily to the conscience of God's people, and to the missionary spirit imparted to them by God's grace, of which spirit and conscience our mission works are the outgrowth; and which spirit and conscience must be quickened and expanded by the truth preached and studied and distilled into spiritual experience by the Holy Ghost. Let the Baptists of the South be plied with the whole counsel of God, by a consecrated ministry, and

as sure as they possess the grace of God, and God is true to his emphasized promises, they will come up to the full measure of their duty in giving the gospel to mankind. The Board shrinks from no labor, and are incessant in devising and executing plans to foster and enlarge the missionary spirit; but their main confidence must be in the grace of God's people, wrought upon by Divine energies through intelligent and godly leaders of the saints. No plans, no agencies can take the place of this Divinely appointed instrumentality. Is this true? Will the ministry commit themselves, in heart and before God, to more consecration in this regard? Will the people say, *Amen*? And the Board thanks God and takes courage as it glances over the past history of the foreign work of the Convention, and sees how, in executing his great purposes of grace, God has been gradually expanding the minds and hearts of Southern Baptists to take hold of one nation after another, until now they compass—though feebly—in their sympathies and prayers the whole human family; which is one of the great lessons and ends of Christianity to prepare his people for the universality of his kingdom in this world and its unification in the world to come. And with expansion of soul has come expansion of work. From small beginnings in men and means, the Convention has pressed forward its missions in foreign lands, more and more, every year, until its missionaries, employed now and in the past, are numbered by the hundreds, the native converts by the thousands, and the contributions of the churches have been a million and a third of dollars. And is not this but an earnest of what is to come? So many are the signs of the future prosperity of our section of the country, that the phrase "new south" has passed into popular parlance. But in no respect is the South destined to be more new than in the development of the religious resources and energies of her people; and, if Southern Baptists are true to their high vocation, they will not be behind the foremost of God's elect, who, by faith and toil, and perseverance, and by the grace of God, are pre-ordained to usher in a new earth wherein dwelleth righteousness. The Board has unalterable hope in the graciousness and good will of Baptists and the mission of the Southern Baptist Convention; and imperish-

able faith in him that promises to be with us while discipling the nations, " even unto the end of the world."

[From Proceedings S. B. C., 1885.]

RECEIPTS OF THE HOME MISSION BOARD FOR THE LAST TEN YEARS.

*1875	\$ 23,260 54
1876	19,359 81
1877	16,816 64
1878	12,960 43
1879	16,200 47
1881	27,369 66
1882	37,642 07

Total for seven years..... \$153,609 62

REMOVED TO ATLANTA.

1883	45,195 27
1884	66,414 47
1885	67,257 82

Total for three years..... \$178,867 56

WORK DONE.

	Missionaries employed.	Weeks of Labor.	Baptisms.
1875	26	409	284
1876	23	707	272
1877	28	755	379
1878	35	1,194	419
1879	51	1,810	436
1881	35	1,208	119
1882	38	1,322	119

Total for seven years..... 236 7,505 1,818

REMOVED TO ATLANTA.

1883	95	1,821	245
1884	144	3,540	2,665
1885	185	4,061	2,931

Total for three years 424 9,422 5,841

* As the minutes of the Convention for 1880 are not at hand, receipts for 1875 are substituted for those of that year.

RECEIPTS OF HOME BOARD FROM 1845 TO 1885.

From Dr. J. L. Burrows' Historical Discourse, which was a great event of this year's proceedings :

Years.	Number of Missions.	Additions to Mission Churches,	New Churches Constituted.	Church Bldgs. Erected.	Annual Income.	REMARKS.
1845	.....	.....	.....	.....	.....	Organization.
1846	6	51	5	4	\$1,824 31	Rev. R. Holman, Cor. Sec.
1847	.....	.....	.....	.....	9,594 60	.....
1848	117	1942	29	24	11,239 50	Triennial reports.
1849	.....	.....	.....	.....	12,176 62	.....
1850	50	674	14	4	10,692 12	Biennial reports.
1851	50	750	19	15	12,176 16	.....
1852	.....	.....	.....	.....	10,939 15	.....
1853	77	1023	21	13	13,074 47	Rev. Joseph Walker, Cor. Sec.
1854	.....	.....	.....	.....	19,019 15	.....
1855	99	1636	15	25	21,153 74	.....
1856	.....	.....	.....	.....	41,773 41	{ Indian Missions transferred
1857	136	1725	20	34	40,420 54	{ to Domestic Board.
1858	.....	.....	.....	.....	28,899 33	Rev. R. Holman, Cor. Sec.
1859	139	2748	31	33	38,834 37	.....
1860	.....	.....	.....	.....	.....	Civil war.
1861	100	3407	30	25	92,998 29	Rev. M. T. Sumner, Cor. Sec.
1862	.....	.....	.....	.....	.....	Bible Board merged with D. B.
1863	34	.....	.....	.....	49,505 05	26 employed in the armies.
1864	.....	.....	.....	.....	201,268 81	.....
1865	114	.....	.....	.....	285,691 04	Confederate currency.
1866	53	158	2	3	22,861 28	78 in the armies.
1867	124	3113	19	29	40,998 00	U. S. currency.
1868	108	2496	30	35	27,700 21	Annual meetings.
1869	26	553	4	6	19,288 51	.....
1870	64	438	3	9	22,354 52	.....
1871	131	882	.....	.....	31,223 17	No reports of new churches
1872	177	.....	.....	.....	38,014 83	and buildings.
1873	81	1121	.....	.....	27,199 20	S. S. Board merged with Domes-
1874	74	963	.....	.....	20,547 27	tic Board.
1875	51	436	20	13	18,535 43	.....
1876	26	304	.....	.....	19,359 81	Rev. W. H. McIntosh, Cor Sec.
1877	24	300	.....	.....	16,816 64	.....
1878	28	678	.....	.....	12,960 43	.....
1879	31	834	.....	10	16,200 47	.....
1880	34	601	.....	7	20,624 30	.....
1881	34	310	.....	.....	27,369 69	.....
1882	38	333	.....	.....	28,370 08	Rev. I. T. Tichenor, Cor. Sec.
1883	95	739	.....	43	45,195 27	.....
1884	144	4190	.....	.....	66,414 47	.....
1885	185	4664	53	14	71,431 68	.....
Totals	2613	41583	256	346	\$1,484,638 96	.....

The total number of Missionaries does not indicate that so many different persons were employed by the Board, as one minister often served several years.

The additions to Mission Churches include, whenever designated in the reports, additions by baptism, letter or restoration.

The number of churches constituted, and of church buildings erected, is quite imperfect, some years not being given in the reports and, then, some reported as "begun" and others as completed, without special designation in successive years.

The annual receipts include contributions for Indian Missions, Agencies and all purposes.

IN COMMEMORATION

OF THE DISTINGUISHED ATTAINMENTS, THE VALUABLE SERVICES AND THE EXEMPLARY CHRISTIAN LIVES OF

WILLIAM CAREY CRANE,

SIX YEARS A SECRETARY, AND SEVEN YEARS A VICE-PRESIDENT.

Born in Richmond, Va., March 17, 1810. Died in Independence, Texas,
February 26, 1885.

ANDREW FULLER CRANE,

THREE YEARS A SECRETARY.

Born in Richmond, Va., February 17, 1820. Died in Baltimore, Md., 1885.

WILLIAM ORRIE TUGGLE,

THREE YEARS A SECRETARY.

Born in Henry County, Ga., September 25, 1841. Died in Thomasville,
Ga., 1885.

CHARLES CRAWFORD CHAPLAIN,

FOUR YEARS A VICE-PRESIDENT OF THE BOARDS.

Born in Danville, Va., September 22, 1831. Died in Brenham, Texas,
November 2, 1884.

M. P. LOWREY,

SEVEN YEARS A VICE-PRESIDENT OF THE BOARDS.

Born in Tennessee, 1828. Died in Ripley, Miss., February, 27, 1885.

"THEIR WORKS DO FOLLOW."

LAST ACTS.

On motion of B. Manly, Kentucky, it was

“*Resolved*, That the sincere thanks of this Convention are due, and are hereby heartily tendered, to the Baptists and people of Augusta for most generous hospitality; to hotels and railroads for reduced rates; to the Augusta press for excellent reports of the proceedings, and to all who have contributed to the welfare of the Convention.”

On motion of J. T. Slade, Kentucky, it was

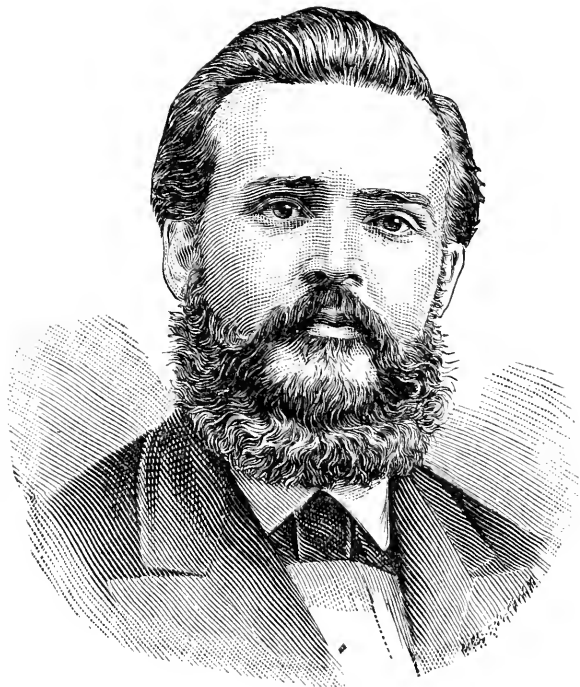
“*Resolved*, That the Secretaries of the Convention print and distribute, in the usual way, five thousand copies of the Minutes of this session of the body; that the expense be borne by our Boards, and that the Secretaries of the Convention be allowed fifty dollars each for their services.”

The Journal was read and confirmed, and the Convention then adjourned without day, after having engaged in prayer, led by A. C. Dixon, Maryland.

The next session of the Convention will be held at Montgomery, Alabama, Friday, May 7, 1886.

CHAPTER VII.

1886.



W. J. DAVID,

MISSIONARY TO AFRICA.

Born in Lauderdale county, Miss., September 28, 1850. Baptized August, 1867. Attended Mississippi College and Crozer Theological Seminary. Sailed for Africa, January 8, 1875, and reached Sierra Leone, February 8. With Yoruba, West Africa, his name is imperishably connected.

OFFICERS OF CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

President.

PATRICK HUES MELL, D.D., LL.D., Athens, Ga.

Vice-Presidents.

BASIL MANLY, D.D., LL.D., Ky. JAMES B. HAWTHORNE, D.D., Ga.
G. BOARDMAN TAYLOR, D.D., Va. JAMES C. FURMAN, D.D., S. C.

Secretaries.

LANSING BURROWS,* D.D., Ga. Rev. OLIVER F. GREGORY,† Md.

Treasurer.

Mr. GEORGE W. NORTON, Ky.

Auditor.

Mr. NIMROD LONG, Ky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

H. H. HARRIS, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Md. GEO. WHITFIELD, Miss. R. S. DUNCAN, Mo.
B. H. CARROLL, Texas. W. L. KILPATRICK, Ga. C. MANLY, S. C.
J. J. D. RENFROE, Ala. J. B. SEARCEY, Ark. J. M. SENTER, Tenn.
N. A. BAILEY, Fla. W. F. ATKISSON, W. Va. C. W. TOMKIES, La.
THEO. WHITFIELD, N. C. C. H. WINSTON, Va. G. F. BAGBY, Ky.

Corresponding Secretary.

H. A. TUPPER.

Recording Secretary.

A. B. CLARKE.

* In charge of Denominational Statistics, and to whom minutes of State and District Associations should be sent.

† In charge of rates of railway transportation to and from the Convention under provision of item 101.

Treasurer

J. C. WILLIAMS.

Auditor.

J. F. COTTRELL.

Board of Managers.

W. W. LANDRUM.

H. K. ELLYSON.

W. E. HATCHER.

W. J. SHIPMAN.

JOHN POLLARD.

J. WM. JONES.

J. B. WINSTON.

J. B. HUTSON.

S. C. CLOPTON.

W. D. THOMAS.

GEO. COOPER.

R. W. POWERS.

C. H. RYLAND.

H. C. BURNETT.

T. P. MATHEWS.

 AMENDMENT TO CONSTITUTION [1886].

“ART. III. The Convention shall consist of brethren who contribute funds or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds, and received by the Treasurers of the boards, on or before the last day of April in the current year.”

CHAPTER VII.

1886.

MOURNFUL EVENTS.

MENTION has been made already of the death of Mrs. Halcomb. But the caption of this letter—copied from the *Journal*—indicates how the news affected the Board :

UNSPEAKABLY SAD TIDINGS.

“ TUNG CHOW, CHINA, May 23d, 1885.

“ *Dear Dr. Tupper :*

“ You will mourn with us again over the loss of a member of our little circle. This morning at half-past four Mrs. Halcomb breathed her last, and we are preparing to lay her beside Mrs. Pruitt on ‘ Mount Hope,’ overlooking the sea, to await the sound of the ‘ last trump.’ It was only the beginning of last year she came among us, bright, joyful and hopeful, entering with avidity upon the study of this language. Cut off before being able to enter upon her missionary labors, she doubtless fulfilled her mission to which our Father sent her, for he makes no mistakes, and his plans never miscarry. That he takes away those who are just entering the field, while he spares some whose work is almost done, that he chooses to try the faith of the churches at home, is not for us to pronounce upon, but simply to accept as from him who doeth all things well. When all our efforts to revive our dear sister from her last convulsion proved ineffectual, and Dr. Neal pronounced her dead. Brother Halcomb, while his heart was wrung with grief, exclaimed calmly, ‘ The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.’

“ Mrs. Halcomb was unusually cheerful in her disposition. I do not remember ever to have seen her sad or discouraged. We shall all miss her sorely.

Yours sincerely,

“ M. F. CRAWFORD.”

Our Board adopted the following :

“ IN MEMORIAM.

“ Mrs. N. W. Halcomb went to China as Miss Mattie M. Roberts. She was born in Browneville, Ky., was an only daughter, and was early bereaved of her mother. She was baptized at Cave City in 1876, taught school some years, graduated

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

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

Resolved, 1. That we have heard with sincere grief of the death of our sister, and deplore the loss thus sustained by her husband and by her mission at Tung Chow.

Resolved, 2. That to our brother, thus deprived of the prayers and help of a noble wife, we would extend our heartiest sympathies, invoking upon him the favors of a covenant-keeping God."

INEXPRESSIBLY TOUCHING.

The long and devoted service of our Brother David justifies a somewhat protracted notice of the sad events here reported. The following is taken from the *Journal* of July, 1884 :

BROTHER DAVID'S VISIT.

"'An ounce of prevention is worth a pound of cure.' Acting on this good old maxim, Mr. and Mrs. David left Lagos last March, to spend six months in recuperating wasted energies and laying in a fresh store of health and spirits to fortify them against the depressing climate of West Africa. Neither of them was

entirely broken down—if they had been at least a year, perhaps two years would have been necessary for their restoration. As it is, they hope to return next winter.

“The voyage up the coast was on a trading steamer, which, as the saying is, ‘stopped at every palm-tree to see if it had any ripe fruit on it.’ It was therefore long and tedious, making the whole time from Lagos to Richmond, fifty-seven days. In the latter part of the trip, when, with the heat and anxieties of equatorial regions far behind, they had taken a stanch and comfortable steamer to cross the cooler waters of the North Atlantic, their bright hopes were suddenly dashed by a sickness, a death, a burial in mid-ocean. The party which left Lagos consisted of Mr. and Mrs. David, a native boy of some ten years, their little girl of three, and a baby-boy of twelve months. He was a fine, healthy, merry fellow, and stood the trip to Liverpool remarkably well. When they re-embarked May 15th, and for two days after, he was unusually lively and won the hearts of many of the passengers by his winning ways. Then came a feverish listlessness, attributed to teething, which soon attacked the brain, settled rapidly into coma, and then into that sweet and quiet sleep which knows no earthly waking. In their watching and affliction the stricken parents were not without the kindly help and hearty sympathy of fellow-passengers, especially that of a Presbyterian missionary and his wife, returning from China.

“The captain had a beautiful little coffin made, kind friends wreathed the cold head in flowers and placed a cluster of fresh lilies of the valley in the chubby hands. At 4 P. M. on the 20th of May, the flag was lowered to half-mast, the bells were solemnly tolled, passengers and crew assembled on the upper deck, the minister just mentioned conducted appropriate religious exercises, and the casket with its precious contents, wrapped in the flags of America and Great Britain, slipped slowly into a trough of the restless ocean, was caught and covered by a great wave, and sank to be seen no more till the sea gives up its dead. Mrs. David touchingly writes: ‘With sad, aching hearts we turned away, leaving our little Nettie, to whom we clung more closely as we thought of our first-born lying beneath the palms of Africa, and our only son in the deep, deep sea.’

“ ‘ There whispered a voice,
 ’Twas the voice of our God—
 I love thee, I love thee,
 Pass under the rod.’ ”

The next painful news is from the *Journal* of July, 1885 :

SAD TIDINGS.

“ The saddest of all deaths is that of a young wife and mother, more heart-rending still when it occurs far away from home and friends, amid surroundings that cannot furnish comfort to the last hours.

“ Nannie Winston, eldest daughter of the Rev. W. S. Bland, grew up in the quiet of a country home in Chesterfield county, Va. Under the genial influences of refined society, the best educational advantages, and the indwelling Spirit, she developed into one of the noblest Christian women whom it has ever been our privilege to know. About six years ago she gave her hand to Rev. W. J. David, and on the 8th of December, 1879, sailed with him to Lagos. Since that time it is not too much to say that her sympathy and help have more than doubled his ability as a workman for the Master. A little more than a year ago they took a few months of much-needed rest and change of climate, especially for the sake of a sick child, whose cold form they had to commit with hot tears to the billows of the Atlantic. On the 5th of last January they started back, and after a stormy voyage, reached their destination in fifty-four days. Our readers will recall the bright letter in our last number in which she tells of ‘ our joy at getting home again,’ of the hearty welcome, and of the prospects for building the new church.

“ Last Sunday, June 21st, Prof. Chas. H. Winston, a maternal uncle of the deceased, received by cable from Liverpool five short words, which fell like clods upon a coffin lid—‘ Wife dead, am bringing children.—DAVID.’ The children are a sweet little girl of about four years and infant now nearly two months old. God pity the stricken ones.

“ ‘ ’Tis sweet,’ says the proverb, ‘ sweet and honorable to die for one’s country.’ The man who, borne up by pride and patriotism, calmly meets death on the battle-field, is proclaimed a hero. Infinitely sweeter and immeasurably more

noble is the end of a life devoted in purest Christian love to the salvation of lost souls. Angelic choirs receive the conqueror, and usher her in triumphal procession into the heavenly city."

A FEW MOURNFUL PARTICULARS.

"On the 11th of April the mission-house at Lagos, Africa, was made brighter by the coming of a little girl, as if to take the place of the little boy, who, on the 20th of May, 1884, was cradled in the bosom of the broad Atlantic. The mother, 'all about the house,' was attacked, May 7th, with 'pernicious fever' of a malignant type. Serious complications ensued. The best medical and surgical skill afforded by the British colony of Lagos was employed; and a voyage to Madeira was finally prescribed as the only hope of the patient's life. "On the 28th of May," as the mournful narrative runs, 'while we were lying at anchor off Cape Coast Castle, she fell asleep without a struggle. The next morning at 8 o'clock, all that remained of the loved one was committed to the keeping of the great deep, whence mother and son will come forth,' when the Master calls upon the ocean depths to give up their hidden treasures. The narrative is infinitely affecting as it continues: 'The burial-place is N. Latitude $4^{\circ} 27''$, W. Longitude $3^{\circ} 16''$.' Oh, how the human heart craves a *resting place* for its sleeping ones! But tears force our pen to refrain. To complete our intended abstract of the particulars before us, we quote words that appeared in the *Religious Herald* of July 9th, only adding that Brother David arrived in New York from Liverpool June 29th, and reached this city the next day:

"Rev. W. J. David passed through Richmond several days ago, carrying his two motherless children (aged respectively four years and two months), to put them under the charge of their grandmother, Mrs. W. S. Bland, of Chesterfield county. It was a touching sight to see the heroic missionary bearing his infant in his arms and telling of the triumphant death of his noble wife, and yet speaking hopefully of his work, to which he will return at the earliest possible day. Mrs. David was very sick on the voyage back to Africa, on a sailing vessel which was chosen in order that they might take along material for their new chapel,

and continuing ill, the doctor prescribed a voyage to the Madeira Islands as the only hope of restoration. But alas! she grew steadily worse, died on shipboard, and had to be buried in the ocean. She was cheerful and happy to the last, and among her last utterances to her stricken husband were the ringing words: 'Never give up Africa.' The dying words of the brave old sailor, 'Never give up the ship,' have been written on a bright page of his country's history, and have made him 'one of the immortals;' but nobler still were these words of this accomplished, bright, hopeful young woman, who, dying away from native land and the hallowed associations of home, could thus think not of them or of her children about to be left motherless, but of "the dark continent," for whose salvation she had given her life, and could ring out the inspiring charge: 'Never give up Africa.' Her body sleeps well in old ocean, which washes alike the shores of her native land, and the dark land for which she toiled and died; but the resurrection morn will call it to wear the glittering crown. Her bright spirit has already received the plaudit of the Master, 'well done.' Her life will be an inspiration to others, and her words will continue to ring out in clarion notes to our whole people, 'Never give up Africa.'"

The justness of the following tribute is recognized by all who knew our honored departed.

IN MEMORIAM.

"*Dear Journal:*

"LAGOS, June 26th, 1885.

"There are times when the feelings of the heart are but mocked if we attempt to express them in words. Such seems to be the present. A year ago we were called upon to mourn with our dear Brother and Sister David over the loss of their little boy. How little did we then think that we should so soon be called to mourn a deeper loss! We mourned the babe because we had looked into his bright eyes, and enjoyed his baby laughter. We mourned him for what we had hoped he would be. Now we mourn the mother because we have looked into her eyes and seen an expression of love and sympathy there; we have heard her words of cheer. We mourn her because of what she was to us, what she was to the cause we love, and what she was to her husband and children. We mourn her for what she still would be. Most of the readers of the *Journal* have known something of Sister David, and all must have heard, ere this, of her sad death on the 28th of May. Her letters have been read by many. Her appeals for Africa and

her graphic accounts of the Africans, and our work among them are fresh in the memories of not a few. But not all have known her as the writer has.

"We think one needs to have had her kind and gentle nursing through months of fever; to have heard her reassuring words in times of trial and disappointment; to have enjoyed her cheerful companionship when far from friends and scenes that have been most dear—as we have had, and heard, and enjoyed—in order to know what Sister David was, or what we have lost.

"Among the many things that might be said of our sister, worthy of special mention, are her love for her chosen work, and her adaptation to it. I have never seen any one, white or black, who loved Africa so well as she did. This was ever prominent. Whenever any one spoke of home, meaning our dear native land, she would always say: 'This is my home.' In her letters, while in America, she always spoke with delight of returning to her 'African home.' Her thoughts clustered around the African Mission, and her chief delight was in its success; nor was it less evident that she had the qualifications. A cheerful disposition is a blessing anywhere; in Africa it is a necessity; and our sister had this always. When others were gloomy she was cheerful. If there was a bright side of anything to be seen, she saw it. And if there was not, she made the dark side less dark by the light of the eyes through which she looked at it.

"She was devoted to her husband and children, and to them the loss is inexpressible.

"But language is not adequate to a subject like this. Words seem so cold compared with the pent-up feelings they are designed to express.

"Among her clippings these lines were found:

" 'And when I come to stretch me for the last
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand,
It will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed.'

"Yours in deep grief,

"P. A. EUBANK."

DEATH OF MRS. M. S. MYERS.

The devoted Mrs. Myers breathed her last in her father's home at Mt. Sterling, Ky., on the 7th of November, 1885. She was a noble Christian worker, and in her fall our missionary ranks have sustained a heavy loss. Our sincerest sympathy is extended to the bereaved husband, Rev. F. M. Myers, and to the sorely afflicted family of our deceased sister.

"Mary Sue Thomson was the daughter of John Thomson, Esq.,

of Montgomery County, Ky. Her mother having died when Mary Sue was six years old, she was reared by a devoted father and a step-mother, who is a devout Christian and Baptist. At fourteen she was baptized by her pastor, Rev. J. Pike Powers. Doubting her conversion, she was re-baptized in 1878, and received into the church at Mt. Sterling, of which she was an active and prominent member.

“Rev. Mr. Myers, appointed by our Board a missionary to Africa in March, 1884, married Miss Thomson in the September following. But it was thought best for the health of both of them that they should go to Mexico, and to this proposition, made by the Board, they reluctantly consented, and entered with earnestness into the work at Patos, in the State of Coahuila, Mexico, acquiring the language with great facility. The Master ordered her home by the unmistakable providence of rapid decline in health. They returned some months ago, and, after intense suffering, she fell on sleep, as stated above, in the midst of loving kindred and a wide circle of friends.

“Our Brother Myers wishes to return to his work in Mexico, December, 1885.”

The decease of our accomplished sister is thus recorded in the organ of the Board:

THE LATE MRS. MYERS.

“Mrs. Mary Sue Myers, wife of Rev. F. M. Myers, and returned missionary to Mexico, died, after a lingering illness, at the home of her father, Mr. John Thomson, in Montgomery County, Ky., on the 7th inst. Mrs. Myers was a pure, earnest, Christian woman, whose controlling desire was to live for Christ and the salvation of souls. Her heart’s desire was to go to Africa, to which she was appointed by our Foreign Mission Board in connection with her husband; but, on consultation with friends, yielded to the wishes of the Board, and went to Mexico, where she gave unremitting diligence to the study of the Spanish language, and to teaching the children that were accustomed to hear her read the Word of God. Her health failing, she returned with her husband to take her bed, from which she was carried to the grave. Her desire was that her husband should return to

Mexico, and her infant, three weeks old, might live and become a missionary to the same country. She first selected, as a text to be used at her funeral the words, 'I know that my Redeemer liveth,' but at the close changed her mind, and concluded to have her funeral sermon preached from the words, 'For, for me to live is Christ, but to die is gain.' She sent her dying request to Rev. J. Pike Powers, her old pastor and intimate friend, to preach her funeral sermon. The funeral services were attended by an immense throng. She was loved by everybody. Her bereaved husband has gone to visit friends and relatives in Ohio and will return to Mexico if the Board so directs."—*Foreign Mission Journal*.

PERSONAL AFFLICTION OF THE BOARD.

EDWIN WORTHAM.

"One of the oldest and most faithful of our Board of Managers fell on sleep at his residence in this city, on the tenth of September last. A successful merchant and a devoted Christian, he was in 1858 selected as Treasurer of the Board, and filled the position with perfect satisfaction to all parties concerned until compelled a few years ago by age and feebleness to remit the work to younger hands. To the last he remained deeply interested and well-informed about all the work of the Board, a regular attendant at its meetings and a wise counselor in all its affairs. We shall miss his familiar form, his warm greeting, his earnest spirit. At the funeral, which took place from the First Baptist Church, September 12th, 1885, his pastor spoke most appropriately of his worth as a church member, and Dr. Crawford alluded most tenderly to his services as treasurer. The Board at its meeting, October 12th, adopted the following :

"Whereas, it has pleased our Heavenly Father to remove from our number the venerable and beloved Edwin Wortham, Esq., who for many years was the faithful and efficient treasurer of the Board, and ever a devoted member, even when burdened with the infirmities of age and disease, therefore,

"I. Resolved, That in the departure of our honored brother the work of Foreign Missions has lost one of its truest friends and most conscientious managers.

"2. *Resolved*, That in testimony of his appreciated worth, a leaf in our record book be appropriately dedicated to the memory of our friend and co-laborer.

"3. *Resolved*, That a copy of this paper be communicated to the family of the deceased, with assurances of the sincere and profound sympathy of every member of the Board of Foreign Missions of the Southern Baptist Convention."—*Nov.*, 1885.

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, 1886, 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."

MORE MISSIONARIES.

At the Convention in Augusta, Rev. C. D. Daniel and E. A. Puthuff, of Texas, highly commended by brethren in that State,

met members of the Board and accompanied them to Richmond, where, on May the 14th, 1885, they were appointed missionaries to Brazil. On June 4th, Rev. Robert T. Bryan and Rev. David W. Herring, both of North Carolina, and full graduates of the Southern Baptist Theological Seminary, appeared before the Board and were accepted as missionaries for Central China—the one to labor in Chin Kiang, with Bro. Hunnex; the other in Shanghai, with Dr. Yates. As it is a good thing, sometimes, for people to “speak for themselves,” we shall let these brethren all, with their wives, tell themselves the story of their early lives.

ROBERT THOMAS BRYAN,

Son of John A. and Mary Bryan.

“RICHMOND, VA, June 24, 1885.

“I was born October 14, 1855, in Duplin county, North Carolina. My boyhood was spent on a farm, working in the summer and attending school, at the country academy, during the winter. In the Fall of 1878 I entered the University of North Carolina, and graduated in 1882, taking the degree of A.B. I joined the Baptist church in Kenansville, Duplin county, N. C. in my eleventh year; decided to preach in 1877, but didn't preach until 1880. In March, 1880, I was ordained at Cary, Wake county, N. C., and preached for this church, and two others near Chapel Hill, for two years. These churches were given up December, 1882, to attend the S. B. T. Seminary. October 14, 1883, my decision was made to go as a Missionary. I graduated at the Seminary, taking the full course, in June, 1885.

“ROBERT T. BRYAN.

“Kenansville, Duplin county, N. C.”

MRS. R. T. BRYAN.

“RICHMOND, VA., June 24, 1885.

“Lulu Eleana Freeland, daughter of J. F. Freeland and Harriet Freeland, was born, November 3, 1862, in Orange county, N. C.; joined the church when quite young; graduated at the Methodist school, Wesleyan Institute, in Staunton, Va., 1880; and since that time has taught in the graded school at her home, Durham, N. C. Married August 20, 1885, by C. Durham, at Durham, N. C. Baptized in Kenansville Baptist church, N. C.

“LULU ELEANA FREELAND.

“Durham, N. C.”

D. W. HERRING.

“I was born July 13, 1838, in what is now Pender county, North Carolina. My father and mother are George A. and Margaret E. Herring. My mother was the daughter of the late Rev. David Wells. My parents and their

seven children are living—all Christians, we trust, and members of Baptist churches. My Saviour was held up to me by the life and words of my parents from my very infancy, and I believe I learned to love and trust him early. I united with Shiloh Baptist church, Eastern Association, N. C., at the age of twelve, having been baptized by the Rev. J. P. Faison. Rev. John Oliver was conducting the protracted meeting.

"I was brought up on a farm and had to work; and should doubtless have remained there, going to school only during the winters, but for a gracious providence, which rendered me unable to walk except on crutches for two years. Then my attention was turned toward an education. After attending Duplin Roads High School for two years, and teaching some, I entered Wake Forest College in Jan., 1879. My father's means for educating his children were scarce; but in some way (we hardly know how) I remained there till I was graduated (A.B.), June, 1882.

"While at Wake Forest I became impressed that it was my duty to preach, and to preach to the heathen. Faint impressions of this kind had been felt from early youth, and there they were continually deepened. The monthly concert of prayer for missions, in which Prof. C. E. Taylor, full of the missionary spirit, always took an active part; Dr. M. T. Yates' 'Reminiscences of a long Missionary Life,' in the *Biblical Recorder*; and the missionary literature in general to which my attention was turned, were means by which God showed me my duty. Finally my convictions became sufficiently strong and established to act upon. Whereupon I decided, the Lord willing, I would give my life to missionary work in a foreign land. I preferred China because of the interest clustering around Dr. Yates, who was from North Carolina, and educated at our college, and because I thought it the greatest field in the world.

"In September, 1882, I entered the Southern Baptist Theological Seminary; following the kind advice of wise friends, I remained there three years, becoming a full graduate June, 1885. During the last two years of my stay at the Seminary I was pastor of country churches, to which work I was ordained by Wake Forest church June, 1884. My vacations since 1882 have been spent in evangelistic work, and in canvassing some Associations in the interest of foreign missions.

"I appeared before the Foreign Mission Board at Richmond, Va., June 4, 1885, and was appointed missionary of the Southern Baptist Convention to China.

"DAVID WELLS HERRING.

"Long Creek, Pender Co., N. C., July 15, 1885."

—August, 1885.

MRS. HERRING.

"I was born Dec. 17, 1864, at Haw River, Alamance Co., N. C. When I was about ten years old my parents, R. T. and E. L. Nutt, moved to Neuse, Wake Co. I was, as I hope, converted when twelve years of age (in '76), and joined Mt. Vernon Baptist church in Wake Co., N. C.

"I remember that while yet a child I took much interest in Foreign Missions, and I have for a long time had a desire to labor among the Chinese.

"At the age of fifteen I left home to attend school. I was in Raleigh five months. I finished my education at the Oxford B. F. Seminary in June, 1883.

"I taught in a private family fifteen months after my graduation.

"On Aug. 26, 1885, I was married to Rev. D. W. Herring. To-day we sail for China.

"Very Respectfully,

"MAGGIE NUTT HERRING.

"*San Francisco, Cal., Dec. 9, 1885.*"

E. A. PUTHUFF.

"WACO, Dec. 24, 1884.

"I was born in Franklin Co., Ky., Aug. 26, 1850. My father died when I was eleven months old, leaving me, with two sisters and three brothers, to the care of a widowed mother. My mother moved, in a few months, to Lafayette Co., where we lived until 1859. My mother married the second time, and we moved, with my step-father, to Missouri, in which State my mother died.

"In the fall of 1866 I was led to trust Christ as my personal Saviour. I at once felt a deep and burning desire to preach the unsearchable riches of Christ. Knowing little or nothing of the peculiar tenets held by the various religious bodies, and believing then, as now, that Christ established but one church, I was not at that time baptized. Thus failing to confess to the world what I felt in my heart, those impressions soon left me. In 1873 I left Missouri, and located in Hunt Co., Texas. In the fall of 1874 I joined the Greenville Baptist church, and was baptized by Elder J. E. Sligh, who was at that time pastor of the church. At once, with renewed power, my former impressions to preach returned; but, realizing the magnitude of so responsible position, and feeling the need of better education, I determined never to make my feelings known. I determined to serve God as best I could in a quiet way, desirous rather to be seen, than heard. I promised myself two things: 1st, that I would never try to preach, 2d, that I would live and die a single man. Up to this time I had scarcely known what it was to be sick or to feel a bodily pain. Very soon, I was taken with a violent attack of pneumonia. The doctors said my case was doubtful. I believed that death was staring me in the face, but I remained firm in my determination never to preach the Gospel. My faith was anchored in him who saved the thief upon the Cross, and 'surely my case was not worse than his.' I was not only willing, but anxious to die. God ordained it otherwise. During my convalescent state, my life was made happy by attentions shown by my many friends, especially by one who presented a cheerful face, and wore a bright smile, always bringing something with which to tempt the appetite. After I had entirely recovered, remembering my vow never to marry, I tried and prayed earnestly that I might forget, save as a

debt of gratitude, the angel face and form which I had learned to love so tenderly. I could not, and, remembering that God said 'it is not good for man to live alone,' I revoked my former vow, and on the 28th day of Dec., 1876, I was married to Miss Belle Graham. I was, at that time, Superintendent of the Sunday-school, trying to do what I could to advance the cause of my Master. My home was one bright ray of sunshine; my life was happy. I began to flatter myself that God would allow me to serve him in a quiet way; but I was not long to enjoy that happy state. In the spring of 1879 my wife's health began to fail, and in less than a year she was pronounced, by all attending physicians, a hopeless consumptive. Thus awakened, I felt some of the terrors that Jonah realized, when aroused from his slumbers by the call: 'What meanest thou, O sleeper? arise and call upon thy God, if so be that God will think upon us that we perish not.' But, unlike Jonah, I had no one with whom to cast lots. I quit my business and began to travel, visiting the different health resorts in and out of the State; but all to no avail. She whom I loved more than my own life was slowly but surely fading from my sight, and thus I was made to feel as never before, 'Woe is unto me, if I preach not the Gospel!' I determined to tell my wife my conviction, and to be guided by her counsel. To my great surprise she was convinced of my call to the ministry, and said she had long desired to talk with me concerning the matter. From that time her life seemed one earnest prayer that I should be devoted to the ministry. I next told Brother S. J. Anderson, who had been my pastor, of my determination to enter college, preparatory to entering the ministry. He advised me to move my membership to Sulphur Springs, where he was then pastor. Immediately I began to preach. This was in the spring of 1882. I entered Waco University in September of the same year. The health of my wife continued to grow worse. I was compelled to leave college. On the 4th day of June, 1883, she died. In September of the same year I again entered school, and have preached nearly every Saturday and Sunday since. I have been preaching for the last year to the Union Grove church, about nine miles north of Waco, in McLennan Co., on the Missouri Pacific Railway. I was called to ordination by the Sulphur Springs church in July, 1884, Drs. R. C. Burleson, S. J. Anderson, Elders J. H. Boyett, Jos. Christin and W. I. Feazell acting as Presbytery. After my ordination I returned to Waco and spent my vacation in protracted meetings within the bounds of the Waco Association. My labors were abundantly blessed in the salvation of many precious souls. In September I returned to the University, and hearing the many cries for help from foreign fields, I was seized with a desire to spend the remainder of my life as a Foreign Missionary to Brazil. After thinking and praying over the matter, I communicated my feelings and desires to Dr. Burleson, by whose wisdom and deep piety, assisted by the Holy Spirit, I have endeavored to be guided. He expressed confidence in my ability to take charge of the Mission to which I desire to be assigned, viz.: St. Barbara. He also wrote to Dr. Tupper recommending me to that work.

"This is my third year as a student at Waco University. At the close of this session I shall lack about five months of completing the English course. I have studied the Spanish language.

"E. A. PUTHUFF.

"Waco, Texas, Dec. 24, 1884."

MRS. PUTHUFF.

"I was born of Baptist parents in Pickens Co., Ala., Feb. 12, 1852. While I was yet an infant, about one year old, my father, Hally Fox, moved with his family to central Mississippi, and still resides in Webster Co., of that State. My mother, Sarah Hughes Fox, died Jan. 18, 1862, leaving me, the youngest of six children, to the care of my father and older sisters.

"My education was accomplished mainly in the school at Slate Spring, near my home, through the aid of my brothers and sisters, three of whom taught there at different times. In 1871 I entered the Baptist Female College at Pontotoc, Miss., presided over by Dr. Wm. L. Slack, and completed the course the following year, having taken in addition to the English course the Latin, Greek and French languages. Immediately after finishing my own education I engaged in teaching, and continued in that work until June, 1884. For my Christian experience and the impressions which have led me to forsake all for the Master's work, see the inclosed manuscript. In September, 1862, I was baptized by my uncle, James Fox, who for thirty years was pastor of Bethany church. I have continued a member of that church to this time, and for several years have been engaged in Sabbath-school work there.

"For some time after writing the enclosed paper I tried hard to satisfy myself with applying for work in some destitute portion of my own State and honestly urged many excuses for doing so. But God, who seeth not as man seeth, has gently, but surely, removed every objection I could plead against going to a foreign field; and I now willingly, cheerfully, and with gratitude for his loving favor, offer myself as a Foreign Missionary. On Wednesday evening, Nov. 25, 1885, I was married to Rev. E. A. Puthuff, Rev. T. H. Wilson officiating, and am ready and willing to start with him to Brazil to bear my part as a helpmeet in the great work to which I trust God has called him.

"EMMA FOX PUTHUFF.

"Dec. 2, 1885."

C. D. DANIEL.

"WACO UNIVERSITY, Jan. 5, 1885.

"I was born in Munroe County, Alabama, on the 17th day of March, 1856. At the close of the late Civil War my father emigrated to Brazil, settling in el Provincia de Sao Paulo. After residing there seven years we returned to the United States, settling in Navarro County, Texas. While living in Brazil I learned to speak the Portuguese language as fluently as I do my native tongue; but not having met a Brazilian or any one speaking that language during the past eleven years, I have forgotten many words

which were once familiar. But as I confidently expect to return next fall, I have commenced the study of the language. If I should be so fortunate as to receive the appointment, I hope to be able to commence preaching immediately after landing there.

“In the fall of 1875 my father died, leaving me to provide for a large and helpless family. In the summer of 1877 I was led to trust in Christ as my Saviour. I then joined Bethesda Baptist Church, in Richland Association, near Corsicana, Navarro County, Texas, and was baptized by Elder E. R. Freeman on the 28th day of October, 1877. Immediately after conversion I felt a great and burning desire to preach that Gospel that had saved me and filled my heart with joy unspeakable. I also felt that it was my duty to return to Brazil and preach the Gospel to that people. But as I had been providentially left with the care of a widowed mother and smaller brothers, I regarded it as my first and greatest duty to provide for their temporal support. I had been reared, principally, in Brazil, excluded from all educational advantages, except what my mother had taught me. Situated as I was, I could see no means of obtaining an education. I, therefore, resolved that I would not preach, trying to persuade myself that if I succeeded in providing for my mother and the little children, I would be excusable. With this semblance of excuse, I endeavored to smother the impressions that were weighing so heavily upon my heart. The struggle continued for about four years, giving me very little peace, by day or by night. These were the darkest and gloomiest days of my life. A portion of this time (I blush to write it) was spent in a way very unbecoming a Christian. Owing to the patient forbearance of the church I was not excluded.

“In the spring of 1880 I was revived on the subject of religion. I received a brighter manifestation of the saving power of the Gospel than ever before, with more powerful convictions, that it was my duty to preach the Gospel. This again involved me in a cloud of gloom and despondency: for I still had no education, nor the means of obtaining it. Finally, after having prayed almost incessantly for about two months, I calmly resolved to enter the ministry, trusting that my Saviour would guide and uphold me, and furnish me with spiritual wisdom which I thought would compensate for the lack of that worldly wisdom and culture which I regarded as an indispensable accomplishment for a minister of the Gospel. I then made my desires known to a very intimate friend, Elder I. M. Corn. He at once presented the matter to the church, and the brethren expressed themselves as having expected me to preach from the time I joined the church. Thus it was revealed to me that what I regarded a profound secret, was known and had been long discussed among the brethren. I was licensed to preach the Gospel on the 31st day of July, 1881. I had, in the meantime, formed the acquaintance of Dr. R. C. Burleson, President of Waco University. He having previously learned my history, my desires and embarrassing circumstances, took great interest in my welfare. He spoke encouragingly, and insisted that I should enter school at once, prom-

ising that he would render such assistance as in his power, to enable me to remain in college as long as necessary. At the same time he impressed upon my heart the truth, that whom God calls to do a special work he also supplies with means necessary for it. I was, at the time, in great financial embarrassments, but with the advice of one who had more than half a century of experience, I resolved to enter school and leave the consequences with him who, I verily believed, had called me to the work. By the grace and goodness of God I have attended Waco University uninterruptedly for the past four years.

"In the fall of 1883 I was called to the church at Dawson for one-fourth of my time, and was ordained to the full work of the Gospel ministry on the 4th day of November, 1883. The Presbytery consisted of Dr. R. C. Burleson, Elders E. R. Freeman, B. F. Corn, I. M. Corn and S. G. Mullins. When I took charge of the church at Dawson her membership numbered thirteen; it now numbers thirty-eight. I am still pastor of that church; and have been called to the church at Lorena, McLennan County, Texas, for one-half of my time. I also traveled as missionary in the bounds of the Richland Association during my last two vacations. Unless Providentially hindered, I shall graduate at the close of this session, June 15th. I have studied, in connection with the English course, Latin, Greek and Spanish. During the past four years I have looked forward with great anxiety to the time when I could announce myself ready to sail for Brazil, my chosen field of future labor. That happy day, thank God, is near at hand. After the 15th day of next June, if deemed worthy by the board, I will be ready, willing and anxious to enter that field, with my whole soul, mind, strength and body for life.

"Fraternally yours,

"C. D. DANIEL."

MRS. DANIEL.

"RICHMOND, VIRGINIA, Dec. 2, 1885.

"*Dear Doctor Tupper:* At your request I now give you a sketch of my life: I was born unto Mr. and Mrs. J. L. Kirk, July 24, 1865, at Gay Hill, Washington County, Texas. My mother and father being devout members of the Baptist Church, I was reared in that faith and belief, as being the only true church of the Lord Jesus Christ. At the age of ten years my parents moved to Independence, Washington County, in behalf of educating their children at Baylor Female College and Baylor University. I entered college and remained two years, when we returned to our home at Gay Hill. In the summer of 1879 I was converted under the ministry of that God-fearing man, W. E. Penn; was received into the Caldwell Baptist Church, Burleson County, Texas, and buried with Christ in baptism July 19, 1879, by Rev. G. W. Capps, now of Temple, Texas. I at once removed my membership home to Gay Hill Baptist Church. In 1880 I entered school again at Baylor and remained three years. While a pupil of Anne Luther I was fired with a mission spirit. I witnessed her marriage to W. B. Bagby and saw her depart to enter her life-time work in Brazil. In

November, 1883, my father moved to Comanche, Comanche County, Texas, where we immediately united with the First Baptist. I was assigned a class in Sunday-school and given the position of organist. In the summer of 1885 I traveled with my pastor, G. B. Douglass, assisting in mission work. November 12, 1885, I was married to Elder C. D. Daniel, of Waco, by Dr. S. A. Hayden, of Dallas, Texas, Mr. Daniel being the man of my heart and choice, and feeling an equal passion with him to enter the mission work. We are thus far on our journey to Brazil, where we will, by the help of One Supreme, labor and toil for the Master.

“MRS. LENA KIRK DANIEL.”

In addition to these missionaries, there were two single ladies: Miss Ruth McCown, who had been accepted by the Board and educated in Philadelphia as a Missionary Doctor by the ladies of South Carolina to practice in Shanghai, and who was to accompany the Bryans and Herrings to China; and Miss Nina Everett, a devoted young woman (who accompanied the party for Brazil when they came to Richmond, the latter part of November, 1885, to make their departure), in order to be examined by the Board. The examination was made by a committee, on whose recommendation the Board appointed Miss Everett as a missionary to Brazil. The following is taken from the *Journal* of January, 1886:

THE FAREWELL MEETING.

“Sunday, the 29th November, 1885, was a day to be remembered among Richmond Baptists. On Friday preceding one of the ablest and purest men who ever walked among them, Dr. A. B. Brown, had ceased his tireless activity, or rather had risen on the eagle wings of God’s messenger to those higher spheres of thought and life, toward which his lofty intellect had so often soared. That day was set for his funeral. Many eyes were tearful, many hearts were torn, and nature, as if in sympathy, poured out her torrents from scurrying clouds.

“In the morning we heard Brother R. T. Bryan at the Grace Street Church—a simple, earnest, pointed talk on the plenteous harvest and the fewness of the laborers. In the afternoon, despite the pouring rain, a large and solemn congregation gathered at the same place to pay their tribute to departed worth. Few outside of his family circle knew Dr. Brown more intimately

or feel more keenly than we do, his loss. As gentle as he was great, as pure as he was learned, as wise and helpful as he was modest and retiring. We cannot refrain from turning aside to drop this sprig upon his grave, though it be but a bit of acacia put upon one of the cedars of Lebanon.

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

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

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

THEIR SETTLEMENT.

In due time these missionaries were safely landed in their new homes. Mr. and Mrs. Puthuff, with Miss Everett, going to Rio de Janeiro ; and Mr. and Mrs. Daniel stopping at Bahia. The Bryans and Herrings, after the usual experiences of the sea, were comfortably settled respectively in Chin Kiang and Shanghai. The sea experience of Miss Dr. McCown was somewhat exceptional. Not to go into details, let it suffice that, shortly after her arrival in Shanghai, she was married to a fellow-passenger, Rev. J. A. Thomson, of Scotland, who was located in Japan, where they have been settled, but not connected with our Board. The following appeared in the *Journal* of June, 1886 :

“Miss Ruth McCown was married in Shanghai, April 5th, 1886, to Rev. J. A. Thomson, a Baptist from Scotland, who represents in Japan the National Bible Society of Scotland. The happy couple on the 15th reached Yokohama, where they will hereafter work together. We congratulate the husband on the splendid prize he has won !”—*June, 1886.*

STILL OTHER MISSIONARIES.

In 1882 the Corresponding Secretary, with Mrs. T. P. Crawford and Miss Lula Whilden, our missionaries, examined at the Southern Baptist Convention in Greenville, South Carolina, two young ladies who wished to go into the Mission Field—Miss Florence Blanford and Miss Cynthia Morris. Subsequently, Miss Blanford married Rev. C. E. Smith, but died before they started for Africa. Miss Morris had been recommended to pursue her studies farther, and went to the Theological Seminary in Louisville, though not by the recommendation of the Board, and there became acquainted with Rev. C. E. Smith before the death of his wife. After the arrival of Brother Smith in Africa, correspondence was carried on between them, across the ocean. The rest is explained by the following reference to Miss Morris, in connection with her departure to Africa with Rev. W. J. David and family, clipped from the *Journal* of February, 1886 :

MORE NEW MISSIONARIES.

“Never before in its history did our Board have so many missionaries going out about the same time. As we mentioned

last month, Brethren Puthuff and Daniel, with their wives and Miss Everett, sailed from Newport News, December 5th, for Brazil, and Brethren Bryan and Herring, with their wives and Miss McCown, sailed from Shanghai, December 10th, for China. Before either of these parties had time to reach their destination, a third consisting, also, by a singular coincidence, of five persons, set sail from New York for Africa. These were Rev. W. J. David, with his wife and two children, and Miss Cynthia Morris.

"Mrs. David was Mrs. J. E. Greer, of Shuqualak, Miss. Her pastor, Rev. H. M. Long, speaks of her having been of inestimable value, 'one of the most pious, consecrated, active workers I ever knew, and one of the brightest and loveliest members of our community.' She takes with her two bright and interesting daughters, aged about seven and eight years. The marriage was celebrated December 15th, 1885, and they sailed on the steamship 'Celtic' at 6 A.M., January 10th.

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

"MARRIED.

"According to previous appointment, a large concourse of people met last night at the Baptist church of Shuqualak to witness the marriage of Rev. W. J. David, our missionary to Africa, to Mrs. J. E. Greer, of our town. The ceremony was performed in a solemn, impressive manner by Rev. J. H. Buck, of Macon.

"Such is the universal love and esteem in which the bride is held here, that in the congregation last night there were sad hearts and moist eyes while the ceremony was being performed, for we all realized that we must soon be separated from her, not only by distance, but by the rude waves of the Atlantic. In her our church will lose one of the most pious, consecrated, active workers I ever knew, and our community one of its brightest and loveliest members. She has, during my short pastorate here, been of inestimable service to her pastor, and it is with feelings of profound sadness that I contemplate having to give her up. But on the other hand I believe that the hand of the Lord has guided her in the choice she has made, both of a companion and field of labor. Hence I rejoice to think that our loss is a decided gain to our dear Brother David, and will be infinitely so to the benighted of Africa's climes.

" Brother and Sister David will leave America for Africa, I suppose, some time in January.

" H. M. LONG.

" *Shuqualak, Miss., Dec. 16th, 1885.*"

As Miss Morris has not been formally introduced the following letters will be of interest :

MISS CYNTHIA E. MORRIS.

" *Brother Editor :*

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

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

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

" Fraternally yours, " R. S. DUNCAN.

" *Montgomery City, Mo., Feb. 7, 1886.*"

EN ROUTE.

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

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

" The voyage was very pleasant. There was but little tribute paying to the sea. I escaped the tax altogether for the first time.

" Although Miss Morris was belated, she arrived in time to sail with us. Our party number five, including the two little girls.

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

" We hope to arrive at our destination February 25th.

" The Lord be with you.

" Yours respectfully, W. J. DAVID."

It need be only added that Miss Morris and Brother Smith were married March 1, 1886, shortly after her arrival in Lagos, February 27th.

THE NEW MISSIONARIES.

BRAZIL.

Bro. W. C. Taylor writes : " I am much pleased with Brother Daniel and his wife, as co-workers." Bro. Daniel writes : " Bro. Taylor's people love him devotedly, and though Bible doctrines are hated, yet he is respected by all classes. He is certainly a missionary indeed. Bro. Bagby, in Rio, has good congregations, with steadily increasing interest." Bro. Puthuff writes : " Brother Bagby returned home after a week's absence, and was immediately taken down with yellow fever, but, thanks to an all-wise Providence, he is now convalescent, and will, if not providentially hindered, sail for the United States the latter part of this month. May the Lord bless him in the restoration of health, and enable him to return with renewed energy, is the prayer of those he leaves behind.

" I am delighted with this climate ; it is much more pleasant than I expected to find it ; it is neither ' hot nor cold, but betwixt and between ; ' just enough to be pleasant. Now, walk through the gardens, and you see nature and art bound together in one symmetrical whole, which bring to mind the stories of the Arabian Nights, or the hanging gardens of the ancients. But, oh ! how the heart sickens as we turn from this picture to behold the people bowing at their wayside shrines and other places of idol-worship. Then comes the question, as from eternity, Will the few ministers who are here have to lead these souls to Christ, or be prepared to witness against them ? Paul said : ' To the one we are the savor of death unto death, and to the other the savor of life unto life.' Oh ! who will come and take part in the great harvest ? "

Miss Everett, in a private letter from Rio, January 8th, mentions a period in their voyage to Brazil, of so great danger that the captain thought it prudent to throw overboard \$50,000 worth of his cargo, but there was no loss of life. She finds work enough to engage all her energies in that great city, full of

“priestcraft, paganism, spiritualism and infidelity,” and wishes that all Baptists might be “aroused to feel the need of having the pure gospel reach every clime.”

AFRICA.

“Mr. and Mrs. Harvey, on December 30th, 1885, were at Lagos, having the real African fever, but hoping soon to return to Abbeokuta, where five are waiting baptism. Mr. Smith had reached Ogbomosaw.” Mr. Cook regrets that it is thought best for him to return home to remain.

Dr. J. B. Hartwell, of San Francisco, after entertaining our company of missionaries *en route* for China, writes to the *Biblical Recorder*: “North Carolina Baptists may well be proud of their representatives in China.”

FROM WHANG HIEN.

“TUNG CHOW, Sept. 25, 1885.

“Dear Dr. Tupper :

“It will no doubt be a source of pleasure to the Board and all concerned to know that the Whang Hien mission has at last become a reality, or at any rate the Board has now in possession the house for which it has so long worked, and has, in addition, two young men, Davault and Joiner, who, with their wives, will in a few days be in the house. The house was obtained on the original terms offered to Messrs. Pruitt and Halcomb, and, as they were left alone, they did not want the property, so Mr. Davault and I will take it, and we hope in a few years to do some good work in that most beautiful of mission fields. It might be well to add in this connection that we are expecting, *i. e.*, Mrs. J. and I are, very considerable aid from a young missionary, Webb Broadus Joiner, who came on the field the 13th of August, and of whom I have not written you before.

“As yet he has shown no special interest in the natives, but, being a born missionary, of course, he will have the necessary qualifications.

“I hope to be able in a few months to write you some interesting facts from the new field. “Faithfully yours, “J. M. JOINER.”

MEXICO.

It was regarded important that a school should be opened in Patos. But, where were the teachers to be found? It was decided that two young ladies of the Madero Institute of Saltillo—Misses Barton and Tupper—should go to Patos, in their vacation, and organize a school. Brother W. D. Powell writes, with regard to the enterprise, which was quite successful: “Misses

Barton and Tupper are doing splendid work there. Both are very happy and the pictures of health. They have completely won the sympathies of the people. Even the priest treats them with marked deference."

Dr. Powell communicated also the following from the pen of one of these young ladies :

WHY ARE WE BAPTISTS?

The following was hastily written by one of our missionary teachers in Madero Institute for use in her Sunday-school class, composed of Mexican girls from fourteen to twenty years of age. By accident the notes were seen by other members of the mission, and were so highly prized that a copy was sought for publication, which the author reluctantly gives, on consideration that her name shall be withheld :

"We are baptized, 1. Because Christ himself was baptized, thus setting us an example which we should follow—(Matt. iii : 13.) 2. Because he commands us to be baptized—(Matt. xxviii : 19.)

"We are baptized by immersion because we believe this mode of baptism to be clearly taught in the word of God, and that it is the only mode of baptism taught therein.

"1. Learned men who have studied the New Testament in the original tell us that the Greek verb, to baptize, means to immerse.

"2. It is said of Christ when he was baptized by John (Matt. iii : 16) that he 'went up' out of the water. He could not have gone up out of the water without first going down into it, and why should he have gone down into the water if not to be immersed in it? Here I think immersion clearly taught.

"3. Again, when Philip baptized the eunuch it is said that they 'went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip'—(Acts viii : 38-39.)

"In John iii : 23, it is said that John baptized in Enon because there was 'much water' there. Why should baptism require much water, if but little is to be used?

"5. We find (Rom. vi: 4, and Col. ii: 12) baptism compared to a burial and resurrection. 'We are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' How could this comparison be made to any other baptism but that by immersion? Immersion or burial in the water typifies our death and burial to sin, and coming up from the water our resurrection to newness of life.

"The Bible, and that alone, is our guide with respect to the will of God. It seems to me that the passages cited above teach very clearly that baptism by immersion is the baptism taught by the Scriptures, and as we are told (Eph. iv: 5) that there is only one baptism, immersion must be the baptism commanded by our Lord. Hence we are Baptists.

"*Saltillo, April, 1885.*"

CUBAN QUESTION.

The following is from the *Journal* of December, 1885:

"THE FLORIDA CONVENTION.

"This body met November 7th, in the city of Jacksonville. The rapid growth of the State showed itself in the progress of the Convention. Six years ago it was re-organized with less than twenty members. This year there could not have been less than one hundred and fifty delegates present. Some of the most intelligent, enterprising and wealthy citizens of Florida are members of the body, and of 'honorable women' there are not a few. The gentle and brave Chaudoin was made president, and the fair-minded and strong-voiced Bailey, secretary. The subjects of Education, Sunday-schools, Church Building, Temperance, Missions and other matters were fully discussed. The sermons preached were able, and the collections taken seemed numerous and very liberal. It was stated in the report of the Mission Board that the contributions to Foreign Missions had increased in five years ten-fold, and we presume that the increase in other departments of its work has been equally great. This is a splendid record. The Woman's Missionary Society, of which Mrs. N. A. Bailey is President, reported some \$1200 received and disbursed.

“The business of the Convention was happily interrupted by a presentation to the Board of Foreign Missions of the Southern Baptist Convention, from the Baptist women of Florida, of an elegant satin banner, draped in mourning, memorial of our deceased missionaries, Mrs. David and Mrs. Halcomb, and inscribed with Mrs. David's dying words—‘Never give up Africa.’ They had not heard of the death of Mrs. F. M. Myers, who fell on sleep November 7th. This handsome tribute to genuine worth is highly appreciated by our Board.

“The pastor of the church, Dr. Leavitt, seemed ubiquitous in the administration of attentions, and the hospitality of the church and city was everything that could be devised by liberality and good taste.

“An object of special interest was the proposed mission to Cuba. Rev. W. F. Wood, pastor of the church at Key West, who had recently visited Cuba, made some thrilling statements with regard to the work and promise of this field. Sparks from the fire of divine grace among the Cubans in the island of Key West had been wafted over to Havana, and a great kindling of religious interest seems to be experienced there and in other cities of Cuba. Our Board was asked to take charge of the work, as within its territory assigned by our Convention. It was stated to the Florida Convention that this field had been recommended to our Board by the Convention, as early as 1851; that in 1879 it was pressed upon our attention by noble Christian women of that island, through the convention of Mississippi; that in 1881 our Board reported on the subject, and the Convention agreed, in view of the facts presented, that the time had not come for us to enter the field. The aspect of things seems changed now. There appears to be a Macedonian cry, like that which came from Mexico. The Convention at Jacksonville was assured that our Board would give the matter serious consideration, and the brethren agreed that they would await our decision, which they hoped would not be delayed beyond the annual report at Montgomery, in May next.

“It should be stated that our Board never enters a field merely because it is interesting or even promising. Otherwise it might have gone into Persia, or Armenia, or India. In every instance

of its planting or fostering a mission, it has had what was believed to be a Providential indication that the planting or fostering was designed by God to be a special work for its hands and hearts. The history of such indications in our foreign mission work is full of interest, and forms a basis of hope in our missions which, up to this time, has never been disappointed. The Board moves slowly, but surely.

“ The index finger of Providence seems to point now to Cuba, and the Board, trusting the churches, will go forward, if the Master says go. Meanwhile, the Florida Convention will take charge of the work, the understanding being that their work is only preliminary to the full assumption of the mission by our Board; provided it is accepted by us and approved by the Southern Baptist Convention.

“ The report adopted by the Florida Convention is as follows :

“ *Cuban Missions.*

“ Your Committee on the Cuban Mission beg leave to report that we have listened with intense interest to the thrilling account that Brother W. F. Wood has given us, in private conference to-day, of his recent visit to Havana and other cities in Cuba, also to letters recently received by him from anxious and earnest workers, whom he appointed to publish the good news from God to the awakened Cubans; and that our hearts were made to burn within us while he talked to us of the way—the door that God has opened to us to come over and possess at once the queen of the Antilles for Christ.

“ After prayerful and earnest consideration, your Committee recommends that as there are scores and hundreds of Cubans and Spaniards in the great city of Havana (containing about 250,000 souls), and in neighboring cities and towns, who manifest evidences of spiritual life, and are now anxiously awaiting the ordinance of baptism, that this Convention be instant to seize this God-given opportunity to organize these people into missionary Baptist churches at the very earliest practicable moment, and realizing that every day's delay is fraught with serious and imminent dangers.

“ Your Committee had the honor and pleasure to invite and have the presence and counsel of our Brother Tupper, of the Foreign Mission Board. And we unanimously agree that this Macedonian cry from these islands of the sea must have our prompt attention; and the duty to heed this cry is as imperative as it is important, and as important as to obey the mandate of the Master.

“ 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.

“We recommend that our beloved Brother Wood, whom it seems God has been educating and preparing in Key West for this important work, be appointed by this Convention to guide the Cuban mission, his headquarters in Key West, with authority to visit the island of Cuba at least quarterly, to direct, encourage and foster the various missions there.

“The greatest of poets and philosophers said: ‘There are tides in the affairs of men which, taken at the flood, lead on to’ success. We feel that the flood-tide is even now at its maximum height, and that as time and tide wait for no man, fearful, indeed, will be the responsibility if we delay.

“J. B. MOODIE, *Chairman.*”

In the *Journal* of February, 1886, the following appeared:

“THE CUBAN MISSION.

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

“Last summer the matter was again pressed upon the Board, first by documents kindly transmitted by the Home Board, soon after, and much more urgently, by letters from a number of brethren in Florida. Several District Associations, as well as the General Convention in this State, indicated a purpose to enter the field under our Board if possible; if not, on their own responsibility. Our Corresponding Secretary therefore attended the Florida Convention in November last, as was fully reported in the *Journal* for December. By the terms of a report then adopted, the Florida Convention agreed to care for and foster the work in Cuba until the meeting of the Southern Bap-

tist Convention at Montgomery next May. Then the whole matter will come up for consideration. Whether the Convention will reverse its action of five years ago must depend on the outlook at the time. We hope brethren will use every opportunity to inform themselves thoroughly and then act wisely."

In the next issue of the *Journal*, the following appeared :

"CORRECTION.

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

OFFICERS OF THE BOARD.

The lamented Gwathmey has been succeeded by A. B. Clarke, Esq., than whom is no purer and more accurate man in Richmond. His chirography, like copy plate, is a type of his character.

The successor of Mr. Wortham, as Treasurer of the Board, is Mr. John C. Williams, known in business and banking circles as an expert book-keeper and accountant; in the community as a man of frankness, unostentation, and incorruptible integrity; and in the church as a Christian, developing in every grace and gift, and withal a model deacon. The office of Treasurer of our Board is no sinecure. It is a sacred trust which involves great responsibility and care, the Treasurer doing for the concern its banking, which amounts annually to \$20,000 or \$30,000. There is no man in Richmond more adapted to the office than John C. Williams, who has filled it since the health of Mr. Wortham failed, which is several years ago.

"PRESIDENT OF THE BOARD.

"Our people have heard with universal satisfaction of the appointment of Hon. J. L. M. Curry, LL.D., to represent the United States as Minister Plenipotentiary at the Court of Madrid. From Maine to Texas he is known as a brave and true man, a humble, devoted Christian, a broad-minded patriot and philan-

thropist, well-versed in international law, firm in his own convictions, and at the same time respectful to the opinions of others, of large experience in the conduct of affairs, in a word, by character and training alike, prepared to be a safe and successful diplomatist. We needed just such a man to go to Spain at this juncture, when its relations to this country are somewhat strained by the troubles in Cuba, while war is threatened by collisions which have already occurred with Germany, and a general feeling of uneasiness prevails on account of smouldering civil dissensions. The position will not be a bed of roses. The efficient discharge of all his delicate duties by the new Minister will add another chaplet to the brow already so richly crowned by the records of successful service.

“But we shall sadly miss the President of the Board. For courtesy and impartiality in the chair, for intelligent familiarity with all the work, for wide personal acquaintance with brethren all over the land, for ability to serve the Board at many different points as he was traveling on other busines, and for eloquent appeals to crowded audiences, it is simply impossible to find his equal. Yet the Lord's work is not dependent upon any one man. The Providence which calls him across the Atlantic will some day unfold itself in ways which we cannot now forecast, and meantime we may confidently say Jehovah Jireh, and gird up our loins to fill the large gap by the increased activity of many others. A successor will be chosen only after much thought and prayer.”

The above appeared in the *Journal* of November, 1885, from the pen of its editor, Dr. H. H. Harris, of Richmond College, who was made President of the Board as one worthy to fill the place of his distinguished predecessor. But, in gaining a President the Board lost an incomparable editor. In addition to the usual work of a missionary editor, Dr. Harris wrote for the paper sketches of missionaries; catechisms and missionary lessons for children, and historical sketches of the missions—all of them worthy to be put in form more permanent than the columns of a missionary monthly. But, the same painstaking and wise discrimination that characterized his editorship will show itself in his Presidency over all the interests of the Board.

CATECHISM.

To illustrate this useful work, which should be done in our Sunday-schools, we publish the following from the *Journal* of March, 1886 :

SUNDAY-SCHOOL LESSON, MARCH THE 28TH, 1886. ROMANS i: 18-23.

The State of the Heathen.

“Professing themselves to be wise, they became fools.”

HOME READINGS.	{	MONDAY	<i>A Prophetic Vision</i>	Daniel vii : 1-14.
		TUESDAY	<i>The Great Commission</i>	Acts I : 1-11.
		WEDNESDAY	<i>The Unknown God</i>	Acts xvii : 22-31.
		THURSDAY	<i>Who is my Neighbor?</i>	Luke x : 25-37.
		FRIDAY	<i>The State of the Heathen</i>	Lesson.
		SATURDAY	<i>Their Great Need</i>	Romans x : 1-15.
		SUNDAY	<i>The Glorious Result</i>	Revelation vii : 9-17.

QUESTIONS ON THE LESSON.

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

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

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

FOREIGN MISSION CATECHISM FOR SOUTHERN BAPTIST SUNDAY-SCHOOLS.

1. *What is a Christian Missionary?*

One sent out to preach the gospel.

2. *Who was the first great missionary?*

Our Lord Jesus, who came into this world to seek and save that which was lost.

3. *What was his last command to his followers?*

“Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you.”—Matthew xxviii : 19-20.

4. *What encouragements go with this command?*

That he has all authority in heaven and on earth; and is with them always to the end of the world.

5. *Did the early Christians obey this command,*

They “went about preaching the word” (Acts viii : 4), and from them “sounded forth the word of the Lord.” (I Thessalonians, i : 8.)

6. *Name some of the most prominent among them?*

Peter (Acts x : 20), Barnabas (Acts xiii : 2), and Paul (Acts xvi : 9).

7. *Did this activity continue long?*

Not more than two or three hundred years.

8. *What made it cease?*

Corruptions in doctrine and practice gradually crept in, church and State became allied, and papacy spread over almost all the Christian world.

9. *Have Christians since been aroused to their duty?*

In part they have, but many, very many, have not.

10. *How long since the general revival of interest in missions began?*

Less than one hundred years.

11. *What causes helped to produce the result?*

The Reformation led by Luther (1517), the labors of the Jesuits (1622), the Moravian and Danish Missions (1722), and the American Revolution, establishing religious freedom (1776).

12. *When and how did the revival begin?*

In a concert of prayer for the extending of Christ's kingdom, and a sermon by Wm. Carey, at Kettering, England, in May, 1792.

13. *What were Dr. Carey's text and divisions?*

Isaiah liv : 2 and 3, (1.) *Expect great things from God,* (2.) *Attempt great things for God.*

14. *What were the results of this sermon?*

The Baptist Missionary Society was formed and the next year sent out Dr. Carey and others to India; and soon other similar societies began to be formed.

15. *How many such organizations are now at work?*

Over one hundred in England, Germany and America.

16. *With what success have they met?*

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

17. *What is the number of people who are living and dying without the pure gospel?*

Over twelve hundred millions, in Asia, Africa and in Mohammedan and Papal lands.

18. *How many is this for each ordained missionary?*

Four hundred thousand.

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

20. *Is the mission work stationary or progressive?*

New fields are opening every year, the number of laborers is constantly increasing, and the work is growing rapidly.

21. *How are Southern Baptists organized for Missions?*

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

22. *What is the work of these Boards?*

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

23. *What do the Boards ask us to do?*

To pray constantly for divine guidance in their difficulties, and divine

blessings on their work, and to give regularly and liberally for its support.

24. *In what countries are the missionaries of the Foreign Board at work ?*

In China, Africa, Italy, Brazil and Mexico.

25. *Where is China ? (Point it out on the map.)*

In the far east. Their time is about twelve hours ahead of ours. Our Sunday morning is Sunday night with them.

26. *What is the population of China ?*

Over four hundred millions, or nearly eight times as large as that of the United States.

27. *What is their religion ?*

It is mainly a superstitious worship of their dead ancestors.

28. *What principal stations have we in China ?*

Three—at Canton, established in 1837; at Shanghai, in 1847, and in Shan-Tung, in 1860.

29. *Where is Canton ? (Point it out on the map.)*

On a broad river, one hundred miles from the south coast of China—in situation, more nearly like New Orleans than any other of our cities, but farther south.

30. *How many people can be reached from Canton ?*

In the city live one and a half millions; in the province, and not far from navigable waters, are over twenty millions.

31. *Who are our missionaries there ?*

Dr. R. H. Graves, who went from Baltimore in 1856, and Mrs. Graves, from the same city in 1872; Rev. E. Z. Simmons, from Mississippi, and Mrs. Simmons, from Alabama, went out in 1870; Miss Lula Whilden, of South Carolina (now temporarily in America), sailed in 1872; Miss Sallie Stein, from Tennessee, in 1880; Miss Emma Young, from Missouri, in 1883; Rev. and Mrs. F. C. Hickson, from South Carolina, in 1884.

32. *With what success have they and their predecessors met ?*

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

33. *Where is Shanghai ? (Point it out on the map.)*

Near the mouth of the Yang Tsz river, on the eastern coast of China, somewhat like Savannah, Ga.

34. *What is the population of this Province ?*

About forty millions—nearly as many people as in all the United States.

35. *Who are our missionaries there ?*

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

36. *What are some of the fruits of their labors ?*

Four native churches, with 168 members who gave last year \$214 to mission work.

37. *Where is the Province of Shan-Tung? (Point it out on the map.)*

On the Northern coast of China, 500 miles from Shanghai, about the latitude and size of Virginia and West Virginia.

38. *What is its population?*

Ten or fifteen millions.

39. *Who are our missionaries there?*

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

40. *What towns do they occupy?*

Tung Chow on the coast and Whang Hien in the interior, besides preaching in many others.

41. *What results are seen of labors here?*

The church membership has grown in twenty years to 103, and much good seed has been sown.

42. *Where is our African mission?*

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

43. *Is this a pleasant place to live?*

It is very hot, damp and sickly. Many missionaries have died there, though lately by having better houses and coming home oftener they have better health.

44. *What is the religion of the people?*

They worship little images, and live in great dread of evil spirits and conjurers.

45. *When and by whom was the mission opened?*

In 1853, by Messrs. Bowen, Dennard and Lacy with their wives.

46. *Who are our missionaries there now?*

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

47. *What results appear from labors there?*

The work in the interior was broken up by wars twenty years ago. The total membership is now about 125; their contributions last year were \$190.

48. *What is the apparent prospect?*

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

49. *Where is Italy? (Point it out on the map.)*

In the southern part of Europe, and on nearly the same meridian as Yoruba.

50. *Where is Brazil? (Point it out on the map.)*

It is the eastern part of South America—the sun rises there about two hours before it does in the United States.

51. *Where is Mexico? (Point it out on the map.)*

It is just across the Rio Grande, south and west of Texas—the time there is an hour behind ours in Virginia.

52. *What is the religion of these countries?*

Romanism or papacy—the people are taught not to read the Bible, but to pray to the Virgin Mary, and to trust to their priests for remission of sins.

53. *Do they really believe in these mockeries?*

Some of them seem very devout, many others turn from such vanities only to become infidels.

54. *Who are our missionaries to Italy?*

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

55. *What churches have they founded?*

Ten or twelve in all parts of Italy, with a membership of about 250.

56. *Who are our missionaries to Brazil?*

Rev. and Mrs. W. B. Bagby, went out in January, 1881; Rev. and Mrs. Z. C. Taylor, in 1882; Rev. and Mrs. C. D. Daniel, Rev. and Mrs. E. A. Puthuff, and Miss Mina Everett sailed last December.

57. *From what States are these missionaries?*

Mrs. Bagby is from Missouri, Mrs. Puthuff from Tennessee, the rest are all from Texas.

58. *What churches have we in Brazil?*

Four, one composed mostly of American settlers at Santa Barbara, the others of Brazilians at Rio, Bahia and Macceio, the whole membership is about 150.

59. *Who are our missionaries in Mexico?*

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

60. *From what States did they come?*

Mr. Myers from Kentucky, Miss Tupper from Virginia, the rest from Texas.

61. *With what success have they met?*

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

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

63. *How much money is needed to support them and rent or build houses for them to preach in?*

Not less than \$100,000 for this year.

64. *Do they need reinforcement?*

All are begging for more men; the need is very urgent in Mexico and in Central China.

65. *How much money will be required next year?*

Perhaps \$120,000 if we move on as Providence leads.

66. *How much of this will you give?*

HINTS TO TEACHERS AND PARENTS.

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

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

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

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

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

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

MOVEMENTS OF CORRESPONDING SECRETARY.

The name of this officer would imply that he must stick to his desk ; and this he does most commonly. Occasionally, he has to take trips through the length and breadth of the country from Maryland to Texas ; from Missouri to Florida, sometimes making an average of sixty addresses in as many days. Recently, the growing organization of benevolent action has rendered these extraordinary efforts less frequent. In 1887 every State was visited under the fearful pressure which oppressed the Board, and the Lord favored the toil by sending in the last month of the year \$30,313.51 into the treasury. This year, 1886, several of the States were visited and meetings of business men were called to consider calmly the situation, and \$21,362.12 came in about 50 days, into the treasury. During this trip, there were some comments, and facts, and questions elicited

which were published in the *Journal* and may be not uselessly repeated here.

COMMENTS.

“ At each of the above-named places a select company of substantial business men, with their pastors, was met, and an evening spent in free intercourse with regard to the interests of the Board of Foreign Missions. Allow a comment or two, perhaps two or three, with a statement and several inquiries.

“ 1. Our good business brethren are deeply interested in denominational works, and only need some time, when comparatively free from their own personal and professional engagements, to enter fully into the consideration of these great interests, and to give the benefit of their business experience, as well as more substantial gifts, to aid the prosecution of benevolent enterprises on business principles, recognizing themselves to a greater extent than is commonly supposed as stewards of the Lord.

“ 2. Some of them have experienced the truth, that when a servant of the Lord feels it his duty to put a strain upon himself for the sake of the Master's cause, the Master sometimes comes in unexpected business prosperity, and not only relieves the strain, but rewards the faith and self-denial.

“ 3. What such business men wish, if a statement of facts is made, is that the statement shall be simple and unvarnished, so clear that it is readily grasped, so important as to commend itself as worthy of attention, and so consistent that it cannot be dislocated by the interjection of pertinent questions; if a proposition is made, that it be not only essentially right but in accord with accepted business principles, and neither dogmatically insisted on nor speedily abandoned. Sensible men like their judgment aided, but things must be according to their judgment.

“ The following statement seemed to be generally approved :

STATEMENT OF FACTS.

“ 1. In the last fifteen years the work of our Board has made unprecedented progress. In 1870 we had missions in Liberia and China; now we have them in North and South America, Europe, Asia and Africa. Then we had some nine or ten foreign missionaries, with about as many native assistants; now we have more than a hundred native and foreign missionaries. In the past fifteen months we have sent out eighteen new missionaries into several fields.

“ 2. The contributions of the churches have increased proportionally. From 1845 to 1870 the average annual contribution was some \$25,000; from 1870 it has been some \$60,000, while in the last year or two the contributions have reached \$80,000 a year. This amount, however, was obtained with great struggle and by marvelous mercies.

“ 3. The relations to this material part of the work by the missions, the Board and the States, are various :

“(a.) Through the treasurers of the missions one-fourth of the annual appropriations to the missions is drawn quarterly in advance, and as the missionaries have no other means of support, their drafts come upon our treasury, regardless of whether it has any money or not, with more regularity than the coming of the four seasons of the year.

“(b.) The Board meets these drafts, of course, whether it has any money or not in the treasury. The protest of a single draft would ruin the credit of the Board the world over, which credit has been established by the prompt meeting of its obligations, without exception, for forty years. But when there is no money in the treasury how are these debts met? Does the Board deposit bonds of the Southern Baptist Convention in bank and realize the needed funds? Does it draw upon the States on which it depends for means for the part of their quotas which is due but has not been paid? Would there were some such method, so reasonable and business-like, for an empty treasury to raise money to meet these drafts inevitable! It need only be said that borrowing money on a good name alone has its limits, and business men readily see that this borrowing works hardship on the Board, and is not a part of the office to which they are called. The master should provide the straw, while the servants make the bricks.

“(c.) Most of the States have their own methods of collecting funds for our Board, according to the wisdom of good and wise brethren, and adopted by their General Associations or State Conventions. With these methods our Board accords its efforts, acting sometimes through the representatives of the State organs, sometimes through our own agents, and always with our Vice-presidents for the States. The State methods contemplate a gradual development of the benevolence of the churches, and it is sincerely hoped that the largest expectations may be fully realized. Our Board is in line with these plans, and with their representatives are sustained the most cordial relations. But, suppose, at any given time, as at present, the funds actually needed by our Board to meet drafts are not realized by the ordinary working of these plans, what must be done? Our Board takes it for granted that it is commonly admitted that while order is a good servant it may be a poor master, and that when necessity demands there should be extraordinary measures employed in the States for the support of our missions. There is no law to necessity which is actual and unquestionable, except self-preservation, which is the first law of nature. Hence the States not meeting, by the payment of their quotas, the pressing necessities of the Board to supply its missionaries and save its credit, the Board adopted measures for immediate relief, which were endorsed generally by these small companies of representative men met in several of the States.

QUESTIONS.

“But as this state of things may arise again, and again, as it probably will, the question is naturally raised, whether this method of the States raising the money for the Board is in accord with the best business principles, unless the States become responsible for their quotas and pay them

quarterly in advance, as the Board has to pay its missionaries? Should the States become thus responsible for their justly assigned quotas, then the principle would be evidently correct for the States to originate and execute the plans for the raising of the money for which they are responsible. But, suppose the States do not hold themselves responsible for their quotas, and the Board of Foreign Missions is held responsible for the money to support their missions, is it quite business-like for the Board not to devise and control the agencies to get the funds for work for which they alone are responsible? Suppose the Southern Baptist Convention should undertake to raise money in the several States for the mission work of those States, as well as money for the work for which the Southern Baptist Convention was organized; would not the States say that the Southern Baptist Convention, not being responsible for their State work, could hardly be as efficient agents as the States themselves for raising money for that work; would they not say that it does not seem to accord with sound business principles for any one party to be responsible for the support of work for which any other party, not specially responsible for it, is to raise the money, unless both parties are subject to some common authority? Suppose a business firm should be giving notes as debtors for goods, and should depend upon another firm, equally pressed for money, collecting debts for them, in order to pay the said notes, what would become of the firm aforesaid? Suppose the United States Government should make its annual appropriations depending upon the several State Legislatures to provide laws to levy taxes on their citizens to pay those United States appropriations? The illustrations are not the best, but if they serve to justify the States in not depending on the Southern Baptist Convention to raise money for State missions, they may answer to help the Southern Baptist Convention in begging that it may not be subjected by the States to what the States would not tolerate from the Convention. The writer is an original States-rights man, but he pleads that the State organizations may have mercy on the General Organization, and deal with it according to the elementary principles of political economy and moral science! As there is no harm in questions, let several suggested by this visit to the States be presented:

“1. If the States control the agencies for raising funds for foreign missions, may not some arrangement be made whereby the States will advance quarterly one-fourth of the quotas accepted by them as the amount that they should pay?

“2. If the States will not do this, can they not make their methods so flexible that when our Board is overstrained as to obligations and credit, it may go unhesitatingly into the States and make extraordinary efforts for its relief?

“3. If this does not suit, may not the State organizations contemplate the raising of funds merely for their own and other interests of this country, and leave the Foreign Mission Board free to make its own arrangements for raising funds in the States, on the ground that their work is a peculiar work of missions—peculiar because it is in a distant country; peculiar be-

cause it cannot appeal to the powerful principles of self-love and patriotism; peculiar because it must be conducted on the principle of faith alone; peculiar because all surroundings, unlike our institutions of civilization and Christianity, are of the most opposing and injurious nature; peculiar because of a variety of reasons growing out of the fact that the ideas of home and foreign are ideas universally held and ineradicably fixed in the human mind, and should not be confounded in common enterprises. The Saviour and the Apostles kept these ideas distinct. The Constitution of the Triennial Convention recognized this fact, and the Monthly Concert of Prayer was originated and long sustained on the truth that foreign missions are peculiar, and demand peculiar agencies for their support.

“The Board, of course, would ever understand that whatever the privileges granted, they would be exercised only in perfect accord with the State organizations.”

UNION AND STATE-RIGHTS.

While the tendency of our National Government is toward centralization, the strong tendency of Southern Baptists—caught from their political instincts—is to strengthening the powers of their State organization at the expense of the powers and privileges of the General Convention. But, really there are no rights either in the General Convention or in the State organizations. And the district association would have the same right to restrict the State Convention in its State territory as the States have to restrict the General Convention in its territory of the Southern and Western States. The Convention was organized on the presumption and principle that it would have access to the Churches over the whole of its territory as freely as the State organization has access to the Churches of its State. And none deny this principle. Yet the tendency in the direction indicated has been strengthening and assuming more definite shape for many years. In 1888 the Convention felt called upon to affirm its equal rights with the States in this language:

“The Committee, raised under resolution of the Convention at its last meeting (see minutes of 1887, item 87), was made to consist of J. G. Gibson, Lansing Burrows, H. H. Harris, T. T. Eaton and F. M. Ellis; and has held during the year three meetings for deliberation. The first one was at Hendersonville, N. C., July 20th and 21st; the next at Atlanta, Ga., December 27th and 28th; and the last at Richmond, Va., May 9th and

10th. During these several sessions the committee have, to the best of their ability and with the invaluable aid of the Secretaries of the Boards, surveyed the wide range of investigation contemplated by the terms of the resolution appointing them.

“They come from the review satisfied and impressed with the eminent wisdom of the general methods of the Convention. Its great need is not of new plans, but of more effective work. Many points were considered on which the Committee have no recommendation to make, and therefore say nothing. Their conclusions on matters to which they desire to call the attention of the Convention are grouped for convenience of consideration under several headings, as follows :

“RELATION OF THE CONVENTION TO STATE ORGANIZATIONS.

“We might maintain as a cardinal principle of Baptist policy, recognized in Article II. of our Constitution, that the Convention may address itself through its Boards to all the churches, as freely as the State organizations may do, limited only in the one case, as in the other, by the will of the churches themselves ; but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend—

“ 1. That such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President to employ such means as may be deemed best to supply the deficiency.”

The following, which appeared in the *Journal* August, 1885, may not be *mal a propos* :

QUEER AND RAMBLING CONVERSATION ABOUT STATE-RIGHTS
AND GEN. GRANT.

Young Preacher. So Gen. Grant is dead. What was the most striking thing that the General ever did ?

Old Politician. He gave the *coup de grace* to State-rights.

Y. P. Do you believe in State-rights?

O. P. The genius of the government of the United States, as expounded by John C. Calhoun, is the genius of our government as founded by the old revolution-fathers. The State governments are rightfully the principals; the government at Washington their general agent. This is political heresy; but it was truth in the days of American patriots of yore.

Y. P. It is said that Jefferson derived his idea of our government from a Baptist church.

O. P. That is doubtful; but, in the relation of your general organizations to each other, something like the State-rights doctrine prevails. Your State Associations seem first in authority; then your more general convocation. The State Associations decide how mission work shall be done in their borders; and, the Southern Missionary Conference—if that is its name—requires its executive committees to harmonize their plans and actions with this State decision. In this matter, following their political instincts, the State organizations show themselves orthodox, according to the orthodoxy of the fathers, as to the great doctrine of State-rights.

Y. P. Our Baptist organizations are missionary and religious; and are not governed by political laws.

O. P. Is your General Convention chartered?

Y. P. Yes. I have just obtained a copy of the Act of Incorporation for a friend who proposes to devise something to the Convention. Here is the substance of it: "They are hereby incorporated and made a body politic, by the name and style of the Southern Baptist Convention, with authority to receive, hold, possess, retain, and dispose of property, either real or personal, to sue and be sued, and to make all by-laws, rules and regulations necessary to the transaction of their business, not inconsistent with the laws of this State, or of the United States; said corporation being created for the purpose of eliciting, combining and directing the energies of the Baptist denomination of Christians for the propagation of the gospel; any law, usage or custom to the contrary, notwithstanding. Approved December 27, 1845."

O. P. The first impression made by this charter might be that its framers regarded the "Baptist denomination" a great brotherhood, who would make little or no recognition of State lines and State checks, in the prosecution of their common and world-wide enterprise. But, this first impression would be erroneous. Georgia was not then a Union State; Southern Baptists were not Union men; and how could State-rights legislators and State-rights Baptists formulate ideas of general government—religious, though the government might be—untinged with the doctrine of State-rights? And, in fact, is not the tendency in your conventional machinery toward State supremacy over the rights of your General Convention?

Y. P. What rights has the Southern Baptist Convention with which the State General Associations might conflict?

O. P. You see by the Act of Incorporation that your Southern Convention is a body politic, invested with certain clearly-defined rights and

powers for the purpose of executing certain clearly-defined objects, which rights and powers cannot be legally taken from it, *provided* the Convention does not violate its charter. It has the right "to make all by-laws, rules, and regulations necessary to the transaction of its business;" and the right to adopt measures for "eliciting, combining and directing the energies of the Baptist denomination, . . . any law, usage or custom to the contrary notwithstanding." Now, suppose, in the exercise of these chartered rights, the Convention should send out agents into the several States "for the transaction of its business;" and suppose the General Associations of the States should order that this missionary business of the Convention, in their borders, must be done by their State agents, do you not see that there would be a question and conflict as to relative rights and powers?

Y. P. Oh, Baptists do not look at things in this legal light. Mutual love makes harmony certain in their conventional relations.

O. P. Pray, remember that we are not considering the moral or religious aspect of the relations between these bodies, nor of the expediency of preserving harmony at every cost; but, the abstract question: what are the relative rights and powers of the Southern Baptist Convention and the State Associations?

Y. P. Are not the Conventions of the States also chartered? Have they not rights to transact their business according to their own by-laws and regulations?

P. O. I take it for granted that the State Associations or Conventions have chartered rights and powers as well as the Southern Baptist Convention, so the question recurs: How would the matter stand as to legal rights, were a State Convention to will to do the work of the General Convention, in its State, and the General Convention should will to do its own work, in the language of its charter, of "developing the Baptist denomination, any law, usage or custom to the contrary notwithstanding?"

Y. P. Your State-rights proclivities would, of course, lead you to say: The Southern Baptist Convention must yield to the State Convention!

O. P. Thank you. But would State-rights principles, rightly interpreted, lead to that conclusion? These are State-rights principles: *Rights not delegated are reserved; delegated rights must be defended.*

Y. P. What rights have the States delegated to the Southern Baptist Convention?

O. P. They are found in the constitution of the Convention and in its charter, respectively adopted and secured for the Convention, by the States, through their representatives, in Convention assembled in 1845. The chartered and organic rights and powers of the Convention are identical with those delegated to it by the Baptists of the several States of the South.

Y. P. If this is so, in what attitude does it put the State Conventions and General Associations toward the Southern Baptist Convention?

O. P. Clearly in the attitude of principals who are bound, legally and morally, to respect and defend the rights and powers of their agent con-

ferred by themselves. All provisions of their own charters, and articles of their Constitutions, and acts of their bodies should harmonize with the conferred and chartered rights of the Southern Baptist Convention. This is right as well as politic.

Y. P. You certainly regard our Convention as "bodies politic."

O. P. And being such, as they are, in law and in fact, how otherwise, in case of the conflict supposed, should the question be decided than according to these great principles of State-rights? If the States have conferred these rights on the Convention, they must defend them even against themselves.

Y. P. I thought that State-rights meant that the States were to control the General Government!

O. P. The States *are* to control, *provided* that control does not conflict with rights and powers conferred by the States.

Y. P. But the Southern Baptist Convention is always anxious to conciliate the States.

O. P. The Southern Baptist Convention, instead of being over-anxious to harmonize itself with State acts, should take the position that the most perfect harmony and unity are based on right and justice, and that the States should be more anxious to harmonize themselves with the chartered rights and legal actions of the Convention, which is their creature and servant. The States are the masters, and can afford to be generous as well as just to the General Convention. For should the Convention dare to exceed its powers delegated by the States, the remedy is in the hands of the States—the great State-rights remedy!

Y. P. Baptists are in no danger of "a lost cause."

O. P. But is there no danger of conflict between the State organizations and the Southern Baptist Convention?

Y. P. Not a particle.

O. P. Will the question never arise as to the respective rights and powers of these two orders of Conventions?

Y. P. Never while the world lasts.

O. P. Would older and wiser Baptists think so?

Y. P. They would think it absurd to talk of legal rights and State-rights and dissolution and the like in connection with Baptist organizations, and in this late day of our country's history and of the nineteenth century.

O. P. Would the States think so, if they were to see the General Convention absorbing undelegated and reserved State-rights and powers?

Y. P. It is said that when one asks a hard question it is a good thing to let him answer it himself, because it is more than likely that he asked the question for that very purpose. What do you say, Mr. State-rights?

O. P. Your prudence reminds me of what I heard the late Dr. Fuller say in a sermon at Saratoga: "Any fool can ask a question which no wise man can answer; but no wise man can ask a question which a dozen fools are not ready to answer." But, as State-rights talk seems unprofitable, we

will recur to our first topic. What do you think of the great man whose death has been flashed to-day over the whole world?

Y. P. Few men have been more honored; no man has been more widely known. His name is written indelibly on the scroll of fame, and his military deeds will add lustre to the pages of American history. But with the humblest of our race, he was a poor sinner, though we trust "a sinner saved by grace." In that day of days may our late distinguished fellow-citizen be found of the citizenship of heaven, and having a place at the right hand of the throne of God. X. Y. Z.

THE CONVENTION.

The Convention met in Montgomery, Alabama. When last the body met there, "three decades of years ago," our Board had twelve missionaries in the field, in two continents; now we have over fifty located in the five continents of the globe. After singing "I love Thy kingdom, Lord," the 67th Psalm was read, which prays: "God be merciful unto us and bless us, . . . that thy ways may be known on earth, thy saving health among all nations." Prayer was offered by Dr. M. Hillsman, of Tennessee. The President and Secretaries were re-elected. The number entitled to seats was 1264; the number present, 483. Gov. T. H. Watts welcomed the Convention, and Dr. F. M. Ellis responded in behalf of the body.

CONVENTIONAL ITEMS.

1. Devotional exercises were conducted during the sessions by Drs. Williams and Ellis, of Maryland, Dr. Ford, of Missouri, Dr. B. Manly, of Kentucky, Dr. Furman, of South Carolina, and others.

2. Alberto J. Diaz, of Cuba, and W. F. Wood, of Florida, addressed the body.

3. The Convention sermon, by Dr. Hawthorne, from the Scripture (2 Kings 11: 14), "Where is the Lord God of Elijah?" was a powerful effort of this former and beloved pastor of the Church which entertained the Convention; and he did not fail to deal some tremendous blows in the interest of the great Reformation of which he is an acknowledged champion.

4. Dr. B. Manly addressed the Convention on resolutions of J. Wm. Jones, D.D., which recited the reception by the South-

ern Baptist Theological Seminary of \$60,000 from brethren in New York, and \$25,000 from brethren in Louisville, "for the erection of a building; and which urged our young men to avail themselves of the advantages of this Institution."

5. "By unanimous consent the Convention was addressed in the interests of the American Baptist Publication Society, by C. C. Bitting, of Maryland."

6. Appropriate Memorial resolutions, presented by A. E. Owen, Chairman, were adopted in reference to Reuben Jones, D.D., one of the Vice-Presidents of the Convention, "who died at his home in Norfolk county, Virginia, on the 9th of December, 1885, in the 78th year of his age." He was a good man, "an able minister of Christ" and has gone home to glory.

7. A report on "Temperance and Prohibition," presented by Green Clay Smith, of Kentucky, Chairman, after a number of able speeches, was adopted.

8. The Constitution was amended on recommendation of Committee of which B. Manly, of Kentucky, was Chairman, by "striking out all after 'funds' in the fourth line of Article III, and inserting 'and received by the Treasurers of the Boards on or before the last day of April in the current year.'"

9. The following telegram was read: "MELL, Montgomery, Alabama: Come over and help us. YATES." The Corresponding Secretary of the Foreign Board was instructed to reply.

THE BOARD'S REPORT.

1. The election of H. H. Harris, LL D., as President of the Board in place of the Hon. J. L. M. Curry, resigned to go to Spain as Minister of our government.

2. The resignation and death of Dr. Wm. Gwathmey, on account of ill health, of the office of Recording Secretary, which he had held "for more than quarter of a century in a manner most satisfactory to the Board and creditably to himself," and the appointment in his place of A. B. Clarke, Esq.

3. That the ladies of eight States had contributed \$8,855, and that the Vice-Presidents had circulated "tens of thousands missionary documents, and performed other invaluable services."

4. That Dr. W. G. Rider, of Maryland, had donated \$20,000

to missionary purposes, the interest of one-fourth of which is to be paid annually to our Board by the Executive Board of the Baptist Union Association of that State, to which the amount was bequeathed in trust; and that the Board had received \$2,525, from the American Baptist Publication Society, for the spread of the Scriptures in foreign lands.

CONVENTION'S REPORT.

Instead of the Board's report on their missions, the Convention's report on these reports will be given in full, as that report presents the main points of the Board's reports. Other reports of the Boards are as follows:

A MISSION IN CUBA.

"In 1879 and in 1881 the Board reported this subject to the Convention. In the latter year the Convention 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 the attention of our Board was called to the subject; and by the invitation of prominent brethren of Florida, deeply interested in a Cuban mission, our Corresponding Secretary visited the Baptist Convention of that State, last November, in order to obtain further information which might aid the Board to decide wisely whether it should undertake this new mission. 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 of doing all that the Providence of God indicates should be done, are in the hands of God's people, and the question of duty in the premises is respectfully submitted to the wisdom of the Convention."

The Convention put the mission under the care of the Home Board. The following appeared in the *Journal* of 1886:

THE CUBAN MISSION.

“ One of the most interesting topics before the Convention was the promising outlook in Cuba, mentioned in the reports of both the Boards. A sketch of the remarkable work of grace there, and many thrilling incidents of its inception and progress, were narrated to the body by Brethren Alberto Diaz, of Havana, and W. F. Wood, of Key West, Fla.

“ The whole subject was then referred to a committee who reported unanimously recommending (1) the adoption of the work in Cuba as one of the missions of the Convention, (2) its committal to the Foreign Mission Board, (3) its vigorous prosecution, and (4) the preservation of the close sympathy already existing between the brethren in Florida and those in Cuba.

“ When the report was presented a motion was made to amend the second item by substituting ‘ Home ’ for ‘ Foreign, ’ and this, after protracted debate, was adopted at the earnest request of the Florida delegation, who seemed to fear that its committal to the Foreign Board might disturb the intimate connection and existing harmony between their State work (conducted under the auspices of the Home Board) and the work in Cuba. While recording our sincere conviction that this action was a mistake, we appreciate the motives of those who differed with us, and cheerfully accept the decision of the Convention.

“ The report as amended was unanimously adopted, and the Cuban Mission is in charge of the Home Board, located at Atlanta, Ga. We speak for the Board hearty sympathy in the enlarged responsibilities laid upon them, and more liberal contributions to enable them to prosecute this work in addition to meeting the pressing demands for destitute regions in our own country.”

SELF-SUPPORT.

“ Dr. T. P. Crawford, of the Tung Chow mission, returned to this country last May, on his own responsibility, and at his own charges, ‘ to confer with the Boards in Richmond and Boston, regarding the future direction of our foreign mission work.’ Efforts were made to have him meet our Board in June, and again in July. During August and September many members of the Board were absent, and it was not till the 12th of October

that the Doctor presented his views to the Board, and requested the appointment of a committee who should hear him more fully, and report. This special committee was made to consist of the chairmen of the Standing Committees on Chinese, African, European, Mexican and Brazilian Missions, and after a full hearing of the matter entered into an arrangement by which another meeting of the Board was held October 27th, and Brethren David, of Africa, and Taylor, of Rome, along with Dr. Crawford, were invited to present their views candidly and fully. Dr. Taylor was detained by sickness; but presented his views in writing. The other two were present, and spoke at some length. Several other missionaries communicated their views by letter. The questions at issue, together with a mass of letters and documents, were then referred back to the special committee, who, after mature deliberation, presented the following, which was adopted November 6th:

“ Report.

“ Your committee have heard with interest the views of our veteran missionary, Dr. T. P. Crawford, on self-support, or the policy of confining appropriations strictly to work done by our missionaries, and leaving native laborers to support themselves, or be supported by their fellow-converts.

“ We clearly recognize self-support as the consummation towards which all missionary operations should tend. Without such an aim missions are, and must be, a failure. We believe that the principle of self-support should be put into practice as soon as possible in every mission field, and that wherever it cannot be adopted in whole, but might be in part, there it should be adopted just to the extent to which its adoption is practicable. These are our convictions of the rightfulness and necessity of self-support as an end to be kept in view; and we do not doubt that they are shared by all the missionaries under our appointment.

“ An entirely different question is presented when we consider whether we will incorporate this principle into a rule which would, in the future, forbid all appropriations for work done by native Christians, at least in the fields of missionaries that may be

appointed hereafter. Should self-support assume the shape of inflexible law? We are constrained to think not.

“ 1. It would introduce confusion into our missionary operations. If we applied the rule to missionaries now in the field, they might find occasion to complain that we have imposed conditions upon them that did not enter into the original agreement; and if we restricted the applications to new missionaries, a difference would be made between the old and the new which might become a source of discontent and friction.

“ 2. An inflexible rule would seem to assume what we think the facts would not sustain. It would assume that circumstances and conditions are the same everywhere; that missionary labor has like environment under every sky, and among every people and tribe; that one method is equally suited to the plodding Chinaman and to the restless Mexican, to the jungles of Africa and to the classic shores of Italy; that in dealing with men no account may be taken of race distinctions, of different social customs, and different degrees of enlightenment.

“ 3. It would seem to imply a distrust of the effects of God's grace in mission fields. We would seem to say we fear the gospel cannot lift the Chinaman or African above the corrupting influences of money.

“ To the foregoing views your committee append two resolutions, recommending their adoption by the Board:

“ *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 obtained, and of training their converts and churches in this direction with all possible diligence.

“ Two other subjects were brought to our attention by Dr. Crawford: the plan of making exactly the same appropriation to each missionary, and abolition or modification of the system technically called missions. But as these questions properly belong to your Committee on Revision of Rules, we have not felt it our duty to give special consideration to them.’

“ In the ‘Revised Rules’ of the Board, adopted February, 1886, the work of our missionaries is indicated thus:

“ ‘The oral communication of the gospel, the formation of churches, the training and ordination of a native ministry, the translation and circulation of the Scriptures, and the extension of missionary work by the aid of native laborers supported, as far as practicable, by the natives themselves, shall be regarded as the chief business of our missionaries.’

“ Our Missionaries are also directed in the following language :

“ ‘Missionaries must encourage native Christians in self-support as far as possible, especially in the education of their children, the payment of native teachers and preachers, the defraying of church expenses, and the aiding of poor saints. This self-support of native churches is an end which our missionaries should never lose sight of, and for the establishment of which they must constantly labor.’

“ As to the subject of the association of missionaries near each other in what is technically called a mission, the revised rules are as follows :

“ ‘The Board shall have the right to constitute the missionaries of a station, or district, into a mission, to act as their agent within the limits assigned, or to hold each missionary directly responsible to the Board, or, in a given district, to constitute several independent missions, with a missionary, conveniently located, to act as treasurer for them all. But in all cases due regard shall be had to the wishes of the missionaries to be affected thereby.

“ ‘Each mission established by the Board shall hold stated meetings, at such times and places as the mission shall appoint, for prayer, consultation and business.’

“ Dr. Crawford, having ended his work with the Board, was kindly requested to return to the field of labor”

DEPARTURE AND RETURN OF OTHER MISSIONARIES.

“ On the 10th of December Mr. and Mrs. D. W. Herring and Mr. and Mrs. R. T. Bryan, with Miss Ruth McCown, sailed for China, and in due time arrived in Shanghai, where the first two settled, while Mr. and Mrs. Bryan located in Chin-kiang. Miss McCown has been released from her obligations to our Board,

expecting to marry Rev. J. A. Thomson, a Scotch Baptist missionary in Japan.

“On December 5th Messrs. E. A. Puthuff and C. D. Daniel, of Texas, with their wives, a son of Mr. Puthuff, and Miss Nina Everett sailed for Brazil, South America, and arrived at Rio de Janeiro the 31st of the same month. Mr. and Mrs. Puthuff are at present in San Paulo, of the province of San Paulo, Mr. and Mrs. Daniel are in Bahia, and Miss Everett is located in Rio.

“In January last, the 10th of the month, 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 bands of matrimony.

“Dr. George B. Taylor, with his family, arrived in this country last August on leave of absence for two years, as reported to the Convention at Augusta, and is the present Chaplain of the University of Virginia.

“In April of this year, 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 for the Board in Texas.

“This long list of missionaries, going out and coming in, is suggestive of some of the extraordinary expenses to which the Board have been subjected this year, which, synchronizing with the depression of business and the sense of uncertainty with regard to its revival in the near future, have been very trying to the Board, and should elicit the sympathy and stir the energies of the friends of the cause and the Convention.”

TREASURER'S REPORT AND OUR FINANCES.

“The Treasurer reports having received \$83,854.31. In addition to this our missionaries report, as having received on their fields, \$2,575.79. The balance from last year was \$1,144.61. But the amount available for our work this year has not been the sum of these amounts, viz.: \$87,574.71; for \$5,895.46 of the sum reported was received and expended last year in Mexico, but not reported to the Board in time for their report to the Convention.

Early in the year the Board knew that, if they made appropriations according to the estimates and earnest petitions of the missions, the expenditures abroad and at home would reach some \$100,000. This amount, therefore, was divided out among the States, and their quotas sent to the Vice-Presidents and published. The indications being unfavorable to the hope of realizing the amount needed, the Board kept back, as long as possible, three companies of missionaries, ready for their fields, denied every petition for appropriations not needed for the support of the missions, and declined to appoint any other missionary, though at least one of our missions was in sad need of reinforcement. But the demand to send out these companies, fifteen in number, became imperative, involving thousands of dollars for outfits, passages, and advanced salaries; drafts, unexpected and extraordinary, to the amount of some \$7,000.00 came on the Board; while receipts fell short of current expenses; and hence they were forced to obtain advances on their quotas from several States, to the amount of \$14,925.00. The liberal response of brethren in Maryland, Kentucky, Tennessee and South Carolina to this appeal is worthy of praise, while it seems to illustrate the practicability of the States raising or advancing the funds needed by the Board, in times of emergency, and for the payments they must make regularly in advance, instead of the whole burden falling on the credit of the Board at Richmond.

“The amount due on these advances is \$8,647.90, which is the amount reported by the Treasurer as to the credit of bills payable. One obligation falls due May the 21st; another May the 23d; and the third May the 25th. Each will certainly be met at maturity; but the Board expect that the money will be furnished by the Convention and its churches. Here attention must be called to a peculiar and perpetual need of the Foreign Mission Board. The expenditures of sending our missionaries to their fields are often enormous, and when on the field they cannot be either recalled or forsaken in time of money pressure. Certain heavy expenses are fixed and cannot be curtailed in time of exigency. Besides our missions draw on the Board quarterly in advance, and the drafts must be met, whether there is money or not in the treasury, else ruin would come on the good name

of the Board. Nevertheless, but for the general depression of business in the country, which has made itself felt in the burdens resting on all the great denominational enterprises, this indebtedness would not be reported to the Convention. But reported with the explanation, which must be satisfactory to the body, the Board feel assured that they will have still the approval and co-operation for relief of the Convention, whose records show, year after year, for many successive years, the seal of their emphatic commendation of the financial management of their Board of Foreign Missions."

The Convention adopted the following report :

REPORT OF TREASURER OF THE FOREIGN BOARD.

" To the Southern Baptist Convention :

" Your Committee, to whom was referred the Report of the Treasurer of the Foreign Mission Board for the fiscal year ending April 30, 1886, beg leave to state that they have examined the same, and found the receipts and disbursements carefully kept in due form, as required by the Constitution, with the certificate of the auditor, properly appended, that all is correct.

" Your Committee deem it appropriate to express their gratitude to God and to our many helping brethren for the material increase in our receipts during the past year, and for the evidences of a growing munificence among our brethren. They sincerely hope that the example of Dr. P. Rider, of Maryland, may be followed by others, and that the \$20,000 donation from him may be multiplied by other generous hearts, for we feel assured that our contributions are not only far below the demands of the work, but far beneath the ability of our membership.

" We regard the able report of our faithful Corresponding Secretary as evidence of the knowledge, judgment and skill that he has brought into his work, and we can but feel that he is entitled to the gratitude of the Convention for his past services, and to our hearty co-operation in the future.

J. W. RUST,
F. M. LAW,
C. C. BITTING,
S. M. BROWN,
G. R. MCCALL,
C. H. NASH,
B. H. CRUMPTON,
GEO. WHITFIELD."

REPORT ON RECOMMENDATION IN THE CONCLUSION OF THE REPORT OF
THE FOREIGN MISSION BOARD.

" Your Committee can do no more than indorse and emphasize the forcible suggestions contained in the report of the Foreign Mission Board as to the im-

portance of prayer for our Missionary work. The vigorous use of means divinely suggested and supplied is not more imperative upon us than the recognition of our incapacity, whether with or without means, to accomplish great spiritual results, if the divine blessing and the Holy Spirit's efficacy are withheld; all means are insufficient without God. Most feeble instrumentalities directed and sustained by him are patent for the greatest success. 'Lord, it is nothing with thee to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude.'

"We earnestly join in the request of the Board for united prayer for the success of our missions, for the higher consecration of our people, and the revival of the missionary spirit.

"BASIL MANLY, *Chairman of Committee.*"

The following report was read by F. M. Ellis, Maryland, on

"REPORT OF COMMITTEE ON THE MISSIONS OF THE BOARD.

"Your committee in submitting their report on the Missions of the Board, desire to congratulate the Convention in view of the economy, efficiency and wise leadership that have marked another year's work of our Board and so conspicuously characterized the labors of our able and honored Corresponding Secretary. We would also place on record our profound gratitude to the great 'Head of the Church' for the 'open doors' he has set before us leading into fields of such large and growing promise and, furthermore, we would, in view of the providential care that has been over our brethren and sisters on the far field, and especially in view of the many tokens of the Divine favor, bless God and take courage.

"*From the Field of the Mexican Mission*

comes the sad report of the death of a true and tried leader, Brother Isaac Wilson, and also of the resignation of Brother Flournoy. Brother Powell and his co-workers close another year abundant in toils, and honored by the marked blessings of God on their self-sacrificing and earnest labors. Beside the 87 baptisms reported, many others are, we are assured, not far from the kingdom of God. The growing interest in Sunday-school work is especially hopeful and gratifying. The success and importance of this work unite in justifying the Board in devising more liberal things, and prosecuting to the utmost the hopeful enterprises on this field.

"The appreciation on the part of our Mexican brethren of the work of our Board finds its expression in the fact that they have, of themselves, the last year, published a paper, supported a school, and sustained two Missionaries at an expense of \$1,200.

"We hope the Board may, therefore, be encouraged to occupy with efficient laborers the many important fields that are ready for harvest, and which must suffer by protracted neglect.

" Our Brazilian Mission

presents a hopeful outlook and pleads in the eloquence of its needs and growing future. Our 12 Missionaries on this field are gathering the first fruits of a splendid and abundant harvest; 28 have been baptized and \$235 contributed to the work of the Board. The best of all God is with us on this field, and our churches must follow closely the moving cloud and pillar of his providence.

" The Italian Mission.

" Experience has proven that the work we have undertaken in Italy is one of peculiar difficulty and will demand our patient persevering efforts for years to come.

" But two other facts have been fully demonstrated—first, that Italy, equally with the other fields occupied by this Convention, needs the gospel, and secondly, that there as elsewhere the gospel is the power of God unto salvation. Where shall we more effectually strike popery than right here at its heart? We have on this field 12 evangelists, 4 colporteurs, 1 Bible woman and a number of Sunday-school teachers. In many places larger accommodations are imperatively demanded. The blessings of the gospel to this people are being appreciated by these converts by a growing spirit of benevolence. Some 25 believers are awaiting baptism. Our work in Rome is growing and hopeful in spite of the intensity of the opposition it confronts.

" Our Italian brethren are alive to their duty to do what they can in their own support. But in their great poverty they are worthy of the encouragement of our help until they are in better condition than they are now to assume such a responsible burden.

" *Il Testimonio* is a Baptist paper published in Italian, and the necessity has arisen in the judgment of some of our Italian brethren for another paper in French and Italian for circulation in the Waldensian Valleys.

" The needs of this field and its claims upon the sympathy, prayers and co-operation of our churches were never more urgent than at this hour.

" Our African Mission.

" Never was that word of God which declares that Ethiopia shall stretch forth her hands unto God so thrillingly realized by the church of God as to-day. Her starving millions are crying to the Christian nations for the bread of life. Shall it be given or denied?

" They have tasted of this blessed feast of gospel grace and beg for more. The cry from Macedonia that stirred the soul of the Apostle of the Gentiles now comes to Christian churches from the heart of the dark continent. God's providences are voicing our duty. Who shall answer this call from God for Africa if not the churches of our Southern Baptist Convention? Is there no significance in the fact that there are 8,000,000 colored Baptists, children of that land, on our field? Can they not be brought into such relation to this African Mission work and also into such relations to this Convention, as

that they may be aided to assume this great work largely themselves? May not this be the factor of this great problem of the colored people, which if fully met may solve largely the other difficulties that make it so difficult of solution?

“ Our China Mission.

“ This of course, is the great mission of our Board; of our 52 Missionaries 23 are in China. More than one-fourth of our funds go to this field also. This missionary band has been strengthened the past year by two brethren and their wives.

“ The past year has been one of seed-sowing and harvest, of pruning and blessing by trial and triumph; trial and disaster have depleted members, but also strengthened and deepened the work. Discouragement has intensified the activities of our brethren.

“ The work is arduous, the time for success may be long and trying, but success on this as on all our other fields is as sure as are the promises of our God, whose purpose is that the heathen shall be given his Son for an inheritance, and the uttermost parts of the earth for his possession.

“ In behalf of the committee.

F. M. ELLIS, *Chairman.*”

The Convention was addressed by W. D. Powell, Mexico, and that part of the report relating to Mexico was adopted.

* * * * *

The consideration of the report on the Missions of the Foreign Mission Board was resumed. W. B. Bagby addressed the Convention upon the work in Brazil, and the portion of the report relating to Brazil was adopted. F. M. Ellis, Maryland, addressed the body upon the work in Africa, and that portion of the report referring to Africa was adopted. T. P. Crawford, a missionary in China, by special invitation of the Corresponding Secretary, spoke upon the work in China, and the portion of the report relating to China was adopted.

The meeting held in the interest of Foreign Missions was addressed by Dr. George Cooper, of Virginia, in a way that quite captivated the people; and Dr. George B. Taylor spoke in the behalf of Italian Missions, with such flashes of wit and so much vigor that it was hard to realize that he was home “ on the sick list.”

HOME BOARD.

[From *Proceedings, 1886.*]

CONCLUSION.

“The progress of the past few years encourages us to hope that equal progress may be made in the future until the wide and crying destitution of our land may be adequately supplied. Four years ago we reported 95 missionaries, 1,821 weeks of labor and 245 baptisms. This year, by the Divine blessing, we are enabled to report 250 missionaries, 9,599 weeks of labor, and 3,812 baptisms. In these four years our missionaries have been increased nearly three-fourths, our weeks of labor over five-fold, and baptisms by our missionaries fifteen-fold. It will be noted that the progress of mission work and results has been much more rapid than the increase in contributions. Our contributions four years ago were \$45,195.27, while this year they are but \$90,000.

“Thus with a two-fold increase of funds we have increased our work five-fold, and its results fifteen-fold.

“These results have been secured by combining our efforts with those of our brethren who live upon our mission fields and using our funds to stimulate their energies to do the work which lies at their doors and is so near their hearts. In no other way could it have been accomplished.

“The aggregate contributions of the Board for the first decade 1845 to 1855 were about \$100,000. For the last decade, from 1875 to 1885, the contributions were about \$300,000.

“May we not hope that those of the next decade will reach the sum of \$1,000,000? Even this sum is too small to represent either the ability of the denomination or the needs of this field.”

FAREWELL.

On motion of H. A. Tupper, Ky., it was

“*Resolved*, That the thanks of this Convention are cordially given to the Baptists and people of Montgomery for their most generous hospitality; to hotels and railroads for reduced rates; to the press for reports of proceedings, and to all who have contributed to the comfort and welfare of the Convention.”

On motion of J. W. M. Williams, Maryland, it was

“*Resolved*, That we render thanks to our Lord for the harmony, enthu-

siasm and brotherly love that have characterized the proceedings of the session of this Convention."

Dr. J. C. Furman, of S. C., led in prayer and the convention adjourned *without day*—yet the next meeting was appointed for May 6th, 1887, in the city of Louisville, Ky.

THEORY AND CONDUCT OF OUR MISSIONS.

"The meaning of the foreign missionary enterprise is the preaching of the gospel to heathen and unchristianized nations by foreigners. But the enterprise does not contemplate that these nations are to have the gospel preached to them by foreigners always. In the beginning of Christianity foreign apostles and disciples went among the nations and declared to them the good news; then native preachers and teachers arose by the grace of God, and were set apart among these peoples; and thus the gospel was universally propagated. The present theory, in accordance with this scriptural example, is that foreigners from Christian lands are to introduce the truth of Christ and him crucified, and natives, called of God to the work, are to take it up, spread and perpetuate it among their own people, and in their turn, propagate it among other peoples. This theory is based on the known fact that men of every nationality have more influence over their own people than foreigners can possibly have. There are race preferences and prejudices which are innate and ineradicable, and which are insuperable barriers to human progress except by the instrumentality of race progress itself. The theory is based also on the divine statement that God is not a respecter of persons, and that among all nations he has chosen ones to do and declare his will. There is no reason why the Negro or the Mongolian should not be called to the gospel ministry as well as the Caucasian. The reasonableness and naturalness and necessity of this gospel-propagation, by the natives of each country, is a divine intimation as to how universality is to be given to his kingdom on earth.

"This theory suggests the comforting view that 'foreign missions' are limited as to time. As this work of foreigners advances the sphere of the work diminishes. As the native takes

up the gospel-publication the foreigner is to retire. The foreign work thus becomes home-work. The day is to come when the foreign missionary enterprise will have fulfilled its missions, and the home mission work will be co-extensive with our globe. What inspiration to press with the utmost vigor this work among the nations is found in this hope, that we shall hear some day the cry : 'The kingdom of this world is become the kingdom of the Lord and of his Christ!'

"The idea of 'self-support,' about which we hear so much now in connection with foreign missions, is imbedded in the very heart of the gospel theory of foreign missions. The native churches, in pagan and papal lands, must, of course, take upon themselves, sooner or later, the burden of gospel propagation, just as foreign missionaries from Christian lands must sooner or later retire from gospel preaching in these pagan and papal lands. This view is held by all of our missionaries, we believe, with greater or less distinctness. There is not one of them, in our opinion, who does not long and labor to see the native churches do what they can for the support of the gospel among themselves and 'in the regions beyond.' In all our missions there are collections among the converts for this purpose ; and, in some of them the amounts raised are very considerable. How the ultimate aim of complete self-support is to be realized is a question which missionaries, in different countries and among different people, may answer differently. Some may think that the native churches should have no aid, and thus learn at once to support their own preachers, on the principle that the best way to teach a boy to swim is to throw him into deep water where he must either swim or drown. Others may think that a better way is to aid these churches for a while, and indoctrinate them gradually into the gospel principle of gospel propagation by native agency until they feel able to do the work as the mother helps her infant until it can stand and walk by itself. Are not feeble churches and poor preachers aided thus in Christian countries by missionary organizations ?

"There is room for difference of opinion, also, as to the best method of preparing native churches and preachers for self-support. It is thought by some that the native should receive

from the foreign missionary the gospel and Bible teaching alone, by which he may, by the grace of God, be made wise unto salvation, and by which he will begin to crave more knowledge and more elevated life, and will be ultimately led to erect the school-house and pay for the training of his children. It is thought by others, that while the preaching of the gospel is, of course, the principal work of the missionary, the school is an important auxiliary to this work, and even the removal of children from the corrupting influences of pagan and papal associations. Just here the prudent missionary exercises great care not to let parents deceive themselves by the notion that the child is thus being trained for the church, and not to deceive himself with the idea that because parents allow their children to enter his school, they are necessarily in favor of his religion. Parents give up their children thus for their material benefit; and the missionary takes them for the spiritual benefit he hopes to confer. In heathen lands there is as much human nature in the church and in the world as in Christian lands; and we must not apply tests to the heathen, and to our missionaries, that we ourselves might not be able to stand.

“In view of such differences of opinion as to the best method of securing the common end held by all our missionaries, the managers of our Board, taking a broad view of the situation, make their rules so flexible that there is room for the earnest and enthusiastic working of all, only providing that the main matter shall be the preaching of the gospel and the edification of the churches. And in view of the present discussion on ‘self-support,’ it might be more distinctly formulated that a constant eye should be kept by our missionaries to the ultimate self-support of the native churches, agreeably to the very theory of Christian foreign missions.

“But this is only half. While these missionaries are in the field, preaching the Gospel, and training the churches to assume themselves the work, the churches of our country are to bear the burden. This the churches of our denomination have virtually contracted to do in the organization of the Southern Baptist Convention. The business of the managers of this work is not merely to give direction to the workers abroad, but to stir

up constantly the pure minds of the churches at home by way of remembrance. Hence the Board has kept before its eye, for many years, the object of getting every Baptist Church and individual in the territory of our Convention to contribute something regularly to the work of the world's evangelization. This was the aim of our State agents, our Central Committees and of our mite-box system; this was the point of an elaborate plan of systematic beneficence, one of the prominent features of which was that our people should give 'on the first day of the week,' and 'as the Lord had prospered them,' which was published in the *Journal* of March, 1880, and which we have reason to know has been adopted by not a few churches: this is the intent of the present Vice-President scheme embodied in the By-laws of the Convention, according to which our Vice-Presidents have labored faithfully to reach through State and District Associations, churches and Sunday-schools, every Baptist man, and woman, and child of the south. The pages of the *Journal* are replete with exhortations to the same end; and hundreds of thousands of appeals, with this object, have gone to the churches, during all these years, through the mail and our denominational periodicals—to say nothing of the countless addresses made personally to God's people. This is still the aim of the Board, who expect to continue on this line of labor, according to their own wisdom and the direction of the Convention.

“But, during all these years of toil to realize this most desirable result, the Board has been pressed with the conviction that the most efficient and powerful agent for this end are the pastors of the churches. It seems greatly preferable for the churches to plan for themselves, and for the pastors to make their weekly ministrations of the Gospel to bear on the great duty of heeding divine requirement of regular and conscientious support of his kingdom among the nations of the earth. This seems according to the order of the Gospel, and is most agreeable to our ideas of Baptist Church independence and missionary organizations. And the Board entertains the hope that this great and God-ordained means will yet be employed generally and universally in the South for the realizing of the aim of the Board, as indicated by its myriad recorded acts and efforts of bringing

every Baptist Church into line in the effort to do what it can for the salvation of the world.

“In view of these facts, both with regard to the theory and conduct of missions at home and abroad, the Board is cheered, from time to time, in seeing the one or the other of these cardinal matters of self-support, and of universal giving being brought prominent and regularly before our churches. New bells ringing out the old tunes are apt to be most readily heard and heeded.

“But the best theory, most ably and perseveringly advocated, is impotent without the divine spirit of missions burning in the hearts of the people. This must be kindled by the Holy Spirit, in response to prayer and the teaching of God’s word, and may be aided by the contemplation of how greatly this work of God has been prospered in the hands of his people, and how great is the demand for means to sustain this ever-growing and prospering work. Never has the work been more successful, and never have its needs been more pressing. Will not the churches and every lover of Jesus come up, according to his means and promptly, to the help of the Lord, to the help of the Lord against the mighty?”

CHAPTER VIII.

1887.



REV. J. H. EAGER, ROME, ITALY.

BORN IN JEFFERSON COUNTY, MISS., DECEMBER 18th, 1849.
BAPTIZED IN 1864. GRADUATE OF MISSISSIPPI COLLEGE AND SOUTHERN
BAPTIST THEOLOGICAL SEMINARY.

Accepted as missionary to China, August 4th, 1879; but, in view of the urgent need of reinforcement of the Italian mission, transferred to that mission in July, 1880. His work there is too well known to need comment.

OFFICERS OF CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

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Vice-Presidents.

Mr. LEWIS BELL ELY, Mo. COL. JAMES ALFRED HOYT, S. C.
Hon. JONATHAN HARALSON, Ala. WM. E. HATCHER, D.D., Va.

Secretaries.

Rev. LANSING BURROWS, Ga. Rev. OLIVER F. GREGORY, Md.

Treasurer.

Mr. GEORGE W. NORTON, Ky.

Auditor.

Mr. W. LARUE THOMAS, Ky.

FOREIGN MISSION BOARD.

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W. J. SHIPMAN. S. C. CLOPTON. R. H. PITT.
JOHN POLLARD. W. D. THOMAS. C. H. WINSTON.

CHAPTER VIII.

1887.

THE CONVENTION.

THE Convention met Friday, May 6th, 1887, at the Broadway Baptist church, at Louisville, Ky. Many delegates recalled the complete system of arrangements made for the Convention at Lexington, Ky., in 1880, and realized, with congratulations, that it was not less perfect in this sister city of Kentucky. At the close of the meeting, when the Convention returned thanks for the "munificent" hospitality they had enjoyed, they meant literally that the hospitality was *munificent*. The same President and Secretaries were elected, and other officers, as seen in the preceding list. There were present 656 members of the 1528 entitled to seats. Thirty-three visitors were reported. The President read the very appropriate scripture—his scripture-reading on such occasions always seemed appropriate—the second chapter of Philippians: "If there be therefore any consolation in Christ . . . fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind." Had he known that this was to be his last reading at the Southern Baptist Convention, could the selection have been more apposite? Bro. J. L. Carroll, of North Carolina, led the body in prayer. The Convention was addressed, very happily, in words of welcome by M. D. Almond, Esq., to which response, equally felicitous, was made by Dr. J. B. Hawthorne, a former pastor of the church. Delegates from the American Baptist Publication Society and the Home Mission Society were recognized and invited to seats. Cablegrams were received from our missions in Shanghai, China; Lagos, Africa; Rome, Italy; and Saltillo, Mexico. Suitable replies were ordered by the Convention. The Convention sermon was preached by Dr. George Cooper, of

Virginia, from Heb. x: 12, 13: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The expectancy of the realization of the travail of the Lord Jesus, in the world's redemption, was made a powerful motive for his people's striving to realize the expectation. At Augusta Dr. Cooper had preached before the Convention—his first appearance in the body; and at Montgomery he had made a telling speech on Foreign Missions. This sermon established him among the foremost of our pulpit orators. The Convention was addressed by Dr. C. C. Bitting, representing the American Baptist Publication Society, and by Dr. G. C. Lorimer, representing the Home Mission Society; the former was a speech of power, the latter of mingled humor and eloquence. A communication from Hon. Richard B. Hubbard, United States Minister to Japan, touching mission work in that country, was presented and referred to the Foreign Mission Board, with request to print it in the *Foreign Mission Journal*. Addresses were made by "fraternal delegates" from the American Baptist Publication Society, Hon. Horatio G. Jones and Dr. P. S. Henson; the former was sound and sensible, the latter quite captured the Convention by the wisdom of his witty utterances. The following, presented by Dr. G. A. Nunnally, of Alabama, was adopted, in response to "a communication from Thos. Armitage, D.D., who had been appointed a fraternal delegate from the northern societies:"

"*Resolved*, That it is with pleasure we have received and read a communication from Dr. Thos. Armitage, of New York, expressing fraternal relations and his regret at not being able to attend this session of our Convention, and we hereby reciprocate most fully the tender regard of our distinguished brother, and express our regret at his absence, but we congratulate him as being preserved under God to prepare a valuable 'History of the Baptists,' and rejoice in his having given such a splendid and successful vindication of the truth of history to the world and to the denomination as the natural fruits of his ripe Christian scholarship."

Nine brethren were appointed "to bear fraternal greetings to the anniversaries of the societies about to meet at Minneapolis, together with any other member of this Convention who may be providentially present."

Speeches of marked ability were made on the "report of Committee on Temperance, of which Hon. Green Clay Smith, of Kentucky, was chairman. The Convention was interspersed with daily devotional exercises. It was amusing to not a few, and gratifying to Pastor H. A. Tupper, Jr., that every delegate was sure that he had "the best home in the city," and heard "the best sermons preached on Sunday." This spoke eloquently for Louisville hospitality, and the wise selection of the "Committee on Religious Exercises." Among others, the writer heard Dr. H. H. Tucker, D.D., who delivered in the Broadway Baptist church a sermon on "Election," as grand as it was unique.

DEATHS.

The Convention lamented, in appropriate memorials, presented by J. L. Carroll, D.D., of North Carolina, and J. W. Rusk, of Kentucky, the loss of two valuable friends, Rev. Dr. Silvanus Landrum, an eminent man of God, whose praise was in all the churches, and Nimrod Long, Esq., a man of consecrated business sense, who had served the Convention as auditor for nineteen years. Good portraits of these now glorified saints are bound with the proceedings of the Convention.

JOINT COMMITTEES OF BOARDS.

The following action, offered by James Pollard, Esq., of Maryland, was adopted by the body :

"WHEREAS, the duty to employ the best available means to accomplish the ends sought is as apparent in religious matters as in the secular affairs of life; and

"WHEREAS, circumstances, during the sessions of the Southern Baptist Convention, are unfavorable for securing deliberate and wise action in modifying and perfecting its plans of work, therefore

"*Resolved*, That the two Boards of this Convention be instructed, as soon as practicable, to appoint each two persons, one from its own number, the other from the denomination at large, who, together with one other person to be chosen jointly by the said Boards, shall constitute a committee of five for the purpose of thoroughly considering the present methods of the Southern Baptist Convention for conducting its missionary enterprises, and also for considering the needs of the field of its operations, and by comparison of the plans of similar missionary organizations, or otherwise, to report at the next session of this Convention such modifications of its present plans

of work, and further to suggest such new methods as may seem desirable to said committee ; and that the Secretaries of the said Boards be requested to furnish to said Committee such information and assistance as may be in their power ; and that the said Boards be instructed each to appropriate the sum of fifty dollars, or so much thereof as may be necessary, to pay the expenses of the work provided for by this resolution."

REPORT OF OUR BOARD.

In a monetary point of view, this was the severest and the most successful year in the Board's history. Every word of this preface came from the heart of the Board—though the earnestness of the sentiment was perhaps appreciated by few :

" It is with sentiments of joyous gratitude, chastened by the remembrance of trying and painful experience, that the Board presents this annual report to the Convention. Year after year testifies to the truth that the work of the world's evangelization is an enterprise of the highest Christian faith, in which disappointment and distress must be realized while its advocates attempt to walk by sight ; but which, by the exercise of a simple and hopeful trust in God's word, that ever leads to cheerful and patient Christian effort, is always crowned with unmistakable evidence of the divine presence and blessing. The Board's own experience teaches how much gracious knowledge is to be acquired by the churches in the conduct of this most elevated, spiritual and sublime work of our holy religion ; and inspired by the same experience the Board takes courage and goes forward, in the assurance that the Lord's people, with regard to this eminently sacred obligation, will 'grow in grace and in the knowledge of the Lord Jesus Christ.' "

SUNDRY MATTERS.

The Board reported the death of its auditor, Joseph F. Cottrell, Esq., a man noted for " his blameless life ; his courteous, kindly and sweet-tempered intercourse : his sincere piety and unaffected godliness : and his ardent desire and unwavering zeal for the salvation of the nations of the earth " ; the appointment of Rev. T. P. Bell, of South Carolina, as an Assistant to the Corresponding Secretary, who fills the office " with marked ability and satisfaction to all " ; the contribution of \$75 to the Treasury of the Board by the *Foreign Mission Journal*, and of \$11,333.92

by the Christian sisters of Nine States ; its grateful acknowledgments to the Vice-Presidents ; and many liberal donations, among which was \$1000 from the American Baptist Publication Society, and a like amount from " a liberal brother of Richmond, Virginia."

TREASURER'S REPORT.

" The Treasurer shows in his report that the receipts for the year have been \$87,830.53. The balance on hand, April 30, 1886, \$124.98, added to the receipts, makes \$87,955.51, which has been at the disposal of the Board. The expenses for the work have been \$78,869.23, which, together with \$8,647.90, bills payable, reported to the last Convention, and paid on maturity with \$227.10 due in one of the States, and also paid, make the disbursements to have been \$87,744.23. This leaves a balance in the treasury of \$211.28. It is proper to report, that a few hours after the closing of the books for the conventional year 1886-87, other funds, intended for this report, were received, which must enter into next year's account. This is the best financial exhibit the Board has ever made to the Convention. Never has so much money entered the treasury in twelve months ; the Board is entirely free from debt ; and the monetary prospects, under anticipated conditions, were never better. But let the large amount of interest on borrowed money reported, \$1,039.88, and the amount of bills payable, \$75,478.53, which have been discharged, suggest the necessity of the churches coming up earlier to the support of this year's work ; and suggest also the immense strain which has been put upon the Board to make this good showing for the churches. As a thank-offering to God, should not \$20,000 be raised at once, as a start for the new year, that the advanced payments to the missions should not be made by bank loans, but by the free-will offerings of the people themselves ? This is becoming ; this is just ; and would not such dutiful worship bring down yet more abundant blessings on our Southern Zion ? "

The following was adopted by the Convention :

TREASURER'S REPORT, FOREIGN BOARD.

" The Committee on the Report of the Treasurer of the Foreign Mission Board beg leave to report that the report of the Treasurer, having been

audited, this Committee has assumed that the same is correct as to receipts and disbursements, according to the certificate of the Auditor. The expense of the agencies has been small, except in Kentucky, where this matter is not under the control of the Board, in Missouri, where an agent is employed, and where the expense seems to be reasonable, and in Texas, where we are informed that, in accordance with the recommendation of the General Convention, two agents were employed, and this item of expense embraces the salaries of two agents instead of one.

"The fact that we close the year without debt, which until recently threatened us, and the general prosperous financial exhibit, entitle the Board and its Secretaries to our approval and thanks, and call for devout gratitude to God.

"JAS. C. C. BLACK,
JAMES P. BOYCE, *
A. G. MCMANAWAY,
WM. SHELTON,
J. B. LINK."

DIGEST OF VICE-PRESIDENTS' REPORT.

S. A. Hayden, Texas, presented the following report from the Committee to Digest :

THE REPORTS OF VICE-PRESIDENTS OF THE CONVENTION.

"We have the reports of twelve Vice-presidents of the Foreign Board, namely : Joshua Levering, Maryland ; J. J. D. Renfroe, Alabama ; George Whitfield, Mississippi ; C. W. Tomkies, Louisiana ; Charles Manly, South Carolina ; Theo. Whitfield, North Carolina ; N. A. Bailey, Florida ; Charles H. Winston, Virginia ; W. L. Kilpatrick, Georgia ; J. M. Senter, Tennessee ; J. B. Searcy, Arkansas ; R. S. Duncan, Missouri.

"We also have reports of six Vice-Presidents of the Home Board, namely : B. F. Riley, Alabama ; W. S. Penick, Louisiana ; G. W. Hyde, Missouri ; O. L. Hailey, Tennessee ; A. J. Rowland, Maryland ; H. F. Sproles, Mississippi.

FOREIGN MISSIONS.

"Mississippi reports twenty-five per cent. more churches and Sabbath-schools giving to foreign missions this year than ever before.

"Louisiana reports that a central committee has been organized with Mrs. J. M. Bowles as Secretary. Thirty societies are at work. Contributions have exceeded their quota by \$297.10, which is an advance on many previous years.

"North Carolina reports a marked increase in the number of churches contributing and in the aggregate amount contributed. A large number of ladies' missionary societies have been organized.

"South Carolina reports efficient labor done.

"Florida reports that effort is being made to secure one dollar per member.

“Virginia reports sixty-three per cent. of her churches as contributing to this cause. The State has exceeded all her former contributions to foreign missions, giving \$847.75 above her quota.

“Georgia reports more money raised than in former years.

“Maryland reports \$354.45 above her quota.

“Arkansas reports over thirty per cent. more money given this year than any former year.

“Alabama’s Vice-President attended fourteen associations in behalf of this work.

“Missouri reports three hundred and fifty churches contributing to foreign missions, and raised \$2,000 more than ever before.”

Dr. J. J. D. Renfroe, chairman, made an interesting and wise report on “Systematic Benevolence.”

OUR MISSIONS.

BRAZIL.

1. Rev. W. C. Taylor returned to this country, in the early part of the year, “quite broken down,” with Miss Everett, equally broken down, who will not return to Brazil.

2. Brother Taylor says: “The congregations in Bahia are better because of fiercer persecutions.”

3. Brother Bagby, being forced by illness to leave Rio, came with his family to the U. S., leaving the Mission in charge of Rev. E. H. Soper, who was stationed in Santa Barbara, to which place the Board requested our Brother E. A. Puthuff to go in the stead of Brother Soper. Brother Soper, in a letter of January 6th, writes: “The reports from all our missionaries in Brazil speak very encouragingly of the Lord’s work, though they have been stoned and bitterly persecuted by the Romanists.”

MEXICO.

NEW MISSIONS.

The expectation of the Board of extending its line of missions from the Rio Grande to the Pacific Ocean, has been realized in missions being founded in Guadalajara, in the State of Jalisco,

and in Zacatecas, in the State of the same name. From Zacatecas, as the head-quarters, the Gospel will be sent into the adjacent State of Aguas Calientes.

THE MISSION OF GUADALAJARA.

On the 8th of March, Brother Wilson, with his family, arrived in Guadalajara. He speaks of it as "a city of 100,000 people, with a climate almost perfect, and a beautiful surrounding country, abounding in minerals, and producing every variety of vegetation."

The new missionaries were cordially welcomed by missionaries of other denominations, with whom, Brother Wilson says, he is resolved by the grace of God, to live in friendly relations, without sacrificing principle or shunning to declare the whole counsel of God. At his first public service some fifty persons were present, besides a number listening at the windows. Though Romanism is rampant, perfect protection is given, at least in the city. Near by, a native Christian, of the Congregational Church, was recently attacked by a mob and stoned almost to death. The name and doctrine of the Baptists were utterly unknown before the arrival of Brother Wilson, who says the inquiry is made on every hand: Who are they? What do they believe? Brother Wilson will be apt to answer the questions!

THE MISSION OF ZACATECAS AND AGUAS CALIENTES.

This mission is occupied by Rev. H. P. McCormick, who, on the 16th of December, married Miss Anne P. Perry, of Marion, Alabama. The Mission will be soon reinforced by Miss Barton. Several members of the Saltillo Church live there who have recently been constituted into a Church. Many persons have already expressed the desire for baptism. Brother McCormick is actively engaged preparing a suitable building for the accommodation of hearers, while he and his wife are making fine progress in the language. Of these States, covered by this Mission, it may be said:

Zacatecas is the most noted State in the Republic for its mines. The temperature is pleasant. The 500,000 inhabitants follow mining and raising excellent fruits, vegetables, corn and wheat. There are seven cities and fourteen towns, besides thirty-three

villages in the State. Zacatecas, the capital, has 65,000 population.

Aguas Calientes has small territory, but fertile lands, and the climate is unexcelled. Population, 150,000. The products are small grain, beans, pepper, tobacco, and all fruits of warm and cold climates.

In the broad and beautiful land of Mexico there is no fairer prospect for missionary work than in the central and inviting States of Zacatecas and Aguas Calientes.

THE MISSION OF COAHUILA, SALTILLO.

The new church is complete and dedicated, and the old temple walls, in which it was built, have been torn down, except so much as is reserved for the erection of a school building, which the city offers to build for the remnant of the stone after the walls are erected. Brother Powell reports: "There have been fifty accessions by baptism, and 150 candidates are awaiting the ordinances. We have expended \$410 for the poor and sick; \$165 for our State association; \$60 for the church-house at Patos; \$14 for the church in Musquiz; \$24 for a colporteur; \$30 for other benevolent objects; \$45 for ministerial education, and \$75 for orphans, making a total of \$823."

BIBLE AND TRACT FUND.

By the Hood Fund 160 copies of the Scriptures have been sold and given away. Brother Powell acknowledges valuable gifts of tracts from the American Baptist Publication Society, and Rev. Mr. Sloan, of the city of Mexico, and expresses a wish that a tract fund would be founded.

MADERO INSTITUTE.

There have been 86 matriculates, and an average attendance of 60. Two of the girls have been honored by the Board of Education with diplomas, and the choice of positions as teachers in the public schools of the Republic. Six of the girls go out as missionaries.

Brother Powell reports: "The work was interrupted by the serious illness of Miss Tupper, whom God graciously spared to us, and for whom the physician and Mission deemed her return

to the United States necessary. We earnestly pray for her early return. We have been brought under many obligations to our physician, Dr. R. H. L. Bibb, for faithful and skillful treatment of the sick of the institute."

THE REGIONS ROUND ABOUT.

Brother Powell has been visiting the ranches for a hundred miles around Saltillo. Large numbers have been received for baptism, among whom, Brother Powell says, "are the best people of the country." He thinks that seven churches should be organized, which would be, he says, "from the first self-sustaining."

PATOS AND PARRAS.

A commodious meeting-house built mainly by W. L. Stanton, Esq., of Atlanta, Ga., has been completed and dedicated at Patos. It has two rooms adjoining for school purposes. Brother Josie Maria Gamez is the native pastor. The congregations are good, and twelve have been added by baptism. The school has thirty pupils. At Parras there are some ten Baptists, but there is no church. This is the residence of Governor Madero, who stands ready to aid in every way in his power, any mission work which may be started there by the Baptists.

RIO GRANDE DISTRICT.

This district comprises Musquiz, Sabinas, Juarez, Progreso and New Laredo. At the last place a church has been organized, with ten members, and five candidates for baptism were at once received. All the other churches have had accessions by experience and baptism. Brother Albius E. Martinez and Porfirio Rodriguez are working in this district, but there is need of more missionary workers.

AFRICA.

1. Bro. C. E. Smith, in Abbeokuta, is preaching in the Yoruba language, and training three children at his own expense.

2. Bro. David has opened a school in Lagos for "higher education."

3. Bro. and Sister Harvey and Bro. and Sister Eubank have

returned to this country,—the former because broken down; the latter to avoid being broken down.

4. Bro. Cook comes back, not to return as a missionary of our board.

IN CHINA.

CENTRAL CHINA.

1. Dr. Yates says the progress of Brethren Herring and Bryan in the language is “extraordinary phenomenal.”

2. The Doctor will begin this year the publication of his translation of the New Testament into the colloquial dialect.

3. The eminent consecration to the divine service of Yong Yeur San, Dr. Yates regards “a signal answer to prayer which he has been making for a decade of years.”

SOUTHERN CHINA.

1. Bro. F. C. Hickson and family, with failing health, return to this country, with no prospect of going back to China.

2. The work of “preaching,” “self-help,” “Bible classes,” “schools,” “woman’s work,” “tracts and Scripture distribution,” and “medical dispensation,” have gone on so favorably that Dr. Graves expresses gratitude; but, with his characteristic self-forgetfulness, he says nothing with regard to his own seriously impaired health, which, according to the testimony of others, seems to demand an early return to this country for rest and recreation.

NORTH CHINA.

1. Dr. Crawford resumes his labors among the people “where a strong feeling of friendship and personal interest has sprung up—a sort of mutual ownership.”

2. Mrs. Crawford says: “To the best of my ability, in season and out of season, I have joyfully embraced all opportunities for making known the exceeding riches of the grace of the Lord Jesus Christ.”

3. Miss Moon found great encouragement in Pingtu, about 115 miles from Tung Chow. Returning to Tung Chow to recruit she says: “I was pleased to find a friendly feeling among

the people and more interest in the Gospel than had been before manifested."

Brother Pruitt writes: "We are confident that the truth has found lodgment in many hearts and that sooner or later much fruit will be gathered."

Brethren Davault and Joiner "are actively engaged preaching the Gospel, in season and out of season, while they give daily from 3 to 6 hours to the study of Chinese." Last summer Bro. Joiner was smitten with "heat paralysis," but he is in the harness again.

6. Rev. N. W. Halcomb, finding himself not in theological accord with those who sent him to China, presented his resignation to the Board, which was accepted.

REPORTS ON OUR REPORT OF MISSIONS.

The missionary part of our report was divided into two classes, "Papal Missions" and "Pagan Missions," and was so reported on respectively by two Committees—the chairman of the one being Dr. Geo. B. Eager, of Virginia; the chairman of the other Dr. J. P. Greene, of Missouri. On "Papal Missions," speeches were made by the chairman and Drs. W. D. Powell, A. C. Caperton, G. B. Taylor and Wm. Shelton, and very effective speeches were they. The speeches on "Pagan Missions," made by Drs. J. P. Greene, A. C. Dixon, F. H. Kerfoot and L. H. Shuck, were all characterized by unusual practicalness and good sense; and several of them were addresses of great power.

FOREIGN MISSION JOURNAL.

The Board had referred the interests of the *Journal* to a committee, whose arrangement appears in the following notice in the paper of August, 1886:

"For four months the *Journal* has been moulting. While the old plumage was falling out and the new not yet formed, it has presented a rather forlorn and neglected look. We are glad to announce a reasonable prospect, that in September it will appear in new plumes, with Rev. T. P. Bell as editor, and Mrs. Abby M. Gwathmey in charge of the subscription and mailing books.

"The new editor will no doubt make it his right arm in the

work laid upon him, as elsewhere explained, and for this purpose will need and will have opportunity to secure a large increase of circulation. Mrs. Gwathmey is not without experience in the work committed to her; she inherits much of the genial disposition, the patience, the talent and the earnestness of her honored father, the elder Dr. Manly; and in her own friends and those of her late husband, Dr. Wm. H. Gwathmey, will have abundant help, if she should need any, for the successful conduct of the business.

“ Now, therefore, is the time for vigorous effort. How many new subscribers will you send? ”

ASSISTANT TO SECRETARY.

“ For more than a year our Treasury has been severely strained by the demands of a growing work. The great question constantly pressing upon the Board, and especially on the Secretary and the Treasurer, has been how to make the contributions at home keep pace with the increasing needs abroad. For six or eight months all the various plans that could be suggested have been under prayerful consideration. At the regular monthly meeting for July the Finance Committee presented a well-considered and exhaustive report, of which we print some portions on another page. It concluded by recommending the appointment of an assistant to the Corresponding Secretary, and nominating for that position Rev. T. P. Bell, of South Carolina. The report was adopted and the nominee elected with hearty unanimity.

“ Bro. Bell is, we believe, of a Presbyterian family, and therefore, it may be presumed, well-grounded in the doctrines of grace and in habits of systematic work. He began his business life as a clerk in the office of Dr. McIlwaine, of the Southern Presbyterian Board of Foreign Missions. That while in this position, and having come to years of maturity, he learned ‘ a more excellent way,’ and was baptized at Columbia, S. C., will be accepted by Baptists as *prima facie* evidence of soundness on denominational tenets. In the midst of many difficulties, and depending largely on his own exertions for the means, he gained a good education at the State University of South Carolina, then

entered the Southern Baptist Theological Seminary, and came out in 1880 a full graduate, and, in the opinion of his instructors and fellow-students, one of the most promising that had ever gone forth from that School of the Prophets. Since his graduation he has been eminently successful as a pastor, and especially noted for his intelligent and ardent interest in the cause of missions. He is vigorous in body, robust in health, in the prime of early manhood, and combines business talent with preaching power, a sturdy self-dependence with an humble trust in God.

“The *Baptist Courier* of July 15th says:

“‘Anderson loses its beloved pastor, Rev. T. P. Bell, who has accepted the position of Assistant Corresponding Secretary of the Foreign Mission Board, and will shortly remove to Richmond to enter upon the duties of his new position. The choice that has been made in his selection is one that can be heartily commended for its fitness and sagacity. Brother Bell is well equipped for the work to which he is assigned, and he will enter upon it with zeal and earnestness born of an intense interest in Foreign Missions, to which he has given much study and attention. As we understand it, he will travel in the interest of the Board, and he will also become the editor of the *Foreign Mission Journal*. His quick intelligence and accurate knowledge will serve him admirably in both divisions of his work, and we will expect that his popular, effective style of speaking will contribute much to the advancement of the cause among the people. South Carolina Baptists will rejoice at the accession of strength gained by the Foreign Mission Board in this acceptable appointment, while they will as deeply regret to part with one who has contributed no little to their working force in the last six or eight years.’

“His work has not yet been clearly defined, and may not be for several months to come. In fact, he must take some time to survey the field, to prove his armor in the new relations, to consult with the Corresponding Secretary, and with brethren in the several States, and perfect the details of plans, which for the present can only be sketched. His aim will be to foster harmonious co-operation between the State organizations and the general Convention, to rouse slumbering churches to a sense of their

obligation, to encourage systematic and regular collections for the spread of the gospel, and to utilize as much as possible of the vast store of undeveloped resources now dormant in the minds and hearts and purses of a million of Southern Baptists. He will not do it in a year, nor in five years, nor in ten years, but by the blessing of God, and with the help of the brethren he can accomplish much. We bespeak for him a cordial reception wherever he shall go this summer, 'for he worketh the work of the Lord.'"—*Journal*.

The report of the Committee on Finance, referred to above, contains some general principles which will bear permanent record, and extracts were published as follows :

REPORT ON FINANCES.

"The Finance Committee, consisting of Brethren H. K. Ellyson, H. C. Burnett, and John C. Williams, had been considering since last March plans for raising funds in the several States. After several partial reports, they submitted in July an elaborate one, discussing the whole subject of collecting and transmitting funds. On the latter, which the Committee very properly put first, since funds have to be transmitted to the foreign fields *quarterly in advance*, they recommended a modification of the plan now in use, but still giving the several mission treasurers authority to draw as before up to the amount appropriated by the Board. On the former, the Committee say: 'It must not be overlooked that the By-Laws of the Convention prescribe a policy for increasing our revenues, which the Board has been trying to execute literally and faithfully for many years.

"In addition, the Corresponding Secretary keeps up a ceaseless correspondence with State Boards and Secretaries; with agents and Vice-presidents; with pastors and church members—adjusting differences; stimulating collections; and showing gratitude for favors received, and hoped for! As far as practicable, and specially when any necessity requires, he visits the States in the interests of the Board, keeping in view this policy of the Convention. And in carrying out this policy, let it be remarked that the Board realized last year some \$83,000 for our work.

“ But while the Board stand bound to the general features of the policy outlined in the By-Laws, the Constitution of the Convention allows much discretion in the conduct of their affairs, as do the By-Laws themselves. The Board must bear in mind, however, that whatever improvements or plans they may adopt, these plans are subject, more or less, to the will of the States: for without their approval, there would be insuperable obstacles to their execution. The question arises, therefore, whether the wisest thing to be done is not to make haste slowly in this matter, laying down some general principles, and making tentative efforts with the States as to the practical forms in which they may be embodied with the least friction with the State organizations. The following principles seem to be established by experience :

“ 1. That the best way to secure money for our work, as for any other object, is to make personal application for it—hence, the Board should constantly work to the end of having some person in each State, and association and church, to work especially for our interest.

“ 2. That while much work may be done voluntarily, our main dependence must be on agencies supported by the Board. The paid agents of Missouri and Texas strikingly illustrate the advantage of such agents, specially in the less trained States.

“ 3. That the agencies should be as far as possible under the control of the Board, and not officially connected with other organizations. No family, business concerns or church organization, could prosper with employees or officers in common with other bodies, even of their own nature.

“ 4. That our missionaries are missionaries of the churches, and the whole burden of their support should be borne by them cheerfully and regularly ; the Board are only their servants for Christ's sake. Hence, the Board should do everything to bring the missionaries and churches as near together as possible.

“ 5. That the great need of the Board is for the earnest and constant efforts of the pastors of the churches, through whom the people must be largely reached and trained, and with whom the Board should systematically and personally work as far as possible.

"6. That the press is providentially presented as one of the most powerful agencies for the Lord's work, and should be used to the greatest advantage practicable.

"7. That the organization of our women, according to the views of their churches and States, is of vast importance to the pecuniary interests of the Board.

"Now the question arises: What is the simplest and safest way to secure the embodiment of these principles, or other principles, for the increase of our revenues? As the work must be done cautiously, and in different ways, according to the peculiar views and organizations of the States, the simplest and safest way would be to make, at present, no sharply defined policy; but to put the Corresponding Secretary of the Board in such condition, by ample assistance, that he may do more work in the States, personally, or by an assistant, conferring and planning with brethren of authority and influence, with the view of gradually developing, under the direction of the Board, a policy definite and comprehensive, as the natural outgrowth of circumstances, instead of projecting one at once, as the result of mere reason, which might be entirely impracticable. In a word, an assistant to the Corresponding Secretary, who should be a man of broad mind and missionary spirit, willing to spend and be spent for the Master, would be the best financial policy that could be adopted at this time."

H. C. Burnett, Esq., a member of the Finance Committee, was elected Auditor, in the place of Jos. F. Cottrell, Esq., deceased. Mr. Burnett is the honored Cashier of the First National Bank of Richmond, which is the most powerful banking institution of Virginia.

SECRETARY'S THIRD VISIT TO MEXICO.

The reason of this visit appears in the following from the *Journal* of July, 1886:

"ILLNESS OF MISS MARY TUPPER.

"The illness of our accomplished and devoted missionary teacher at Saltillo, Miss Mary Tupper, has been a source of great anxiety to her friends. Our latest information is that she is better, but still very sick, and we are sure that continued

prayer will ascend that God will mercifully spare her, and soon restore to her loved work one of the most self-sacrificing and useful missionaries whom this or any other Board ever had."

So alarming became this illness, that, with the consent of the Board, on July 16th, the Secretary started next day for Saltillo. At San Antonio Dr. Hackett showed him a letter from Brother Powell saying "her father may arrive too late." The intense anxiety may be conceived, but cannot be expressed. But, she was living and slowly improving, and surrounded by such devotion of friends and pupils that was an eulogium to the goodness of human nature under the influences of the Gospel. Some incidents of the self-denying love of the Mexican girls for their young and now helpless teacher deserve a record which cannot be bestowed. The enthusiastic consecration of the missionary to her work has food in the remembrances of those days whose darkness was illuminated by great light. But, to other themes:

1. The Secretary joined the Spanish class of Brethren Wilson and McCormick under Senor Cardenas.
2. Was surprised at the extraordinary vocal powers of some of the Mexican girls, and the perfectness with which others had been taught to speak and recite English.
3. He attended the Mexican Baptist Association, where he had an opportunity in an address of trying his little Spanish; and, in the name of the Board, delivered the keys of the church to its officers, as his part of the dedication services of the Baptist church of Saltillo.
4. But the thing most interesting was in relation to this church. It will be remembered that the Board had purchased the "Old Temple" on the Plaza, San Francisco, to be reconstructed into a church-house. A corrupt Judge put an "injunction" on the disturbance of the old walls. So flagrant was the injustice that the Board applied to the United States Government. Mr. Bayard promised moral support, but thought, and wisely, that the matter might be better adjusted through the courts of Mexico. Month after month, and year after year, obstacles were put in the way of a settlement and the injunction was unremoved. Finally Brother Powell resolved, as the injunction was against "demolishing the walls," to build his church *inside of the walls*—the area being capacious enough for two such edifices. And a beautiful build-

ing was erected, only the spire appearing above the lofty walls. This was a queer sight, and turned a popular laugh against the unjust and foolish Judge. This was the position of the church when the Secretary arrived in Saltillo. The Governor was disgusted with the court; and finally became indignant. He also devised in favor of the truth and of right. He proclaimed the old walls a "nuisance" and "condemned them" as such. The next day, by sunrise, sixty men were on the walls with picks and shovels, by order of the Government. That was a happy day for the little church of Saltillo. The Secretary saw the walls demolished and the gem of a church—free from its bondage—glittering in the sunlight and adorning San Francisco Plaza. He saw also the statement that "the case was dismissed from court because of lack of subject!" But all this was in the midst of watching and waiting on the emaciated and enfeebled young missionary. Finally a bed was constructed in the car and she was brought to her home in Virginia. In the midst of these scenes and anxieties there was balm in the sympathy of those at home, which expressed itself in terms of the *Journal*, the more unmeasured because prompted by such sympathy. And nothing does the Secretary desire more than the prayer invoked for him and the Board.

"DR. TUPPER IN MEXICO.

"The Corresponding Secretary of our Board, as is well known, is driven from his office every year by that mysterious malady known as 'hay fever,' and is compelled to spend the months of August and September on some elevation to which the dust or pollen, or whatever produces it, cannot ascend. It is also known that his daughter, our excellent missionary to Mexico, has been dangerously ill and is very slowly convalescing. These circumstances looked like pointings of the finger of Providence, and led him to leave Richmond about the middle of July. If Saltillo, 5,000 feet above the ocean, should prove not high enough to keep off his malady, he can bivouac on one of the neighboring mountains, or go on to Zacatecas, which has an elevation of 10,000 feet.

"None who know the man need be assured that the time will not be lost to the cause of missions. The invalid daughter will

no doubt gain strength much more rapidly, and be the sooner ready to resume the work in which she has been so successful. The doctor himself, having already a fair acquaintance with the Spanish tongue, will be able to take part in the dedication of houses of worship, to attend the Mexican Association, to gather invaluable information about the fields, and as he goes to preach 'the glorious Gospel of the blessed God.'

"The routine work of his office will, of course, go on systematically and regularly in his absence. Any bank-draft or postal order payable to him will be collected, and remittances to meet constant demands are all the more needed since he is not here to make any special arrangements for taking up foreign drafts."

"PRAY FOR THE SECRETARY AND FOR THE BOARD.

"We rarely hear in our public services, our prayer-meetings or around our family altars the petition 'God bless our Secretary and our Board. Give them wisdom and discretion, zeal and sanctified tact, in conducting aright the great interests committed to their charge.' And yet there are no men who more need the prayers of the churches, who, through the Convention, have laid on them heavy, almost crushing responsibilities.

"We beg, then, that much prayer be made for our Secretary, that he may be shielded and protected from all harm in his long journeys, that his life and his health may be preserved, and that God's Spirit may enlighten and guide him in the many delicate and perplexing questions he is called on to decide, the grave problems he must so constantly solve. And no one not familiar with their duties, who does not know the perplexing questions they are called on to decide, the many weary hours they give to the consideration of the different phases of our work, can at all appreciate the grave responsibilities put on our Board, and their pressing need of the warm sympathies, and fervent prayers of those who have imposed on them these burdens. '*Brethren pray for us.*' Let there frequently go up from our pulpits, our prayer-meetings, our family altars, and our places of secret prayer, the petition: 'O Lord, bless our Foreign Mission Board and its Secretary; that they may have wisdom, zeal, and

efficiency in the management of the great interests committed to their care.'"—*July, 1886.*

"A SUMMARY OF THE MISSION WORK IN MEXICO.

"Looking at the work of the various Protestant missions as a whole in Mexico, we shall find, according to statements drawn from Rev. Dr. Butler, of the Methodist mission, that there are now in that country 45 Protestant Church edifices, valued at \$412,850, besides 219 other places of worship. There are now 82 day-schools, with 3,086 scholars; 130 Sunday-schools, with 4,650 pupils, and five theological seminaries, with 36 students. The force engaged in this work consists of 68 foreign missionaries and their wives, 40 ordained native ministers, 163 unordained native helpers, and 19 women sent out by women's societies. There are not less than 264 Protestant congregations, 13,000 communicants, while the probable adherents of Protestantism number upwards of 27,000. Eleven presses are employed, and these issue 13 periodicals. Nearly 4,000,000 pages of religious literature are annually published."

In the same paper appears the following, which is commended most earnestly to the consideration and the practice of our people:

"PRAY FOR OUR MISSIONARIES.

"Scarcely a letter comes from our missionaries that does not contain the request, expressed or implied: 'Brethren, pray for us, that the work of the Lord may have free course among us.' This is not a mere formal request. It comes from burdened hearts, who feel the need of God's blessing, and pine for the sympathies and prayers of God's people.

"Do we heed these requests? Do our pastors, in their pulpits, their prayer-meetings, and their private ministrations, remember these noble men and women who have gone 'far hence to the Gentiles?' Do our deacons, our Sunday-school superintendents, our private members, pray for our missionaries? Are their names household words in our families? Are they often mentioned around the family altar, or breathed in secret prayer? Of one thing we are very confident, if there were more prayer for our missionaries and their work, there would be more liberal

giving, and a more frequent response to the call of the great Captain: 'Here am I—send me.' ”

BOARD'S CONCLUSION.

“ A recent journey of the Corresponding Secretary, through the States composing the Southern Baptist convention, has made the impression that, while there may be local and momentary depressions, the condition and prospects of our Southern and Western country, as to material interests, were never better and more hope-inspiring. This aspect of things is of joyous concern, in view of the peculiarity of the nature and necessities of our work. The mission of our Board to the nations comprises all that is done in civilized and Christianized countries by the combined agencies of the pulpit, the press, the Sunday-school, the educational and governmental and benevolent institutions, and the countless other influences of Christianized civilization. These agencies and influences are sustained properly by millions of money; and our work should not be begrudged hundreds of thousands. And should not the support of this work be provided in advance? The Board binds itself legally, by letters of credit, to pay the appropriations to its missions quarterly in advance. Nor can the work be suddenly contracted, in any pecuniary panic or depression, because of the inability of the missionaries either to support themselves in the midst of their adverse surroundings, or to return home, in many cases, by reason of the expensiveness of the return. Might not the representatives of the churches composing the Convention resolve that, by the grace of God, the twenty thousand dollars asked be raised at once? Whether this is done or not, will not the Convention aid us in solving the problem, how the Board can be faithful to its obligations, and avoid the accumulation of such vast bank-indebtedness? The people are opposed to this system of perpetual borrowing. They love this work and they are willing to sustain it liberally and fully, and, if need be, in advance. This is the deliberate judgment of the Board. Will the Convention aid the Board, in the wisest way, to test the mind and spirit of our Southern Baptist churches? Now free of debt, the Board dreads being enthralled again in the galling

bondage. With advanced and enlarged means at its command, the Board would anticipate rapid and cheering progress in all our fields of labor. The whole foreign world is whitening for the harvest. The cry from every direction is for the harvesters to come in. But, alas! though the harvest is great the laborers are few, and these few have their hands tied by reason of meagre resources. But, God's people wish not the hands of their field-servants to be tied. The cause of the world's evangelization has a deep place in their heart. Let the great and gracious heart of Southern Baptists be tested and voiced, and the Board dismisses all apprehensions with regard to the sustentation of its missions without the fearful strain put upon the Board at the close of the Conventional year. The Board feels assured that the Convention will, by some prudent and efficient measures, confirm the hopes and justify the anticipating joy of their executive servants. But, they look above the Convention, as the Convention would have them do. This makes them come to render this account of their stewardship the more cheerfully and hopefully. Their anxieties and struggles, though intense, have been absorbed in the good mercies of God, by which great deliverance has been wrought. The future, as viewed through faith, seems bright. The Board girds itself anew for the toil, with hope engendered by the triumphs of faith in the God of missions. They are ashamed to doubt. They rejoice in the successes yet to be achieved. God's word is fixed. The conquest is sure. The heathen are given to God's Son for an inheritance, and the uttermost parts of the earth for a possession."

In response to this "conclusion," the Convention, through a committee, of which Dr. J. A. Broadus was chairman, made in detail some wise and practical suggestions, for which we have not space here, preceded by the following general remarks worthy of consideration :

"The work entrusted to our Foreign Mission Board is of immense extent and great variety. It spreads over five continents and embraces all that Southern Baptists are doing for three-fourths of their fellow-men living and dying without a knowledge of Jesus. It includes all the departments of preaching, printing, church-building, education and Sunday-school work, while these departments of the home work are divided among many dis-

tinct organizations. The extent of the foreign field and the multiplicity of the work alike call for large expenditures.

“Foreign Mission operations do not admit of sudden contraction. Our foreign missionaries, except only in Mexico, are far away from home and friends, with broad oceans between, involving expensive journeys. When funds fail and the treasury is empty, what shall the Board do? To dismiss the faithful and devoted laborers and throw them upon their own resources in the midst of adversaries would be a cruelty our churches could not tolerate. To bring them back to America would cost as much as to support them until the stringency is past.

“This work requires constant and regular expenditure. Letters of credit empowering mission treasurers to draw quarterly in advance for the amounts appropriated to the several missions are issued. These drafts are honored by bankers and merchants everywhere, and enable missionaries to secure the highest rates of exchange on London or other commercial centres, and to get their support with regularity and without the possibility of loss in the transmission of money. To fail to pay any authorized draft when it reaches Richmond would be a jar to the credit of the Board, and would entail loss, perplexity, hardship, suffering on the missionaries. Thus the Board is compelled, from time to time, to borrow money. Now, apart from the loss by interest, upon what security shall the Board borrow? Its assets are the hearts of the brotherhood, and these are worth millions; but no bank would accept them as available collateral for thousands. Now, have we a right to require an officer of the Board to make notes and endorse them with his individual name—notes at certain times amounting to twenty or thirty thousand dollars?

“Your Committee believe, with the Board, that ‘our people love this work, and are willing to sustain it liberally and fully,’ and that the churches, if properly approached, will heed the call for support of laborers now in the field and of others who wish to be sent. But how shall the problem of reaching the churches be solved?”

SUMMARY.

From the foregoing report it appears that our Board has missions in the five continents of the globe, presenting statistics as follows:

BRAZILIAN MISSIONS: *Missionaries*, native and foreign, 14; *churches and stations*, 6; *baptisms*, 30; *members*, 175. Brother Taylor says there are monthly additions. The main feature of this work is the fierce opposition overcome, though much opposition remains. Five hundred dollars has been collected on the field.

MEXICAN MISSIONS: *Missionaries*, native and foreign, 17; *churches and stations*, 21; *baptisms*, 100; *members*, 350; *pupils*, over 100. Candidates for baptism, 150; contributions, \$823. Brother Powell thinks 10 new churches should be organized. This mission is a marvel, considering its youth. The

intelligence of our sister Republic swinging away from the churchism of Rome seems to seek the liberty of the truth in Christ. A handsome church edifice, in the heart of the city, has been erected in Saltillo.

ITALIAN MISSIONS: *Missionaries*, native and foreign, 15; *churches and stations*, 14; *members*, 306; *baptisms*, 26; church-houses at Rome and Torre Pellice. From its very beginning this work sprang into a first-class mission, and ever since has been making steady and substantial growth. In almost every important city, from the Alps to the Gulf of Taranto, a light is burning from a gospel candle-stick.

AFRICAN MISSIONS: *Missionaries*, native and foreign, 16; *baptisms*, 26; *members*, 138; *schools*, 5; *teachers*, 6; *pupils*, 284; churches and chapels, 5. Since the reorganization of the Yoruba Mission there have been 171 baptisms; 32 deaths. The prospect is brighter than ever, though brightness adheres ever to the promise: "Ethiopia shall stretch forth her hands to God."

CHINA MISSIONS: *Missionaries*, native and foreign, 54; *churches and stations*, 24; *baptisms*, 46; *members*, 677; *schools*, 18; *pupils*, 203; contributions, \$699.61, besides a chapel built in Shanghai by Deacon Wong, costing some \$1,000. This is the grand missionary field of the world, now thrown open to Christian missions by imperial edict. If the churches rise not to the height of their sublime opportunity, what will the Master say?

TOTAL: *Missionaries*, native and foreign, 116; *baptisms*, 228; *members*, 1,551; *churches and stations*, 65; *schools*, 25; *pupils*, 587; contributions, \$3,012.61.

MASS-MEETINGS.

The mass-meeting for Foreign Missions, addressed by Dr. S. A. Goodwin, of Virginia, and Dr. Edward Judson, of New York, at which \$2,445.84 was gathered for the future operations of the Board, will never be forgotten by the Southern Baptist Convention.

Nothing less could be justly said of the mass-meeting of the Home Board, held two evenings after, which was a signal success, thus recorded in the Proceedings of the Convention:

FOURTH DAY—EVENING SESSION.

The Convention met at 8 o'clock, and after an anthem by the choir, prayer was offered by J. M. Pendleton, Texas.

The special order being a mass-meeting in the interest of Home Missions, the Convention was addressed by Alberto J. Diaz, a missionary in Havana, Cuba, and W. E. Hatcher, Vir-

ginia, and a collection amounting to \$4,306.46 was taken for the erection of a house of worship in Cuba.

HOME BOARD.

[From Proceedings S. B. C.]

The work of the Board during the year has been as follows:

Missionaries	251
Churches and stations.....	822
Weeks of labor.....	8,935
Sermons and addresses.....	24,490
Prayer-meetings.....	3,110
Baptisms	3,923
Received by letter.....	2,319
Total additions.....	6,242
Sunday-schools reported.....	318
Teachers and pupils.....	13,031
Religious visits.....	25,603
Churches constituted.....	119
Houses of worship built.....	62
Church lots obtained.....	
Cost of houses and lots.....	\$60,000

The aggregate work of the Board for the past five years has been as follows:

Missionaries.....	920
Weeks of labor.....	28,060
Sermons.....	89,700
Baptisms.....	13,500
Received by letter.....	8,100
Churches constituted.....	300
Houses of worship built	150
Costing.....	\$150,000

These figures, given in round numbers, fall below rather than exceed the true amounts.

ASSISTANT.

The convention authorized this Board to appoint an assistant to their Corresponding Secretary.

CUBA.

The work in Cuba, under Brother Alberto J. Diaz, is wonderful, and is said in the report of the Board never to have been "surpassed in the history of modern missions."

CONCLUDING ITEMS.

C. H. Parish presented himself as a correspondent from the American National Baptist Convention, whereupon it was agreed to open correspondence with this body, and the President having welcomed him, he addressed the Convention.

On motion of J. W. Jones, Virginia, it was resolved to nominate correspondents to the American National Baptist Convention, and there were appointed as such correspondents, J. J. D. Renfroe, Alabama; B. W. Bussey, Louisiana; I. T. Tichenor, Georgia; E. A. Stone, Alabama; J. B. Gambrell, Mississippi, and J. W. Bozeman, Mississippi.

On motion of H. B. Folk, Tennessee, it was

Resolved, That the thanks of this Convention are due and are hereby tendered to the citizens of Louisville for their munificent hospitality to the delegates of the Southern Baptist Convention; to the newspaper reporters for their full reports of proceedings, and to the hotels and different railroad and steamboat companies for courtesies and favors extended, and also to the pages who have so actively attended upon the wants of the members of the Convention."

After singing "The Sweet By and By,"—how appropriate to the never returning of the President!—and being led in prayer by W. W. Gardner, D.D., of Kentucky, the convention adjourned *sine die*.

"The next session of the Convention will be held at Richmond, Va., Friday May 11th, 1888."

DR. ELLIS' STATISTICS.

The following statistics were presented by our gifted brother, Rev. Dr. F. M. Ellis, of Baltimore, in a speech before the last meeting of the Southern Baptist Convention, and deserve a wide circulation and careful study among our people:

Our Southern Baptist Convention-Field.—Of the 100,000,000 nominal Christians of the world reported in 1885, over 3,135,000 were Baptists, divided into 1,408 associations, over 34,000 churches, 24,000 ministers (not all *pastors*). Over \$9,000,000 were contributed by them for benevolent work in 1885. Of this entire Baptist strength of the world, there are in the United States

1,305 Associations, 29,000 churches, 16,000 ministers, 2,575,238 members. Of the \$9,000,000 of benevolent contributions, about \$7,000,000 was raised by the Baptists of the United States; and of the 150,000 baptisms in 1885, about 136,000 were in the United States.

“*The Southern Baptist Convention.*—Nineteen of the forty-nine States and Territories of the Union are on our field, and nearly 20,000,000 of the 55,000,000 of the population of the Union. Including Mexico, Central America, Cuba, Hayti, San Domingo and the other islands of the Antilles, we have on our home field 34½ millions of people.

“Of the 1,305 Baptist Associations of the United States, 844 are on the field of our Convention. Of the 29,000 churches, we have 22,000 on our field. Of the 16,000 ministers, we have nearly 12,000 on our field. Of the 2,575,000 members, we have over 1,800,000 (800,000 of these are colored) or 228,000 more white Baptists than there are in the North.

“Our 22,000 Baptist churches South gave in 1885, for Home and Foreign Missions, about \$230,000 while our Northern churches gave over \$800,000! Of the aggregate contributions of the Baptists of the United States in 1885, over \$7,114,000, there was raised by our churches South \$1,643,000—or about 90 cents per member.

“Of the 125 Baptist institutions of learning in this country, 78, or 62½ per cent., are in the South. Of the 91 religious periodicals published by Baptists in the United States and Canada, 46, or a fraction over 50 per cent., are in the South.

“Of the 136,000 baptisms reported by our churches in the United States in 1885, over 100,000 were on the field of our Convention! Of the 383 Baptist churches organized in 1885 in the United States, 229 were on our Southern field; while of the 226 meeting-houses erected, but 89 were on our field.

“What a field! What a power for God the Baptists of the South might be! God help us to be *all we can be!*”

A CENTURY OF PROTESTANT MISSIONS.

The above is the title of a pamphlet recently sent to the *Journal* by its author, Rev. James Johnston, an English clergyman.

The work is published in full in the *Missionary Review*. We read it with deep interest, and wish we could lay before our readers the facts and figures in which the author so largely deals, and the conclusions derived therefrom. We can, however, give only "the facts," as the author states them. They furnish food for much thought on the part of all lovers of missions :

" I. *Protestant missions have, in a hundred years, accomplished as much as could reasonably be expected from the methods employed, and the means placed at the disposal of the Societies conducting them.*

" The means used, as we learn, are as follows : 3000 ordained missionaries, 720 laymen and 2500 women, have been sent out by the Protestant Churches of Britain, America and the Continent of Europe, to all parts of the heathen and Mohammedan world. Twenty-six thousand native converts are employed as evangelists, and 2500 are ordained pastors. Two million four hundred and fifty thousand pounds are now being raised annually for the work.

" The results have been, so far as numbers can report them, 870,000 adult converts, now in communion with different churches. These with their families form Christian communities embracing 2,800,000 souls, and are scattered over almost every portion of the habitable globe. Their children, with a large number of heathen children, are receiving secular and religious education. A foundation has been laid, and mighty, living agencies are now at work on the fields.

" II. *The number of heathen and Mohammedans now in the world is vastly greater than when Protestant missions began, a hundred years ago.*

" ' The heathen and Mohammedan population of the world is more by 200 millions than it was a hundred years ago.' This has come by natural increase. And this increase, in spite of the fact that since Carey began his work, three generations of heathen have gone into darkness—' more than 2000 millions—without the consolations of our Christian hope, and without the knowledge of the love of God.'

" III. *The great heathen and Mohammedan systems of religion are not only increasing the number of their adherents by the ordinary birth-rate, but are yearly making far more converts than our Christian missions.*

" ' The progress of Christian missions has hitherto been for the most part among races which had no formulated system of religion,' but ' no religion which had been formulated into a system, or is possessed of sacred books, has ever been arrested in its progress by our modern missions.' ' Hinduism, Buddhism and Islam not only stand their ground, but are yearly making proselytes by tens of thousands.' This by conversion among and absorption of the lower races.

“ ‘ It is true that Christian missions have made an impression on all these systems; many agencies have combined to unsettle the belief of Hindus and Mohammedans, and it is no hyperbole to say that these systems of error have been shaken.’ But it depends on the efforts of the Christians to determine whether this shaking shall lead to an overthrow of the systems, or whether, ‘ like the agitation of some chemical compound, they may crystallize into new forms of error, more dangerous and deadly than the old.’

“ IV. *The Christian Church is able, in Christ's name, to conquer all systems of error and make disciples of all nations.*

“ Enough has been done to show this. All classes and conditions have been converted. We want ‘ not a new gospel, but a great increase of wisdom and zeal, and liberality, and faith, in making it known to all people.’ So far ‘ missions to the heathen world are not made the work of the churches; they are a *parergon*; we had almost said a by-play, or a May holiday, instead of being the Church of Christ's first work, as it was her Lord's final commission.’

“ ‘ God has, in his providence, given the work of carrying the gospel to the world in a special manner to the Saxon, and more especially to the Anglo-Saxon race,’ and to them he has committed ample means for the purpose.

“ By greatly multiplying the wealth of Christians, and by raising up a spiritual agency all over the world, God now gives his people the means, and calls upon them to multiply missionary work tenfold.

“ The question now is, shall Christians, by the consecration of their talents and wealth, with faith and prayer, show their loyalty to their Lord's last command, or will they, like the rich man in the parable, go on ‘ heaping up treasure for the last days?’ ”

[From *F. M. Journal*, Dec., 1836.]

“FOR HIS SAKE.

“ We hear much now about substantialism, which holds that light and heat and sound, as well as mind and spirit, are substantial entities, which are among the great secondary forces of the world. Whether this philosophy is the true wisdom with regard to the movements of the natural and spiritual universe, it is certain that the greatest force for the world's transformation is the Gospel of the Lord Jesus Christ. It is called distinctively the power of God and the wisdom of God. That this is the divine means for the salvation of our race is the creed of practical Christianity, which should be imbedded in the heart of every follower of the God-man. This creed, distilled by the Holy Spirit into Christian experience, becomes a sentiment and mo-

tive of God's people which should control them to efforts and enterprises commensurate with the dire necessities of humanity. Many of these necessities are met, in a goodly degree, in institutions of learning, retreats for reform, hospitals, almshouses, churches, Sunday-schools, mission-stations, and like establishments for temporal and spiritual benefit, found everywhere in the civilized and Christianized world, which are sustained at the annual cost of millions of money. And millions more might be wisely expended upon these beneficent outgrowths of our humane and saving religion. But what of the spiritual necessities of the hundreds of millions of humanity who have none of the benefits of Christian civilization, who have never heard of the saving power of the cross? Nothing is truer than that these multitudes of souls are lost without the Gospel. This is the plain teaching of revelation; and the fearful truth should be burned into the deepest conviction of the believer. Mr. Beecher is justly censured for saying that it is monstrous, if retribution be true, not to be filled with perpetual gloominess. But, are we free from blame who, believing in this future punishment, are yet careless in reference to the universal spread of the only means of averting the everlasting calamity? If Christians were more thoughtful about this matter they would be more cast down. But none are called to useless distress. It is the sorrow that leadeth to repentance—repentance for indifference and inaction—that is needed and encouraged. In the hands of God's people have been placed the ability of giving the Gospel to every nation, and tribe, and family, and individual under the sun. It is not too much to say that this ability has been given for this purpose, as well as for other good purposes. Shall such responsibility be lightly held; or, held without deep concern as to its discharge? Should it not quicken earnestness, and should not that earnestness express itself in a conscientious and constant employment of the Lord's talents for the performance of the sacred obligation? Nor should it be held as a hard duty. This is a service to the Lord Jesus—to carry out his longing for the redemptive work of the Gospel economy. The co-worker with Christ, in the midst of his toils, may rejoice in the certain results to be witnessed. Mexico is to be converted, and Brazil,

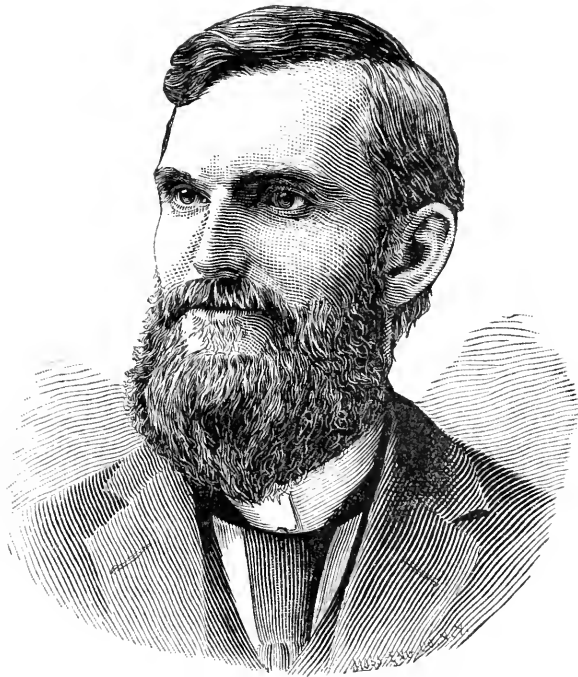
and Central Africa, and Italy, and China, and all the other countries of the eastern and western hemispheres, with all the isles of the seas.

“But, before this day, much money must be given; many sacrifices must be made. In the providence of God, the work is divided out among a number of Christian bodies in this country and in Europe. What are we doing in the Southern Baptist Convention for the nations of the earth? Thanks to God, much has been done, and more is doing. But, in view of the millions of dollars in the hands of our people, how small are the means afforded. For example, in the last six months, only \$31,000 have been given the Board of Foreign Missions to support the work committed to them in five continents. This is less than 5 cents apiece for the Baptists represented in the Southern Convention. But, the matter assumes a graver aspect, in sight of the fact that this \$31,000 is not within \$20,000 of the actual expenditures, to date, for these missions. In other words, in addition to contributions to current expenses, which require some \$8,000 monthly, this \$20,000 must be provided, before May next, by the Baptists of the South. The Board call upon the brotherhood of our holy religion to ponder this matter, and to act in reference to it, in view of their relations to our foreign missions, their obligations to them, and in view of the Master's good mercies toward them. But, let none degrade the subject by thinking he is called to help a board. The board is nothing but the authorized medium of carrying supplies to the Lord's laborers in foreign fields. The Lord requires that his own talents be given to gather from the nations those called into the heavenly fold. In the necessities of the Lord's work, the Lord is necessitous, and hence his appeal to come up to his help against the mighty forces of the heathen world. Is there no large-hearted, God-favored man, that will make a thank-offering to the Lord worthy of the prosperity bestowed upon him? Are there not hundreds and thousands that will send us a thousandth part of the \$20,000 needed now? If there be a brother or sister, whose eyes shall fall upon these lines, who cannot send a dollar or a dime, we beg that child of God to join us, for one minute, each day at noon, for a week, in imploring the giver of all to

put it in the hearts of those who can give, to give as the Lord hath prospered them. The claims of the Board as servants of the churches for Christ's sake are imperative; the prospects of their work were never more favorable. But, let the great motive be love to him, who, 'though he was rich, yet for your sake he became poor, that ye, through his poverty, might be rich;' and who, looking into the face of every one of his disciples, asks: 'Lovest thou me more than these.'"

CHAPTER IX.

1888.



REV. DR. W. D. POWELL,

A NATIVE OF MISSISSIPPI.

EDUCATED AT UNION UNIVERSITY, TENNESSEE.

ATTENDED SOUTHERN BAP. THEOLOGICAL SEMINARY IN GREENVILLE, S. C.

APPOINTED AS MISSIONARY TO MEXICO, MAY 31, 1882.

HELD FIRST SERVICE WITH THE MEXICANS, OCTOBER 12, 1882.

HIS WORK IS KNOWN TO ALL THE PEOPLE.

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OFFICERS OF THE CONVENTION.

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WM. CRENSHAW.	HENRY HILLYER.	E. L. CONNALY.

CHAPTER IX.

1888.

THE CONVENTION.

THE following is excerpted from the "Proceedings" of the body :

RICHMOND, VA., May 11, 1888.

"1. The Southern Baptist Convention assembled in the meeting-house of the First Baptist Church, in the City of Richmond, Virginia, and at 10 o'clock was called to order by the first Vice-President of the last Convention, Lewis B. Ely, Missouri.

"The Long Metre doxology was sung, and the Divine blessing invoked by H. H. Tucker, Ga.

"3. After remarks by the Vice-President, regarding the death of the late President, the hymn, 'I Love thy Kingdom, Lord,' was sung, the 57th Psalm, 'Be merciful unto me, oh God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast,' was read, and prayer was offered by J. L. Burrows, Va.

"4. An address of welcome was made by George Cooper, Va., the pastor of the church in whose house the Convention was assembled. The address was replied to, on behalf of the Convention, by A. B. Cabaniss, Ky.

"5. On call of States the names of the members of the Convention were reported to the Secretaries, and subsequently enrolled by the Committee on Enrollment as they appear at the end of these minutes.*

*SUMMARY.

Whole number entitled to seats	1546
Members present	772
Visitors reported	63
	<hr/>
Whole number present	835

“ 6. The Convention then proceeded to organize by the election of its officers.

“ 7. The name of J. P. Boyce, Ky., having been placed in nomination, on motion of J. D. Stewart, Ga., it was resolved to elect a President by a rising vote.

“ 8. Whereupon, the Convention, by a rising vote, did unanimously elect James P. Boyce, Ky., President of the body.”

This meeting of the Convention was the most eventful in the history of our Board. It met in Richmond, where was held its first anniversary; several of our ablest and most consecrated missionaries were present; resolutions were reported with a view to the consolidation of American Baptists in their missionary work, and an invitation was presented and discussed to hold its next meeting, beyond the territory of the body, in Chicago: a joint committee of the two Boards, after a year's labor, reported on the future missionary policies of the Convention; the London Missionary Conference—one of the great signs of the times—in preparing a programme for which, our Board, by a representative, had been actively engaged in New York City, was soon to meet, and “ the centennial of missions,” in 1892, should be provided for; the work of the Board, at home and abroad, had been very successful, and heavy reinforcements were urged by the missionaries and determined by the Board, *provided* the Convention should endorse the resolution; three of our missionaries had died, and never before had the Convention to lament the death of one in the office of its Presidency. In many respects this was a signal meeting and the affairs of the Foreign department of the Convention should be presented in a manner more extensive than in years preceding.

It should be said here that the key-note of the meeting was given in the grand convention sermon of Dr. F. M. Ellis, from the words: “ I speak as to wise men; judge ye what I say. 1 Cor. x. 15.” Such was its effect on the body that, contrary to precedent, the following action was taken:

The following resolution, offered by J. G. B. Simms, Arkansas, was referred to the two Boards: ayes, 181; noes, 39:

“ WHEREAS, we regard the sermon of Dr. F. M. Ellis, before the Convention, on Christian Giving, as an able and exhaustive discussion of that im-

portant subject, and believing that its distribution among our churches would do great good: therefore

“*Resolved*, That the Secretary of the Home Mission Board be requested to have printed, in pamphlet form, one hundred thousand copies of the same for that purpose.”

It is worthy of note that the chairman who called the Convention to order, as the first Vice-President of 1887, was re-elected first Vice-President for 1888, a thing rarely ever done in the history of the Convention. It was a fine compliment.

Two appointments were made by the Convention in the interest of the Southern Baptist Theological Seminary and addresses were made by Drs. Boyce, Kerfoot, Bright, of New York, and J. L. Burrows.

Two papers in the interest of temperance were presented to the body—one by Hon. J. E. Massey, of Virginia; the other by Dr. John Pollard, of Virginia. They were both ruled out of order, the Convention sustaining the first decision of the chair by a vote of 130 to 100; the other by 115 to 110.

This decision of the President gave rise to no little adverse criticism. Gentlemen of high authority on parliamentary law, among them the Lieutenant-Governor of Virginia, Hon. J. E. Massey, who by virtue of his office is President of the State Senate, and a distinguished legal gentleman, termed by the *Herald* “a great lawyer,” discussed the matter adversely to the decision very ably and to many conclusively, in the columns of that paper. Dr. Boyce made no reply. His course in that regard seems justified in the following communication from the Hon. B. C. Pressley, of South Carolina, Judge of the Supreme Court of that State:

HON. B. C. PRESSLEY SPEAKS FOR DR. BOYCE.

“*Editor Religious Herald*,—You invite Dr. Boyce to reply to the critics on his rulings as President of the Convention. Some think that he should not reply. Judges very seldom do so, and presiding officers might do well if they follow that good example. Please permit me, in behalf of Dr. Boyce, to ask some questions which might possibly direct thoughtful attention to the true issues involved in the objections to his rulings.

“1. It certainly is the duty of the President to preserve, if possible, peace and good order in the Convention. Could that be done without ruling out all *foreign* matters calculated in the least degree to excite angry contest?”

"2. If appeal to the body be made from such ruling, ought not the President to confine the discussion of that appeal to the sole question, whether the matter proposed is properly part of the design of the Convention ?

"3. The Constitution plainly and expressly specifies its main design ; other *general* words are added, admittedly ' other important objects connected with the Redeemer's kingdom.' Does not the established rule of construction in such cases require that these *general* objects shall be of like nature with the specified design ?

"4. Some instances have been cited showing that the Convention has heretofore passed resolutions on the liquor question, and their action is relied on as precedent. But if those resolutions were passed by default, without discussion, no question on the Constitution being raised, does that establish precedent ? In courts of justice, judgments by default settle no legal principle, and are never cited as precedent, either by the bench or by the bar.

"5. If the President permit the gates to be opened for *any* foreign matter, what then shall keep out the flood of surging, angry waters ? Is it even certain that a resolution which says the ' use of intoxicating liquors as a beverage is a *prolific source of poverty, ignorance, vice and crime,*' will be received and discussed in good humor by those delegates who use such liquors ?

"If such resolutions be legitimate, then when may we not expect fire-brand upon firebrand ?

"The Presbyterian General Assembly once felt the fury of the ' vice and crime ' of slavery. It was ' fire to tow,' and soon burned the cords that bound that body together. The Baptists, too—not in Convention, but in the *Mission Board*—once had a blaze over the slavery question. Hence came the Southern Convention. And more such blazes might light us with lurid glare if all foreign matters be not rigidly ruled out of our Convention.

"To conclude, let me say, that loose construction of the '*general welfare*' clause in the United States Constitution has been an intolerable curse to the country, and was the chief, if not sole, cause of our late cruel civil war.

B. C. PRESSLEY.

" *Summerville, S. C.*"

The *Religious Herald* of August 23d, in which the above communication appeared, has this item :

"We asked Dr. John A. Broadus, a few days ago, about Dr. Boyce's ruling. He said (though not for print): ' Boyce is consistent, whatever may be thought of the right or wrong of his ruling. You were at the meeting of the Southern Baptist Convention in Augusta, in 1863, when he opposed the introduction of some resolutions concerning the death of Stonewall Jackson. He has always objected to matter not strictly within what he deems the prescribed limits of the Convention's work.' Well, Dr. Boyce is over the other side (of the Atlantic), eating and drinking and sleeping

and getting ready (we hope) to preside for many years over the meetings of the Southern Baptist Convention."

The Board opened its report sincerely thus :

"In presenting this report the Board congratulates itself on the honor of welcoming the Convention to Richmond, where was held its first anniversary; since which its foreign work has spread to every continent of the globe, employing hundreds of laborers, discipling and gathering into churches thousands of hopeful converts, and eliciting and combining at home benevolent energies represented by a million and a half of dollars. Such retrospective view of the trend of Divine providence, in behalf of our enterprise, keeps the heart, while humbled by God's mercies, cheerful and buoyant even when the course of things seems in adverse directions, and the Board 'thanks God and takes courage' as in obedience to the great command it goes forward for the fulfillment of Divine decrees with regard to the world's evangelization."

This book is designed, among other purposes, for the preservation of documents which might otherwise be scattered and their presentation for easy and general reference. Hence papers will be found in this chapter, as well as in other parts of the volume, which need be only glanced at, except when needed by the reader.

FINANCES OF THE BOARD.

ADVANCE PAYMENTS.

The inquiry has been made whether there is need of our missionaries being paid, as they are, quarterly in advance. The Board believes that it is the only missionary body that thus favors its missionaries. By its printed rules, however, the Board expressly reserves the right not to make such advance at pleasure. This provision prevents the custom, which is a pure gratuity, though long continued, from being rationally construed into a right on the part of the missionary. With this protection the board thinks that, in view of its great accommodation to our missions, the custom should continue, notwithstanding the hardship for the Board to begin each financial year of the Convention (May 1st) with little or nothing in the treas-

ury and heavy drafts soon to be paid for the second quarter of the missionary fiscal year, which (fiscal year) begins January 1st. The drafts for the second quarter, beginning April 1st, of the nearest missions, as those in Mexico and Italy, are sometimes paid in the last quarter of the financial year of the Convention, which closes each year April 30th. But the bulk of them fall due early in May, unless the Board require treasurers of missions to delay their maturity. These facts ought to impress the churches with the necessity of beginning the conventional year with generous offerings to the Board. Advancing to the missionaries of the churches, might not the Board reasonably expect advance payments by the churches? Hence the appeal made last year in the June number of the *Foreign Mission Journal* that as the second quarter's drafts had arrived and had to be paid, the Board should be promptly provided with funds for the payment. The large balances on hand in 1882 and 1883 were reported to the Convention as needed—the Board being, as stated, “entirely out of debt”—for the forthcoming “drafts of the April-July quarter” of the missionary fiscal year. If the churches will not provide funds thus in advance, do they not give practically a negative reply to the question, Should the Board continue its custom of paying its missionaries quarterly in advance?

LIBERAL DONATIONS.

The American Baptist Publication Society has put the Board under renewed obligations by contributing, for Bible purposes, the sum of one thousand dollars. Another check for the same sum has been sent to the Board by E. Levering & Co., of Baltimore, a firm of brothers, twin in every good work.

TREASURER'S REPORT.

The Treasurer's report shows that \$86,385.66 has been received and \$82,775.03 has been disbursed by the Board, leaving a balance in the treasury of \$3,609.63. The liabilities reported—\$1,861.03—were not discharged, because they pertain to parties who prefer that only the interest be paid. The whole balance, and all that may be received before and at the Convention, will be speedily consumed by the drafts of the second (April-July)

missionary quarter, which are beginning already to appear. The Board calls attention to the fact, indicated in the Treasurer's account, that \$43,172.01 has been borrowed at an expense of \$833.45. This is the inevitable consequence of the Board paying its missions quarterly in advance, while the churches pay not even at the end of each quarter. Nearly one-third of the whole year's receipts (\$27,482.33) came in the last month of the conventional year, and about one-third of that amount (\$8,504.04) was received on the last day of the last month of the year, April 30th, when the Treasurer's books closed. This fact is worthy of the study of the Convention and the churches. The Convention will not object to the heavy expenses for traveling and printing, which represent that all the State Conventions were visited by the assistant to the Corresponding Secretary, and that more than one and a half millions of pages of missionary literature have been scattered among the churches. The home expenses of the Board, exclusive of the interest paid and the publications ordered by the Convention, are about ten per centum of the gross receipts of the Board. The expenses would be no higher and the per centum much lower if the receipts were—as they should be—doubled or quadrupled. The Board closes its conventional financial year with profound gratitude to God.

The Committee to whom this report was referred made the following report, to the important practical suggestion of which the attention of the churches is specially invited :

“TREASURER'S REPORT FOREIGN BOARD.

“The Committee on Treasurer's Report of the Foreign Board beg leave to state that they have given same careful attention and are much gratified to be able to report that, all things considered, it is the best financial showing in the history of the Board.

“In the opinion of your committee, the Board is to be complimented not only for the satisfactory results of the year's work, there being a surplus of \$1,748.60 after all the obligations are paid, but also upon the clear and business-like manner in which the account is stated.

“Your committee beg leave to call the attention of the Convention to one point in the account, and that is the large amount paid out for interest on borrowed money, say \$833.45, an amount sufficient to equip, send out and support a missionary on the field for an entire year. The Board is not to be blamed for this expenditure, as the drafts of the missionaries must be paid as they mature.

“The trouble is with the churches postponing the collecting and forwarding of their contributions until the last of the fiscal year instead of the earlier part, or at various times during the year.

“Your committee would, therefore, urge the members to have the difficulty remedied in their respective churches, to the end that the Board may be in receipt of funds in ample time to meet the quarterly demands upon it.

“Respectfully submitted.

“JOSHUA LEVERING,
C. H. JUDSON,
T. C. STACKHOUSE,
D. I. PURSER,
J. B. LINK,
J. B. SEARCY,
Z. W. CARWILE, JR.,
“Committee.”

SAILING OF MISSIONARIES.

“At a meeting of the Board, held 16th May, 1887, the application of Brother W. B. Bagby and family to return to their field of labor at Rio de Janeiro, Brazil, was considered and endorsed. They sailed from Newport News, Va., on the 25th. During Brother Bagby’s stay in this country, about a year, he did good work for the cause, traveling over several States and laying before the people the prospects and needs of the Brazilian work. His own enthusiasm in, and evident consecration to his work, awakened a deep interest in the hearts of his hearers—an interest that showed itself in liberal contributions to the work of the Board. For several months past he had been exceedingly anxious to return to his field, but the Board was unable to send him. With renewed health and vigor, he has gone to his work. May the blessing of God go with him, and make his labors fruitful in the conversion of souls.

“Along with Brother Bagby went Miss Maggie Rice, of St. Joseph, Missouri. Miss Rice has long desired to go to this field and on her formal application to the Board at its late meeting she was accepted. She came before the Board with the hearty, even enthusiastic, endorsement of the Missouri Baptists, and with the best testimonials as to her mental and physical fitness for the work, from her teachers and physician. As far as we can judge, this appointment is a most excellent one, in every

respect. A fuller account of Miss Rice will be given later. Let the prayers of God's people accompany her on her journey and in her work."—*Journal, June, '87.*

MISS MAGGIE RICE.

In the last *Journal* we mentioned the departure of Miss Rice, in company with Rev. W. B. Bagby and family, for her field of labor in Brazil, and promised to give our readers some account of her. The following brief sketch of her life we prefer giving in her own words :

"*Rev. H. A. Tupper :*

"DEAR BRO.—Grandfather Rice moved from Kentucky to Missouri, and settled in Buchanan county, when my father, Benjamin Franklin Rice, was quite young.

"My mother's maiden name was Susan James. Her parents came from North Carolina to Missouri when she was a little girl.

"I was born near St. Joseph, Buchanan county, Missouri, December, 1859. When thirteen years old, I felt myself a sinner in the sight of God. Soon after I sought the Lord, and obtained the sweet assurance that my sins were forgiven.

"At the time of my conversion, very little was said in our churches about foreign missions. Previous to this, I had read a memoir of Mrs. Comstock, which left a lasting impression upon my mind. 'New year's Day,' 1873, I united with the Troas Baptist church, Buchanan county, Missouri, and was baptized by my father, who was pastor of that church.

"Just at the dawn of my young Christian life came a desire to carry the gospel to the heathen.

"I knew that I was too young to think of going then, but as I grew older the desire to go became stronger.

"During the years that I was a pupil in brother E. S. Dunlin's school I was more than ever anxious to become a missionary, but there were so many obstacles in my way that I did not tell any one my feelings.

"I believe that God's hand was leading me then, and preparing me for my life work. I needed so many lessons to teach me patience and submission. Year after year the struggle went on, no one encouraged me, and I was left to struggle with my convictions. Then I graduated, and again the question came up for decision.

"There was plenty of home-work for me, and I tried to silence the voice of duty by thinking that I was doing the Lord's will, but the little voice only spoke louder. Every sermon that I heard about foreign missions made a strong appeal to my heart. There is no rest for me outside of duty. Last November, after much prayer, I laid everything on the altar for Christ.

"Then came such peace of mind and joy of heart as I had not experienced since the first years of my Christian life.

"Many of my friends have pointed to the home field's need of earnest Christian workers. I know about this, but to me the shadows are deeper on the pictures of ignorance and woe in heathen lands.

"To me the command is imperative, and I must obey. If there were no foreign fields waiting for the sower and reaper, no Macedonian cries coming across the waters, I would be a home missionary. If I refuse to carry the gospel to the women and children of Brazil, I believe they will rise up in the judgment against me.

"The last sacrifice has been made. Henceforth I shall consider it a blessed privilege—a glorious opportunity, to give my life work to foreign missions. I have left a lovely Christian home, fond parents and loving brothers and sisters. I am cheerful and happy, for I know that God is with me, and he will guide me in all things.

"Brethren of the Foreign Mission Board, many of you have never seen me; few know me. I thank God that you have appointed me to this glorious work. My life prayer has been answered.

"I pray that God will make me a devoted, faithful missionary, and that you may never regret my appointment.

"I know that you will give me Christian advice, and pray for me and my work.

"Your sister in Christ,

"MAGGIE RICE.

"Richmond, Va., May 23, 1887."

—*Journal*, July, '87.

SICK MISSIONARIES.

Last year the following letter was received from Brother Joiner:

"HWANG HIEN, Sept. 27, 1886.

"*Dear Dr. Tupper:*

"Early in July I was taken with what the doctor calls 'heat apoplexy,' and since then I have been unable to do anything in the way of work or study. We have lately returned from Tung Chow, where we had been spending about a month with Miss Moon. The visit did me a great deal of good, and I came back much improved, hoping to be able in the next few days to resume work. The doctor says, however, that I ought not to study for the next six weeks. I still suffer from an almost constant aching in my back, which I fear will not allow me to work as diligently as I had hoped to do this fall.

"Since I have done nothing this quarter I shall have no report.

"Mrs. Joiner and the baby boy keep well, and join me in best regards to you.

"Most truly yours,

"J. M. JOINER."

To improve his health our brother went to Japan and to Siberia. Resisting as long as prudence would justify, he finally yielded to medical advice, and arrived in this country in 1888, resigning his position as missionary of our Board.

GOOD NEWS AND BAD.

"*Dear Dr. Tupper:* We were just rejoicing at the recovery of Brother McCormick when news of a more serious affliction of the Guadalajara mission reached us. Brother Wilson has the small-pox.

"Surely the Lord's ways are not our ways, nor his thoughts our thoughts. Human reason would not have stricken down our principal laborers in the new fields just as they were beginning to plow up the fallow ground of Romanism, preparatory to sowing it with the precious seed of the gospel. But divine wisdom lays upon them her hand and says, 'Not yet; I would teach thee lessons of patience and submission ere thou begin'st the long and arduous labors before thee.'

"Brother McCormick is slowly improving, but it will be some weeks still before he can resume his labors. I hope to do some missionary work in Veta Grande and Fresno next week. "ADDIE BARTON.

"*Zacatecas, June 11, 1887.*"

Both of these brethren are well again, and doing good service for the Lord.

MISS LULA WHILDEN.

"Some account of my stay in America, since my return from China, has been requested by our Corresponding Secretary.

"When the request was made, I replied: 'Most of the time has been spent in resting—trying to regain my strength for a return to my China-work.'

"A little more, however, can be said—though these years of resting have been the most trying portion of my life. It is easier far to go forth to the rescue of the perishing, than to know that 'a million a month in China are dying without God,' and yet, through physical weakness, be compelled to sit still.

"I returned to America from China during the last of April, 1882—just in time to attend the Convention which met in Greenville, S. C.

"It was then my intention (not knowing how broken down I was) to remain at home about a year and a half and return to China in the Fall of 1883.

"Instead of resting as I had expected to do, I held seventy-one missionary meetings during the first year, with only two months of entire rest.

"Requests came from churches for missionary talks. I complied with them, feeling that through these talks a deeper interest in China would be awakened, and more constant, fervent prayer would be offered for its perishing millions.

"But the year of home work, added to ten years of overwork in China, brought on such complete nervous prostration that the doctor said my return to China depended upon my giving up all missionary meetings and taking entire rest.

"Then followed weeks, months, and even years of weakness, weariness and pain. Part of the time was spent in Baltimore on account of its bracing climate; fourteen months at Clifton Springs Sanitarium; and several summers, either at the seaside, among the mountains, or at mineral Springs.

"Last September I commenced work among the Chinese laundrymen in Baltimore. There are between two and three hundred Chinamen in the city.

"A Chinese Baptist Sunday-school has been in operation since that time. A Monday afternoon school has been held during the winter, and all of the laundries, with perhaps two or three exceptions, have been visited—some of them more frequently than others. Men growing old in heathenism in Christian America are now hearing the Gospel in their own tongue. The work is difficult—more difficult, in some respects, than among the heathen women and children in China—but God's blessing is resting upon it. Three of our Sabbath-school scholars are, I believe, Christians, though they have not united with the church.

"An old man, who was twenty-eight years in America without ever having attended a Sabbath-school, is now a member of our school.

"Some of the old gray-haired men who understand but little English and have never attended either church or Sabbath-school, are beginning to pray to Jesus.

"One old man, who formerly seemed impatient for my visits to end, listened earnestly lately and told me that he did not worship idols, but prayed to Jesus. 'Do you love him?' I asked. 'If I did not love and reverence him,' he asked, in a tone expressive of surprise, 'why would I pray to him?' Thus God is working slowly (very slowly it seems to the workers) but surely among the heathen whom he has brought to our very doors, and some may yet go back as missionaries to their fellow countrymen.

"I am trying faithfully to lead these souls to Jesus, but who can blame me that ever and anon there comes into my heart a deep and irrepressible longing to be once more among the heathen women and children of China, to leave the home work for home workers and go far hence to the heathen, where the souls of the unsaved are many and the messengers of salvation—so sadly few.

"It will be a very joyful day when I can return to what, I trust, is to be my life-work. Each year brings more strength and a well-grounded hope that, at no very distant day, I shall be permitted to go back to my China home.

"The harvest truly is plenteous, but the laborers are few; pray, ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

"LULA F. WHILDEN."

“IMPRISONMENT OF BROTHER POWELL.

“On the 6th of October, 1887, Brother Powell wrote us from Monterey, Mexico, that he was about to start in ‘Brother Westrup’s sulky’ with Senor Trevino for the town of Camargo, in the State of Tamaulipas, to preach and baptize. On the 15th instant the following telegram was received:

“‘CERALVO, MEX., Oct. 15th.

“‘*Rev. H. A. Tupper, D.D., Richmond, Va.:*

“‘Quietly pursuing my mission yesterday fanatical customs officials cruelly imprisoned me, saying maliciously that vehicle is contraband because I am Protestant and American. Demand immediate release and damages.

“‘W. D. POWELL.’

“The following dispatch was returned by the Corresponding Secretary of our Board.

“‘October 16, 1887.

“‘*Rev. T. M. Westrup, Monterey, Mex.:*

“‘Powell telegraphs from Ceralvo that he is imprisoned. See about it, at our expense, and telegraph if anything is to be done here or in Washington. See Cardenas and Governor Madero if necessary. Reply.

“‘H. A. TUPPER.’

“No answer being received, the Board, on the 17th, instructed the Secretary to proceed to Washington City and lay the case before the United States Government. This will be done if no satisfactory news comes from Mexico in a few hours. The Board is resolved that its missionaries shall have all the protection guaranteed by the laws of our Sister Republic. The information about the imprisonment, however, is very meagre at this writing.

“P. S. Brother Powell telegraphed from Monterey: Prisoner brought here and released. No cause for arrest.”—*Nov.* ’87.

“BELL FOR CHINKIANG.

“Messrs. Meneely & Co., West Troy, N. Y., have recently shipped a fine bell for Brother Bryan’s Chapel in Chinkiang, China. The whole expense, including insurance and freight, was some \$212. Most of this money was raised through the kind efforts of our former missionaries, Mr. and Mrs. W. S. Walker, of Georgia, who are still deeply interested in the work in China.”—*Journal, Aug., 1887.*

"THE DRAGON, IMAGE, AND DEMON.

"This is the name of a book on the three religions of China—Confucianism, Buddhism, and Taoism—by Rev. Hampden C. Du Bose. The work is pleasantly and affectionately dedicated to Rev. J. Leighton Wilson, D.D., 'thirty-three years Secretary of Foreign Missions.' In July, 1873, when starting Miss Lottie Moon to China from Baltimore, we met Dr. Wilson performing the same office for two young gentlemen missionaries of his Board, and the two Secretaries had the pleasure of sending off together the young missionaries. It should be added, however, that our lady mission had another *compagnon de voyage*, the gifted and devoted Miss Safford, of the Ningpo Mission. In April, 1872, we met on the train the author of the work on his way to China, in company with our missionaries Rev. N. B. Williams and wife and Miss Lula Whilden, the sister of Mrs. Williams, who were going to stop in Baltimore, where our missionary company of some thirteen persons had a grand 'Farewell Meeting.' In the remembrance of this incident, the writer was prepared to be pleased with the book, and he was not disappointed.

"In the introduction we learn that people in China do not select one of these religions, as we select some one denomination, but they hold to all three of them, and so does the State. But nobody makes either of these religions any matter of conscience, unless it be the worship of ancestors, which is a prime doctrine of Confucianism. The love of truth does not enter at all into the mind or worship of the Chinaman. As to the title of the book, its author says: 'The name chosen is the most exact representation that could be found of what each system is. The "Dragon" is the emblem of China and its State church; the "Image" is a synonym for the Indian religion—it matters little the size, color, or name of the image; and the term "Demon" is Taoism in a nutshell.' Mr. Du Bose states also that Confucianism is a religion of morality; Buddhism, of idolatry, and Taoism, of superstition. After this introduction the author proceeds to discuss these three great systems in order. The discussion is interspersed with illustrations, perhaps two hundred in

number, which make us *see* these religions without any effort of imagination. The book is thus admirably adapted to the young, to whom the author has an eye, saying: 'I trust that this book will follow every Christian boy that reads it, like a policeman.'

"Confucianism is called 'Splendid Morality,' and its maxims and rules give wise suggestions for the home, the school, and the State; and it has made the Chinese a people of wonderful self-control and outward propriety of conduct; but, though 'The Heart, the Heart, the Heart,' is a motto on some of its temples, *the heart is not affected by the system*, and the Chinese are a nation notorious for lying and dishonesty. Confucian Cosmogony, as well as Chinese history, has some points in striking resemblance to our biblical teachings; but that may be readily accounted for, and gives not even the honor of originality to the dogmas. In a word, this is no religion; and only impresses the necessity of our Gospel for the 'Celestial Empire.' Buddhism is a reaction from the too abstruse ideas of the Brahminism of India, and meets somewhat the demands of human nature by giving human personality to its worshipped Gauteama. But this system is virtually atheistic; and to compare this Buddha to Christ, which has been done, is simple blasphemy. Instead of being the 'Light of Asia,' Mr. Du Bose well calls Buddhism 'The Night of Asia.' It is the Roman Catholicism of Paganism. It is more orthodox, however, in its 'seven hells' doctrine than either the purgatorial theory of Rome or the 'Post-Mortem Probation' of the Andover New Theology.

"Taoism is the Neology of China. It makes some squints at the truth. But, when we consider to what rationalism has led in the Christian West, we need not be surprised at the absurd outcome of this philosophy, in the fostering atmosphere of materialistic Confucianism and idolatrous Buddhism. It abounds in Gods and Demons; and is a queer amalgam of pantheism and spiritism.

"The book of Mr. Du Bose is replete with information on the customs and institutions of the most important missionary fields in the world, and will well repay the reader, and do much, we trust, for the cause of Christian missions. It is published by A. C. Armstrong & Son, 714 Broadway, N. Y."

"BAPTIST CONTRIBUTIONS.

"Many persons have very incorrect ideas of the relative proportions of contributions for religious objects at home and abroad. The following tables show that while \$7,876,674 are given by Baptists for all religious purposes in America, only \$634,027 are contributed for the same purposes in foreign lands. Taking the Baptist Church membership in the United States at 2,732,570, as given in the 'Baptist Year Book,' and we have an average contribution of \$2.88 for the work in America, \$0.23 for the work abroad. The table in detail is as follows:

Foreign Missions,.....	\$634,027	per member	\$0.23
Home Missions,.....	734,314	" "	.27
State Missions,.....	303,365	" "	.11
General Benevolence,.....	1,914,442	" "	.70
Church Expenses,.....	4,924,553	" "	1.80
Total,	\$8,510,701		\$3.11

—*Bap. Miss. Magazine.*

WOMAN'S WORK.

This work, as connected with our Board, became somewhat involved in Virginia because of an understanding not very distinct as to the relation of the Central Committee of our appointment to their State organization, as well as to the Home Board of the Convention, specially in view of the fact that the Central Committee for Virginia had been requested to provide for a Woman's meeting, in connection with the Convention, while the General Association of Virginia had given no very distinct encouragement to organized Woman's work. The ladies, put in an anomalous position, asked information of the Corresponding Secretary of the Board, who presented to them in the spring of 1888 the following, which is here recorded as a historic memorandum:

CENTRAL COMMITTEE.

In 1872 the Woman's Missionary Society of Richmond, Va., was formed, as a mite box society, to support Miss Edmonia Moon in China. Simultaneously or subsequently other societies originated in the South for the support of Woman Missionaries. In 1874 our Board recommended Executive or Central Commit-

tees for the States. In 1876 Central Committees for Woman's work were appointed by our Board. The committees were authorized to fill vacancies; and they became practically self-perpetuating. In 1875 the S. B. C. had commended the women for their work for our Board, and in 1876 the Board reported \$3,845 raised by them for mission-houses, besides "doing nobly for the general work."

In 1887 our Board reported the general use of mite boxes by our Societies. The Convention commended the work highly, and intimated that "a Central Committee" for the Central Committees of the States might be soon needed "to combine and stimulate the efforts" of our Christian women. Having Central Committees in all the States, our Board reported, in 1878, that "no more general organization seemed necessary." As the Central Committees belonged to the Foreign Mission Board, the Convention thought that Committees should be organized for both Boards. This leads to a more particular notice of this matter.

1. In 1878 the S. B. C. ordered "the Boards" to organize Central Committees of women in the States of the Convention.

2. By a correspondence between the two Boards of the Convention, it was agreed that the proper interpretation of the action of the S. B. C. was that each Board should have its own Central Committee.

3. Rev. Dr. McIntosh, Corresponding Secretary of the Home Board, requested Rev. Dr. Warren, pastor of 1st Baptist Church at that time, to nominate five ladies in Richmond for the Central Committee for the Home Board for the State of Virginia, provided it was thought best to locate that Committee in Richmond. Dr. Warren referred the request to the Woman's Missionary Society suggesting whether Norfolk or Petersburg would be better for the location of that Committee. "The ladies decided to leave the matter entirely with Dr. Warren," and there is no record of what was done by him.

4. The Foreign Mission Board had previously requested the Woman's Missionary Society to "suggest" the names of ladies for their Central Committee, the President of their Society, Mrs. Jeter, to be the chairman of the committee.

5. The Society decided that they preferred the name of President, as head of the committee, to that of chairman, and appointed a Committee from each of the Churches to *select* one of officers of the committee. The same committee from each church was changed, further, by the Society, to appoint one member to what they were pleased to call "a Board," meaning, it is presumed, "the Central Committee."

6. As officers of the Central Committee, or "Board," as the ladies called it, the following persons were elected: Mrs. Jeter, President; Mrs. Curry, Corresponding Secretary; Mrs. Adam, Treasurer; Mrs. S. Turpin, Vice-President; Mrs. D. Murphy and Mrs. Hooper, Auditing Committee; Mrs. Theodore Ellyson, Recording Secretary.

In addition to the above officers, the ladies elected, as members of the "so called" *Board*, the following members: Mrs. Warren, Mrs. Murry, Mrs. Hatcher, Mrs. A. B. Clarke, Miss Kehrer, Mrs. Hutson, one from each of the churches except the Clay St. Church, from which no report was made. Under date of October, 1878, the following appears on the records of the Woman's Missionary Society: "A communication was received from Mrs. Curry announcing her inability to act as Corresponding Secretary of the Foreign Mission Board on account of her health. Mrs. Edwin Wortham was appointed in the place of Mrs. Curry until she is able to act."

7. The kind office of securing the Central Committee, which the Woman's Missionary Society performed for the Foreign Mission Board, created a very cordial relation between that Society and the Central Committee, which induced the Central Committee to report its work to the Woman's Society; but there was no organic connection between them. Nor was the committee, in any sense, a "Board," which candor requires to be said. It was merely a Committee of the Foreign Mission Board for the State of Virginia, such as the Board appointed in each of the other States of the Southern Baptist Convention.

8. The objects of the Central Committee, as stated at the time that the Convention ordered these Committees, are as follows:

"(1) To organize Missionary Societies, (2) and by the circulation of periodicals and other means to cultivate the missionary spirit."

9. With regard to the societies organized by the Central Committee or reporting to the Committee the Convention said: "(1) Each Society may decide in what direction its funds shall go—either to the Foreign or to the Home field, and to what objects to be appropriated. (2) These Societies should be auxiliary to the State Conventions, or to the Southern Baptist Convention. (3) They may select their own way to report to the Boards of this Convention, either through the Central Committee, or through their churches or directly to the Board."

10. The Board of Foreign Missions furnished forms of Constitution for the organization of Societies, and a variety of literature for gratuitous circulation by the Committee and their Societies, with the proffer to pay all the expenses of the Committee, which the Board has promptly done.

11. The Home and Foreign Boards agreeing, as has been said, and as was reported in writing to the Woman's Missionary Society, that each Board should have its own Committee, the work of our Central Committee was limited to the interest of Foreign Missions of course.

11½. In 1879 the S. B. C. ordered each Board to appoint its own Committee though the Home Board recommended that there should be only one Committee for each State, intimating that they had not been successful in organizing Committees. In 1881 our Board reported 500 societies. The Convention suggested that our Board might appoint a woman Superintendent, which, in 1882, our Board reported, in their judgment, not necessary. The Convention voted that "no change of organization seemed desirable." Another report, recommending that the two Boards appoint such a Superintendent, if thought expedient, our Board declined. In 1884 our Board reported 642 societies, contributing \$16,895.58, stating that in ten years the Board had given 28,520 mite boxes, which had probably yielded to our treasury \$75,000 and advising no further organization than missionary societies and Central Committees for each Board.

12. The history and duties of the Committee for our Board in Virginia not being understood by some, complaints were made that the Committee did not receive funds for Home Missions; and the Committee, to show a liberal spirit, received all such

funds sent to it, and reported the same as it did the funds for Foreign Missions.

13. The Societies under the Central Committees of the Foreign Mission Board having increased to over six hundred, while those of the Home Board were only some thirty or forty in number, as was reported to the Southern Baptist Convention, the Home Board proposed that our Central Committees should represent and collect Home Mission funds also, or divide their receipts with the Home Board. The Corresponding Secretary of the Board of Foreign Missions advised, as the Home Board seemed to have no Central Committees, that our Central Committees should remain unchanged in their Constitution, but that the Missionary Societies under them should elect, as they always had the right to do, whether their funds should go to Home or to Foreign Missions. Most of the Committees, I believe, divided their funds with the Home Board, giving, however, the greater part to the Board which had constituted them.

14. In 1885 our Board, seeing the necessity of a better understanding with regard to these Central Committees and of more perfect organization of Woman's Work under the Southern Baptist Convention, proposed a plan of organization to the Convention, which contained, as one of its features, the original arrangement that each Board should have its own Central Committee in each State.

15. This plan was not adopted by the Convention. In its stead the Convention voted that it was important for Central Committees to be organized by the State Conventions, in cooperation with the Boards of the Convention—it being optional whether there should be one Committee for the two Boards or a Committee for each of the Boards. The Southern Baptist Convention did not design, of course, that they should abandon their relation to its Central Committees, but only that the State Conventions, for the sake of bringing them into greater sympathy with Woman's Work, should be made partners with the Boards of the Southern Baptist Convention in the organization and control of these Committees.

16. In 1886 the General Association of Virginia, misapprehending the action of the Southern Baptist Convention, directed

its Co-operation Committee to take charge of the Woman's Work of the State and organize it at pleasure. Our Board, through its Committee on Woman's Work, informed the Co-operation Committee, as the Corresponding Secretary of the Board did the Chairman of that Committee, that the General Association had exceeded the limits suggested by the Southern Baptist Convention; and begged that the Co-operation Committee would not report to the General Association until after the next meeting of the Southern Baptist Convention, which the Committee was empowered to do. But, the Committee reported a plan, which the Association did not adopt, referring the consideration of the subject to the next meeting of that body, to be reported on by another Committee.

17. But, this Committee, unlike the Co-operation Committee, was not empowered to organize or foster Woman's Work; but, on the contrary, another Committee was directed to encourage work in the churches and to dissuade our women from "any separate organization" for missionary work.

18. Under this condition of affairs, the Board of Foreign Missions, representing a part of the work of the Southern Baptist Convention and the larger part of Woman's Work under the Convention, could not stand still and see the labors of their hands, and the subject of their prayers and fostering care for these many years, destroyed thus at a blow, and they, acting for the Southern Baptist Convention, as it had the right to do, re-organized its Central Committee as it did originally, though with only three members. Other members may be suggested by the Committee for the appointment of the Board. Beside the importance of saving this Woman's Work in the State, another pressing consideration urged the Board to this re-organization of the Committee. The Ladies' Meeting at the last Southern Baptist Convention (1887) had requested the Central Committee of Virginia to arrange for their meeting here, next year (1888), and it was due, by every consideration of honor and of gratitude, that our Board should provide a Committee to comply with this proper request of our Christian women. And this was more easily done because of the fact that our Central Committee had never disbanded; but, by the earnest request of the "Co-opera-

tion Committee" of the General Association, they had continued their work until after the meeting of that body. In April last (1887) they reported 128 societies, and \$1,997.71 collected in the twelve months preceding. Since that time 42 societies have been formed, and \$1,297.25 collected, making in all 170 societies and \$3,294.96.

19. As the Home Board has no Central Committee in Virginia, our Board would not object, I am sure, to our Central Committee receiving funds for that Board also—at least until the next meeting of the Southern Baptist Convention (1888), when the whole subject of Woman's Work may be re-acted on by that body. [See proceedings 1888.]

20. It should have been stated that, by the advice of the Central Committee, the Board of Foreign Missions appointed a Vice-President of the Committee for each District Association of this State, giving the Committee authority, I believe, to fill vacancies. There are now three vacancies to be filled. These Vice-Presidents organize societies, and distribute literature, reporting their work to the Central Committee, as the societies report to the Vice-Presidents.

21. The most difficult and delicate work which the Central Committee has to do is to adjust itself to the views of those who are jealous, perhaps properly, of the treasuries of the individual church and the General Association of Virginia. The Committee must not suffer themselves, as the servant of the Southern Baptist Convention, to be regarded, with any show of reason, as "outsiders," as the Central Committees have been called.

22. On the 4th of November, 1888, the Foreign Missionary Board re-affirmed its position in reference to the Central Committee for Virginia by the appointment of another Corresponding Secretary, Miss Juliet Pollard, in the place of Miss Tupper, resigned.

23. The same month and year, the General Association of Virginia endorsed the Central Committee, bade it continue its work, and report annually to the General Association.

24. This Central Committee allied itself with the Executive Committee of Woman's Missionary Societies, located in Baltimore, which represent Central Committees of 14 of our States.

The Board reported to the Convention thus :

“WOMAN'S WORK.

“From all indications our Christian women were never more enlisted, heart and hand, in giving the gospel to the perishing. As this special work of our sisters does not now come directly under the eye of the Convention, the Board does not receive regular reports from which to collect authentic statistics of what is accomplished. No Central Committee having been formed by the General Association of Virginia, your Board, as a provisional measure, filled vacancies in the committee for this State. The Board was influenced in part by the consideration that our Christian women, who held a meeting last year at the time and place of the Convention, requested that some preliminary arrangements be made for a similar meeting this year by the Central Committee for Virginia. As an act of Christian courtesy and hospitality the Committee has complied with this request without regard to what may be designed or determined by this ladies' meeting.

“As five Central Committees have reported as their collections for less than twelve months, \$9,168.51, the Board would estimate the contributions of the fifteen Central Committees at not much short of \$18,000. It is hoped that the fullest and wisest encouragement will be given to this zealous endeavor of our women, whose work is not included in the published reports of the twenty thousand Woman's Missionary Societies of the Christian world which support in foreign lands a thousand missionaries and more than fifty thousand pupils, and which contributed last year \$1,221,649.57—an amount nearly equal to the whole Foreign Mission contributions of Southern Baptists for forty-two years. There are *almost as many women as men in the foreign missions of the world.*”

The woman's meeting, which met in Richmond, Va., this year (1888), at the time of the meeting of the S. B. Convention, after several days' deliberation, organized an Executive Committee, to be located in Baltimore, with the following “sketch,” which is cheerfully inserted :

SKETCH AND CONSTITUTION OF THE EXECUTIVE COMMITTEE OF WOMAN'S MISSION SOCIETIES (AUXILIARY S. B. C.).

In Louisville, Ky., May, 1887, was held the 4th Annual Meeting of Woman's Missionary Societies connected with the churches of the Southern Baptist Convention.

It was not a body composed of delegates with authority to act for others. Learning from experience, the transient effect of such a gathering, and from history, the permanent benefit of an organization whose elected officers should continue the work during the interim of the meetings, a series of resolutions was passed, as follows :

"WHEREAS, the Baptist ladies assembled at Louisville, in connection and sympathy with the Southern Baptist Convention, are deeply impressed with the importance of thorough and efficient organization among the ladies of the South, to aid in the support of missions now conducted by Southern Baptists ; therefore,

"1. *Resolved*, That a committee be appointed to request Central Committees of the several States each to appoint three lady delegates, to meet during the next session of the Southern Baptist Convention, to decide upon the advisability of organizing a general committee ; and if advisable, to provide for the appointment, location and duties thereof.

"2. *Resolved*, That the above is not to be construed as a desire, upon the part of the ladies, to interfere with the management of the existing Boards of the Convention, either in the appointment of missionaries, or the direction of mission work ; but is a desire, on their part, to be more efficient in collecting money and disseminating information on mission subjects.

"3. *Resolved*, That in order to provide for our next meeting, a committee, composed of the Secretaries of Central Committees of the various States, be appointed to confer with the Central Committees of the State in which the Convention shall be held (Virginia) to select a presiding officer and secretary, and to arrange a programme."

A copy of the resolutions was forwarded to Secretaries of State Central Committees, requesting a delegation of three from each State "to decide upon the advisability of organizing a general committee ; and, if found advisable, to provide for the appointment, location and duties thereof."

At Richmond, May, 1888, the Woman's Meeting was convened, composed on roll call of 32 delegates from 12 States ; West Virginia, North Carolina and Alabama unrepresented by delegates. In accordance with the resolutions, the delegates came prepared to vote by instructions from their States. Ten States most cordially endorsed the movement as an advance upon other methods, and as an aid to progress in mission work. Two States, Virginia and Mississippi, while expressing a deep interest in Woman's Work, preferred to delay action in reference to the general organization till further instructed by their States.

CONSTITUTION.

PREAMBLE.

We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating the missionary spirit and the grace of giving, among the women and children of the churches, and aiding in collecting funds for missionary purposes, to be disbursed by the Boards of the Southern Baptist Convention, and disclaiming all intention of independent action, organize and adopt the following :

CONSTITUTION.

Article I.—Name.

This organization shall be known as the Executive Committee of the Woman's Mission Societies—(auxiliary to the Southern Baptist Convention).

Article II.—Object.

The two-fold object of this Executive Committee shall be :

1st. To distribute missionary information and stimulate effort, through the State Central Committees, where they exist; and where they do not, to encourage the organization of new societies.

2d. To secure the earnest systematic co-operation of women and children in collecting and raising money for missions.

Article III.—Officers.

The officers shall be a President, a Vice-President from each State, a Corresponding Secretary, a Recording Secretary, and a Treasurer, with a local committee of nine managers, who shall reside in or not remote from the place appointed at the annual meeting. These shall constitute the Executive Committee, five of whom shall be a quorum for the transaction of business.

Article IV.—Annual Meeting.

The annual meeting for the election of officers and transaction of business shall be held each year at such time and place as may be determined at previous annual meeting or by the Executive Committee.

Article V.—Representation at the Annual Meeting.

The officers of the committee and three delegates from each State shall be entitled to vote. Only such delegates as are personally present and duly accredited by the Central Committee or State societies they represent shall be entitled to vote.

Article VI.—Conduct of Meetings.

Every session of the Executive Committee shall be opened and closed with religious exercises.

Article VII.—Amendments.

The Constitution may be altered or amended by a two-thirds majority vote, at any annual meeting, three months previous notice having been

sent through the State secretary to the Executive Committee. The corresponding secretary shall notify each vice-president of proposed amendment.

BY-LAWS.

ARTICLE I.—DUTIES OF OFFICERS.

Section I.—President.

The President shall preside at the annual meeting and at all meetings of the Executive Committee; shall appoint all committees not otherwise provided for; shall organize new societies; and shall be, *ex-officio*, a member of all standing committees. She may, through the Recording Secretary, call special meetings of the Executive Committee, when in her judgment needful, or at the request of five members of the Executive Committee. In her absence, the Vice-President from the State where the committee may be located shall take her place.

Section II.—Vice-Presidents.

The Vice-Presidents shall be considered an advisory board of the Executive Committee, who are entitled, when present, to a vote at its sessions.

Section III.—The Corresponding Secretary.

It shall be the duty of the Corresponding Secretary to send to the Corresponding Secretary of each State, and to societies where there is no State organization, three months before the annual meetings, a blank for the report of such organizations, and from these reports the Corresponding Secretary shall collate the annual report. She shall conduct the correspondence of the Executive Committee, and shall be authorized to organize societies, and to transact all necessary business connected therewith.

Section IV.—Recording Secretary.

The recording secretary shall keep accurate records of the annual and special meetings of the Executive Committee. She shall also give due notice of the meeting of the Executive Committee, designating the special topics for consideration, if there be any; shall notify officers of their election and committees of their appointment; and shall perform the other duties usual to her office.

Section V.—Treasurer.

The treasurer shall keep an accurate account of all receipts and disbursements of money, as reported to her by central committees and shall present a detailed account thereof to each annual meeting. The fiscal year shall terminate two weeks before the annual meeting, and the books shall then be closed. She shall also perform all other duties usually pertaining to her office.

ARTICLE II.—ELECTION.

Section I.—Officers.

The officers, with the exception of vice-presidents, shall be elected by ballot, on the morning of the last day of the annual meeting. Each Vice-

President shall be nominated by the delegation from her own State, and shall be elected by acclamation, unless otherwise ordered. An assistant corresponding secretary may be appointed by the Executive Committee.

Section II.—Tellers.

Tellers having been appointed by the meeting, an informal ballot shall be cast for each officer and the delegates shall then proceed to vote by ballot for the two highest nominees for each office.

Section III.—Local Committee.

The local committee of nine members shall be nominated by a committee appointed for that purpose, and shall be voted for at the annual meeting.

EXECUTIVE COMMITTEE.

President.

MISS M. E. McINTOSH.

Vice-Presidents.

MRS. M. D. EARLY, Ark.	MRS. A. J. ROWLAND, Md.
MRS. W. B. CHIPLEY, Fla.	MRS. S. Y. PITTS, Mo.
MRS. S. WILSON, Ga.	MRS. M. A. HEWITT, S. C.
MISS E. BROADUS, Ky.	MRS. A. NELSON, Tenn.
MISS M. ALFRED, La.	MRS. A. C. ARDREY, Texas.
MISS ANNIE ARMSTRONG, Corresponding Secretary.	
MRS. J. F. PULLEN, Treasurer.	
MRS. JAS. POLLARD, Recording Secretary.	

Local Committee.

MRS. J. H. BRITAIN.	MRS. J. J. G. RILEY.
MRS. F. M. ELLIS.	MISS ALICE ARMSTRONG.
MRS. O. F. GREGORY.	MISS LILY GRAVES.
MRS. W. J. BROWN.	MRS. JAS. TYLER.
MISS A. WILSON.	

RECEIPTS OF WOMAN'S MISSION SOCIETIES (AUXILIARY TO S. B. C.) MAY, 1887, TO MAY, 1888.

NAME OF STATE.	Foreign Missions.	Home Missions.	State Missions.	Ministerial Education.	S. School and Bible Board.	Church Work, Pastor's Salary, etc.	General Benevolence.	Other Objects.	Total.
Arkansas	\$ 241 96	\$ 80 61	\$177 18	\$29 76	. . . . .	\$3,098 70	. . . . .	. . . . .	\$ 3,628 21
Florida	432 27	432 27	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	864 54
Georgia	1,811 83	1,115 85	677 97	330 86	66 90	5,545 19	599 20	66 80	10,214 60
Kentucky	1,722 11	142 88	357 10	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	2,222 09
Louisiana	205 28	. . . . .	101 77	. . . . .	. . . . .	1,817 90	. . . . .	. . . . .	2,124 95
Maryland	1,167 95	2,844 55	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	4,012 50
Mississippi	541 20	206 05	159 69	348 56	. . . . .	3,163 83	48 85	. . . . .	4,468 18
Missouri	3,015 55	922 44	452 16	26 00	. . . . .	. . . . .	. . . . .	163 38	4,579 53
*North Carolina	1,238 67	291 26	391 18	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	1,921 11
South Carolina	2,147 66	635 38	132 38	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	2,915 42
†Tennessee . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	473 95
Texas (6 months)	411 75	91 25	213 80	19 50	1,200 00	2,078 87	. . . . .	1,164 10	5,179 27
*Virginia	2,618 50	251 82	202 27	75 45	6 32	. . . . .	. . . . .	9 61	3,163 97
									Total, \$45,768 32

* Not connected with the Executive Committee, but kindly allowing statistics to be published for information.

† Partial Report, division not stated.

FOREIGN MISSION BOARD, Richmond, Va.

President :

H. H. HARRIS, Virginia.

Vice-Presidents :

JOSHUA LEVERING, Md.	J. M. SENTER, Tenn.
GEORGE WHITFIELD, Miss.	N. A. BAILEY, Fla.
B. H. CARROLL, Texas.	W. F. ATTKISSON, W. Va.
W. L. KILPATRICK, Ga.	C. W. TOMPKIES, La.
C. MANLY, S. C.	G. F. BAGBY, Ky.
J. J. D. RENFROE, Ala.	J. P. GREEN, Mo.
J. B. SEARCY, Ark.	A. E. OWEN, Va.

W. L. WRIGHT, N. C.

H. A. TUPPER, Corresponding Secretary.

T. P. BELL, Assistant Corresponding Secretary.

J. C. WILLIAMS, Treasurer.

A. B. CLARKE, Recording Secretary.

H. C. BURNETT, Auditor.

SEED THOUGHTS.

There are in the world 856,000,000 heathens, dying at the rate of 100,000 a day. There is one missionary to every 400,000 souls. At this calculation, there would be 5 missionaries for New York, 2 for Chicago, 1 for Baltimore, or 150 for the whole of the United States.

Annual amount contributed by Christians in the United States, for Home and Foreign Missions, \$5,500,000; for dress goods, \$125,000,000; for kid gloves, \$25,000,000; for ostrich feathers, \$5,000,000; for tobacco, \$600,000,000; for liquor, \$900,000,000.

For Foreign Missions, 1,115,270 Baptists in the South gave \$86,385.66, or 7¾ cents per capita, for the past year.

The Foreign Mission Board of the S. B. C. was organized May, 1845. It now has its representatives in five Continents, viz.; Asia (China), Africa, Europe (Italy), South America (Brazil), and North America (Mexico). A brief glance at these missions is all that can now be attempted.

CHINA MISSIONS.

Stations and Missionaries.

NORTHERN CHINA—P. O. CHEFOO.

Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes and Miss Lottie Moon.

CENTRAL CHINA.

Shanghai.—Mrs. Yates, D. W. Herring, Mrs. Herring; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yeur San; sexton, P'ay Sian Su.

Kwin San.—See T'ay San, pastor.

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

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

SOUTHERN CHINA.

Canton and vicinity.—R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell and twenty-five native assistants and Bible-women.

STATISTICS.

North China Mission.—Churches, 2 ; Membership, 143.

Central China Mission.—Churches and Stations, 7 ; Baptized, 8 ; Membership, 107.

South China Mission.—Baptized, 32 ; Membership, 477 ; Contributions, \$446.58.

Total.—Baptized, 40 ; Membership, 727 ; Contributions, \$446.58.

FACTS ABOUT CHINA.

China is the last great pagan empire that now exists on the earth. Area, 4,179,550 square miles. Population, 404,180,000, or about one-quarter of the population of the earth. Present Emperor, Hwangti, born 1871, succeeded to the throne 1875. The Empress Regent still exercises largely the royal prerogative. The Chinese are conservative, industrious and proud. Their religion is a mixture of Confucianism, Taouism and Buddhism; but the religion that has the strongest hold upon their affections and life is the worship of ancestors, and the fear of the spirits of earth and air, or *Fung-Shway*. The conversion of the Chinese to Christianity is a slow process, but they are stable and even efficient when once converted. 30,000,000 are Mohammedans. Literary knowledge is the only passport to official station. Schools have been recently established for instruction in European learning and a new policy toward Christians announced : The Viceroy declared that Chinese must live at peace with Christians; that the Christian religion aimed to make men better; that Chinese Christians are none the less Chinamen and entitled to all the privileges of Chinese citizens.

The statistics of Protestant Missions in China for 1887 are as follows: Missionaries, exclusive of native helpers, 1030; members of churches, 32,260; pupils in schools, 13,377. During the past year, 3 missionaries to China, of the S. B. C., have died, viz.: Dr. M. T. Yates, at Shanghai, March 17, 1887; Rev. E. E. Davault, October, 1887, and Mrs. R. Graves, in San Francisco, April 20, 1888. Four have returned to this country, viz.: Dr. R. Graves, Rev. J. M. Joiner and wife, and Miss Stein. Miss Nellie Hartwell and Mrs. J. L. Sanford have been sent to China.

AFRICAN MISSIONS.

Statistics and Missionaries.

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

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

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

Gaun.—Albert Eli, native evangelist.

Hausser Farm.—(Supplied from Lagos.)

Statistics.

Baptisms, 13; Church Membership, 149; Pupils, 264.

FACTS ABOUT AFRICA.

Area, 11,360,000 square statute miles; second in point of size, of the great world divisions.

Inhabitants, 205,000,000. Mohammedanism is the prevailing religion. The religious beliefs are as varied as the languages. Fetichism is practiced by the lowest classes. Religious consciousness seems almost wholly lost in some.

Dr. Edward Judson, who was sent out a year or two ago by the Missionary Union, to examine into the mission work in Africa and report to its directors on the advisability of purchasing the Congo Mission, after a careful examination into the work of a number of missionary bodies, said to the Secretary of our Board, that he was convinced that the mission of our Southern Baptist Convention was the most successful ever organized in Africa.

Mr. David in a late letter says: During the seven days' horseback journey from Lagos to Ogbomoshaw, we passed by scores of thriving and populous towns, whose inhabitants joyfully welcomed, hospitably entertained and earnestly urged us to make our abode amongst them. It filled our souls with grief and our eyes with tears to make reply to their oft-repeated invitations—"NOT NOW; our laborers are few." Oh! the depth and eternity of sorrow and woe in those words, to these millions of souls who are rapidly hastening to that night which has no end. Oh Christless night! "Not now" can you be taught the way of life; "not now" can salvation come to you and your children; "not now" can the angels rejoice over your repentance.

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 and Pinerolo.—Signor Paschetto.

Mirandola.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Bologna.—Signor Colombo.

Boscovale.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Tempio (Sardinia).—Signor Cossu.

Cagliari (Sardinia).—Signor Arbanasich.

Statistics.

Baptisms, no full report ; Church Members, about 350.

FACTS ABOUT ITALY.

Area, 110,620 square miles. Population, 29,943,687. Present King Humbert I.; born March 4, 1844; succeeded his father, Victor Emanuel, January 29, 1878.

Present need—another man for Rome, in addition to the working force of our missionaries and native evangelists. The present need, as well as the demands of the future, alike suggest such an appointment. At various points in Italy there is pressing need for houses of worship,—neat, tasteful chapels which would give promise of perpetuity and strength of our work. It is hoped that the liberality of our churches shall meet this urgent need in Italy.

Mr. Eager says: Chapels are greatly needed at several of our stations—

1. To save the Board heavy rents.
2. To save us from the tender mercies of Catholic landlords.
3. To ensure us comfortable and respectable quarters.
4. To make our enemies and our friends feel that we have come to stay.

I earnestly appeal to the Board and the Convention to allow this chapel fund to be raised among the churches. May our Heavenly Father instruct and guide.

SOUTH AMERICAN MISSIONS.

Stations and Missionaries.

Rio de Janeiro.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss M. Rice, C. D. Daniel and Mrs. Daniel.

Santa Barbara.—E. A. Puthuff and Mrs. Puthuff.

Bahia and Maceio.—Z. C. Taylor, Mrs. Taylor and J. A. Barker.

Maceio.—Senhor Lins.

Pernambuco.—Senhor Joas Baptiste.

Statistics.

Baptized, 49; Membership, about 210.

Brazil, empire of South America, is the only monarchy in Western hemisphere.* Area, 3,200,000 square miles. Population, 12,002,878; 99 per cent. Romanist. Emperor is Dom Pedro II., born December 2, 1825; crowned July, 1831.

On Sunday, May 13, 1888, liberty was proclaimed to Brazil's 600,000 slaves! May liberty of conscience soon follow! Products of Brazil are more varied than those of any other South American State, due to great diversity of soil; coffee, sugar, india rubber, tobacco and cattle raising are the chief industries.

* Republic established November, 1889.

Brazil is fully open to the preaching of the Gospel, and our Board is the only Baptist organization at work there. The Roman Catholic priests frequently incite the people to deeds of violence, but the word is preached and many people are coming to the light. As in most countries where Roman Catholicism has had full sway, the more intelligent people are Catholic in name, infidel in fact. Large numbers of Europeans, especially Germans and Italians, are emigrating to Brazil, and it seems as if now is the time to plant the Gospel there, for these as well as for the natives.

NEEDS OF BRAZIL.

Brother Taylor urges the supply of these needs :

1. Consecrated men to occupy such centres of influence as Maceio with its 20,000 people and Pernambuco with 175,000, called the Venice of Brazil, where we have little churches and native preachers, and some half-dozen other cities in Northern Brazil, with population from 20,000 to 75,000, without a Baptist missionary, such as Para, at the mouth of the Amazon, with 75,000 people, destined to be a leading city of South America.

2. Printing presses and printing funds. The preached word and the printed word must go hand in hand. The priests' saying, "If we don't conquer the press the press will conquer us," is worthy to be noted. A motto of the Bahia mission is: "Sow down the land with religious literature." To do this they need a Gordon press, which costs about \$400.

3. The third need is two houses of worship—one at Rio, the other at Bahia. Rents are enormous and landlords are sharpers, extorting every advantage. The lot now occupied by the mission at Bahia is a choice one with a large building on it, and can be bought for \$5000. Brother Taylor makes this parting appeal :

"Oh, ye Christians, who dwell in carpeted and ceiled houses, and ye well-to-do livers, whom God has blessed with abundance, show a brother's love and let the remotest bounds of heathendom feel its warm impulse."

MEXICAN MISSIONS.

Stations and Missionaries.

STATE OF COAHUILA.

Saltillo.—W. D. Powell, Mrs. Powell, Miss M. C. Tupper, Miss Annie J. Maberry, two native teachers and three colporteurs.

Patos.—Felipe Jimenez.

Sabinas, Juarez and Progreso.—P. Rodriguez.

Musquiz.—

Rio Grande District.—

San Rafael and San Joaquin.—A. Trevino.

Geleana.—Jose Maria Gamez.

Rayones.—Gilberto Rodriguez.

STATES OF ZACATECAS AND AGUAS CALIENTES.

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

STATE OF JALISCO.

Guadalajara.—D. A. Wilson and Mrs. Wilson.

Statistics.

Churches and Stations, 27; Baptized, 234; Membership, say, 331; Pupils, 133; Contributions, \$850.

Mexico, a Confederated Republic of North America. Area, 748,144 square miles, scarcely one-fourth so large as the United States. Population, 10,447,974. President, Don Porfirio Diaz, term of office expires December 1, 1888.

Railroad development has been the result of peace. 4000 miles are already built and construction is rapidly progressing. Mining is the chief industry, and the larger part of ores are shipped to the United States.

Mr. McCormick says: The Lord is blessing the work of Southern Baptists in Mexico. The churches are growing in numbers, intelligence and efficiency. Frances Ridley Havergal says, "It is a help to reality of intercession when ministers and other workers who ask our prayers, tell us what they want." To give and pray intelligently we must understand the needs. *The great, all-appealing need of Mexico is the Gospel of Jesus Christ.* This alone can dispel the clouds of superstition; this alone can break the chains of her thralldom, and secure to Mexico moral, religious, intellectual and political independence. To accomplish this end Southern Baptists

1. *Must send immediately to Mexico earnest, Gospel preachers.* Many important points are open, waiting for the men; hundreds of places could now be occupied by suitable men. Baptists are not occupying one-thousandth part of this great harvest field, one-fourth as large as the United States. Men whose gifts would make them most successful among us, are the ones whom Mexico needs.

2. *Must build Church houses,* especially in the centres. Building is cheap, and rents very high. It is true that church buildings are even more necessary in Mexico than in the United States, to give solidity and permanence to the work. Where the congregation has a building of its own devoted to God's worship, the people think they have *come to stay* and study their principles. This is the urgent need of the Zacatecas church in the immediate present. Their unattractive "hired room" is too small and inconvenient.

In the report of the Convention, we find the following: Rev. W. D. Powell has stood almost alone where Providence has favored his labors in the most marvelous manner. In the territory embracing five hundred square miles there are nine churches and thirty preaching stations, with but one man to break to them the bread of eternal life. Four men are needed at once to supply Parras, where Governor Madero resides, who has done so much for our cause; Selado, where ex-Governor Bustamente lives, who has equipped at his own expense twenty places of worship; and for

four churches on the frontier; new fields are open in Chihuahua, Michoachin, and other promising districts.

FOREIGN MISSION BOARD, S. B. C.

TREASURER'S REPORT, APRIL 30, 1888.

Balance from last year.....		\$211 28
Alabama.....	\$ 3,913 59	
Arkansas.....	1,800 00	
District of Columbia.....	25 00	
Florida.....	809 78	
Georgia.....	11,120 41	
Kentucky.....	8,150 72	
Louisiana.....	1,420 35	
Maryland.....	6,143 44	
Mississippi.....	4,373 85	
Missouri.....	8,442 76	
North Carolina.....	7,789 31	
South Carolina.....	8,101 12	
Tennessee.....	2,804 66	
Texas.....	7,735 64	
Virginia.....	11,768 88	
West Virginia.....	103 62	
	<hr/>	\$84,503 13
Other sources.....		\$1,882 53
		<hr/> <hr/>

Woman's Mission Societies (Aux. to S. B. C.) gave, of this amount, as far as reported, as follows :

Arkansas.....	\$ 241 96
Florida.....	432 27
Georgia.....	1,811 83
Kentucky.....	1,722 11
Louisiana.....	205 28
Maryland.....	1,167 95
Mississippi.....	541 20
Missouri.....	3,015 55
*North Carolina.....	1,238 67
South Carolina.....	2,147 66
Tennessee (division of receipts not reported)...	
Texas (6 months).....	411 75
*Virginia.....	2,618 50
	<hr/>
	\$15,554 73
	<hr/> <hr/>

* Not connected with general organization, but kindly allowing statistics to be printed for information.

HOME MISSION BOARD, Atlanta, Ga.

President :

JOHN D. STEWART, Georgia.

Vice-Presidents :

W. N. CHAUDOIN, Fla.

W. R. L. SMITH, Va.

M. D. EARLY, Ark.

A. G. McMANAWAY, N. C.

H. F. SPROLES, Miss.

A. J. ROWLAND, Md.

G. W. HYDE, Mo.

F. M. LAW, Texas.

HENRY McDONALD, Ga.

B. F. RILEY, Ala.

W. S. PENICK, La.

R. W. SANDERS, S. C.

O. L. HAILEY, Tenn.

M. M. RILEY, Ky.

I. T. TICHENOR, Corresponding Secretary.

J. WM. JONES, Assistant Corresponding Secretary.

A. D. ADAIR, Treasurer.

A. C. BRISCOE, Recording Secretary.

B. F. ABBOTT, Auditor.

ABSTRACT OF THE FORTY-THIRD ANNUAL REPORT, 1888.

Work Done.

Missionaries employed.....	287
Churches and Stations occupied.....	1,114
Sermons preached.....	33,868
Baptized.....	4,857
Received by Letter.....	2,639
Total Additions.....	7,496
Religious Visits.....	47,610
Tracts distributed.....	342,352
Sunday-Schools organized.....	431
Teachers and Pupils.....	17,240
Churches constituted.....	306
Houses of worship built.....	64
Total cash received.....	\$48,023 18
Total co-operative mission work.....	\$41,154 15
Total for Home Mission work.....	\$89,177 32
Total cost of houses of worship....	\$54,068 00

THE FIELD

of this Home Board has been, from the first, the territory of our Southern Baptist Convention, extending from Maryland to Texas, from Missouri to Florida, and embracing work among the Indians of the West, the negroes of the South, the Foreigners who have crowded into our States, and the destitute among our own native population.

At the meeting of the Convention at Montgomery in 1886, Cuba was assigned to this board, so that in addition to the wide-spreading field of our

own country, we must look after the deeply interesting and increasingly hopeful work in that Island.

NEED FOR MISSION WORK IN OUR OWN COUNTRY.

Rapid increase of population from immigration. Dr. Strong says: 'During the 90 years preceding 1880, 10,000,000 foreigners made their homes in United States, three-quarters came during the last third of that period.' Not only are they coming in great numbers, but rapidly increasing in numbers. Reason for this: The extent of country; where there is now one inhabitant, the land is capable of supporting twenty.

This is a land of plenty, and so regarded by the inhabitants of the old world. The average amount of food consumed annually, per inhabitant, in the United States is more than twice as much as in Europe. Facilities for travel are increasing. In 1825 the cheapest passage from Europe to America was \$100. Steerage passage from Liverpool has now been reduced to \$8.

CHARACTER OF IMMIGRANTS.

Many come to us in full sympathy with our free institutions and desire to aid in promoting a Christian civilization. But this is by no means the largest part. The typical immigrant is a European peasant, whose horizon has been narrow, whose moral and religious training has been meagre or false, and whose ideas of life are low. Not a few belong to the pauper or criminal classes. From a late report of the Howard Society of London, it appears that seventy-four per cent. of the Irish discharged criminal classes have found their way to the United States. Our foreign population is sadly conspicuous in our criminal records. This element, in 1870, constituted twenty per cent. of the population of New England, and furnished seventy-five per cent. of the crime.

Nihilism and anarchism are plants of foreign growth; but they have taken root in our free soil of America and are bearing fruit.

Romanism is largely on the increase in the United States. In 1800 the Catholic population was 100,000; in 1884, according to official statistics, it was 6,628,176. At the beginning of the century there was one Catholic to every fifty-three of the population; in 1880, one to less than every eight. From 1800 to 1880, the population increased nine-fold; the membership of all evangelical churches, twenty-seven fold; and the Catholic population, sixty-three fold. Less than one hundred years ago the first Catholic Bishop came to the United States; now we have a Cardinal, 12 Arch-bishops, 55 Bishops and 5,989 Priests.

When the Jesuits were driven out of Berlin, they declared they would plant themselves in America and they are here to to-day. Lafayette, himself a Romanist, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

COLORED PEOPLE.

Seven million in the South. Africa is brought to America. Among the colored people, the Board employs five able and well-equipped men to

hold Theological Institutes for their preachers, deacons and more intelligent members, and twenty regular missionaries and evangelists, and are seeking to obey the instructions of the Convention to greatly enlarge its work among this people, who dwell among us, are so susceptible to the Gospel, and are so ready to receive it at our hands. The Board says :

"We must have not less than \$10,000 more for work among our colored people." In the population of the United States are represented sixty foreign countries and every division of the earth. "Is it not well for us who desire to follow God, as he opens the way for the conversion of the world, to lift up our eyes and see the purpose of him who ruleth all, in the gathering of the heathen unto our borders?" May it not be as, in the day of Pentecost, they have been brought to this country that they may see "the wonderful works of God."

THE INDIANS.

Number of Indians, exclusive of Indians in Alaska, 243,299. Fifteen missionaries of S. B. C.

The work of long years among the Indians has resulted in the evangelization of many of these people. There is, among the five civilized tribes, an average of one Baptist church for every thousand Indians. But these churches have been only poorly developed in the practical duties of Christian life. Only within the last few years have any well considered efforts been made in this direction. Now they are making commendable progress. The Baptist churches in the Creek Nation are supporting a missionary among themselves and are aiding in the support of one among the wild tribes.

The Choctaws are struggling to establish a school at Atoka, where young men studying for the ministry may be taught.

The Levering-school among the Creeks was perhaps never more prosperous than it now is under the superintendence of Bro. James O. Wright.

Our obligations to the Indians will never cease so long as we hold the rich heritage from which they have been so ruthlessly driven, nor so long as they need our help in reaching the better land. The dangers now darkening around them threaten their extinction and admonish us that whatever we do for them must be done quickly.

The Board is endeavoring, by a Christian education, to prepare as many of them as possible for the evil day.

"There remaineth yet very much land to be possessed." Josh. 13: 1.

Sixty-six Indian tribes are still without missionaries of any denomination.

CUBA.

Cuba, one of the West India Islands, discovered by Columbus, October, 1492; 700 miles in length, 50 miles in width, larger than Ireland, smaller than England. Key to the Gulf of Mexico, centre of its trade; fourteen cities; twelve towns; thinly populated; mountainous towards the coast; thickly wooded; few railroads or good high roads. Population, 1,552,073: Spaniards, 998,961; white foreigners, 11,260; Chinese, 46,872; colored,

494,980. Now suffering from disorders following ten years' insurrection and the abolition of slavery. Governed by Spain; 19,000 Spanish soldiers stationed on the Island. Principal products, cotton and tobacco. Catholicism, the State religion, has no hold on the masses.

When Dr. Carey first wrote from India, urging the Baptists of the States to found a society to take up the missionaries God had given them in Judson and his associates, he said: "I think, however, your first field should be the West India Islands." Since that day, how many years have passed! How much has been done for those at the ends of the earth! How little for those lying at our gates! Though we waited long to take up this work, when entered upon, God blessed it in a most wonderful manner. In December, 1885, Alberto J. Diaz was ordained to the work of the Baptist ministry. In January, 1886, a Baptist Church was constituted in Havana, with Mr. Diaz as pastor. At the Convention in Richmond, the Home Board reports the work in Cuba as follows: One of the most remarkable works of modern missions is now in progress in the Island of Cuba.

In but little more than two years since the organization of the first church on that Island, 1,100 have been baptized. Nine native preachers, some of them men of marked ability, have been raised up to proclaim the gospel.

Daily schools and Sunday-schools have been established, where hundreds of children are taught the way of life. And so rapid has been the increase of popular favor towards our work that to-day, little, if any less than one-half the population of Havana are in sympathy with our people. Nearly one-half of the dead of Havana are buried in our Baptist cemetery.

The devotion of our people there, to the cause of Christ, is shown by their contribution of \$4,610 in a single year; by the unbroken courage with which they faced the dreadful pestilence of the past summer, going everywhere among the deserted sufferers, bearing in their hands healing for the body, and in their hearts balm for the soul; by the illustration of apostolic Christianity they have given, in enduring patiently the violence of the mob, the organized opposition of the priesthood, and the cold and cruel neglect of some of the authorities to enforce the law for their protection.

Eight thousand persons have applied for membership in our churches. Many of these, of course, were ignorant of the true qualifications for church membership and desired only to exchange the Catholic Church for one which they preferred.

One of the most eminent of the priests on the island having become a thorough convert to our faith, and having accepted Christ as his personal Saviour, has avowed his intention of uniting with our Baptist people, and preaching the gospel in Cuba.

The Lord has indeed done marvelous things in Cuba for us, whereof we are glad.

Missionaries, 18; Church members, 1,100; baptisms, 800; pupils, 1,500; pupils in day-schools, 450.

HOME MISSION BOARDS, S. B. C.,
TREASURER'S REPORT, APRIL 30, 1888.

By cash on hand, last report.....	\$	505 44
Alabama.....	\$2,817 97	
Arkansas.....	126 68	
Cuban Cemetery.....	4,536 17	
District of Columbia.....	203 15	
Florida.....	22 00	
Georgia.....	8,450 19	
Kentucky.....	5,816 35	
Louisiana.....	167 40	
Maryland, W. H. M. S.....	2,853 03	
Maryland.....	3,025 63	5,878 66
Massachusetts.....	401 00	
Missouri.....	4,896 08	
Mississippi.....	924 00	
New York.....	27 00	
North Carolina.....	1,803 00	
Ohio.....	20 00	
South Carolina.....	3,607 17	
Texas.....	1,624 38	
Tennessee.....	1,044 68	
Virginia.....	5,151 00	
		<u>\$48,023 17</u>

Woman's Mission Societies (Aux. to S. B. C.) gave, of this amount, as far as reported, as follows:

Arkansas.....	\$	80 61
Florida.....	432 27	
Georgia.....	1,115 85	
Kentucky.....	142 88	
Louisiana, (no report).....		
Maryland.....	2,844 55	
Mississippi.....	206 05	
Missouri.....	922 44	
*North Carolina.....	291 26	
South Carolina.....	635 38	
Tennessee, (division of receipts not reported)...		
Texas (6 months).....	91 25	
*Virginia.....	251 82	
		<u>\$7,014 36</u>

* Not connected with general organization, but kindly allowing statistics to be printed for information.

With the foregoing facts to show the need for more work at home and abroad, and the encouragement for larger work from that already accomplished, we, the Baptist women of the South, ought to stir ourselves, by a powerful purpose, to hasten with all our might the coming of the Lord. With a general organization which binds, together in a single aim, eleven of our States, and which hopes for the aid of the other four, when wisdom and prudence shall suggest the time, we ought to go forward at a rapid pace. As our work is identical with that of the churches—societies in the individual churches reporting to the churches and sending their money to the Home and Foreign Boards representing the churches—when so understood there can be only harmony and unity in the work. An organization, however harmonious, remains only a name, unless active, earnest, self-denying effort be put into it, and is successful only so far as each individual woman and child adds her quota to the work. Co-operation is its life. The Executive Committee stand pledged to aid as far as each State may desire and seek assistance. It remains for each State, through its officers, to vigorously pursue its own State policy, in addition to any plans, suggestions or literature that may be furnished by the Executive Committee. There is the largest liberty for work, choice of methods for work, choice of fields for work. Let us work with a past to be redeemed, and a future to be won for Christ.

HOW WOMEN MAY HELP CHRIST'S KINGDOM.

BY DR. HERRICK JOHNSON.

"I stand amazed before the revelations of the last decade of years as to how a woman may help Christ's kingdom to come. What unused and un-guessed resources have been lying hid, that this 'woman's work for woman' has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day; and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born. It looks, after all, as if the strategic point in the warfare for this world's supremacy were the heart of woman. That won, the family is won; and when 'up goes the family, down goes heathenism.' To secure a change of levels like this, to bring about the uplifting of womanly hearts, woman, surely, has peculiar adaptations. In this business there are paths where her feet are already shown to be the swiftest; needs, she, by all odds, is the fittest to meet; ministries it has already been her abysmal joy to share. For this business the Marthas and Marys, the Tryphenas and Tryphosas, the Phebes and Dorcases, must be multiplied as the drops of the morning.

"The world waits for such women. The field opens, the hour strikes. Women of America, 'beneath the cross or never!' There only can you be crowned and wedded. First, your hearts to Christ; then, Christ born in them, and a constant dweller there, then forth upon your mission to find room for the gift of God in the great heart of the world. You can do nothing? You can do everything; you can give, and serve, and pray. You can give self-denyingly, you can serve lovingly, you can pray conqueringly. The best example of self-denying liberality in the Bible is recorded of

woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial, and love, and faith; and so, in the sight of God, they were of great price. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow, he said, 'She has cast in more than they all.' Of Mary with her alabaster box of ointment, he said, 'She hath done what she could.' And to the praying Canaanitish mother, he said, 'O woman, great is thy faith; be it unto thee even as thou wilt.' The human suppliant hath power with God, and the Creator said to the creature, 'Thy will be done.' Surely such giving, such service, such prayer, is possible to every woman. It is not the greatness of it, but the spirit of it, that tells. O ye women, whether of affluence or poverty, whether of high place or low place, whether old or young, go at the call of Christianity and do your woman's work. There are treasures of the Lord that wait your mites; there are alabaster boxes you may break for Jesus, if not upon him. There are daughters, O how many, this wide world over, in Christendom and heathendom, with evil possessions, whom you, by faith, may bring to Christ for healing."

MISSOURI RESOLUTIONS: CENTENNIAL OF MISSIONS.

Not knowing what otherwise to do, the Board submitted the following preamble and resolutions to the Convention:

"At the last meeting of the General Association of Missouri, held October 20th, 1887, the following preambles and resolutions were unanimously adopted:

"*Whereas*, there are two distinct boards in each of the departments of home and foreign mission work in the United States, in the home work, one known as the 'Home Mission Board of the Southern Baptist Convention,' and the other as 'The American Baptist Home Mission Society,' and in the foreign work, one is known as the 'Foreign Mission Board of the Southern Baptist Convention,' and the other as 'The American Baptist Missionary Union;'
and

"*Whereas*, there being no difference of faith or doctrine existing to cause this separation; therefore, be it

"*Resolved*, That it is the sense of this Association that in union there is strength.

"*Resolved*, That a committee of five be appointed by the Moderator, with instructions to open a correspondence with the general missionary Boards of the denomination looking to and inquiring into the possibility of unifying our missionary agencies in the State—with the ulterior view of the

unification of all our missionary boards in the United States—to report at the next session of this body.

“Committee—S. H. Ford, N. J. Smith, E. F. Rodgers, T. S. Kenney, B. G. Tutt.’

“This action of the Missouri Association having been officially sent to this Board, is respectfully referred to the Convention for such instructions as in its wisdom it may be pleased to impart.”

The Home Board also called attention to this matter, and suggested that the Convention “give this matter such consideration as its importance deserves.” That Board suggested also that, in view of the “Centennial of Missions” in 1892, “this Convention, representing the largest body of Baptists in the world, invite brethren of our denomination, both in our own country and beyond the seas, to unite with us in perfecting arrangements to suitably celebrate so great an occasion.”

In reference to these subjects, the Convention adopted the following report, presented by T. H. Pritchard, *Chairman*:

“The committee to whom were referred the suggestions of the Home Mission Board beg leave to report:

“*First.* That a committee of five brethren be appointed by the two Boards of this Convention, jointly, whose duty it shall be to confer with representatives of the American Baptist Home Mission Society, the American Baptist Publication Society and the American Baptist Missionary Union, not with a view of uniting the Baptists, North and South, into one organic body, but to adjust all questions of difference which have arisen between them in the prosecution of their work. And

“*Second.* That a committee, consisting of Dr. J. P. Boyce, President of the Convention; Drs. H. A. Tupper and I. T. Tichenor, Secretaries of our Boards; Drs. J. L. M. Curry, Dr. F. M. Ellis and T. H. Pritchard, who shall confer with the various missionary organizations of the world with reference to the proper celebration of the centennial of missionary work among the heathen in modern times.”

LONDON MISSIONARY CONFERENCE.

In view of this “Centennial of Missions,” in making arrangements for which it is suggested that our Convention should “take the lead,” the preparations made for the London Conference, in their details, might properly become a study. As all may not be informed on this subject, let us look at it from the beginning, as one of the great pointers to the dawning of a

magnificent era of missions. No one who reads the signs of the times can be indifferent to anything that pertains to the gathering of the forces of our God for more vigorous and concentrated action against the forces of false religion and the powers of darkness. The following notice of the inception of the London Conference appeared in the February, 1888, number of our *Foreign Mission Journal*:

“THE LONDON WORLD'S CONFERENCE.

“It is an open secret that a joint Committee, representing the evangelical foreign missionary boards and societies of Europe and America, have had several meetings, in the past two months, in the city of New York, to prepare a programme for a world's missionary conference, to be held next spring in London, England. It will be remembered that in 1860, and again in 1878, similar meetings were held with great advantage to the cause of missions. The facts presented and collected, with regard to the needs of the nations and the work done among them by evangelical missions, was a revelation to many, and gave great stimulus to the cause, the world over. In view of the wonderful progress of missions in the last decade, members of the foreign missionary societies of England met in the House of the British and Foreign Bible Society in London on the 14th of December, 1886, and after prayerful consideration resolved to take steps to secure another world's missionary meeting in 1888. The object of the meeting ‘is to stimulate and encourage all evangelistic agencies, in pressing forward, in obedience to the last command of the risen Saviour, ‘Go ye, therefore, and make disciples of all nations,’ especially in those vast regions of the heathen world in which the people are still ‘sitting in darkness and in the shadow of death, without a preached gospel, or even without the written ‘word of God.’’ To accomplish this purpose it was proposed to take advantage of the experience of the last hundred years of Protestant missions, in the light of God's word, by gathering together Christians of all evangelical denominations engaged in missionary labors throughout the world ‘to confer with one another on those many important and delicate questions which the progress of civilization and the large expansion of missionary work have brought into prominence,

with the view of developing the agencies employed for the spread of the gospel of the grace of God.' There are in the foreign mission fields of the world, the laborers of one hundred and fifty general missionary organizations. A representation of forty-eight of these bodies, located in England, Scotland and Ireland, met in New York representatives of more than forty missionary organizations of this country. After free exchange of views between the continents, separated by the Atlantic, a programme has been perfected. There are eleven great subjects, comprehending the vital interests of missions in foreign fields and among the home churches, to be discussed under some fifty phases of these subjects, by the best qualified men of the new and old world. The addresses made and the papers read are restricted severely within narrow limits of time, as there will be only ten days for the consideration of them. Many papers presented will not be read, but will be published with those presented to the meeting. The programme itself, prepared with the greatest care, by experienced managers of foreign missions in all the evangelical denominations, is a study, and the volume to be issued by the Conference will be probably the most valuable work for the guidance of missionary organizations ever published. The writers and speakers for the occasion have been selected with the single view of having the best possible representatives of the cause and the topics to be discussed.

"It has been interesting to note how many of the questions to be considered have arisen in the minds of all the mission-managers of the world. The fact of common difficulties and anxieties should bind the hosts of Zion closer together in their common warfare with the powers of darkness. No subject appears on the programme not put there by unanimous consent. This is a promising feature, and suggests that perhaps the greatest unity of God's children will be perfected in their greatest of works—the world's evangelization. This raises an inquiry which we merely state without attempting any reply, viz. : How are God's people ever to present to the serried masses of pagandom any force, moved by the Holy Spirit according to the divine word, which shall be so vast and so compact as to present the appearance of the host of the Most High—'fair as the moon, clear as the sun, and terrible as an army with banners?'

“The London Conference will be held in Exeter Hall, between the 9th and 19th days of June next. Ten thousand dollars has been already provided in London to meet the expenses. Special request is made by the committees in England and America that during the two weeks preceding that time, as well as during the ten days of the Conference, all the evangelical churches and missions of the world shall pray for God’s blessing upon the deliberations of the meeting and upon the work of missions throughout the world. No lover of the great cause can be indifferent to this request; and the ardent friends of missions hope that this grand gathering in the world’s metropolis may be the dawn of a new epoch in the history of the world’s redemption. Will the press and the pulpit voice this call until every church and mission station in the world shall hear the appeal to come up to the help of the Lord—the help of the Lord against the mighty? The committee of the United States adds: ‘In order to promote the above-named purposes, the committee recommend that inter-denominational foreign missionary meetings be held after January 1st, at such times and places as may seem best.’

“It is believed that in many of the cities and larger towns Union Missionary meetings might be held which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union as well as the advance of the great work of the world’s conversion would be greatly promoted.’ Are not these ‘inter-denominational foreign missionary meetings’ practicable? Will not the friends of foreign missions in Virginia and in all our States, North and South, begin to move in this matter? Let us start right here. What say the missionary men and women of Richmond? Would it be suitable for the Christian alliance to take up this matter? Or, shall the churches, in their individual capacity, bring it about by conference among themselves? We have no theory on the subject; we only want the proposed prayer instituted for the blessing to come from it. May it not be that this is the way for the churches to be themselves most blessed? Andrew Fuller said that so soon as his people began to think and pray about the heathen, they were themselves powerfully revived.”—*Religious Herald*.

The papers ensuing are here put on file for future reference :

LONDON COMMITTEE OF ARRANGEMENTS FOR GENERAL CONFERENCE ON FOREIGN MISSIONS, TO BE HELD IN LONDON FROM THE NINTH TO THE NINETEENTH OF JUNE, 1888.

President.

THE RIGHT HON. THE EARL OF ABERDEEN.

Chairman of Committees.

EDWARD B. UNDERHILL, ESQ., LL.D.

General Committee (Provisional List).

DELEGATES OF SOCIETIES.

Baptist Missionary Society.—J. Marnham, Esq., J.P., Alfred H. Baynes, Esq., F.R.G.S.

British and Foreign Bible Society.—J. Bevan Braithwaite, Esq., Rev. W. Wright, D.D.

British Society for the Propagation of the Gospel among the Jews.—F. Yeats Edwards, Esq., Rev. John Dunlop.

British Syrian Schools and Bible Mission.—Miss Annie Poulton, Miss Bryden.

China Inland Mission.—Theodore Howard, Esq., B. Broomhall, Esq.

Christian Vernacular Education Society for India.—Major-Gen. John Gray Touch, Henry Morris, Esq.

Church Missionary Society.—Clarence A. Roberts, Esq., Rev. Chr. C. Fenn, M.A.

Church of England Zenana Missionary Society.—Major-Gen. C. G. Robinson, Rev. Gilbert S. Karney, M.A.

Church of Scotland Ladies' Association for Foreign Missions.—Mrs. Williamson, Mrs. Marshall Lang.

Church of Scotland Missions.—Rev. J. McMurtrie, M.A., Rev. Norman Macleod, D.D.

Edinburgh Medical Missionary Society.—Rev. Ninian Wight, Rev. John Lowe, F.R.C.S.E.

Evangelical Continental Society.—J. C. Bumsted, Esq., Rev. R. S. Ashton, B.A.

Foreign Aid Society.—Rev. W. Ostle, Rev. H. Joy Browne, M.A.

Free Church of Scotland Foreign Missions.—Rev. Prof. Lindsay, D.D., Geo. Smith, Esq., C.I.E., LL.D.

Free Church of Scotland Ladies' Society for Female Education.—Mrs. Melville, Rev. W. Stevenson, M.A.

Friends' Foreign Mission Association.—J. H. Tuke, Esq., J. S. Sewell, Esq.

General Baptist Missionary Society.—E. Cayford, Esq., Rev. J. Clifford, D.D.

Indian Female Normal School and Instruction Society.—Lieut.-Gen. Sir Robert Phayre, K.C.B., Rev. A. H. Lash.

Ladies' Association, Baptist Missionary Society.—Mrs. Gurney, Mrs. J. F. Smith.

Ladies' Auxiliary, Wesleyan Missionary Society.—Mrs. Everett Green, Miss Shillington.

London Association in aid of Moravian Missions.—F. W. Freese, Esq., Rev. Jas. Henry, F.R.G.S.

London Bible and Domestic Female Mission, Foreign Department.—Hon. Miss Canning, Mrs. Selfe Leonard.

London Missionary Society.—Albert Spicer, Esq., Rev. R. Wardlaw Thompson.

London Missionary Society, Ladies' Committee for Female Missions.—Miss Bennett, Miss G. Stoughton.

London Society for Promoting Christianity among the Jews.—Thos. Chaplin, Esq., M.D., Rev. W. Fleming, LL.B.

Medical Missionary Association.—W. Gauld, Esq., M.A., M.D., J. L. Maxwell, Esq., M.A., M.D.

Methodist New Connexion Missionary Society.—Rev. C. D. Ward, D.D., Rev. W. J. Townsend.

Mildmay Missions.—J. E. Mathieson, Esq., Rev. John Wilkinson.

Missionary Leaves Association.—Rev. Canon Hawksley, M.A., H. G. Malaher, Esq.

Mission to the Kabyles and other Berber Races in North Africa.—A. C. P. Coote, Esq., E. H. Glenly, Esq.

Moravian Missions.—C. H. Feldmann, Esq., Rev. Benjamin La Trobe.

National Bible Society of Scotland.—W. J. Slowan, Esq., Rev. W. H. Goold, D.D.

Presbyterian Church in Ireland, Foreign Missions.—Rev. W. Park, M.A. Rev. Geo. MacFarland, B.A.

Presbyterian Church in Ireland, Female Association.—Mrs. Wm. Park, Mrs. A. D. Lemon.

Presbyterian Church of England.—H. M. Matheson, Esq., Rev. W. S. Swanson.

Presbyterian Church of England, Women's Missionary Association.—Mrs. J. E. Mathieson, Mrs. Stevenson.

Primitive Methodist Missionary Society.—Jas. Richards, Esq., Rev. John Atkinson.

Religious Tract Society.—Samuel Rowles Pattison, Esq., Rev. Lewis Borrett White, D.D.

Society for Promoting Female Education in the East.—Miss Louisa Hope, Miss R. A. Webb.

South American Missionary Society.—Thos. Garnett, Esq., Rev. R. J. Simpson, M.A.

Turkish Missions Aid Society.—Hon. A. F. Kinnaird, D. H. Small, Esq.

United Methodist Free Churches Home and Foreign Missions.—Thomas Watson, Esq., M.P., Rev. J. Adcock.

United Presbyterian Church of Scotland Missions.—Duncan McLaren, Esq., Rev. Jas. Buchanan.

United Presbyterian Church of Scotland, Zenana Mission.—Mrs. D. McLaren, Miss Agnes MacInnes.

Waldensian Church Missions.—Donald Matheson, Esq.

Welsh Calvinistic Methodist Foreign Missionary Society.—Thos. Lewis, Esq., M.P., Rev. Josiah Thomas, M.A.

Wesleyan Missionary Society.—Sir. Wm. McArthur, K.C.M.G., Rev. John Kilner.

Zenana and Medical Mission.—Dr. G. de Gorrequer Griffith, Rev. Allen T. Edwards, M.A.

American and Continental Missionary Societies will be invited to send Delegates.

Additional Members Elected by the General or Executive Committees.

R. N. Cust, Esq., LL.D., Rev. John Fordyce, Rev. S. G. Green, D.D., Rev. H. Grattan Guinness, Rev. J. Murray Mitchell, D.D., Rev. Marmaduke C. Osborn, T. W. Pocock, Esq., Rev. J. Sharp, M.A., A. J. Shephard, Esq., Eugene Stock, Esq., E. B. Underhill, Esq., LL.D.

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TREASURER.

J. Herbert Tritton, Esq.

JOINT SECRETARIES.

Mr. R. Scott Moncrieff, Rev. James Johnston, F.S.S.

Subscriptions may be sent to the Treasurer, at Barclay, Bevan, Tritton & Co., 54 Lombard Street; or to the Secretary, Mr. R. Scott Moncrieff, 146 Queen Victoria Street, E.C.

INVITATION.

“GENERAL CONFERENCE ON FOREIGN MISSIONS.

“NEW YORK, November 16th, 1887.

“The General Missionary Conference, which was held in London in 1878, marked an era in the work of Foreign Missions. The facts gathered from nearly all Protestant mission fields of the world, constituted a body of information which amounted almost to a revelation to thousands who had not conceived of the progress which had been made.

“The spectacle of so many Missionary Societies, representing different denominations, counseling together and collating the results of their common work—praying in one spirit to a common Master for still greater measures of his grace,—was most inspiring to all who love the unity of the Church, and the one aim of the Redeemer’s Kingdom.

“After a decade of still greater successes, it has been proposed by the friends of missions in Great Britain to hold another General Conference for the purpose of discussing methods and comparing the results, not only of the decade, but of the century, of mission work now passed, and of praying for the outpouring of God’s Spirit upon the mission fields, that yet greater conquests may be achieved. There are now, including Women’s Societies, *one hundred and fifty Missionary Organizations in the field*, and it is believed that great encouragement may be derived from a complete survey of their work.

“The Committee of Arrangements, representing forty-eight Missionary Societies of England, Scotland and Ireland, have sent their Secretary, Rev. James Johnston, author of ‘A Century of Missions,’ to this country for the purpose of seeking the co-operation of all American Boards and Societies in the objects of this Conference.

“It is to be hoped that he will meet with a responsive spirit among all Protestant denominations and that the prayers of the Church, of every name, will be offered for the success of the movement which he represents,

“To this end, we, the undersigned, Secretaries of the various Boards and Societies having their headquarters in New York, have ventured to call a Conference, to be held at the Bible House, on Tuesday, Nov. 22d, at 3 P. M., for the purpose of considering this great interest, and to urge as large an attendance as possible, not only of those who are officially connected with these Societies, but of all friends of the cause of missions.

“W. S. LANGFORD,

Sec’y of Domestic & Foreign Miss. Soc. of the Prot. Episcopal Church.

J. M. REID,

Sec’y of Missionary Society of the Methodist Episcopal Church.

ROBERT SOMERVILLE,

Sec’y of Mission Board of the Reform’d Pres. Church.

EDWARD P. GILMAN,

Sec’y American Bible Society.

H. N. COBB,

Sec'y Board of For. Missions of the Refor'd Church.

WILLIAM KINCAID,

Sec'y. A. B. C. F. M.

A. H. BURLINGHAM,

Sec'y Am. Bap. Miss'y Union.

JOHN C. LOWRIE,

F. F. ELLINWOOD,

ARTHUR MITCHELL,

JOHN GILLESPIE,

Secretaries of the Pres. Board of For. Missions."

The following names of the American Committee are furnished by Rev. Wm. Kincaid, Secretary of the Committee :

MEMBERS OF GENERAL COMMITTEE.

Rev. W. S. Langford, D.D., Corresponding Secretary, Board of Missions, Protestant Episcopal Church.

Rev. F. F. Ellinwood, D.D., Corresponding Secretary, Board of Foreign Missions, Presbyterian Church.

Rev. Edward W. Gilman, D.D., Corresponding Secretary, American Bible Society.

Rev. M. E. Strieby, D.D., Corresponding Secretary, American Missionary Association.

Rev. A. C. Thompson, D.D., Am. B. C. F. M.

Rev. William Kincaid, D.D., Am. B. C. F. M.

Rev. H. N. Cobb, D.D., Corresponding Secretary, Foreign Mission Board, Reformed Church.

Geo. D. Dowkontt, M.D., International Medical Missionary Society.

Rev. B. B. Tyler, D.D., Foreign Christian Missionary Society.

Rev. H. A. Tupper, D.D., Secretary Foreign Missionary Society, Southern Baptist Convention.

Rev. W. W. Barr, D.D., President Board Foreign Missions of United Presbyterian Church.

Rev. J. L. Secor, D.D., Secretary, Board Missions, Cumberland Presbyterian Church.

Rev. Josiah Strong, D.D., Corresponding Secretary, American Evangelical Alliance.

Rev. R. M. Somerville, D.D., Reformed Presbyterian Church.

Rev. J. A. Singmaster, Board Foreign Missions, Evangelical Lutheran Church (General Synod). 181 Dean St., Brooklyn.

Rev. A. H. Burlingham, Baptist Missionary Union.

Rev. W. B. Derrick, African M. E. Church.

Wm. McElhinny, S. B. W. McLeod, Foreign Board, Reformed Presbyterian Church (General Synod).

Rev. W. T. Sabine, Rev. A. M. Morrison, Reformed Episcopal Church.

Rev. Thomas H. Stacey, Secretary Free Baptist Society, Lawrence, Mass.

PROGRAMME ADOPTED BY COMMITTEE FOR GENERAL MISSIONARY CONFERENCE.

REPORT OF SUB-COMMITTEE APPROVED BY THE AMERICAN CONFERENCE COMMITTEE DECEMBER 12th, 1887.

Having considered the list of topics proposed for the General Missionary Conference, to be held in Exeter Hall, London, from June 9th to 19th, 1888, the Sub-Committee would recommend their adoption by the American Committee with the additions hereinafter stated.

The order of the discussions has been retained in a joint schedule, the additions made by the American Committee being printed in italics.

I.—Missionary Comity.

(a) The desirableness or otherwise of having a common understanding between Missionary Committees and workers on their relation in the field as to boundaries of districts, employment and interchange of workers, and transfer of converts and congregations.

(b) At what stage in the progress of Christian work in any district should the rule of non-intrusion cease to be applied.

(c) The adjustment on each field, as far as may be, of a common scale of salaries for native helpers, with a view to removing all temptation to a mercenary spirit through the hope of larger compensation.

II.—The Place of Education in Missionary Work.

(a) How far is it desirable to make the education of the young a regular part of Mission work? Should it be restricted in any way, either as to those who are to be benefited by it or in its extent?

The value of Elementary Schools.

The claims of higher education as an instrument of Christian effort.

The need of special provision for the children of converts.

Are Boarding Schools necessary or expedient save when self-supporting?

The work of Sunday-schools in Mission districts.

(b) Should education in Mission Schools be paid for?

(c) The extent to which the employment of non-Christian teachers in Mission Schools is legitimate or necessary.

(d) The value of orphanages as missionary agencies.

(e) How far is the concert or co-partnership of different societies in college education practicable?

III.—The Training and Support of Native Workers.

(a) The best method of training native workers—by individual missionaries; in central institutions; in the vernacular only, or by means of the English language?

(b) Shall an American or European education for natives of mission fields be encouraged?

(c) In cases where preachers and physicians have been thus trained, should they be put upon a higher footing than other native helpers?

(d) Would the difficulties relating to such cases be relieved by sending persons thus educated to a different mission field?

(e) In missions where a high order of qualification on the part of native teachers has been attained or is possible, shall such attainment be encouraged by enlarged privileges and powers?

(f) The support of native workers. How far should this be undertaken by the Missionary Societies? Other means of support—by personal labor, or by the alms of the people, or by the native churches.

IV.—*The Organization and Government of Native Churches.*

(a) The extent to which the lines and forms of Western Church Organizations should be perpetuated in the Mission field.

(b) How soon in the development of the Christian life should converts be left to manage their own ecclesiastical affairs?

(c) How far shall church architecture and other non-essentials be adapted to the native styles and tastes of the country?

(d) The importance of projecting missions and missionary expenditures upon such a scale, that the native churches may at the earliest possible day be able to reach entire self-support.

V.—*Missionary Methods.*

(a) The Missionaries—their qualifications, mental and spiritual.

Their training—should there be special training for missionary service in addition to general education? If so, what should be its usual character? Should a knowledge of medicine be made a necessary branch of preparatory study.

(b) Are special Missionary Professorships or Lectureships in colleges and theological seminaries in Christian lands desirable?

(c) Modes of working—1. Are Foreign Missionaries to be regarded as the chief agents of all evangelistic and school work in heathen countries, or are they to become the leaders and trainers of natives? 2. Itinerant *versus* settled Missions. 3. Industrial self-supporting Missions. 4. Adaptation of methods of work to different forms of religious thought. 5. The relation of the Missionary to national, religious, and social customs, such as caste, slavery, polygamy, Indian marriage law, &c.

VI.—*Union and Co-operation in Mission Work.*

(a) How far has such union already been found practicable?

(b) How far is organic union desirable?

(c) At what stage of Missionary work should Independent National Churches be encouraged?

(d) How far may fraternal counsel and co-operation be maintained between Missions on the same fields, though not organically connected?

(e) Is it desirable to concentrate Missionary effort on fields of special readiness and promise, and if so, what measures should be recommended by this Conference, in order that such fields may be immediately and thoroughly evangelized?

VII.—The Missionary in Relation to Literature.

(a) The place and importance of the Mission press. Under what conditions should it be maintained? Should it be confined to purely Mission literature, or should it be used for and supported by general printing?

(b) The management of Bible and book distribution. Should distribution of Christian literature be gratuitous or paid for?

(c) The extent to which the Missionary may legitimately devote himself to the preparation of pure literature for the people generally—by newspapers, books of science, history, &c.

(d) How far may Missionaries of different societies co-operate in the preparation of Christian literature?

(e) What prominence should be given to the printed Scriptures in communicating the Gospel to mankind?

VIII.—Medical Missions.

The place and power of Medical Missions.

(a) The Missionary Doctor or the Doctor of the Mission.

(b) Ordained Medical Missionaries.

(c) The value or otherwise of hospitals as a Missionary Agency.

(d) Considering inevitable limitations of funds, what is the relative value of dispensary work as compared with that of hospitals?

(e) Training of native Medical Students. Should it be confined to those who are designed for Mission work?

IX.—Women's Work in the Mission Field.

(a) Should Female Agency be a distinct and independent department of Mission work, or should it be only supplementary?

(b) Female Missionaries in school work.

(c) Female Missionaries as Zenana teachers and workers among women. Should secular instruction ever be given in homes by the Missionary Agent without Bible teaching?

(d) Training-schools and homes for female teachers and Bible women.

(e) Female Medical Missionaries.

(f) The importance of working through established organizations in order to secure economy and avoid imposture.

X.—Home Work for Missions.

(a) How to raise the churches to the degree of consecration required in Missionaries.

(b) Increased observance of the Monthly Concert, and a larger place for Foreign Missions in the schedules for the Week of Prayer.

(c) The value of simultaneous meetings, Missionary Conventions, and other special services.

(d) Comparative methods of securing Missionary Contributions from Churches and Sabbath-Schools.

(e) The responsibilities of wealth, and the need of supplementing the contributions of the churches with gifts and legacies from those who have been made the stewards of large possessions.

(f) How to deal with the question of special objects, and gifts of limited application.

XI.—The Relations of Missions to Commerce and Diplomacy.

(a) The Missionary bearings of the liquor traffic in Africa and elsewhere.

(b) How shall the united influence of Missionary societies and of all churches be brought to bear upon this evil?

(c) How far should the friendly co-operation of European and American residents on the Mission fields be invited?

In considering the course to be followed at the afternoon sessions, it appears to be desirable to distribute the subjects geographically so far as possible; and that sectional meetings be held on each afternoon, on the following and similar subjects:—

- | | |
|-------------------------------------|---------------------------------------------------|
| 1. Missions in Africa. | 10. Women's Work in the Mission Field. |
| 2. " America. | 11. Missions among Unreformed Christian Churches. |
| 3. " China. | 12. Bible Work in the Mission Field. |
| 4. " Corea and Japan. | 13. Tract and Book Societies. |
| 5. " India. | 14. The Christian Church and Missions. |
| 6. Missions to the Jews. | 15. Missions and Science. |
| 7. Missions in Polynesia. | |
| 8. " Turkey and adjacent countries. | |
| 9. Medical Missions. | |

While it may be desirable for the value of the permanent records of the Conference, that the papers prepared on the special subjects which are to be discussed shall contain full and detailed statements and arguments, it will be necessary to restrict speakers and readers of papers at the morning meetings to the narrowest limits compatible with a fair statement of different opinions.

No restriction should be placed on the length of papers prepared for publication at the request of the Committee of Conference, but twenty minutes only should be allowed to each of the two leading speakers on any subject to be discussed; subsequent speakers on the same subject to be limited to ten minutes.

The Sub-Committee further urge that steps be taken without delay to communicate with Missionaries in different fields and departments of labor, through the Committees of Missionary Societies in this country, on the Continent and in America, with the view of procuring from those who may be

best qualified to treat on special questions, papers on the subject with which they are familiar; these papers to form part of the permanent record of the Conference, though their writers may not in all cases be able to be present at its meetings.

As to the scope and design of the Conference, the American Committee agrees with the Committee in London, that it is "to stimulate and encourage all evangelistic agencies" commonly reckoned under the head of Foreign Missions, and we would include all work in behalf of pagan races wherever found.

As to the appointment of delegates, we would adopt for this country the rule of the London Committee, which is as follows:—

Members of Conference are:—

- 1st. Delegates and Representatives from Missionary Societies.
- 2d. Officers and Members of Committees of Missionary Societies.
- 3d. Agents of Missionary Societies, or other recognized laborers in the field of Foreign Missions.
- 4th. Gentlemen and Ladies whom the Committee may deem it desirable to invite.

With respect to the general conduct of the sessions the American Committee would suggest that committees be appointed on each of the general departments named above, and we would recommend that papers on topics which cannot be discussed in full sessions be referred to such committees, who, after careful consideration shall present their conclusions in condensed form. While comparatively few topics can be fully discussed, this method might secure from the Conference brief and pointed utterances on all the questions now vitally affecting the cause of Missions.

We would further recommend that facts communicated by Missionaries whom the Conference has not time to hear, be received by committees appointed for the purpose, and reported in brief to the Conference, and also that they be published in the Conference Report.

We would also urge that at the earliest day, blank forms be prepared and sent to the mission fields, in order that the most complete statistics may be gathered in relation to the work of Missionary Societies and individual missionary enterprises the world over.

BUSINESS COMMITTEE.

The general committee, after two meetings in New York, on Dec. 2d and Dec. 16th, 1887, and after perfecting the Programme, empowered the "Business Committee," composed of seven gentlemen, so located as to make conference convenient, to attend to all other necessary or proper business of the general committee, and, among other things, to apply to Missionary Boards and societies in our country, to nominate delegates to the London Conference, to be confirmed by the general committee.

REQUEST TO APPOINT DELEGATES.

"NEW YORK, Jan. 14, 1888.

"TO REV. H. A. TUPPER, D.D.

Secretary of For. Miss Soc. Bap. Convention.

"Dear Sir:—

"You are aware that it is proposed to hold a General Missionary Conference in Exeter Hall, London, from the 9th to the 19th of June, 1888. Forty-eight Missionary Societies of Great Britain and Ireland have agreed to appoint representatives to such a Conference. They now invite the participation and co-operation of all Evangelical Missionary Societies throughout the world.

"The importance and value of such a conference must, it is believed, commend themselves, without argument or question, to all who are interested in the great work of the evangelization of the world in the Name, and in obedience to the command of our adorable Redeemer. The results of the conference held at Mildmay Park, London, in 1878, were confessedly of great and permanent value. The results of a similar Conference on broader lines, after an interval of ten years fruitful in labors, experiences and successes divinely bestowed, and at the close of a century of missionary effort and progress, cannot be less so—must be of vastly greater value and importance.

"In order the more effectually to secure a suitable representation from all American Societies, the Rev. James Johnston, the Organizing Secretary of the London Committee, has visited this country. The plans of the committee were laid by him, in an admirable address, before a representative gathering of Missionary Secretaries and other friends of Missions, held in New York on November 22d, 1887, presenting the aims of the Conference, the proposed methods of conducting it, the topics suggested for discussion, inviting additional suggestions from friends in America, and expressing the earnest desire of the Committee that all the Societies should heartily unite in promoting its objects and success. The statement and request of Mr. Johnston were heartily received and acceded to, and a Committee, designed to include representatives from all the Societies and Boards, was appointed to carry them into effect.

"At a meeting of this Committee, held in the Bible House, December 16th, 1887, at which more than forty societies were represented either personally or by letter, it was resolved that every Foreign Missionary Society in the United States, including those having missionary work among pagans in our own country, and including, also, Woman's Societies and Boards, be invited and earnestly requested to appoint and commission one or more persons to represent them in the General Conference in London, and that these delegates be duly accredited as such, by this Committee.

"It is desirable that these appointments be made at as early a date as possible. The undersigned, therefore, being a sub-committee having this and other business matters entrusted to them, would most earnestly request that your Society will appoint such number of delegates, 'one or more,' as it

may deem sufficient to represent it in the Conference, and to forward the names and post-office address of those appointed at once to the Rev. WM. KINCAID, D.D., Secretary of the American Committee, No. 39 Bible House, New York, who will return in due time, the requisite credentials.

“ W. S. LANGFORD,
WM. KINCAID,
H. N. COBB,
F. F. ELLINWOOD,
N. G. CLARK,
A. H. BURLINGHAM,
J. N. FITZGERALD,
“ *Business Committee.*”

ACTION OF BOARD OF F. M.

The following report was adopted by the Board :

“ The Committee appointed to nominate delegates to the London Gen'l. Miss. Conference beg to name two, to wit: Rev. H. A. Tupper, D.D., and Hon. J. L. M. Curry.

“ WM. W. LANDRUM,
JOHN POLLARD,
T. P. BELL.”

CERTIFICATE, ETC.

General Conference on Foreign Missions, to be held in London from the 9th to the 19th of June, 1888.

American Committee.

REV. WM. S. LANGFORD, D.D., <i>Chairman.</i>	REV. WM. KINCAID, D.D., <i>Secy.</i>
REV. F. F. ELLINWOOD, D.D.	REV. N. G. CLARK, D.D.
REV. H. N. COBB, D.D.	REV. A. H. BURLINGHAM, D.D.
REV. M. E. STRIEBY, D.D.	REV. J. N. FITZGERALD, D.D.

NO. 39 BIBLE HOUSE.

NEW YORK, April 3, 1888.

TO THE EXECUTIVE COMMITTEE, LONDON :

Dear Brethren :—This may certify that the Rev. H. A. Tupper, D.D., Cor. Sec'y., has been appointed Delegate to the Conference, as representing the Foreign Missions of the Southern Baptist Convention,

Sincerely yours,

WM. KINCAID,
Secretary of American Committee.

GENERAL CONFERENCE ON FOREIGN MISSIONS, 1888.

EXETER HALL, STRAND, W. C.

LONDON, March 15th, 1888.

Dear Sir :—I have the satisfaction of being informed that you are appointed a Delegate to our Conference in June, and as we are most desirous

of providing for the comfort of our Visitors, whether they come as guests of our friends in London or prefer to stay at their own expense in Lodgings or Hotels; we shall be obliged by your kindly filling up and returning the enclosed form at *your earliest convenience*, giving full particulars, and whether accompanied by any members of your family; and if so, by whom.

I am

Yours very truly,

JAMES JOHNSTON, *Secretary*.

P. S.—If you prefer to make your own arrangements, may we ask you to inform us what your address in London will be, that we may send Tickets of Membership and other Communications.

If*..... Please give in full.

Name and }
Designation. }

If accompanied, }
by whom. }

Present }
Address }

NOTE.—

Private Board and Lodging may be had from £2 10s. per week and upwards, each person.

Hotel Board and Lodging may be had from £3 10s. per week and upwards, each person.

DELEGATES AT LARGE.

In reply to a request that ten brethren of the South be suggested for the London World's Missionary Meeting, who would be appointed by the New York Committee, the following telegram was sent to New York:

RICHMOND, Va., March 19, 1888.

B. H. Carroll, of Texas; J. P. Greene, Mo.; J. P. Boyce, Ky.; J. B. Hawthorne and Henry McDonald, Ga.; T. H. Pritchard, N. C.; F. M. Ellis, Md.; W. E. Hatcher, George Cooper, Theo. Whitfield, Va.

Fearing that he might be providentially prevented from attending the Conference (as he was), the Corresponding Secretary of Foreign Mission Board requested the Board, May, 1888, to appoint Dr. F. M. Ellis, of Maryland, to represent the Board, in case either Dr. Curry or himself should be absent. The Board granted the request cordially.

* Here fill in the words "As Guest," "In Lodgings," or "Hotel." If in Lodgings, say accommodation required and approximate rates.

CIRCULAR OF AMERICAN COMMITTEE.

General Conference on Foreign Missions, to be held in London from the 9th to the 19th of June, 1888.

American Committee.

REV. WM. S. LANGFORD D.D., Chr'm'n.	REV. WM. KINCAID, D.D., Secretary.
REV. F. F. ELLINWOOD, D.D.	REV. N. G. CLARK.
REV. H. N. COBB, D.D.	REV. A. H. BURLINGHAM, D.D.
REV. M. E. STRIEBY, D.D.	REV. J. N. FITZGERALD, D.D.

Delegates from American Societies.

American Bible Society, Astor Place, New York. Rev. E. W. Gilman, D.D., Secretary.

Washington City Bible Society, 517 Fourth St., Washington, D. C. Rev. A. W. Pitzer, D.D., President.

American Baptist Missionary Union, Tremont Temple, Boston, Mass. Rev. John N. Murdock, D.D., Secretary; Rev. A. J. Gordon, D.D., Hon. Eustace C. Fitz.

Foreign Missions of the Southern Baptist Convention, 1103 Main St., Richmond, Va. Hon. H. A. Tupper, D.D., Secretary, Hon. J. L. M. Curry.

Baptist Foreign Mission Convention of the U. S. of America, 520 James St., Richmond, Va. Rev. J. A. Taylor.

Free Baptist Foreign Mission Board, Auburn, Me. Rev. Alfred W. Anthony.

Seventh Day Baptist Missionary Society, Ashaway, R. I. Rev. O. U. Whitford, Recording Secretary; Rev. W. M. Jones, D.D., Rev. G. Velthuyzen, Mr. George H. Babcock, Rev. A. E. Main, D.D., Mr. Charles Potter, Rev. A. H. Lewis, D.D.

American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa. Rev. George W. Anderson, D.D., Rev. R. S. MacArthur, D.D., Rev. Thomas H. Pritchard, D.D., Rev. F. M. Ellis, D.D., Rev. William E. Hatcher, D.D.

Foreign Christian Missionary Society, Room 55, Johnson Building, Cincinnati, O. Rev. A. McLean, Cor. Secretary.

American Board of Commissioners for Foreign Missions, 1 Somerset St., Boston, Mass. Rev. A. C. Thomson, D.D., Chairman Prudential Com.; Rev. Judson Smith, D.D., Cor. Secretary; Elbridge Torrey, Esq.

American Missionary Association, 56 Reade St., New York. Rev. A. F. Beard, D.D., Secretary.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, 23 Bible House, New York. Rev. William S. Langford, D.D., Secretary.

Foreign Missionary Committee of the Reformed Episcopal Church in the United States and Canada. Rev. W. T. Sabine, James L. Morgan, Esq.

Friends' Foreign Mission Board for New England, Winthrop Centre, Me. William Thompson, Susan T. Thompson.

The Foreign Missionary Committee of the Baltimore Yearly Meeting of Friends, 1333 Bolton St., Baltimore, Md. Eugenia Cromwell Thomas.

Hebrew Christian Mission, 264 W. Twelfth St., Chicago, Ill. Mr. Wm. E. Blackstone, Secretary.

International Missionary Union. Rev. J. T. Gracey, D.D., President; Rev. W. H. Belden, Mrs. W. H. Belden.

Missionary Society Methodist Episcopal Church, 805 Broadway, New York. Bishop W. F. Mallalieu, Rev. J. N. Fitzgerald, D.D., Secretary; Mr. John M. Phillips.

The Transit and Building Fund Society of Bishop Wm. Taylor's Self-Supporting Missions, 181 Hudson St., New York. Mr. Anderson Fowler, Mrs. Anderson Fowler.

Board of Missions of the Protestant Methodist Church, 1515 Lafayette Avenue, Baltimore, Md. Rev. F. T. Tagg, Secretary.

General Missionary Board of the Free Methodist Church of North America, 104 Franklin Street, Chicago, Ill. Rev. B. T. Roberts, Rev. T. B. Arnold, Prof. Benson Howard Roberts, A.M.

Board of Missions of the Methodist Episcopal Church South, Nashville, Tenn. Bishop A. W. Wilson, D.D., Rev. Young J. Allen, D.D.

The Parent Home and Foreign Missionary Society African Methodist Episcopal Church, Richmond, Ind. Rev. Wm. B. Derrick, D.D., Prof. Philander Outland, Rev. D. P. Roberts, M.D., Rev. C. T. Shaffer.

International Medical Missionary Society, 118 E. 45th St., New York. George D. Dowkontt, M.D., Director.

Chicago Training School for City, Home and Foreign Missions, 114 Dearborn Avenue, Chicago, Ill. Mr. Wm. E. Blackstone, Secretary.

The Board of Foreign Missions of the Presbyterian Church of the United States, 53 Fifth Avenue, New York. Rev. F. F. Ellinwood, D.D., Secretary.

Foreign Missions of the Presbyterian Church in the United States, 113 N. Charles St., Baltimore, Md. Rev. M. H. Houston, D.D., Secretary; Rev. J. A. Lefevre, D.D., Rev. W. M. Murkland, D.D., Christian Deovies, Esq.

Board of Foreign Missions of the Reformed Presbyterian Church of North America, 126 W. 45th St., New York. Rev. D. McAllister, LL.D., Mr. A. Alexander, Rev. D. McFalls, Rev. J. K. McClurkin, D.D.

Board of Foreign Missions of the General Synod of the Reformed Presbyterian Church of North America, 2102 Spring Garden Street, Philadelphia, Pa. Rev. Samuel Brown Stevenson, Rev. Samuel Pateon.

Board of Missions of the Cumberland Presbyterian Church, 904 Olive St., St. Louis, Mo. Rev. C. H. Bell, D.D., President; Rev. J. B. Mitchell, D.D.

Board of Foreign Missions of the Reformed Church in America, 26 Reade Street, New York. Rev. T. W. Chambers, D.D., Rev. W. J. R. Taylor, DD., Rev. C. L. Wells, D.D., Mr. Cornelius T. Williamson, Mr. George Stewart.

Board of Missions of the Reformed Church in the United States, Potts-

ville, Pa. Rev. D. Van Horne, D.D., Rev. C. Z. Weiser, D.D., Rev. S. G. Wagner, D.D.

From Women's Societies.

Woman's Baptist Foreign Missionary Society, 34 Waterman Street, Providence, R. I. Mrs. M. J. Chase, Mrs. A. J. Gordon, Mrs. J. N. Wyckoff.

Woman's Baptist Foreign Missionary Society of the West, 3112 Forest Avenue, Chicago, Ill. Mrs. J. E. Lowe.

The Free Baptists' Woman's Missionary Society, Danville N. H. Mrs. M. M. Brewster.

Woman's Board of the Seventh Day Baptist Church, Milton, Wis. Miss M. F. Bailey, Chairman, Miss Ella Clark, M.D., Mrs. George H. Babcock, Mrs. O. U. Whitford.

Woman's Board of Missions, 1 Congregational House, Boston, Mass. Miss Abbie B. Child, Secretary, Mrs. A. C. Thompson, Mrs. Geo. W. Coburn, Miss Carrie Borden, Miss Emily S. Gilman.

Woman's Board of Missions of the Interior, 53 Dearborn Street, Chicago, Ill. Mrs. C. H. Case, Mrs. I. N. Camp, Mrs. Moses Smith, Mrs. Ralph Emerson.

Woman's Missionary Society of the Evangelical Association, Oakdale, corner Steinway Avenue, Cleveland, O. Mrs. T. W. Woodside.

Woman's Foreign Missionary Society, Iowa Meeting of Friends, 415 Dearborn Street, Chicago, Ill. Mrs. Elizabeth Hutchinson.

The Woman's National Indian Association, 412 South Broad Street, Philadelphia, Pa. Mrs. Amelia S. Quinton, President, Mrs. Geo. D. Boardman, Miss Mary L. Bonney.

Woman's Foreign Missionary Society of the Methodist Episcopal Church, 230 West 59th Street, New York. Mrs. H. B. Skidmore, Mrs. Mary C. Nind, Miss Isabel Hart, Mrs. B. R. Cowen.

Woman's Board Missions Methodist Episcopal Church South, 421 Sands Street, Covington, Ky. Mrs. Juliana Hayes, President.

Woman's Foreign Missionary Society of the Methodist Protestant Episcopal Church, Allegheny City, Pa. Mrs. Mary A. Miller, Miss Gettie Davis.

Woman's African Methodist Episcopal Mite Missionary Society, 921 Bainbridge Street, Philadelphia, Pa. Mrs. Fanny M. J. Coppin.

Woman's Board Foreign Missions of Presbyterian Church, 53 Fifth Avenue, New York. Mrs. F. F. Ellinwood, Mrs. J. N. Adam, Miss M. I. Lombard.

Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia, Pa. Mrs. Wm. Dugdale, Mrs. Arthur T. Pierson, Mrs. R. M. Wylie, Mrs. S. L. Severance, Mrs. Sylvester F. Scovel.

Woman's Presbyterian Board Missions of the Northwest, Room 48, McCormick Block, Chicago, Ill. Mrs. Henry Forsythe, Mrs. C. G. Brownell.

Woman's Board Foreign Missions Cumberland Presbyterian Church, 826 Chestnut Street, Evansville, Ind. Mrs. A. H. Stephens.

Woman's Board Foreign Missions of the Reformed Church in America, 762 High Street, Newark, N. J. Mrs. W. J. R. Taylor.

Woman's Missionary Association of the United Brethren in Christ, corner Main and Fourth Streets, Dayton, O. Mrs. L. R. Keister, Corresponding Secretary, Mrs. L. K. Miller.

The Woman's Union Missionary Society, 41 Bible House. Mrs. Geo. Dana Boardman.

Delegates at Large Appointed by the American Committee.

- Rev. Chas. A. Aiken, D.D.....Princeton, N. J.
- Rev. Thomas Armitage, D.D.....2 West 46th Street, New York.
- Rev. George D. Boardman, D.D.....Philadelphia, Pa.
- Rev. Wm. Henry Belden.....Bridgeton, N. J.
- Rev. Edward Braislin, D.D...306 St. James Place, Brooklyn, N. Y.
- Harold Brown, Esq.....Providence, R. I.
- Rev. Howard S. Bliss.....Beirut, Syria.
- Rev. C. H. Briggs, D.D.....Union Theological Seminary, N. Y.
- Rev. H. M. Bacon, D.D.....Toledo, O.
- Rev. David Cole, D.D.....Yonkers, N. Y.
- Mr. C. H. Case.....201 South Ashland Avenue, Chicago, Ill.
- Mr. J. N. Camp.....Chicago, Ill.
- Rev. Daniel Dorchester, D.D.....Chelsea, Mass.
- Rev. Frank S. Dobbins.....Allentown, Pa.
- Rev. F. F. Emerson.....Newport, R. I.
- Rev. F. M. Ellis, D.D.....1200 McCullough Street, Baltimore, Md.
- Gen. Clinton B. Fisk.....15 Wall Street, New York.
- Rev. J. T. Gracey, D.D.....Buffalo, N. Y.
- Rev. Washington Gladden, D.D.....Columbus, O.
- Hon. N. F. Graves.....Syracuse, N. Y.
- Rev. Wayland Hoyt, D.D.....Philadelphia, Pa.
- Rev. Martin Kneeland, D.D.....Titusville, Pa.
- Rev. Charles Miles.....Allentown, Pa.
- Rev. Halsey Moore, D.D.....136 East 111th Street, New York.
- Rev. R. S. MacArthur, D.D.....345 West 57th Street, New York.
- Rev. F. A. Noble, D.D.....Chicago, Ill.
- Rev. S. M. Newman, D.D.....Washington, D. C.
- Rev. Geo. E. Post, M.D.....Beirut, Syria.
- Rev. A. T. Pierson, D.D.....Philadelphia, Pa.
- Rev. T. H. Pritchard, D.D.....Wilmington, N. C.
- Rev. T. H. Pattison, D.D.....Rochester, N. Y.
- Rev. N. G. Parke.....Pittston, Pa.
- Rev. F. B. Pullen.....East Orange, N. J.
- Rev. Thos. Rambaut, D.D., LL.D..1424 Atlantic Ave., Brooklyn, N. Y.
- Rev. Thomas H. Robinson, D.D.....Allegheny, Pa.
- Mr. George H. Rust.....Minneapolis, Minn.
- Rev. Josiah Strong, D.D.....New York.

Mr. Theodore Strong.....	Pittston, Pa.
Rev. Philip Schaff, D.D., LL.D.....	New York.
Rev. John S. Sewall, D.D.....	Bangor, Me.
Rev. Wm. M. Taylor, D.D.....	New York.
Mr. Cornelius Vanderbilt.....	1 West 57th Street, New York.
Rev. Emmanuel Van Orden.....	105 East 17th Street, New York.
Rev. Leighton Williams.....	27 Grove Street, New York.
Rev. H. G. Weston, D.D.....	Upland, Pa.
Rev. S. B. Welch, D.D.....	Auburn, N. Y.
Hon. Geo. W. Williams.....	1134 Connecticut Ave., Washington, D. C.
Mr. Luther D. Wishard.....	New York.

REPORT OF THE JOINT COMMITTEE OF THE BOARDS APPOINTED IN 1887, ADOPTED BY THE CONVENTION.

“The Committee, raised under resolution of the Convention at its last meeting (see minutes of 1887, item 87), was made to consist of J. G. Gibson, Lansing Burrows, H. H. Harris, T. T. Eaton and F. M. Ellis; and has held during the year three meetings for deliberation. The first one was at Hendersonville, N. C., July 20th and 21st; the next at Atlanta, Ga., December 27th and 28th; and the last at Richmond, Va., May 9th and 10th. During these several sessions the committee have, to the best of their ability and with the invaluable aid of the Secretaries of the Boards, surveyed the wide range of investigation contemplated by the terms of the resolution appointing them.

“They come from the review satisfied and impressed with the eminent wisdom of the general methods of the Convention. Its great need is not of new plans, but of more effective work. Many points were considered on which the Committee have no recommendations to make, and therefore say nothing. Their conclusions on matters to which they desire to call the attention of the Convention are grouped for convenience of consideration under several headings, as follows:

“I. RELATION OF THE CONVENTION TO STATE ORGANIZATIONS.

“We might maintain as a cardinal principle of Baptist policy, recognized in Article II. of our Constitution, that the Convention may address itself through its Boards to all the churches, as freely as the State organizations may do, limited only in the one case as in the other, by the will of the churches themselves; but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend—

“1. That such State organizations as prefer to devise and execute their own plans for raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall

be the duty of the said Board, in co-operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency.

“ II. BASIS OF REPRESENTATION.

“ We recommend that Article III. of the Constitution be amended so as to read :

“ The Convention shall consist (1) of Brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year, ending the 30th day of April, next preceding the meeting of the Convention ; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected by his District Association and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed Minutes ; and (3) of one representative for every \$500 collected and expended conjointly with either of the Boards of this Convention, by any State Convention or General Association.

“ III. WOMAN'S WORK.

“ 1. That this Convention and all its officers and appointees encourage the formation of Woman's Missionary Circles and Children's Bands in all our churches and Sunday-schools for the double purpose of exciting interest in mission work and raising funds for the spread of the Gospel. Whether it will be better in any given church to organize separate societies for missions, foreign and home, or to organize only one and divide the money raised must depend on circumstances, and may be safely left to the good sense of the women in each community.

“ 2. That these Societies use the established channels for conveying their contributions to the objects for which they are designed, and that the Treasurers of our Boards keep their accounts so as to show, as far as may be practicable, the amounts sent up by these Societies. The Boards will, of course, continue under existing instructions to make special appropriation of any funds designated for a particular person or field under their care, but we think it better to leave the Boards free to apply the money wherever it is most needed.

“ 3. That these Societies be invited to make reports annually to the Boards of the Convention through their Central Committees or otherwise.

“ IV. DISSEMINATING MISSIONARY INFORMATION.

“ Our cause and our people need not only more giving, but also more intelligent giving. We therefore recommend—

“ 1. That the Boards of Convention use the columns of our denominational newspapers to disseminate as much information as possible in reference to the progress and needs of their work, and that each Board publish,

besides, at its discretion, a *Journal*, putting the price as low as will cover costs of publication.

"2. That the Boards continue to print tracts, leaflets and circulars in amounts as large as they can use advantageously, and distribute them through all suitable agencies, including Vice-Presidents, Moderators of Associations, pastors and clerks of churches, and officers of missionary societies, so as to give them the widest circulation.

"3. That the Bureau of Missionary Information already established in Baltimore deserve commendation, and that others of like character should be organized when practicable in other centres.

"4. That we earnestly urge the establishment and maintenance of the monthly concert of prayer for missions as the most effective means for keeping up an intelligent interest in the evangelization of the world.

" V. SYSTEMATIC BENEFICENCE.

"We recommend the scriptural plan of Christian giving as elastic and simple enough for application to all our churches.

"It is found in the first of the two epistles which were addressed 'to the Church of God at Corinth,' and also 'to all that in every place call upon the name of the Lord Jesus Christ.' It is this: 'Now concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do you. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.' (Rev. Ver.) This comprehends three duties—viz: giving, gathering and distributing. The first is a personal matter between the giver and the Lord; the other two are between the church and the Lord. This order, which has all the force of an express and positive command, prescribes the amount, the time, and the method of giving.

"1. This order, 'lay by in store,' consecrates our gifts; they thus become sacred, the Lord's, and can be used by us no more than we can use the property of another.

"2. Laying by in store 'on the first day of the week' makes Christian giving as regular and systematic as Christian worship—in fact, a part of Christian worship. A collection-box in the church is as sacred as the treasury-chest in the temple; and He who once 'sat over against' the one as certainly now watches the other.

"3. The duty is made personal. 'Each one' was to thus lay by in store; not husbands for wives, or parents for children, or the rich for the poor, but 'each one' for himself. Not one in ten of our people are regular givers to our benevolent causes.

"4. This makes the most reasonable and just possible assessment of the amount to be given—viz.: 'As each one may prosper.' 'Each one' was to judge of his own prosperity. Yearly subscriptions are liable to be discounted when paid, whereas a weekly offering is not. Annual giving is far more likely to lead to covetousness than weekly giving.

"5. This adapts itself not to the giver's *inclinations*, but to his *circumstances*. As he is prospered, he is to lay by.

"6. The Apostle's special reason for this rule of Christian giving was 'that no collections be made when I come.' Prevailing plans depend upon what is here carefully and expressly guarded against."

ABSTRACT.

By order of the Convention the Board prints its report, which this year was more elaborate than in any previous year, because the work seems more important than ever; but only an abstract is ever read to the Convention. The following is the abstract of this year, excepting that the memorial notices of several of our honored dead are grouped together in a chapter by themselves:

ABSTRACT OF THE FORTY-THIRD ANNUAL REPORT OF THE FOREIGN MISSION BOARD.

The Board congratulates itself at the meeting of the Convention in this city, where it held its first anniversary; since which the Board has established flourishing missions in the four quarters of the earth, which have been supported by more than one and a half millions of dollars from the churches. This retrospective view emphasizes the divine command, ever binding: "Praise ye the Lord!"

SUNDRY ITEMS.

The Foreign Mission Board has been incorporated by the Virginia Legislature; the reports of Vice-Presidents will indicate their fidelity and efficiency; the gifts of our Christian women are estimated at some \$18,000; Missouri inquires with regard to the Unification of Missionary Boards; the American Baptist Publication Society gave us \$1000, and a firm of twin-brothers of Baltimore sent their check also for \$1000; the *Foreign Mission Journal* is so prosperous that it has donated \$200 to the treasury of the Board, *but*, not so prosperous as not to need many more subscriptions.

A number of brave young volunteers, burning to respond to the call from our mission-fields, "Come up to the help of the Lord, the help of the Lord against the mighty!" are to report to the Board at this meeting of the Convention; but the Convention must decide, by its action on our report, whether adequate reinforcements shall be sent out, or our feeble bands on several fields still contend, as forlorn hopes, against the serried forces of Papacy and Paganism.

TREASURY OF BOARD.

The question is asked, whether the Board should pay its missionaries quarterly in advance, while one-third of the churches' offerings are received in the last month of the conventional year, and one-third of that amount is

received on the last day of the last month of the year? It was so this year. But, all is well that ends well. The Board received \$86,385.66 and expended \$82,775.03, and closed the fiscal year perhaps the most successful in its history—free from debt, with a thousand or two dollars on hand, and above all with profound gratitude to God.

OUR MISSIONS.

The reports of our missions are more elaborate than have ever been presented to the Convention, because their interest and importance are unsurpassed by any reports of previous years. But the overshadowing matter is the tremendous needs of our missions.

Papal Fields.

Bitter persecutions in Italy. Brazil and Mexico have been exceeded only by the heroism and faith of our missionaries and the restraining and converting power of God: and could the Board provide laborers and houses of worship really essential for the work, and for which the missions plead with the eloquence of intense earnestness, the day—to all appearance—would soon dawn, when, instead of the cry of neglected fields whitened for the harvest, would be heard, in many a field, the song, "harvest home!" The sheaves of this year—many as they have been—are but the earnest of far greater ingatherings seemingly providentially prophesied by the Lord of the harvest.

The Board hopes, to change the subject suddenly—that the following resolutions will have the Convention's approval:

"1. *Resolved*, That this Board, appointed by the Southern Baptist Convention for the single object of sending the Gospel to all nations, regard with sincere sympathy every movement which is intended to promote this great end.

"2. That in the prosecution of its work the Board heartily appreciates the value of Christian comity, and will continue, as heretofore, to cultivate cordial relations with all evangelical workers in foreign fields so far as may be consistent with fealty to truth.

"3. That in view of the well-known doctrines held by Baptists as to the independence of every local church, the right of private judgment on questions of personal duty, and the nature and design of the positive ordinances of Christ, this Board cannot approve of the appointment of an ecclesiastical court which will assert the right under any circumstances to disband a church of our Lord Jesus Christ or to prevent the organization of one.

"4. That for the reasons above indicated we feel constrained to advise our missionaries in Mexico not to appoint a representative on the Board of Arbitration recently created by the Evangelical Missionary Alliance of Mexico."

Pagan Fields.

The work in Africa and China is very satisfactory for the force engaged; but the entreaties of our missionaries for help are so piteous and heart-

rending that if they do not stir the souls of our people to more liberal gifts to save the 600,000,000 souls perishing in these countries, despair may well take the place of the hope, which the missionaries say, "so long deferred maketh sick the heart." The Board begs the Convention to study the plans of our Yoruba Mission; and if they are reasonable and wise to give them such endorsement that the churches shall be unwilling to bear the responsibility of such enterprises for the Master's glory being longer unexecuted. The three great divisions of our work in China, known as the missions of Northern, Central and Southern China, are quite distinct as to the characteristics of their missionaries, the methods of their work and the accomplishments of the year; all of which can be only appreciated by perusal of the full reports of these missions. But the common element of great need pervades them all, as, indeed, it runs through our every mission on the globe. The need of workers in China—fearfully great—the voice of the living has failed to make us supply. God grant that the voice of the dead—the sainted Davault of Northern China; the devoted Mrs. Graves of Southern China; the glorified Yates of Central China—may make us realize and relieve! Man has spoken to us; woman has spoken to us; now God speaks to us. Let us hear lest haply we be found fighting against the Almighty.

WHAT SHALL THE BOARD DO?

The Board knows what should be done for the reinforcement and enlargement of its work. Shall it go forward and do what is manifestly necessary? Will the Convention sustain the Board in a decided advance movement? Will the State organizations support it? Will the churches, which are the power behind the throne? This question the Board begs, in its report, the Convention, the States, the churches, as in the sight of God, to ponder!

REPORTS OF COMMITTEES.

The Board's reports on Papal and Pagan fields were referred to two committees, who report as follows:

"The Committee on Papal Fields beg leave to submit the following report:

"Papal Fields.

"Pagan, rather than Papal Fields, first awakened the thought and efforts of modern missionary enterprise. This prior consideration was not due to the amount of relative destitution in these different lands, but was largely influenced by the persistent antagonism which closed all doors into countries given up to the domination of Romanism.

"But in these last years God has, by signal providence, been opening up these fields, so that we have been called upon to enter the opened doors and endeavor to preach the true gospel of Christ to those that had only known the perversions and corruptions of an ecclesiastical system which had long held absolute sway over the hearts and lives of men.

"Missions in such fields are met with great and abounding difficulties

“Romanism, like its central home, the eternal city, was not built in a day, nor will it be destroyed in a day.

“But we are called to patience, self-sacrifice and large expenditures of men and money in the combat with this deadliest foe of evangelical truth.

“Believing that the gospel is the power of God unto salvation, we are under obligation to send that gospel to those that are bound in the chains of heresy and error.

“Your committee would urge the necessity in this field of a more generous contribution and outlay if we would worthily use the golden opportunities which the Divine Providence has given to us.

“Your committee would specialize the needs—the immediate needs—of these several missions :

“*Italy*.—Another man for Rome, in addition to the working force of our missionaries and native evangelists. The present need, as well as the demands of the future alike suggest such an appointment. At various points in Italy there is pressing need for houses of worship,—neat, tasteful chapels which would give promise of perpetuity and strength to our work. It is hoped that the liberality of our churches shall meet this urgent need in Italy.

“*South American Missions*.—The same need for suitable houses exists in this field. We would trust to the wisdom of the Board in building such houses at suitable points, knowing that the evidence of success shall be duly considered in selecting suitable locations, always considering that it is of more importance to secure a body of believers to occupy a house than to build a house with an uncertain prospect of gathering a congregation. Indications point to Bahia as in great need of a house for what promises to be a fruitful harvest, while the workers at Rio are also pressing in their appeals for a house.

“*Mexico*.—As we come nearer home, the skies seem to brighten and the work of evangelization has been singularly successful in our sister republic of Mexico. There seems to be no limit to the glorious possibilities of this most interesting field. The hearts of Christians have glowed with the news of fresh openings and ever-increasing victories for the gospel. Its growth, so full of promise for the future, demands a very large increase of men. The devoted Powell is pastor of eight or nine churches, extending over a territory of five hundred miles. We must send men to meet the demands of this great and growing field. At the very least four men must be sent out immediately.

“Your committee cannot too earnestly recommend their appointment. It is apparent that a house should be secured for Zacatecas, where the work is promising large success.

“Your committee most earnestly recommend these pressing and immediate needs. May the churches of Christ help the Board to their fulfillment.

“HENRY McDONALD, *Chairman*.”

The report was spoken to by H. McDonald, Georgia ; John H. Eager, one of the missionaries of the Convention in Italy, and W. D. Powell, missionary in Mexico, and a collection for the use of our missions in Mexico was taken, amounting to \$3,401.08, and the report was adopted.

“ Missions in Pagan Countries.

“ Your Committee on Missions in Pagan Lands have had the matter under consideration, and beg leave to report the following :

“ For definite information about our work in these lands, Africa and China we refer you to the report of the Board. The gospel, and the command to preach it to every creature, are from God ; but the reception of it, and the sending it forth to the nations, are our opportunities and duties which God, in his word, graciously makes known. The ability and the disposition to believe it are from God, but the believing is an act of the individual soul. The test of our faith is the work we are commanded to do. The measure of our faith is the limit of God’s power to help us.

“ The Board says : ‘ By reports from our missionaries it is seen how inadequate are the means in men and places of worship for the work pressing upon the missions. Should the Board affirm that it has scarcely a mission half equipped for its necessary work, the affirmation would be within the bounds of sober verity. What is to be done ? ’ We answer : *Go forward.* The Board says : ‘ We are disposed to go forward and trust the Lord and the people.’ We say : *Trust and go.* The Board says : ‘ Will the Convention, to which the Board is immediately responsible, sustain it in such an act of faith ? ’ We answer : Yes. The Board says : ‘ Will the State organizations, which have volunteered to be the Board’s agents in their respective territory, co-operate in this advance movement ? ’ We answer : Yes, most heartily will they sustain the Board.

“ The report says again : ‘ Must the Board continue to take counsel of prudence and await the formal expression of the people, or should it, acting upon its convictions as to the Divine mind and the church’s mind, go forward and do the needed work ? ’ We reply : Let the Board lead, and not follow ; let the Board, acting upon its convictions of the Divine mind and the mind of the churches, in God’s name, undertake to do the needed work.

“ All of our African missions need more men. Let this need be met. All of our China missions need more men. Let men be speedily sent. Let the voices of David and Smith and Eubank, from Africa, be heard for Africa. Let the voices of Hunnex and Simmons and Crawford and Pruitt and Graves and Bryan and Herring, from China, be heard for China, and let the voice of Devault and Mrs. Graves and Yates be heard from heaven for China ; and above all, and in all, let the voice of the merciful and risen Saviour be heard for the glory of his name and the salvation of the people. Yates was on his bed of death, and Bryan was by his side rubbing his aching foot. The sob was heard, the tear was wiped away, and our hero said :

'So much work, and I can't do any of it.' Bryan replied: 'God can have it done.' To which our departed brother responded: 'But he needs men.'

"C. DURHAM, *Chairman.*"

The report was discussed by A. J. Rowland, Maryland; J. B. Turpin, Virginia; H. A. Tupper, Jr., Kentucky; J. M. Joiner, Tennessee; R. H. Graves, Maryland, and the hour for the special order having arrived, its further consideration was postponed.

This brief note from the Proceedings conveys no idea of the speeches made which might justly claim much more consideration.

The following committee report on our work was presented by the Chairman of the Committee:

"The Enlargement of the Work of the Foreign Mission Board.

"The cry which comes up from all parts of the field is for re-inforcements. Our brave missionaries, like soldiers who have been long exposed to the destructive fire of an overpowering foe, while still holding the banner of the cross aloft, call to us to 'come up to the help of the Lord against the mighty.' 'O for night or Blucher,' cried Wellington at Waterloo, and the fresh Prussians then sweeping over the plain gained him the victory. If we heed the piercing cry of our devoted band, we believe that their highest hopes will be realized and victory achieved.

"For the necessary enlargement of the work we need men and money to strengthen the positions already held, and to occupy inviting fields now open to our efforts.

"In Mexico Rev. W. D. Powell has stood almost alone where Providence has favored his labors in the most marvelous manner. In a territory embracing five hundred square miles there are nine churches and thirty preaching stations, with but one man to break to them the bread of eternal life. Four men are needed at once to supply Parras, where Governor Madero resides, who has done so much for our cause; Selado, where ex-Governor Bustamente lives, who has equipped at his own expense twenty places of worship; and for four churches on the frontier, new fields are open in Chihuahua, Michoachin, and other promising districts. There is great need of a house of worship in the city of Zacatecas, the capital of the State of that name.

"In Brazil there is an urgent demand for more workers and a house of worship at Rio. Conservative men are needed to occupy such centres as Maceio, with 20,000 inhabitants; Pernambuco, with 175,000 inhabitants, and half a dozen other large cities, without a single Baptist missionary.

"In Italy the great need ever since the establishment of our work there has been the erection of chapels for the use of our devoted and cultured missionaries.

"In Africa our missions have been permitted to languish until we scarcely

have left to us 'a local habitation and a name.' Ten or twelve men are needed to occupy a chain of cities extending from Lagos to Ogbomoshaw. One hundred and ninety millions on the 'Dark Continent' call on us most imploringly for help.

"When we come to consider China, the necessity for enlargement is still more urgent and alarming. There, where 350,000,000 are perishing, but a few churches and mission stations are seen 'twinkling amid the gloom'—light-houses that beam on this continent of darkness—and of these but a small proportion are fostered by Southern Baptists.

"The cries that have been coming up through all these years have been so long unheeded that God seems to touch the conscience of his people by removing some of our most devoted workers. Yates, who, like Leonidas, with dauntless courage, held an empire at bay, has fallen, and in place of his accustomed telegram there seems to come a voice which says, 'Tell my brethren of the Southern Baptist Convention that I died in obedience to their laws.' His death should be the rallying cry for a grand forward movement in China missions.

"Several of our missionaries have been compelled to return to this country on account of ill health. One of them, the lamented Mrs. Graves, to pass through the Golden Gate of the West, only as preparatory to entering the golden gates of the celestial world.

"The Committee especially commend to the Convention the establishment of a mission in the long-neglected but progressive empire of Japan. The commercial relations of this people with the United States are of such a nature as greatly to favor the success of the enterprise. The vessels bearing our missionaries to China must pass by the suffering millions of Japan, which is so situated geographically as to afford a most valuable strategic territory for the capture of the boundless regions beyond. The establishment of this mission was a favorite project with Dr. Yates. Shall our brethren of the North and English Baptists be permitted to toil there with no help from their Southern brethren? To carry out the views of the Board the least amount that can be asked for is \$100,000 as against the \$86,000 contributed the past year. We should not rest satisfied with even double that amount.

"With men and money, and the earnest prayers of God's people, we may look forward hopefully to the time 'when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'

"M. B. WHARTON, *Chairman.*"

The report was spoken to by M. B. Wharton, Alabama; J. S. Cason, Texas; R. J. Willingham, Tennessee; T. A. Reid, Maryland; A. C. Dixon, Maryland; F. M. Ellis, Maryland; T. G. Jones, Virginia; P. H. Fontaine, Virginia; J. W. Warder, Kentucky; J. E. Massey, Virginia, and the report was then adopted.

Several of these addresses were also marked by great eloquence and effectiveness.

SUMMARY FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION.

We give here a summary of our mission work, hoping it may prove useful to brethren in their work for foreign missions in their churches, and at associations and conventions. In some cases we have been unable to procure exact figures, and in such cases have approximated them, taking care always to go under rather than over the truth :

BRAZILIAN MISSIONS. *Missionaries*—Foreign, 12; native, 2; *churches and stations*, 6; *baptisms*, 49; *members*, about 210. Brother Bagby and wife, and Brother Taylor and wife, have returned to their fields of labor during the year just past, and Miss Maggie Rice and Rev. J. A. Barker have been appointed, the former to Rio de Janeiro, and the latter to Bahia. Two hundred dollars was contributed by the church at Rio, numbering 31 members. The Bahia church averaged \$8 a member. Both places need houses of worship.

MEXICAN MISSIONS. *Missionaries*—Foreign, 8; native, 1 ordained, 5 unordained; *churches and stations*, 27; *baptisms*, 234; *members*, about 531; *schools*, 3; *scholars*, 133. Rev. H. R. Moseley has been appointed to the mission at Saltillo; others will be very soon. Zacatecas sadly needs a church building. Contributions, \$825.

ITALIAN MISSIONS. *Missionaries*—Foreign, 3, native, 12; *churches and stations*, 14; *baptisms*, (estimated) 40; *members*, over 350. Slow but steady progress marks this work—*island of Sardinia* especially hopeful field.

AFRICAN MISSIONS. *Missionaries*—Foreign, 8; native helpers, 10; *churches and stations*, 5; *baptisms*, 13; *members*, 149; *schools*, 5; *pupils*, 264. Brother Eubank and wife returned to Lagos during the year. Brother Smith built a nice house of worship at Abbeokuta. Contributions, \$251.97. Three new men are greatly needed for this mission at once.

CHINA MISSIONS. *Central China.* *Missionaries*—Foreign, 5; ordained natives, 2; licentiates, 2; teachers, 3; *churches and stations*, 7; *baptisms*, 8; *members*, 107; *schools*, 2; *pupils*, 33. Dr. M. T. Yates died at Shanghai, March 17th, 1888.

North China. *Missionaries*, 5; *churches and stations*, 4; *members*, 143; *schools*, 1, with 6 pupils. Rev. E. E. Davault died in October, 1887. Rev. J. M. Joiner and wife returned to this country on account of the health of the former.

South China. *Missionaries*—Foreign, 7; native helpers, 25; *churches and stations*, 17; *baptisms*, 32; *members*, 477; *contributions*, 446.58; *schools*, 11; *pupils*, 275. Mrs. R. H. Graves died April 20th, 1888, and Miss Stein has returned to this country on account of her health. Mrs. J. L. Sanford and

Miss Nellie Hartwell have joined the mission. An excellent school-house has been built and a chapel is in process of erection.

Receipts during year	\$86,385 66
Disbursements	82,775 03
	<hr/>
Balance on hand April 30th, 1888	\$ 3,609 63

HOME-BOARD.

From Proceedings S. B. C.

WORK DONE.

Missionaries.....	287
Churches and stations.....	1,114
Weeks of labor.....	10,739
Sermons preached.....	33,868
Prayer-meetings.....	7,390
Baptisms.....	4,857
Received by letter.....	2,639
Total additions.....	7,496
S. S. organized.....	431
Teachers and pupils.....	17,240
Religious visits.....	47,610
Churches constituted.....	306
Houses of worship built.....	64
Cost of houses of worship.....	\$54,068
Pages of tracts distributed.....	442,352
Bibles and Testaments.....	1,779
Total Sunday-school publications.....	4,754,000

CONCLUSION OF SESSION.

On motion of A. B. Cabaniss, Kentucky, it was

Resolved 1st, That the Secretaries of the Convention print and distribute, in the usual way, seven thousand five hundred copies of the Minutes of this session of the body; that the expense be borne by our Boards, and that the Secretaries of the Convention be allowed one hundred dollars each for their services.

Resolved 2d, That postage and other expenses incurred in railroad correspondence be provided for by the Boards.

On motion of J. S. Dill, North Carolina, it was

Resolved, That the thanks of this Convention are due and are hereby tendered to the citizens of Richmond for their cordial and munificent hospitality to the delegates of the Southern Baptist Convention; to the newspaper reporters for their full reports of proceedings; to the hotels and

different railroad and steamboat companies, and the firm of J. W. Randolph & English for courtesies and favors extended; and also to the pages who have so actively attended upon the wants of the members of the Convention."

The journal was read and confirmed, and the Convention adjourned without day, after having engaged in singing the hymn, "Blest be the Tie that Binds," and engaged in prayer, led by R. C. Burleson, Texas.

The next session of the Convention will be held at Memphis, Tennessee, Friday, May 10, 1889.

CHAPTER X.

IN MEMORIAM.

MRS. JANE W. GRAVES.
REV. E. E. DAVAULT.
DR. M. T. YATES.
REV. P. H. MELL, LL.D.
MRS. J. B. JETER.
JOSEPH F. COTTRELL, Esq.
B. H. WHITFIELD, M.D.



Mrs. JANE W. GRAVES,

DAUGHTER OF GEORGE W. NORRIS, OF BALTIMORE.

In 1872 married Rev. R. H. GRAVES, and went to China. She was a woman of lofty character and lovely spirit. A Chinese convert said of her: "Jesus Christ lived on earth a long time ago, and now he is far off in heaven, but when I see how Mrs. Graves lives and loves, I can understand just what Jesus was like when he was on earth." Mrs. Graves died in San Francisco, Cal., on 20th April, 1888.

CHAPTER X.

OUR DEAD.

SISTER GRAVES AND BROTHER DAVAULT.

After the report of the board was in type, the news of the death of Mrs. R. H. Graves, of Canton, China, who fell asleep in Jesus, in San Francisco, startled the mind and shocked the heart of the board. This Christian woman was a beau-ideal of missionary intelligence, self-abnegation and godly consecration. The gifts of her nature were only equalled by the graces of her spirit. Than to our departed sister, never was there a truer application of the couplet :

“None knew her but to love her,
None named her but to praise.”

[*From For. Miss. Journal.*]

“IN MEMORIAM.

“JANE W. GRAVES was the daughter of Mr. Geo. W. Norris, a merchant of Baltimore. Owing to her mother's ill-health, she, as eldest daughter, had, at the early age of twelve, the care of the home and the children. So in her early youth she began to be a burden bearer, and learned to live for others. Obligated to take responsibilities which are heavy even for grown women, she influenced all by love, and took a mother's place with her younger brothers and sisters.

“When about twelve years old she was converted and was baptized by her pastor, Rev. Dr. Richard Fuller, whose daughter was her most intimate friend, and in whose family she was almost like a daughter. Her father was for years the superintendent of the Sunday-school, and she had her class there, and engaged in all the departments of Christian work in a large city church. When older, she was one of the Board of Visitors to the In-

firmly and to the Home of the Fallen, and was associated with other earnest Christian women in endeavoring to benefit her sex. In the female prayer-meeting the vigor of her faith and her experimental acquaintance with the Word of God made her a leading spirit.

“Reverses in business, caused by the war, led to her father’s failure and the giving up of the country home she so much enjoyed. She and her sister resolved to support themselves and those dependent on them by teaching school, for which she was eminently fitted by her thorough knowledge of English literature and her general information. For years the school prospered, and many young ladies were brought under her influence. She governed by love, and sought to lead her pupils to Christ. All her old scholars loved her, and many of them almost worshiped her.

“In 1872 she married Rev. R. H. Graves and left with him for China. Here she soon became able to communicate with the women in their own language, and was universally beloved and esteemed. She had charge of the training of the Bible women and two girls’ day schools, and besides held meetings for the women, and visited them in their homes. Everywhere she diffused the light of a sweet, sunny nature, and the warmth of a loving, sincere sympathy, so that all the women came to her with their trials and sorrows and sought her guidance and prayers. Sixteen years were spent in the mission work, and she has left behind her a work that will endure, and a name that will never be forgotten by the Chinese Christians. At the funeral services, Rev. Mr. Masters, formerly of the Wesleyan mission in Canton, related a beautiful tribute paid to her by one of their Bible women. She said to him one day, ‘Jesus Christ lived on earth a long time ago, and now he is far off in heaven, but when I see how *Ki Sz Nai*, (Mrs. Graves,) lives and loves, I can understand just what Jesus was like when he was on earth.’ Thus did the Christ-life shine out through her daily life and conversation.

“In manners a perfect lady, in features beautiful, and in spirit gentle and sweet, she impressed all who met her with her loveliness of character. She lived only for others, and hence lived a life of power; she had an unusual wealth of affection, and hence

won the love of all in return; her communion with her Saviour was constant and intimate, and hence she dwelt in an atmosphere of peace and sunshine.

“For a year past she has been failing in health. Accustomed to be in good health all her life, she felt the more keenly the pangs of the neuralgia which attacked her. As an insidious disease was eating at her vitals she failed to rally from the illness which prostrated her. In all the weariness and suffering of seven months' illness she was patient and sweet-tempered, and showed perfect submission to the will of God. Her physician one day remarked: ‘What a sweet and beautiful spirit she shows! Character always manifests itself in sickness.’ Such expressions as ‘I have left all that to my Heavenly Father,’ ‘God makes no mistakes,’ ‘I know no will but his,’ were often on her lips and showed her perfect acquiescence in God's will. Disappointed in her hope of going home to Baltimore, she said, ‘But I am going to the *best* home, and I know you will all envy me.’ Her whole life showed forth that ornament of a meek and quiet spirit which is of such great price in God's sight, and the testimony of a sweet, resigned death-bed, was a fitting close to such a life. As a ship gliding through our Orient seas by night leaves in its wake a stream of brightness, so her passage through this dark world has left behind only a path of light and of beauty.”

Rev. E. E. Davault, who died in Tung Chow, October 4, 1887, was verily a martyr to his convictions of duty and his love for the people of his charge. When told that he would die if he did not quit his field, he heroically replied: I will live for the people of Hwanghien as long as I can, and then I am willing to die for them. After his decease, the board received an appeal for more laborers—written in his last days—closing with the touching cry: “Help, Help, Help!”

[From *Foreign Mission Journal*.]

REV. E. E. DAVAULT.

“October 19, 1884, brought to the writer of these lines the great sorrow of his life, when his home was smitten by the dark providence of God, and in one short moment he was deprived of all he held dear. This same day was to our Brother Davault one of supreme happiness, for it was then that he, with many others, in the Broadway Church, Louisville, received the

parting words and kind wishes of friends, and with a warm heart and fervent love, turned his face to this land of heathen darkness, Little did our brother think, in that time of joy, that in less than three short years he would be called upon to surrender the work of his choice and enter the infinitely greater joys that are forevermore.

“Rev. E. E. Davault was born near Bristol, Tenn., March 31, 1857, and was in his thirty-second year at the time of his death, October 4, 1887. At college and at the seminary his studies were industriously pursued, leaving him little surplus strength for the calls upon his system in the process of acclimatization. Moreover, Brother Davault's missionary work was performed under peculiarly trying circumstances. In connection with Brother Joiner, undertaking the establishment of a new station at a very early period in his missionary life, he had scores of vexing questions to settle, with which we, in the older settlements, have not been troubled in a long time. Brother Davault was, withal, particularly enthusiastic and anxious to do his whole duty as a missionary. His work has been a short one, but he did much good up to the time when he was seized by disease and forced to suspend all action. Though given such a short time in which to do it, he told many men of the Saviour, and let us hope that some of them may be jewels in his crown. He at least fell in the full discharge of his duty in the very fore-front of the battle, which is all that any one can do.

“For some months we here have been quite anxious about Brother Davault's condition. We really thought he ought to seek a more congenial climate, but his convictions were too strong for that, and it was only when he was on the very brink of the grave, and when it was sadly too late, that he would listen to any suggestions looking to the abandonment of the field. I am very sure that he would not have done so then but for the fact that he would, in all probability, never be able to engage in active service. His determination was worthy of imitation, and I trust will appeal strongly to many a young preacher in the South.

“A little less than a month before his death, Brother Davault and family came over from Hwanghien to Tungchow, where he found a home and kind friends at Dr. Crawford's. After his arrival here he can scarcely be said to have left his bed. While he was, as a rule, free from acute pain, yet there were times when his sufferings were intense and his nervousness distressing. Apparently his last suffering was on the evening before his death, after which he fell into a quiet sleep, to wake up in eternity before the dawn of another day.

“‘Asleep in Jesus, blessed sleep.’

“Dr. and Mrs. Crawford and I accompanied Mrs. Davault on her sorrowful journey to the port of Chefoo, where we buried our brother just before the setting of the sun, Thursday, October 6th. To me that friendship was precious and my grief is hard to bear, but we sorrow not without hope. Our brother's testimony was emphatic and clear. To him death was life.

“Who will volunteer to take the place of our fallen brother at Hwang-

hien? When, in this year, the English Baptists lost by death three missionaries in one day on the Congo, the volunteers to take up the work were more than could be accepted. And will not the fall of this warm-hearted, loving brother move some one to a conviction strong enough to induce him to come on to Hwanghien and undertake a little part of the tremendous work to be done there?

"Brother Davault is the first student of our Seminary to die on the foreign field. To all our fellow-students I extend a sorrowful congratulation, and let us all breathe a fervent prayer for his dear ones—Mrs. Davault and their little son. Your brother in sorrow,

"C. W. PRUITT.

"*Tungchow, China, October 11, 1887.*"

[*From Foreign Mission Journal.*]

"DEATH OF DR. M. T. YATES.

"*He being dead, yet speaketh.*"

"On Saturday, the 17th inst., a cablegram was received—'Yates dead.' This was dated the same day in Shanghai, China. The news was published Sunday morning, and was a great shock to Baptist circles. Last year the Doctor had received a stroke of paralysis. But, only a few days ago, a letter from him stated that his health was so improved that he would not accept, at present, an invitation of the Board of Foreign Missions to return for a season to this country. His hands and mind and soul were imbedded in his work, and it was hard for him to tear himself away. Just at that time he was specially concerned about building a house at Chinking and issuing his translation of the New Testament, above all, about getting reinforcements for his own field and other parts of China. So impressed was he with the necessity of such strengthening of our missionary posts, that he feared some great 'crisis' in the work, and published his apprehensions to the world. Prudence might have suggested his suspension of labor, but his heroic nature bade him 'hold the fort.'

"He was born in North Carolina, January 8, 1819; professed Christ, October, 1836; was graduated from Wake Forest College, June, 1846; was appointed a missionary, August 3, 1846; married Miss Eliza Moring, of North Carolina, September 27th of the same year; sailed for China, March 15, 1848, and arrived at Shanghai, September 25, 1847.

“Since the last date this man of God has been growing in power and influence, securing increasing control of the native mind, and winning more and more esteem from all foreigners with whom he came into contact. It is generally known that high civil preferment was pressed upon his acceptance, but he did not have time or disposition to come down to enjoy the honors of his own country or of the Celestial Empire. In his estimation, the loftiest mission was the ministry of Christ, and the greatest glory was the salvation of souls. He longed to see the name of Jesus great ‘unto the ends of the earth.

“An eminent minister of North Carolina wrote, in 1879: ‘The Rev. C. H. Wiley told me some time since that a Presbyterian missionary, in writing from China, said that Dr. M. T. Yates was physically, mentally, and morally at the head of the Protestant missionaries of that country, of whom there are several hundred.’ But his crowning excellence was his intense desire to see China won for Christ. Hence his incessant efforts to quicken the Christian conscience on this subject and his burning appeals to make his brethren of America measure up to the full height of their responsibility. He implored for only what he had given himself. His own money and manhood were poured out fully on the altar of this greatest cause. He did not say to any ‘go,’ he always said, ‘follow.’

“The fall of this veteran in the forefront of the conflict with heathenism gives solemn emphasis to his cry to the people at home, ‘Come up to the help of the Lord, the help of the Lord against the mighty.’ Such appeals were the outbursts and overflowing of his burdened and at times almost breaking heart, and might be deemed a characteristic of the man of God. They began in 1847, and from that time to this year of our Lord, 1888, he has implored, with increasing pathos and pungency, the Baptists of the South to open their eyes, and see the hundreds of millions of China perishing for the bread of life, and do something, in the way of men and means, worthy of the awful occasion.

“Nothing is known of his end more than revealed in the two words, ‘Yates dead.’ But we shall be surprised if we do not hear that his dying breath was expended in the life-long entreaty,

'Send help to the perishing!' And shall not his lamented death achieve what his magnificent life failed to accomplish? God thunders now, into the ear of his people, by this startling providence. Will they hear? Dare they not? Another moon should not wax and wane before a company of brave young men and women should be on their way to China. The Board of Foreign Missions must find them and send them. The churches will sustain them. The average common sense and justice and honor and wisdom and godliness of Southern Baptists are equal to the emergencies of the Redeemer's kingdom, and may be depended upon by the Boards of the Southern Baptist Convention. Weekly there are publications of the deficits of the States. The Convention is near at hand. These shortcomings should be overcome by prompt and liberal contributions, and ten thousand dollars additional should be given for immediate and large reinforcement of the China missions. China comes to the front. This seems the mind of God. Other fields must be reinforced. They will be, with the paid deficits of the States. But the cry to-day is for China. The dead Yates cries, 'Come, Come!' Let the cry ring through North Carolina and the Seminary and the churches from Maryland to Texas; from Missouri to Florida; and let the response come back from the very best and the best approved of our younger ministry, 'Here am I, send me!' and from the myriads of stewards of the Lord's treasures, 'Here are the means; do the Lord's will.'

"The day of empty lamentations is passed. The highest honor to the noble dead is to execute their noble purposes when alive. Every Baptist Church in the South will feel like having some memorial service. Let the memorial be like hers of whom it is published, in all ages, the world over, 'She hath done what she could.' Could the now sainted spirit of our brother speak to us, would he not cry, as he cried for more than two-score years, 'Send help to China?' His noble widow and daughter, with hearts torn and bleeding, and the whole band of missionaries of that land say, '*Amen.*'

"Our hope is not in these words, or anything that man can say and do, but in the power of the Spirit of him who is the God of missions and the God of him who wrote, when making a liberal donation, 'I have made the Lord my executor.'

“The reply to the cablegram, ‘Yates dead,’ was ‘Revelation xiv: 13.’ It reads thus: ‘Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works follow with them.’ Of the works of the blessed dead in China there is no doubt; but what of the works of the living in America? Let Southern Baptists redeem the time. The time is short. God bless to the people the dead Yates, who, ‘being dead, yet speaketh.’

REPORT TO S. B. C.

DEATH OF DR. YATES.

“In announcing the death of our missionary, Rev. M. T. Yates, D. D., which was communicated by cablegram on March 17th, 1888, the Board would feel that the announcement is a mere form, as the news has spread over the civilized world, were it not that they think the mournful event a fit occasion to honor the memory of our departed Brother by doing something toward the accomplishment of his life-long wishes and prayers and expectations.

“Omitting biographical notice of Dr. Yates, which has been published up to 1880 in the history of the foreign missions of the Convention, and his many acts of liberality and benevolence, which have been published from time to time, the Board would call attention to the great subject of the Doctor’s thoughts and hopes.

“The heart and brain of our Brother were burdened for his adopted country of China. He longed for a mission in Japan, but he longed more for the evangelization of the Celestial Empire. He saw the Empire as few see it—in the magnitude of its immense territory of 2,000,000 square miles and of its dense population of 400,000,000 of souls; in its fearful isolation from Christianizing and civilizing influences because of its geography, its language, its superiority to more Christianized eastern nations, and its inveterate contempt for the western world; in its almost insuperable self-satisfaction founded on the wisdom of its sacred and ancient teachers, the excellence of many of its governmental principles, and the admiration and adoration in which they held their ancestors and institutions, running into antiquity as remote

as the re-establishment of human government after the deluge. We know these things by the hearing of the ear ; but Dr. Yates realized their truth, and hence he realized the tremendous necessity of bringing the almighty force of the Gospel, accompanied by the Holy Ghost, to bear upon the destiny of this mighty Empire, which, next to the English-speaking races, is perhaps the most momentous factor in the future history of our world. If our Brother had a conviction more powerful than others, it was that the ministry must be converted, called of God, and educated for their work ; and if one passion predominated all others, it was that, though it need be at great sacrifices, heavy forces shall be thrown in the name of Jehovah against the masses of Chinese idolatry. He believed in the redemption of this strange and remarkable people, and that this redemption would be the resurrection of the eastern world. He planned largely and wisely. He was a great general, but he was a great general without the sinews of war to execute his plans of conquest. God startles us by his sudden death. What does it mean—not to him, but to us, to the Baptists of the South, the Southern Baptist Convention, the Board of Foreign Missions ? Has the stunning fall no grave significance ? The Board enters not into the interpretation of Providence. But they feel, and feel deeply, that it would not be in disharmony with the providential teachings of this dispensation if they, trusting in the God of missions whom our Brother served so faithfully, and trusting in the sympathy and support of Southern Baptists, by whom our Brother was loved and honored so greatly, should take prompt action and send out a large reinforcement to China. This suggestion is emphasized by the really piteous appeals for aid which our Brother Bryan utters and Mrs. Crawford re-echoes, and which Brother Davault, with almost his dying breath, summed up in the cry of agony : “ Help ! Help ! Help ! ”

“ The Board believes this step would be well pleasing in the sight of God, would aid to arouse our people to their obligations to the pagan world, and hope that it will have the support of the Southern Baptist Convention. Let a call be made for the best qualified young men of our ministry as a ‘ memorial band ’ to reinforce the depleted forces of China.

The Board therefore present for the consideration of the Convention the following resolutions :

" 1. *Resolved*, That in the death of the late Rev. Matthew Tyson Yates D. D., the Southern Baptist Convention has lost one of its oldest, most consecrated and efficient missionaries; China, one of its most enlightened and philanthropic adopted citizens, and the Christian world, a man and servant of God, whose life and character were an honor to his race and whose death is a loss to mankind.

" 2. *Resolved*, That in honor to the memory of our noble dead, and in justice to our own sentiments of gratitude and grief, a call should be made for a company of our best and best qualified young ministers to reinforce our reduced forces in Central, Southern and Northern China, as a 'Yates' memorial band.

" 3. *Resolved*, That the convention set apart some time for a service memorial of our deceased missionaries Davault and Yates, with Mrs. Graves perhaps in connection with similar services in honor of our late President, Dr. Mell."

Reference having been made to Dr. Yates' interest in Japan, the following from our paper will not be inappropriate :

"Dr. Yates was anxious that Southern Baptists should see the great opening in the empire of Japan, and seeing it should give their means for the establishment of Missions in that field more promising of speedy, ample and profitable fruits than any other pagan country. He did not appreciate the wisdom of our being so shocked by the loss at sea of our missionaries to Japan—the first ever sent out from the United States—as to paralyze all further efforts in that direction, and ever to banish the thought of planting missions among that wonderfully progressive people. He believed that that early conception was good and of God. The divine providence was mysterious. But it might have served, if rightly viewed, only to stimulate stronger faith and more vigorous action necessary to success in the new enterprise.

"Dr. Yates not only urged a renewed attention to this field, but presented for the Board's acceptance a laborer, whom he regarded eminently qualified to make a beginning for us, under most favorable circumstances. For seemingly good reasons the Board did not approve the recommendation; and the Doctor, pressed by the necessities of his own field, satisfied his conscience with having done all he could do, and left the matter to

Providence, and to the future awakening of God's people. His death may be the means to this end. In the review of the life of our fallen missionary veteran natural at this time, we cannot fail to perceive that an element of the pathetic runs through that life, which enters it because of the vast distance between his ideal of mission work and the realization of that work hampered by the limited resources of men and money at his command. And this failure with regard to Japan deepens the tone of the pathos. There was something noble in his appeal for a field not his own; and peculiarly touching when that appeal failed. But Providence appears on the side of the early convictions of the Board and of the later endeavors of our brother. Without any responsibility in the matter, our Board was made an agent at the last meeting of the Southern Baptist Convention of presenting to the body a remarkable paper on the evangelization of Japan, from a distinguished government official, which was published in the *Journal* as a call of duty and of privilege to our people. Synchronizing with this appeal, came a proposition from a New York lady to aid the establishment by our Board of such a mission while living, and not to forget it in her dying bequests.

“Now comes a new and powerful appeal to us. Other evangelical denominations are banding together in Japan, and the feeble Baptist force there stands at fearful odds. The several Pede-Baptist consolidations number 384 missionaries ordained and unordained; and 11,305 church members. The Baptists have 4 ordained and 27 unordained missionaries; and 692 church members. In view of this disparity, Dr. Ashmore looking into the future, makes this painfully suggestive calculation. “It is estimated that the converts of Japan now double themselves in numbers every three years. At this rate, in the next thirteen years that remain till the close of the century the consolidated members would number 180,880, while the Baptists would number 11,072. This will be a great disparity. It would give a vast preponderance against views and doctrines of inestimable importance. Organized Japanese activities would be moving along lines which Baptists may have had but little to do in marking out.” Does this not seem a call of providence for us to stir up our early convictions about Japan; go to the help of our Baptist brethren

there; and make the death of our Brother Yates the occasion of our heeding his voice, now hushed, which we failed to do when he was living, in tones of deep earnestness, solemn convictions and touching pathos with regard to Southern Baptists doing something for Japan?"

The Convention said: "The establishment of this Mission was a favorite project with Dr. Yates. *Shall our brethren of the North and English Baptists be permitted to toil there with no help from their Southern Brethren?*"

DEATH OF DR. MELL.

The following appeared in the *Foreign Mission Journal* of March, 1888:

"P. H. MELL, LL.D.

Born July 19, 1814.

Died January 26, 1888.

"Few names are better known to American Baptists than Dr. Mell's; and the death of no man of the denomination would have made a profounder impression. The great essential for strong and broad grasp upon the mind of a people is acknowledged supremacy in some elevated department of life. The lofty office is nothing without corresponding moral and mental powers to sustain it; but high position, combined with a true and strong character, meets the demand for honoring in life and remembering after death. Dr. Mell was a man of clearly defined and powerful character. He possessed the power of intensely unified faculties. There was great oneness in the man.

"He was almost unique in the persistence and steadiness with which he followed a few aims, with all his might, to their complete realization. His concentration of energies and opportunities was immense. His constitutional characteristics strengthened by severe training and constant successes of indomitable will made him, in the line of his pursuit, well nigh invincible and perpetually successful. Nothing made him so powerful as threatened defeat, which was the signal for massing all that he was and could command for ultimate triumph. Under such conditions of character, it was not strange that the orphan boy of Liberty county, Georgia, should obtain education and a teacher's

place in New England; and, following the same line, should become a distinguished professor in Mercer University, and the more distinguished Chancellor of the University of Georgia. He got these positions because he was fit for them, and resolved to have them. It would not surprise us to hear, were his heart-secrets revealed, that when that orphan boy, just in his teens, went to New England, he resolved then to be, by God's help, at the head of the educational interests of his native State. His main characteristic, which is all we propose to set forth, had a striking illustration in a private matter, known, however, to all his personal friends. Given to excessive use of tobacco, which nearly ended his life, he stopped the habit suddenly, absolutely and forever. When asked how he did it, he replied: 'I said I will never taste it again: and the least suggestion of appetite to do it I regarded an insult to my honor.' His purpose was accomplishment. Dr. Mell would have made a splendid soldier. Had not the grace of God made him a minister of Jesus Christ, whereby he achieved greater things than did Wellington or Lee, he might have had military fame equal to either of them. By the divine decrees, he became the conqueror of self, and the ruler of his fellow-men, in peaceful spheres of Christian civilization, and in the most comprehensive and glorious work of the world's evangelization. These were the grand offices, in the execution of which, the varied gifts and acquisitions of the departed man of God were brought into concentrated action so smoothly and quietly that he seemed to teach and to rule almost by instinct, while, in fact, it was by the most patient thought, constant self-discipline and incessant toil. He was ever doing, as he himself thought, the work of several men. His greatest position was the Presidency of the Southern Baptist Convention. There was none higher in the gift of his brethren. And it was the unification of all the abilities that made him eminent as a scholar, a teacher, a minister of the gospel, together with special taste and hard study, and long experience with regard to parliamentary law, which constituted him the incomparable Master of Assemblies. It was his preëminent fitness for this highest of positions which made him what he was, and what he is in the eyes of the Baptists of the United States. The Baptist community at large

bemoan the distinguished dead, and the Southern Baptist Convention, at its next meeting, will do appropriate honor to the man who shed increasing lustre on the body of which he was, for fifteen years, the most illustrious head."

The following is mournfully inscribed from the records of the Board :

"IN MEMORIAM.

PATRICK HUES MELL, D.D., LL.D.

Born July 19, 1814; Died January 26, 1888."

The late President of the Southern Baptist Convention will be long remembered. His erect figure, angular features, keen eye, concise speech, his incisive thoughts, cogent logic, unyielding orthodoxy, commanding address, all represented a type of manhood which impresses indelibly even as steel makes cuts into granite not to be worn away by the waves of time.

The strength of his influences as a presiding officer was only surpassed by their variety and range. In the chair of the Convention sat an educator and author whose teachings had influenced the mind and heart of many pupils and more readers; a soldier who had touched men whose elbows communicated the contact through armies; a man versed in human nature, whose words and acts were perhaps more thought of and more talked of than those of any Baptist of the United States; a preacher whose control of churches and congregations was so complete that the territory in which he preached was called "Mell's Kingdom"; a "master of assemblies" who presided twenty-nine years over his District Association, twenty-five years over his State Convention, and fifteen years over the Southern Baptist Convention; who, as the "Prince of Parliamentarians," had been gazed upon by hundreds of thousands of admiring eyes and had won for himself more than national reputation, and who, as "President Mell," was looked up to by missionaries and mission churches all over our Sunny South and in the Queen of the Antilles, as well as in pictorial Mexico, tropical Brazil, equatorial Africa, classical Italy and antipodal China, as the worthy head of a body executive of the sublime and divine commission for the world's evangelization.

In these far-reaching influences was illustrated the principle that great rule is the reward of great service. Of the Southern Baptist Convention Dr. Mell was a friend whose faith in its necessity and destiny never wavered from its inception; a member whose interest in all departments of its work was sympathetic, profound and untiring, and a presiding officer who, by patience and painstaking, coupled with native quickness, sagacity, caution and courtesy, so handled the movements of the body as to give to delegates general satisfaction, to kindle popular enthusiasm, and to secure for the Convention itself the encomium of being a model for religious, deliberative and representative bodies in our country, and indeed, in the Christianized world; therefore,

"1. *Be it resolved*, That praise is due to him who is the source and sustainer of life for the many days on earth which by the gifts of nature and the graces of the Spirit this man of God used with a success far above the average success of his fellows for the advance of civilization, the establishment of denominational principles, and the progress of the Redeemer's Kingdom in the world.

"2. *Be it resolved*, That in the grief at our great loss, more poignantly realized by the family of the deceased, felt also by his wide circle of devoted friends and the vast constituency of the Southern Baptist Convention, is comfort in the reflection that there is sincere condolence, by appreciative minds and sympathetic hearts, in every continent of our planet on which rest the lights and shadows of day and night.

"3. *Be it resolved*, That the man who so honored his race and his brethren should be duly honored by them; that the Southern Baptist Convention, representing not only its Caucasian patrons and laborers of North and South Americas, but a host of valiant men and noble women—missionaries and mission churches—identified with or belonging to Mongolian and African races, is the proper exponent of such world-wide honoring; and that it be recommended by this Board that an appropriate part of the forthcoming session of the Convention be set apart for the voicing of this universal sentiment in services memorial and funeral by large-hearted men, brother ministers and consecrated missionaries.

"4. *Be it resolved*, That a page in the record book of this Board be appropriately ascribed to the memory of the deceased; that fitting mention be made of him in our report to the Convention; and that a copy of this paper, duly authenticated by the Recording Secretary, be sent to the widow and children of our departed friend and brother, the late Chancellor of the University of Georgia, and the incomparable President of the Southern Baptist Convention.

MEMORIAL SERVICES.

The following is extracted from the Proceedings of the Convention :

THIRD DAY—THE SABBATH.

By order of the Convention a memorial service was held at 4.30, Jonathan Haralson, a Vice-President, in the chair.

After an anthem, R. C. Burluson, Texas, read the ninetieth Psalm, and J. D. Hufham, North Carolina, led in prayer.

Addresses were made by J. H. Kilpatrick, Georgia, with reference to the death of P. H. Mell ; by T. T. Eaton, Kentucky, regarding the death of E. E. Davault ; by T. H. Pritchard, North Carolina, regarding the death of M. T. Yates, and by J. W. M. Williams, Maryland, regarding the death of Mrs. Roswell H. Graves.

On motion of J. A. Hoyt, South Carolina, it was

Resolved, That a committee, to consist of J. H. Kilpatrick, Georgia ; T. T. Eaton, Kentucky ; T. H. Prichard, North Carolina, and J. W. W. Williams, Maryland, be appointed to draft suitable resolutions expressive of the feelings of this Convention, in hearing of the death of President P. H. Mell, Georgia and our late missionaries, Matthew T. Yates, E. E. Davault and Mrs. R. H. Graves, of China ; this Committee to report to-morrow."

The services were concluded with the benediction by J. B. Taylor, Virginia.

J. H. Kilpatrick, Georgia, from the committee to prepare a suitable memorial to the distinguished dead of the past year, read the report which was adopted, and, on motion of J. M. Phillips, Maryland, H. A. Tupper, Virginia, led the Convention in prayer.

Resolved 1st, That the Convention has heard with profound regret the announcement of the death of Brother P. H. Mell, for so many years our beloved and honored President, as also that of the death of our devoted missionaries, Brethren M. T. Yates and E. E. Davault and Sister Jane W. Graves ; but that we are, nevertheless, cheered by the abiding conviction that God still lives and rules, and will lead his people to ultimate victory.

Resolved 2d, That in the death of these, our fellow-laborers, there is given to us a loud call for increased consecration to the Master, as well as for more earnest prayer to him, the Lord of the harvest, that he would send forth more laborers into his harvest.

Resolved 3d, That the Secretaries be instructed to prepare a memorial page in our minutes, on which shall be inscribed the full names of these faithful servants of God, with the dates and places of their births and deaths."

IN MEMORY OF

PATRICK HUES MELL, D.D., LL.D.,

Born July 19, 1814.

Died January 26, 1888.

MATTHEW TYSON YATES, D.D.,

Born in Wake County, North Carolina, January 8, 1819.

Died in Shanghai, China, March 18, 1888.

ELIJAH E. DAVAULT,

Born near Bristol, Tenn., March 31, 1856.

Died in Tung Chow, China, October 4, 1887.

JANE WORMELEY NORRIS,

Wife of ROSWELL H. GRAVES, born in Baltimore, Md., March 23, 1835.

Died in San Francisco, Cal., April 20, 1888.

[From *Foreign Mission Journal*.]

DEATH OF MRS. JETER.

“ This noble Christian woman, the widow of the late J. B. Jeter, D.D., ended her earthly career at her residence, in this city, on the 24th of September 1887, mildly and grandly as the setting sun. The papers have published biographical sketches of our honored deceased, with full accounts of the funeral services and the addresses made on the occasion. On the 29th of September the *Religious Herald* appeared appropriately draped in mourning. On the 13th of October a memorial service was held in the Grace Street Baptist church by the ‘ Woman’s Missionary Society, Richmond,’ over which Mrs. Jeter presided from its formation in 1872 to her death. An admirable paper, with preamble and resolutions, was adopted by the Society. Just as we are going to press we are reminded that no notice of Mrs. Jeter, whom our Board held in the highest esteem, has appeared in our columns, and we publish the following remarks, made at the memorial meeting, as material the most available at present :

“ *Mrs. President and Ladies :*

“ I obey the summons to attend this memorial meeting, with melancholy satisfaction. There is a satisfaction in commingling a tear with yours over the departure of an honored friend ; but it is a melancholy thought that, in the supreme crisis of woman’s work at the South, this Society should lose its peerless President.

“ Turretin’s eulogist says : Little troubles are noisy ; great sorrows are silent. A great sorrow has befallen ‘ the Woman’s Missionary Society of Richmond.’ And judging from my own heart, I suspect your hearts would prefer to ponder this grief in silence, as the friends sat, with closed lips by the side of the afflicted Patriarch of Uz, were it not that man—male and female—is a memorial-being. He is given to memorials ; he prefers it to silent grief ; he rejoices in it, as does his great Prototype, who erects memorials for every great and good thing—whether it be the birth of a world, the death of a son, or his own ineffable being of which the universe is only a grand memorial.

“ This suggests that the best memorial is the work of one’s

own hands. No marble, no brass, no eulogy is comparable as a monument to noble life and character and labors. And I only give my consent to break the silence of this mournful occasion, that I may suggest that the true and fittest memorial of Mrs. Jeter is her late presidency of this Society, so important a factor of woman's work of the South, and indeed of the prosperity of the Southern Baptist Convention; and to this presidency propriety requires that I should restrict myself.

“‘And I do not hesitate to say that Mrs. Jeter was a great president.

“‘She was great in person. A fine presence has much to do with the success of a presiding officer. Everybody feels a self-compliment in having a shapely head; and none more than the body deliberative. And rarely have I seen a woman whose essential dignity and strength of character were more perfectly represented in her person than Mrs. Jeter. I am not unacquainted with the prominent Baptist women of the South; and I feel quite sure that any woman assemblage of our sunny land would feel itself honored by having such a presiding officer. In fact I do not know who ever filled such a chair better. I doubt whether Aspasia, Portio or Cornelia: whether Isabella, of Castile, either of the Catharines, of Russia, or even Elizabeth, of England, ever presided with more ease and greatness than did the President of the Woman's Missionary Society of Richmond.

“‘Mrs. Jeter, as a president, was great in propriety. I use this term in a broad sense. A presiding officer is the servant of the body, and whenever he so forgets propriety as to use this position of trust to gain personal power, or arbitrary authority, he not only disgraces himself, but degrades the body over which he presides.

“‘Mrs. Jeter was so careful to reflect the sentiment of the Society that some thought she was dependent on others for her own opinions. But she thought more than she spoke. And with regard to the impropriety referred to, I heard her many years ago rebuke it in a way which makes me know she would have endorsed the sentiment of George Eliot, that ‘It is a great gift of the gods when one is born to despise a mean thing.’

“‘She was great as a president in comprehensiveness. As

president of this Society, she kept her eye upon woman's work in the country. And ten years ago she saw with almost prophetic prescience what is said to be the exact status of the question, to-day, viz: that one of three things will soon be done; woman's work will be represented in the Southern Baptist Convention; or, a general woman's committee will be formed; or, there will be a woman's convention for missions. And it is because of this momentous question now upon us that I deplore that our women cannot have this leader in her strength of ten or fifteen years ago. There are dangers that she would meet as Jael met Sisera with chisel and hammer at his temples; there are victories to be won, to which she might lead as Deborah led the triumphing hosts of the Lord.

"Mrs. Jeter was a president of great usefulness. The Society over which she presided from its inception is the oldest of the mite-box Societies, south of the Potomac, on the present basis of operation. And how is usefulness to be measured; how the usefulness of Robert Raikes, or, Adoniram Judson, except by the great fruits of their primary work for Sunday-schools and foreign missions? And what has been done since the organization of this Society in 1872? There have sprung up more than 500 woman's societies, which are now contributing from \$15,000 to \$18,000 annually; and, with the present ratio of increase, in another decade and a half of years, they will contribute \$500,000 to the world's evangelization. If Mr. Gladstone rejoices over this vast and glorious country, which is filling President Cleveland with such wonder, as the fruit of the thirteen English colonies planted on the shores of the new world, how much greater cause for rejoicing has your sainted president as she looks down upon this great plantation of the Lord, spreading over our sunny South, springing up after the example and experience of this wise planting of the Master!

"This presidency, I say, is Mrs. Jeter's greatest memorial. I know she presided with Christian tenderness over the most important class of the Sunday-school, which is the infant class. I know she presided with womanly sympathy and charity over the Board of the Home for Aged Women. I know she presided over other bodies with a wonderful self-composure established by

earnest thought, liberal culture, and contact with many minds; but her great monument is the Presidency of this Society, contemplating the broadest possible work, even the making great to the ends of the earth the Lord Jesus Christ. This memorial may be published to the ends of the earth, not to the eyes or ears of men, but in souls saved there by the influence of this Society, and who may rise up in that day of days to call this Society and its president "blessed!"

"I only add: Ladies, think yourselves happy as born in this day of woman's opportunity to do a work for the Master grander than she has ever done, or ever could do, since the Incarnation, or since the world began!

"Inspired by the example of your great president and the greatness of the work, stretch yourselves up to the height of your glorious opportunity, and resolve by God's aid, to make the work of this Society even more sublime than it has already been.

"Remember that the women of the South come here next May to organize. See to it that that organization shall have the right complexion. Let there be zeal with knowledge; progressiveness with conservatism. Let there be, above all, fidelity to the womanliness of our women, which is their crown of glory. Moses is fallen; but Joshua is here. And be ye led forward by him, greater than Moses or Joshua, who is a sun and shield, your God and your guide, a pillar of cloud by day, and a pillar of light by night!

"And now unto him who is able to do more than we ask or think, according to the power that worketh in us, to him be glory in the church, throughout all ages world without end! Amen!"

DEATH OF OUR AUDITOR.

In the death of our auditor, Joseph F. Cottrell, Esq., who fell on sleep the 4th of March, 1888, the Board has sustained a severe loss. He had been, for twelve years, a faithful member of the Board and was an officer accomplished and scrupulously exact. Among other resolutions, the following was adopted by the Board:

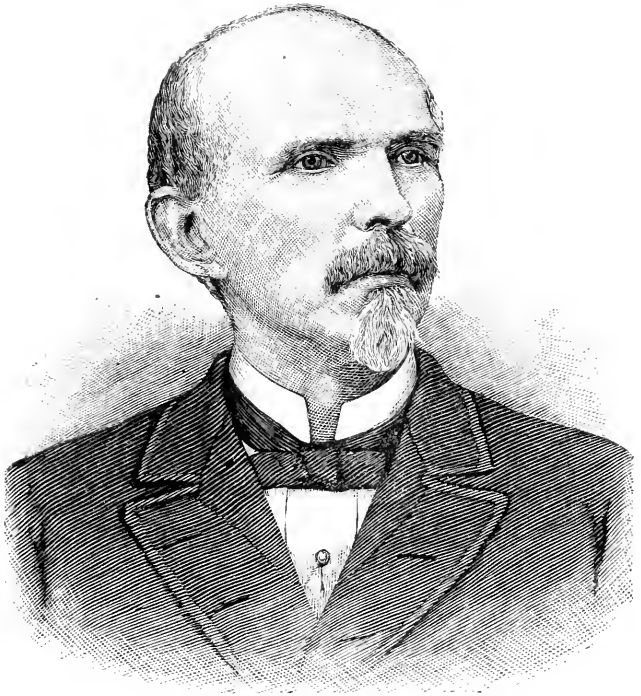
“Resolved, That we bear cheerful testimony to his blameless life; his courteous, kindly and sweet-tempered intercourse; his sincere piety and unaffected godliness; and his ardent desire and unwavering zeal for the salvation of the nations of the earth.”

DEATH OF DR. B. H. WHITFIELD.

“This man of God fell on sleep, October 12th, 1887, in Jackson, Mississippi. For some time his health had not been robust; but we were not prepared for the announcement of his decease. We knew Dr. Whitfield. For many years he represented our Board in Mississippi. Never have we had a representative whose heart was more imbued with a spirit of missions. In fact, this was a passion of his soul. It seemed, at times, that he would be consumed by his zeal for souls and the spread of the Redeemer’s kingdom. But, the Doctor was not an enthusiast. His sentiments and actions were controlled by uncommon intelligence, rare knowledge and sound judgment. He was a man of marked intellect accompanied with modesty which was almost shrinking. His humility was of a deep type. He preferred others to himself in matters of position of every kind. He regarded service the highest dignity and place. His mind was given to natural sciences, of which, we believe, he was the Professor in Mississippi College. But, above all, he was a man of God. He was a holy man. He loved God and his fellow-men, ardently and consistently, and more and more. He was properly ranked among “the Saints.” No legacy to his family could be greater than the good name of our deceased brother. Our loss is the gain of heaven.”

CHAPTER XI.

1889.



HON. JONATHAN HARALSON,

PRESIDENT SOUTHERN BAPTIST CONVENTION, 1889-1890.

OFFICERS OF CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

President.

Hon. JONATHAN HARALSON, Selma, Ala.

Vice-Presidents.

Hon. JAMES PHILIP EAGLE, Ark. Mr. LEWIS BELL ELY, Mo.
FRANKLIN H. KERFOOT, D.D., Ky. Mr. HENRY K. ELLYSON, Va.

Secretaries.

LANSING BURROWS, D.D., Georgia. OLIVER F. GREGORY, D.D., Md.

Treasurer.

Mr. GEORGE W. NORTON, Ky.

Auditor,

JUNIUS CALDWELL, Esq., Ky.

FOREIGN MISSION BOARD.

LOCATED AT RICHMOND, VIRGINIA.

President.

H. H. HARRIS, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Maryland. C. W. TOMKIES, Louisiana.
GEO. WHITFIELD, Mississippi. G. F. BAGBY, Kentucky.
B. H. CARROLL, Texas. J. P. GREENE, Missouri.
W. L. KILPATRICK, Georgia. A. E. OWEN, Virginia.
J. B. SEARCY, Arkansas. W. C. BLEDSOE, Alabama.
N. A. BAILEY, Florida. J. L. WHITE, North Carolina.
W. F. ATTKISSON, West Virginia. R. J. WILLINGHAM, Tennessee.
A. J. S. THOMAS, South Carolina.

Corresponding Secretary.

H. A. TUPPER.

Recording Secretary.

A. B. CLARKE.

Assistant Corresponding Secretary.

T. P. BELL.

Treasurer.

J. C. WILLIAMS.

Auditor.

H. C. BURNETT.

Managers.

H. K. ELLYSON. J. B. HUTSON. T. P. MATTHEWS.
C. H. WINSTON. W. D. THOMAS. R. H. PITT.
W. E. HATCHER. W. W. LANDRUM. R. S. BOSHER.
JOHN POLLARD. GEORGE COOPER. THEO. WHITFIELD.
S. C. CLOPTON. C. H. RYLAND. J. L. M. CURRY.

CHAPTER XI.

1889.

IN THE CONVENTION.

ORGANIZATION.

THE Convention met with the First Baptist Church of Memphis, Tennessee. There were present 693 delegates and 13 enrolled visitors, besides several hundred others who had come to the city with special reference to attending the Convention. The number entitled to seats was 992. The meeting-house was not equal to the persons in attendance, which occasioned some inconvenience. The church and pastor, however, did all in their power to accommodate their guests, and the Convention voted that the body should not remove to a larger house as had been contemplated. This vote was more emphatic because of unjust criticism made by one of the city newspapers on the church and pastor. Moreover, the Convention adopted a strong paper, presented by Dr. H. H. Tucker, vindicating the parties assailed and concluding with the resolutions :

Resolved, That we take this occasion to say of our much loved brother, R. A. Venable, the pastor of the First Baptist Church of Memphis, that we hold him in high esteem as an acceptable, useful, faithful, highly honored, and able minister of the New Testament.

Resolved, That these resolutions be published in the daily papers of Memphis."

Dr. Boyce, the President of the Convention, was dead. The first Vice-President, Mr. Lewis Bell Ely, of Missouri, called the assembly to order, and read the appropriate Scripture, Philipians ii. beginning: "If there be, therefore, any consolation in Christ." The hymn "All Hail the Power of Jesus' Name" was sung, and the body was led in prayer by Brother J. S. Coleman, of Kentucky. The Hon. Jonathan Haralson, of Alabama, was elected President; Brethren James P. Eagle, of Arkansas, F. H. Kerfoot, of Kentucky, L. B. Ely, of Missouri, and H. K. Ellyson,

of Virginia were elected Vice-Presidents, and Secretaries Burrows and Gregory were re-elected to their office. The re-election of Brother Ely to the Vice-Presidency is, we believe, the only instance, in the history of the Convention, of any member being put in this position three successive years; but, all felt that this brother was worthy of "a third term." The reports of the Boards were presented and referred to committees as usual.

DISTINGUISHED VISITORS.

Among the visitors present were Dr. Edward Parker and Mr. Wm. Dale Shaw, representing the Strict Communion Baptists of England. They were introduced by Dr. Wm. E. Hatcher, of Virginia, and made admirable addresses. The speech of Dr. Parker was one of great power. By request of the President, Dr. J. A. Broadus replied on behalf of the Convention, in a manner quite equal to the occasion, and reflecting much credit on himself as a platform speaker.

HOME BOARD AND PUBLICATION SOCIETY.

The question of the publications by the Home Board, which had been much discussed in the papers, coming up was disposed of by the unanimous adoption of the following, presented by Mr. Joshua Levering, *Chairman* :

"The Committee, to whom was referred the question of 'Kind Words Publications,' beg leave to report,

"That they have given the matter careful consideration, having examined very thoroughly into all the facts pertaining thereto, and as a result find that the publisher of this series has a contract with this Convention, both of a legal and moral character.

"As said contract does not expire until June, 1891, your Committee are of the opinion that any further agitation of this question is inopportune at this time."

The following also was adopted :

"WHEREAS, the American Baptist Publication Society has, during the past twenty years, made liberal grants to churches and other religious bodies represented in this Convention; be it therefore.

"Resolved, that we hereby express our gratitude to the American Baptist Publication Society for its constant kindness and practical generosity."

SPECIAL REPORTS.

In 1888 the Convention adopted the following recommendations :

“First. That a committee of five brethren be appointed by the two Boards of this Convention, jointly, whose duty it shall be to confer with representatives of the American Baptist Home Mission Society, the American Baptist Publication Society and the American Baptist Missionary Union, not with a view of uniting the Baptists, North and South, into one organic body, but to adjust all questions of difference which have arisen between them in the prosecution of their work. And

“Second. That a committee, consisting of Dr. J. P. Boyce, President of the Convention ; Drs. H. A. Tupper and I. T. Tichenor, Secretaries of our Boards ; Dr. J. L. M. Curry, Dr. F. M. Ellis and T. H. Pritchard, who shall confer with the various missionary organizations of the world with reference to the proper celebration of the centennial of missionary work among the heathen in modern times.”

In pursuance of this order, the Northern Societies had been invited to a conference ; and on December 4, 1888, the following representatives had met at the Foreign Mission rooms of the Southern Baptist Convention, in the City of Richmond, Va. :

From the Am. Baptist Missionary Union, Drs. Murdoch and Lawson.

From the Baptist Home Mission Society, Drs. Morehouse and Hiscox.

From the Am. Baptist Publication Society, Drs. Wayland Hoyt, Rowland, and Bitting, with Col. Banes.

From the Home Mission Board, Rev. Drs. Tichenor and Smith.

From Foreign Mission Board, Drs. C. H. Winston and H. A. Tupper.

From the two boards of the S. B. C. jointly, Dr. T. T. Eaton.

From the General Association of Missouri, Dr. Ford and Brother Rodgers.

Dr. Eaton was elected Chairman of the Conference, and Dr. Rowland, Secretary.

The Committee held six sessions, during which all points of difference were fully discussed. The results were reported to the Convention, as will be hereafter seen.

COMMITTEE ON CENTENNIAL.

At a meeting of this Committee held December 6th, in the Foreign Mission rooms, Dr. Curry was elected Chairman and Dr. Eaton was asked to act in the place of Dr. Boyce absent in Europe. Dr. Curry was requested to open correspondence with the Missionary Societies in the United States and Europe.

In reference to this order of the Convention, for a conference and centenary in 1892, our board reported this :

SPECIAL COMMITTEES.

“At its last meeting the Convention adopted the resolutions following :

“*First.* That a committee of five brethren be appointed by the two Boards of this Convention, jointly, whose duty it shall be to confer with representatives of the American Baptist Home Mission Society, the American Baptist Publication Society, and the American Baptist Missionary Union, not with a view of uniting the Baptists, North and South, into one organic body, but to adjust all questions of difference which have arisen between them in the prosecution of their work. And

“*Second.* That a committee, consisting of Dr. J. P. Boyce, President of the Convention; Drs. H. A. Tupper and I. T. Tichenor, Secretaries of our Boards; Dr. J. L. M. Curry, Dr. F. M. Ellis and Dr. T. H. Pritchard, who shall confer with the various missionary organizations of the world with reference to the proper celebration of the centennial of missionary work among the heathen in modern times.

“The Board would report :

“1. That we appointed two of our members, who, with two members of the Home Board, appointed Dr. T. T. Eaton, of Kentucky, as the fifth member of the committee, which met representatives of the Northern societies named and discussed the questions which called into existence the conference. The report of the committee will be made by its chairman, Dr. Eaton.

“2. That, as chairman of the Centennial Committee, Dr. J. L. M. Curry will conduct correspondence, on the subject of this centenary, with other missionary organizations, and has already held personal interview with the American Baptist Missionary Union.”

T. T. Eaton, Kentucky, from the Committee, provided for at the last Convention on the relations of the Convention to other bodies, presented the following report, which was adopted :

“REPORT OF THE COMMITTEE OF CONFERENCE.

“To the Southern Baptist Convention: Your Committee ‘to confer with the representatives of the American Baptist Home Mission Society, the

American Baptist Publication Society and the American Baptist Missionary Union, to adjust all questions of difference which have arisen between them' and the Convention, 'in the prosecution of their work,' would respectfully report as follows:

"We met the representatives of these bodies in Richmond, Va., during the sitting of the Baptist Congress. After a free conference with the representatives of the American Baptist Missionary Union, the following resolution was agreed to:

'WHEREAS, the Missouri Baptist Convention, as it is understood, dissolved and united with the General Association, and whereas this united body dissolved its auxiliary connection with the Southern Baptist Convention, with the understanding that the churches might contribute their funds to either Board according to their preference, therefore,

"Resolved, That this fact be recognized by the Foreign Mission Board of the Southern Baptist Convention, and

"Resolved, That the agent of the American Baptist Missionary Union be instructed to limit his efforts to such churches and associations as are in sympathy with the Missionary Union.

"After a like free conference with the representatives of the Home Mission Society, it was

"Resolved, That the agents of the Home Mission Board of the Southern Baptist Convention and of the American Baptist Home Mission Society in Missouri, be instructed to limit their efforts to such churches and associations as are in sympathy with the bodies they respectfully represent, with the additional understanding that churches and associations, now dividing their contributions between both bodies, shall be undisturbed in this method, and that the large number of churches which are unknown as contributors to either organization, and whose sympathies are uncertain, shall be cultivated in accordance with an amicable arrangement between these agents.

"We also had a conference, full and free, with the representatives of the American Baptist Publication Society, and we were unable to arrive at any agreement.

"Respectfully submitted,

"T. T. EATON, *Chairman*,
I. T. TICHENOR,
H. A. TUPPER,
C. H. WINSTON,
W. R. L. SMITH."

POINTS IN OUR REPORT.

INTRODUCTION.

Our board had experienced the most anxious year in its history, but had accomplished more and received more than ever before. The opening sentences of the report came from the very depths of the heart, exercised by no little experience:

“There is no wise way to conduct the work of gathering the free-will offerings of a million people and of disbursing them in the four quarters of the earth for the promotion of the Redeemer’s Kingdom, which is the office assigned to the Foreign Mission Board, that does not keep the eye of unwavering faith upon the Great Head of this enterprise—the object of supreme regard and adoration, and the simple and sole law of obedience—in whose name all is undertaken, and for whose sake all is craved. It is thus alone that there can be steadfastness of purpose and action in ever-varying circumstances, that the most salutary reflex influence can be exerted upon the conductors of the work, and those represented by them, and that the name of him whose glory is the end of this grandest and most comprehensive undertaking, shall be magnified.”

TREASURER’S REPORT.

The Treasurer reports balance on hand the beginning of the year, \$3,609.63, and the receipts during the year, \$99,023.75, making an aggregate of \$102,633.38. The expenditures have been \$101,818.41, leaving a balance in his hands of \$814.97. The liabilities, on call-loans, \$2,150.21, are moneys deposited with the Treasurer by returned missionaries for the use of the Board, and referred by the owners, not to be returned. The attention of the Convention is called to the large amount of money borrowed, \$46,500, for which \$991.57 interest had to be paid. An explanation of this is suggested by the fact, worthy of the grave consideration of the Convention and the churches, that in the last month of the conventional year, \$32,064.88 was received, which is one-third of the annual receipts, and in the last two days of the year was received \$14,279.81, of which \$9,183.56 came to hand the very last day of the year. Does not this statement emphasize the importance of some arrangement, if possible, by which contributions may be so made as not to present an interest account so heavy, and so injurious to the cause? Yet, the Board feels grateful that it has been enabled, by the good will of the people and the grace of God, to meet all the financial obligations and demands of the year; and are impressed with the duty (while efforts among the churches should be redoubled), of exercising more faith in him whose purposes and plans and promises are

in the behalf of our works, and who will not deny himself nor disappoint his trusting ones seeking to execute his most holy will. The contributions of the churches are gradually increasing, as may be seen by a comparison of the annual reports of the Treasurer, and the hope is entertained that, either by the perfecting of the present plan or the change of it for one better, the time is not far distant when our missions will be so thoroughly equipped, with workers and houses of worship, that they shall be able not only to maintain the ground acquired, but to move forward with a steady and healthful progress for greater acquisitions in the name of the Lord. The large amount reported for traveling and printing indicates how the Board has endeavored, in accordance with the by-laws, to cultivate the closest possible associations with the States, and to give the fullest information of our work, the country having been, by hundreds of thousands tracts and leaflets, almost sown down with missionary literature.

RECENTLY APPOINTED.

On the 4th of June, 1888, the following appointments were made: *For China*—J. A. Brunson, of South Carolina; T. C. Britton, of North Carolina; L. N. Chappell, of North Carolina; E. F. Tatum, of North Carolina. *For Africa*—W. T. Lumbley, of Mississippi. *For Mexico*—T. J. League, of South Carolina; A. C. Watkins, of Mississippi; J. G. Chastain, of Mississippi; A. B. Rudd, of Virginia; Miss Lillian Wright, of North Carolina; and Misses L. C. Cabaniss and Fannie E. Russell, of Virginia. In February preceding, H. R. Moseley, of South Carolina, had been appointed to Mexico, and J. A. Barker to South America. All of these except Brethren Brunson and League, who wished to take another year at the Seminary, and Brother Lumbley, who was detained by sickness, arrived in due season on their respective fields. On January 7th, of this year G. P. Bostick, of North Carolina, and J. J. Taylor, of Arkansas, with Rev. Mr. McCloy, of Scotland, now resident in Canton, were appointed to China. On April 1st, C. C. Newton and Miss Fannie S. Knight, both of North Carolina, were appointed, the former to Africa, the latter to China. On May 3d, Miss Mollie McMinn, of Missouri, was appointed to Canton, China, Miss Emma Morton, of the same

State, to Rio de Janeiro, and Miss Alberta Newton, of North Carolina, to Africa. J. W. McCollum was appointed to Japan, and J. A. Brunson was transferred from China to Japan, while T. J. League was transferred from China to Mexico. All of these expect, Providence permitting, to sail soon for their fields of labor, except Rev. J. J. Taylor, who, in the midst of preparation for departure, experienced the unspeakable bereavement of losing his wife, and Miss McMinn, who will sail in the early fall with Miss Alice Flagg, of North Carolina, who will join the Shanghai Mission. These several companies, recently appointed, with wives taken and to be taken, number thirty-six, which is a brave increase of our missionary force in twelve months. This was a great stride to make at once, but it was made in accordance with the spirit and the letter of the command of the Convention at its meeting in Richmond. The Board asked whether it should go forward according to its solemn convictions of the necessity of the fields, and the Convention replied, most emphatically, *Go forward!*

APPLICANTS.

A number of prominent applicants for missionary appointment, several of whom expect to meet members of the Board at this session of the Convention are anxiously awaiting the decision which is to realize or dash their most cherished hopes. Such as prove themselves qualified for the lofty trust of the Foreign Missionary, should be and will be no doubt appointed. Generous and speedy offerings should immediately flow into the treasury of the Board.

TWO PRESSING NEEDS.

William Carey was filled with missionary fervor by God's grace and by studying geography. It would be of immense value to our cause if the people would ponder the vastness and variety of the fields occupied by our missionaries. The cries of most of these missionaries for co-workers to enable them to meet the demands of their positions are not only piteous, but they are humane and spiritual, and almost divine. Should they hold their peace the very stones might well cry out. The demands for places of worship also are equally natural and reasonable and religious. What could we do here without church-houses? How

much less can they do there without them? Our people must be more thoughtful, more considerate, and they should feel delight in giving from their comparative abundance the things so needed and so touchingly demanded by these self-denying and consecrated servants of the churches for Christ's sake. Realizing profoundly these needs of more laborers and houses of worship, which could not cost less than \$30,000 or \$40,000 more than was contributed last year, the Board apportioned \$120,000 among the States as the least amount that would suffice to hold our own and make this needed progress. The attention of the States was called to their respective quotas. Most of them expressed approval of the amounts asked. None made complaint. The Board was most hopeful of the prospect. But has the news been wafted across the waters that all the needed help is gone or going, and that these houses of worship would be built? Year after year there has been bitter disappointment on the fields that no such tidings have come. Hope deferred makes sick the heart. One grand missionary, almost broken down by long years of continuous toil, and urged to come home, says: "I cannot, I will not, leave the field until help comes to take my place." Another says: "There is such a thing as a missionary being utterly discouraged." Others are amazed at their demands being ungranted. These noble souls think hardly of the Board. But what can the Board do if the churches do not give the necessary means? It is reiterated that the necessary work of the year closed could not be done with less than \$120,000 divided among the States. But the year's results have gone into eternity. Our prayer is that our missionaries will not faint in heart, and that the churches may soon, by superabounding offerings, "redeem the time." The closing of another conventional year should enforce the fact, as to the inestimable privilege of supporting Jesus in the world's evangelization, that "the time is short."

THE SUNBEAMS AND THE WOMAN'S WORK.

In 1876 the Board organized central committees for woman's work in most of our States. The work has so augmented that it is becoming one of the most fruitful sources of missionary influence and income. The following statistics, furnished by

the executive committee of the Woman's Societies located in Baltimore, indicate, in part, what our consecrated women are doing for the salvation of the world, and excite lively expectation of a grand future for their enterprise: "Amounts reported by eleven States as paid to the Foreign Mission Board, from April 26th, 1888, to April 26th, 1889, by the Woman's Mission Societies, Auxiliary to the S. B. C., \$15,408.47." The free will offerings of the remaining States cannot fail to swell the sum to \$18,000. The Convention should say to our Southern sisters: "Well done, good and faithful servants."

Prompted by the rapid growth of woman's work in our States, we dare to predict similar spread of missionary interest among the children of our churches. To record the beginning of the Sunbeam movement, the following from the pen of Rev. George Braxton Taylor, son of our honored Dr. Taylor, of Italy, and author of the movement, is here presented:

The Sunbeam movement began in Virginia during the spring and summer of 1887. . . . "Up to the present time (April, 1889,) 284 societies have been organized, in almost every State from Virginia to Texas, with an aggregate membership of probably not less than 8,000 or 10,000. During the first fiscal year \$1,582.14 was raised; so far in the second year \$2,179.73 has been raised. The most of this money has gone to Foreign Missions. In Mississippi and North Carolina the Sunbeam work has been endorsed and forwarded by the Central Committees of the Women's Missionary Societies. Virginia Sunbeams are supporting a missionary in the field, while those in Mississippi, Alabama, and other States have contributed generously to the Italian Chapel Fund.

"The future of the Sunbeam movement depends largely upon the co-operation of pastors and Sunday-school leaders. If less than 300 societies have given in eleven months over \$2,000 into the Lord's treasury, it is a simple problem in arithmetic to see what would be done if societies existed in even half of our 14,000 Southern Baptist Churches. This much as to what the *children* might do. Who can say what these same children, after being trained in giving and by instruction on missionary subjects, would accomplish when they have reached maturer age and taken their places as leading members of our churches?"

THE CHINKIANG RIOT.

DESTRUCTION OF OUR PROPERTY.

On the 5th of February, 1889, a Chinese mob destroyed all our mission property in Chinkiang. The missionaries fled to Shanghai, where they were most cordially welcomed. The United States Government was duly informed of the outrage, which the Secretary of State promptly assured the Board would receive proper attention. The Board sent immediate relief to the sufferers. Brother Bryan is confident that the Chinese authorities will gladly make ample reparation. About the matter Brother Hunnex wrote from Shanghai :

“ You will have heard, I doubt not, before this reaches you, of the events that have recently taken place at Chinkiang. Our beautiful chapel and dwelling-houses are totally destroyed and all our worldly possessions also ; but we are full of thankfulness to God that our lives have been spared. I am sending you by this mail a printed account of the riot, as it appeared in a Shanghai newspaper. This account is substantially correct, and I thought that you would like to have the particulars at hand.

“ You will see that Mrs. Hunnex has been very ill, indeed, and she is now confined to her bed. Mrs. Bryan and children are also in Shanghai, but Brother Bryan has just returned to Chinkiang to take care of our interests there ; but I am still detained here by reason of the condition of Mrs. Hunnex.

“ This blow is such an unexpected one that we do not yet seem to realize what has taken place. Our active work for the Lord in Chinkiang will, apparently, be retarded ; but I think that we all have faith enough to believe that good will eventually result from all these sad events, and that the Lord will make the wrath of man to praise Him.

“ I have had the privilege of making the acquaintance of the brethren who have recently arrived in China, and we have met with nothing but sympathy and kindness from many friends in Shanghai. I sometimes think it is well to meet with trials, as otherwise there would be no occasion for the exhibition of sympathy and love that these trials bring forth. One very satisfactory point in connection with these troubles is that mission-

aries and their work had absolutely nothing whatever to do with their origin. It was purely an outbreak against foreigners as such. The members of our church were all very sorrowful over the destruction of their place of worship, in which they appeared to take great pleasure. The morning after the riot, when speaking to me on the subject, I saw tears in their eyes.

“Of course some considerable time must elapse before our chapel and homes can be rebuilt. In the meantime I believe that it is Brother Bryan’s intention to make use of our boat for the purpose of traveling from place to place to preach the Gospel, whilst I myself, as soon as Mrs. Hunnex is well enough to allow me to do so, propose to evangelize in the villages in the vicinity of Chinkiang, making use of Brother Bryan’s horse, so that more distant villages may be visited. It will be necessary to find some house accommodation—no easy matter at present, now that so many residences have been destroyed.”

FULL RESTITUTION.

The Chinese authorities made prompt and full restitution for this damage; our missionaries only requiring the actual value of the property destroyed. The common impression is that God has over-ruled this wrath of man to the praise of his name.

APPEAL.

The Board rejoices that it can present a report so replete with evidences of the Divine presence at home and abroad. The many baptisms, the increase of native beneficence in the missions, the opening of new fields, the augmented contributions of our people, the many applications for missionary work, the great expansion of our missionary force—all this is inspiring and calls for devout gratitude to God. But all this imposes heavier obligations on the churches. The Lord is working more manifestly that his people should work more abundantly. Their hearts should be more full of prayer, their lips more full of praise, and their hands more full of labor. And what of free-will offerings?

The Board implores the Convention’s attention to the fact that, in accordance with its positive orders, the Board has appointed a very host of new missionaries, whose support must be provided

by greatly increased contributions. Our actual expenditures in the past year were over one hundred thousand dollars. Can they be less than one-third more this year? This question oppresses the heart of the Board. Will the Convention and the churches realize the facts in the case and rise, by the help of God, to the height of the solemn occasion? There must be a powerful awakening as to the personal responsibility resting on God's people to supply what is necessary to execute the Master's orders. The Convention, in the name of Christ and the churches, bids the Board go forward and send out these laborers. The Board obeys. Will not the churches sustain the Convention's orders in furthering Christ's commission, and approve the Board's obedience? Will they not look out upon the eight hundred millions of souls who have never heard the name of Jesus, and rejoice in the privilege of doing what they can to give them the glad tidings of free salvation? All will not be saved, but every human being on our planet, who can hear, should be told the gospel of Christ. This is the duty of the church. Default as to this obligation is flagrant disobedience, and retards the blessed coming of the Lord Jesus. Let the churches bestir themselves. Let them not only sustain the missionaries sent out, but send the means for many more greatly needed and ready to go into the fields. If the houses of worship imperatively needed are granted, not less than *one hundred and fifty thousand dollars* must come this year into the treasury of the Board. It is confidently hoped that the Convention will ring out its appeal to the churches in such clear and clarion tones that at the close of another year the Board will bear back the news, not only of great blessings on the fields, but of a grand revival, by God's grace, of the spirit of missions among the churches at home. Will the Convention hear us? Will the churches heed the Convention? Will the Lord smile on us and on our work? God be merciful unto us, and bless us, and cause his face to shine upon us, that his name may be known upon earth, his saving health among all nations; and blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen.

OUR MISSIONS.

The report of the Board was declared, on all sides, to be the most encouraging ever made. Only an abstract was read. Instead of giving the text of the report, the following summary, from the pen of Rev. T. P. Bell, assistant secretary, is inserted.

FACTS AND FIGURES.

The work of the Convention lies in each of five great Continents: Europe, Asia, Africa, North and South America. Our European Mission is in

ITALY,

where we began work in 1871, in the city of Rome—under the shadow of the Vatican. The work is under the general supervision of two American missionaries, Rev. Dr. Geo. B. Taylor, formerly of Virginia, and Rev. J. H. Eager, of Mississippi. Under their direction are twelve excellent Italian pastors and evangelists, besides a number of colporteurs. Some fourteen churches of our faith and order attest the success of this work. These are dotted over Italy from the Alps to the lower point of the peninsula, and embrace the Island of Sardinia. Rome, Milan, Venice, Bologna, Naples, are among the cities in which we have churches. New stations are being constantly opened, baptisms are more frequent than ever before in the history of the mission, and the missionaries and colporteurs find the people more and more ready to listen to the word. Italy seems to be opening her heart to the Lord. A few extracts from a late letter of Dr. Taylor will illustrate these statements. An evangelist writes him:

“That Canon (who opposed the work) being no longer able to resist, has retired from the contest, and as I continue, and will continue, with speech and pen, my polemics and evangelization, the people now lavish sympathy upon us. And what is better, the municipality has asked me, in behalf of the people, to open a school, being now certain that the priest cannot do or be anything good. . . . Is not this progress, considering that only a little more than a year ago our evangelist and colporteur were

stoned through the streets of the village? Our brave colporteur, too, has been very active. In a late round, occupying forty-five days, in which he walked nearly three hundred miles, he encountered great hardships—finding sometimes the snow knee-deep in the mountains, and often subjected to involuntary fasts. His sales were considerable; but even more important was the spiritual fruit, for with great joy he spoke to many of the Saviour, and opened up several fields for the entrance of the evangelist. In almost all of the villages he found some brethren in the Lord, or at least adherents to gospel doctrine, who had come to the knowledge of Jesus through reading the Bible or attending evangelical services while serving their term in the army. His report, which is before me, is full of interesting details, which, were there room, I should like to give.”

CHINA.

The work of the Convention in Asia is located in China, where three main stations, extending along the eastern coast, form centres from which the work is extending towards the interior. These three main stations are Tung Chow, in the extreme north, Shanghai in the centre, and Canton in the extreme south.

The North China Mission reports two churches, two main stations with, as yet, no organized churches and twenty-two out-stations. There are 137 members. The churches in this mission are self-supporting. Mrs. Crawford says hundreds of women are learning the truth from her lips and from the books she distributes. Not many converts have been gathered in this mission, comparatively, in the past. It has been a hard field. But of late God seems to be moving mightily on many hearts. Let one incident, as given by Miss Lottie Moon, illustrate:

“Recently, on a Sunday which I was spending in a village near Pingtu city, two men came to me with the request that I would conduct the general services. They wished me to read and explain, to a mixed audience of men and women, the parable of the prodigal son. I replied that no one should undertake to speak without preparation, and that I had made none. (I had been busy all the morning teaching the women and girls.) After awhile they came again to know my decision. I said, ‘It is not the custom

of the ancient church that women preach to men.' I could not, however, hinder their calling upon me to lead in prayer. Need I say that, as I tried to lead their devotions, it was hard to keep back tears of pity for those sheep without a shepherd? Men asking to be taught, and no one to teach them."

Mrs. Crawford, whose thirty odd years of service makes her testimony very valuable, says: "I never knew the Chinese in this region so friendly toward foreigners and so ready to hear the gospel as they now are, and I verily believe a day of rejoicing is at hand for those who have the reapers." Here labor at present Dr. and Mrs. T. P. Crawford. Rev. and Mrs. C. W. Pruitt and Miss Lottie Moon, Rev. G. P. Bostick and wife and Miss Fannie S. Knight, all of North Carolina, are now on the way to this field, and in the early fall Rev. T. J. League and wife, of South Carolina, with Misses Barton, of Texas, and Thornton, of Alabama, will sail. The toilers here beg for thirty men and women.

The Central China Mission includes the cities of Shanghai, Kwin San, Soochow and Chinkiang. There are four churches, with 109 members, of whom six were baptized last year. Four ordained and unpaid native preachers hold forth the Word of Life to their fellow-countrymen, and the contributions of these churches last year were \$276.60. This mission has been lately reinforced, and now has 12 missionaries, six men and six women, at work. One lady will go out in the fall. A serious riot in Chinkiang led to the destruction of our mission property in that city, but the Chinese government makes prompt and ample compensation. Signs of promise cheer the hearts of the workers here.

The South China Mission has at work two American male missionaries, and five female. To this number will soon be added one man and two women. Twenty-eight natives, male and female, help in the work. 507 members are reported, 70 of whom were baptized last year. Good schools are maintained here, partly by the mission and partly by the natives, who also bear no small part of the expense of buying or building chapels and supporting their ministers. Contributions last year \$563.97—over \$1 a member. The number of baptisms is increasing

this year. Rev. E. Z. Simmons says: "This is reaping time with us."

JAPAN.

While our work in Asia has hitherto been confined to China, it will be so no longer. A year ago the Board, with the sanction of the Convention, determined to open a mission in Japan, probably the most promising missionary field now open to Christ's messengers. Two first-class young men, Rev. J. W. McCullom, of Alabama, and Rev. J. A. Brunson, of South Carolina, have been appointed to open this work, and they, with their wives, will sail in the early fall. Let special remembrance be had by the brethren of these young pioneers in our Japan mission.

AFRICA.

The African or Yoruba Mission is—to use Mrs. David's words—"located in Western Central Africa. The estimated population speaking the Yoruba language is between four and five millions. They are the best type of the negro race—well developed physically, with good minds, which have been strengthened by use. . . . Many of them are agriculturists and traders on the farm. Considerable skill is acquired among them in working iron, wood and leather." "Religiously they are pagans." We have four churches, in which, a year ago, were 138 members. A schism, in Lagos, led to the formation of an independent native church, so that our mission churches have now only 79 members. Good schools are kept up at Lagos, which is the central station, and is on an island, a British possession. Of this place Mrs. David says:

"Then (1852) it was a most notorious slave market under a native king. The idolatry, barbarism, orgies, human sacrifices and thousand other abominations filled the squalid streets and hovels with the most abject wretchedness. Now there are twenty churches of various sizes, seating from one hundred and fifty to one thousand each, fifteen elementary and primary schools, two select private schools, six high schools—one for the training of native preachers and teachers. These schools have an attendance of 2500 pupils."

Our other churches are at Hausa Farm, fifteen miles away,

the work at which place has been the outcome of the missionary zeal of the Lagos church; Abbeokuta, seventy-five miles from Lagos, where is "a neat little church built of mud and covered with corrugated iron," and "near by a very comfortable mission house:" Ogbomoshaw, two hundred miles from Lagos, where some of the native Christians, when left for years by missionaries, exhibited a patience and heroism of faith not often seen.

Three missionaries, with their wives—Brethren David, Eubank and Smith—have been holding the fort here for several years. The former is now at home on sick leave, while Rev. C. C. Newton, wife and daughter, of North Carolina, and Rev. W. T. Lumbley and wife, of Mississippi, are now on the way to this field. Bro. Eubank, speaking of the schism in the Lagos church, says: "We confess to a good deal of humiliation, but humiliation is not a bad thing. On the whole, I incline to the opinion that our mission is really in a better condition than it was a year ago."

In South America our mission is limited to

BRAZIL,

in which empire we have five organized churches, besides a number of out-stations worked by our missionaries and native helpers.

Rio de Janeiro, the capital, has a church under the care of Rev. W. B. Bagby, who, with Rev. E. H. Soper and their wives, has done several years' hard work in a very hard field. The church numbered, at the time of our Southern Baptist Convention, 31 members, 7 of whom had been baptized during the year. Considerable religious interest has lately developed, and since that time nine more have been received for baptism. The noble work being done in Rio Janeiro by Miss Maggie Rice when she fell a victim to yellow fever in the winter—their summer—will be taken up by Miss Emma Morton, of Missouri, now on her way out.

The Province of Minas Geraes has just been entered as a mission field by Rev. C. D. Daniel, and furnishes a hopeful sphere for the exercise of his fine preaching powers.

Churches have been established at Pernambuco, Maceio and Bahia, the two former being under charge of approved native brethren, the latter under Rev. Z. C. Taylor. Sad tidings come of the ill health of Mrs. Barker, who, with her husband, Rev. J. A. Barker, went out a year ago to aid Bro. Taylor. Her physician orders her home. The Bahia mission, including Pernambuco, and Maceio, reports 198 members, 30 baptized last year. The work is spreading from Bahia as a centre, and many calls come to Bro. Taylor to go to preach in interior towns and villages. He goes and the Lord goes with him. He says :

“Our brethren and friends scattered over the country are bringing others to the light. A brother is in this morning from Valencia, a coast city south from Bahia ; his sister is converted, and wishes to come up soon to be baptized. Another near him was thrown into prison for his faith in Christ. A sister who lives in a village north of Bahia has led four or five to Christ. The priest one day sent for her Bible, but instead of sending it she wrote him a letter containing several important passages from it.”

And again :

“In December I made a trip, by invitation, into the interior and up the coast some forty-five leagues. In Villa de Conde I baptized two, and another of the same town on the wayside in a beautiful stream. At Timbo, terminus of railroad, stopped a day and preached to a good crowd. Stopped over a day at Alogoinhas, and baptized three happy converts on December 24th after midnight. There is a good deal of interest in this place. Brother Borges, our new helper, went, with family, to Alogoinhas January 6th. He is the best native evangelist we have in Brazil. Hope this year to make several tours with him. Expect to be off in a few days to Jacobina, eighty leagues interior, where one of the first citizens of that city has offered his house for preaching.

MEXICO.

Our Mexican mission, begun in 1880, reports, May last, 19 churches, with over 600 members, besides a constantly increasing number of out-stations where the Gospel is more or less regularly preached. We have 20 American missionaries at

work, besides over that number of native helpers. In almost every letter that comes from that mission, or rather, those missions, for they extend into four states, are tidings of numbers being added to the churches. The last from Brother Powell reports 22. Madero Institute, our female seminary, is full to overflowing, so that applicants have had to be turned away for want of room. This Institute is proving a mighty power for good, as its cultured Christian girls go forth, as lights into the Romish darkness. The recently opened male school is rapidly filling up.

ACTIONS OF CONVENTION

ON TREASURER'S REPORT.

"1. We note with sincere pleasure that the cash receipts of the Board, during the fiscal year just closed, have been the largest in its history. This fact indicates not only a sustained but an increased interest in the great cause of missions, which is certainly a matter for devout thankfulness.

"2. We note that while the receipts have so decidedly increased, the increase reaching more than fourteen per cent., the entire expense account has been nearly seven per cent. less, and the expense for agencies less by more than twenty-four per cent. This, also, is quite gratifying.

"JOSHUA LEVERING, *Chairman.*"

ON INCREASE AND PROGRESS.

"Within the last year there has been an increase in our Foreign Missionary force of thirty-six. This is indeed a great advance, but made in accordance and not only with the action of the Convention at its last session, but in response to the call of the great head of the church. God in his providence seems to be saying to our Board, 'go forward.' He is calling men and women to the work. The inquiry used to be made, where shall we find them? The prayer was, that the Lord of the harvest would raise up laborers. He has heard the petition. We do not have now to canvass for them, for they are rising up and saying, here we are, send us.

"New fields are opening up, not only in countries heretofore occupied, but in other lands, notably Japan. Thirty years ago the Board resolved to begin a mission in that great empire. The way was not then open, but the enterprise has never been abandoned. Dr. Yates, of China, regarded Japan as one of the most promising fields for missionary labor. The Convention last year commended to the Board the establishment of a mission to this long neglected but progressive empire. The Board has already appointed two admirably qualified young men 'as our pioneers in this most hopeful enterprise.'

"Shall we not hear the voice of God, trust in his mighty power, and obey the marching order? When in the past, our fathers attempted great

things for God, and expected great things from God, he has honored their faith and zeal, and so he will continue to do. He is raising up the men, opening up the fields, and he will give us the money, if relying on his mighty Spirit, we extend the work of our Foreign Mission Board. The gold and silver, the cattle on the hills and the rivers of oil are his, and he will move upon the hearts of his people that they will give of their possessions to the Lord. Then let us press forward, fearing no evil, for God is with us and he will abundantly bless.

“J. B. TAYLOR, *Chairman.*”

WOMAN'S WORK.

“Your Committee on Woman's work, in connection with the Board of Foreign Missions, beg leave to submit the following report :

“To the Baptist denomination, under the blessing of God, belongs the credit of the first organized woman's work in this country. The work has steadily grown, and its importance realized from year to year. At the last meeting of the Convention a resolution was proposed of which the following is a part :

“1. That this Convention and all its officers and appointees encourage the formation of Woman's Missionary Circles and Children's Bands in all our churches and Sunday-schools for the double purpose of exciting interest in mission work and raising funds for the spread of the Gospel.

“2. That these societies be invited to make reports annually to the Boards of the Convention through their Central Committees or otherwise.

“Pursuant to this action of the Convention the work has been done and report thereof made to the Board through its Secretary ; and from these reports we gather the following facts :

“In the dissemination of literature they have sent out

“ Postals.....	182
Letters.....	637
Mite Boxes.....	225
Papers	1,644
Circulars, Programmes, Notices, etc.....	7,620
Brick Cards (Cuba).....	11,372
Prayer Cards.....	11,915
Christmas Envelopes.	29,075
Leaflets and Pamphlets.....	52,241

“The literature has been sent to the fourteen States (S. B. C.) in 944 packages.

“The amount of money raised and paid over to the Treasurer of the F. M. Board was \$17,882.58.

“This sum does not include all that has been collected by these Societies, owing to the fact that occasionally it has been paid in through other channels and not credited to the Woman's Work.

"As an evidence of the good results of sending out literature, your Committee would call attention to one remarkable instance. In the State of Mississippi literature was called for and furnished in very large quantities. The contribution through the Woman's Society, which was \$541.20 in 1888, went up in 1889 to \$2044.50, with a corresponding increase in the contributions of the churches. All the States within the bounds of the Convention, with the exception of two, are in accord with the work; these two, though not inactive, have not yet thought best to unite in the general organization.

"There are more than sixteen hundred societies combined in this task, and others are being formed in large numbers every year. The increase in the contributions to both Boards is unmistakable evidence of the great importance of this work in the interests of our Master's kingdom.

"While the work among the children has been carried forward, it has only been a small feature of the great achievements of our devoted women, and your Committee are of the opinion that we cannot too highly commend them in their unceasing efforts in the work of the Lord.

"We respectfully recommend that the Secretary be requested to incorporate in his report a statement of this work in the future.

"H. M. WHARTON, *Chairman.*"

SPEECHES.

Dr. H. M. Wharton made a facetious and felicitous speech on woman's work, doing the cause decided benefit. Drs. A. C. Dixon and Henry McDonald made thrilling addresses on the papacy, though differing as to the wisest method of meeting the huge power. Dr. Gambrell struck some strong blows in behalf of the pagan world, and Hon. H. K. Ellyson made a speech full of "facts and figures" and power. Rev. George Whitfield, of Mississippi, made some telling points, in illustration of how little we do and feel for the world's evangelization. Two mass-meetings were held at the same time, in order to accommodate the crowd, Dr. F. M. Ellis and Bro. Bostick, *en route* for China, speaking at one; and Brethren C. C. Newton, about to start for Africa, and W. D. Powell at the other. The cause was advanced "all along the line."

The Convention *resolved*, that the churches should give us "\$150,000" for the year ending May, 1890.

CIRCULAR LETTER.

The usual circular letter was sent out to the Vice-Presidents. The following reference to it appeared in the *Foreign Mission Journal*:

CIRCULAR LETTER.

QUOTAS OF THE STATES.

From the letter of the Corresponding Secretary of the Board to the Vice-Presidents of the several States, we extract the following, from which may be seen what are the amounts asked from the several States this year, and the reasons why the amounts are so large. We must now either go forward or retreat. Which shall it be?

*“ My Dear Brother:—*You will notice that our Board reported to the Convention thirty-six new missionaries who had either reached their fields or were soon to sail for them. Since the Convention, three others have been appointed, and a fourth has been invited to meet the Board for examination. Hence there are forty new missionaries to be provided for. These additional laborers, including outfits, passages, teachers, salaries, &c., will cost, for twelve months, at least \$20,000. Let it be remembered, also, that the opening of our new mission in Japan must be attended with extraordinary expenses, as our missionaries have no houses nor knowledge of the language, and will be entire strangers there, without the varied facilities for work and living which we have in our established missions. Please note in our report (page v.) what is said with regard to the necessity of houses of worship. The Board has committed itself to these buildings by requesting the missions to send in their estimates for these buildings in July of this year, in order that the amount necessary for this purpose may be added to the regular appropriations of the Board. These chapels, five or six in number, cannot cost less than \$24,000. This sum must be added to \$126,000 for general purposes, making an aggregate of \$150,000. This will be fifty thousand dollars more than was received last year. But may not the \$150,000 be realized? Will not the denomination appreciate the fact that the Convention has approved and urged the forward movement of the Board.

“ In response to our appeal the Convention adopted the following, which you will please press upon the attention of your churches and State organizations :

“ Resolved, That it is the conviction of the Convention that the Foreign Mission Board should receive this year \$150,000 for the proper support and progress of its work.’

“ In order to obtain this amount, the quotas of the States for general purposes must be increased, and a certain per cent. of the increased quotas for the general work must be added for building purposes, as follows :

States.	General Work.	Buildings.	Total.
“ Virginia.....	\$15,000	\$3,000	\$18,000
Georgia.....	15,000	3,000	18,000
Texas.....	15,000	3,000	18,000
Kentucky.....	15,000	3,000	18,000
South Carolina.....	11,000	2,000	13,000

North Carolina.....	11,000	2,000	13,000
Missouri.....	11,000	2,000	13,000
Maryland.....	6,500	1,000	7,500
Mississippi.....	8,000	1,000	9,000
Alabama.....	6,000	1,000	7,000
Tennessee.....	5,000	1,000	6,000
Arkansas.....	2,500	500	3,000
Louisiana.....	2,000	500	2,500
Florida.....	2,000	500	2,500
West Virginia.....	500	250	750
District of Columbia.....	500	250	750
Totals.....	\$126,000	\$24,000	\$150,000"

HOME BOARD.

WORK DONE.

Missionaries.....	328
Weeks of labor.....	12,409
Churches and stations.....	1,134
Sermons and addresses.....	35,216
Prayer-meetings.....	8,419
Baptisms.....	4,837
Received by letter.....	3,565
Total additions.....	8,402
Sunday-schools organized.....	343
Teachers and pupils.....	10,170
Religious visits.....	51,190
Houses of worship built.....	58
Churches organized.....	328
Pages of tracts distributed.....	850,000
Bibles and Testaments distributed.....	5,000

FINANCES.

The cash receipts of the Board have increased from \$48,022.17 last year to \$69,398.83—an increase of \$21,376.66.

The increase in Virginia has been \$3,830.66; Georgia, \$1,970.67; Kentucky, \$1,902.31; Missouri, not including legacy, \$1,002.28; Alabama, \$817.43; Maryland, \$724.14.

THE MISSIONARY CENTENARY OF 1892.

It is generally understood that this celebration shall be confined to the Baptist hosts, except so far as our brethren of other denominations may be pleased to attend and share the great rejoicing. There seems to be propriety and necessity in this

restriction. It is the centenary of the mission work begun by Baptists in 1792. Besides there are questions, which arose in preparing the programme for the London Conference in 1888, and that arose in that Conference, which should not be admitted into this celebration. We refer to such questions as distinction between Papal and Pagan fields, comity among the denominations in foreign fields, and the perfect equality of Baptists, in interest and work, with regard to the world's evangelization. It may not be amiss for a few words to be recorded on each of these points. As has been stated, the Corresponding Secretary of the Foreign Mission Board of the S. B. C., attended by invitation the meetings in New York, in December 1887, to prepare the programme for the London Conference, to which he and Hon. J. L. M. Curry were appointed delegates by our Board. Never did the Secretary have more delightful and fraternal intercourse than he enjoyed with the Committee in New York, composed of gentlemen of all evangelical denominations. But, while there was not a jarring note in the meetings, it was evident that there was an undertone of disagreement on one or two very important points. Take for example,

DISTINCTION BETWEEN PAPAL AND PAGAN FIELDS.

When the Programme was presented by a sub-committee, the Corresponding Secretary of the Southern Baptist Convention called attention to the fact that there was in it no topic relating to papal fields, while the Southern Baptist Convention expended \$10,000 or \$15,000 more for papal fields than for pagan; that the work of our Convention could not be presented to the London Conference without discussions about the work in papal countries. It was stated that many strong friends of missions on the Continent of Europe held that papal countries were not proper fields for Foreign Missions. The general sentiment of the Committee seemed to be, as an influential member remarked, that the notice of papal fields should be reduced to "the minimum." This seemed to exclude from consideration a large part of the Missionary enterprise of the Baptists of the South. This view is sustained by one of our most eminent missionaries, whom the Corresponding Secretary had asked to prepare a

paper for the London Conference on his (papal) field, who replied that his field had been "ruled out." That there is no mistake in this statement the programme itself establishes, to which please refer in a previous Chapter.

The matter may be illustrated also with the subject of

COMITY.

This matter was presented fully and ably at the New York Committee Meetings. What was meant by this comity was shortly afterwards exhibited in the Board of Arbitration appointed by the several evangelical denominations in Mexico, with reference to which our Board, in its report on Mexico, reported, in 1888, to the Convention thus :

EVANGELICAL MISSIONARY ALLIANCE.

In January last this body met in the city of Mexico and passed the following resolution :

"*Resolved*, That in towns not occupied by any Christian denomination, where the population is 15,000 or over, more than one denomination may enter. And that it is recommended that in places of less than 15,000, where there are already established more than one denomination, the place shall be ceded to the one which first occupied it, save in the case of private agreement between the interested parties. In case of difficulties about the arrangement of the particulars of disoccupation, the matter shall be resolved by the Committee of Arbitration, hereinafter provided for.

"*Resolved*, That a Committee of Arbitration be named by this assembly, to be composed of one member of each denomination herein represented, to examine and resolve the questions that may arise in connection with the subject treated of in these resolutions. The decisions of the committee shall be without appeal, and therefore final, when two-thirds of its members vote either affirmatively or negatively on any subject presented for their decision."

The body also made a formal request that our Baptist Brethren would appoint a representative for the Committee of Arbitration. Brother Powell having presented the matter for the consideration of the Board, the following was adopted :

"1. *Resolved*, That this Board, appointed by the Southern Baptist Convention for the single object of sending the Gospel to all nations, regard with sincere sympathy every movement which is intended to promote this great end.

"2. That in the prosecution of its work the Board heartily appreciates the

value of Christian courtesy, and will continue, as heretofore, to cultivate cordial relations with all evangelical workers in foreign fields so far as may be consistent with fealty to truth.

“3. That in view of the well-known doctrines held by Baptists as to the independence of every local church, the right of private judgment on questions of personal duty, and the nature and design of the positive ordinances of Christ, this Board cannot approve of the appointment of an ecclesiastical court which will assert the right under any circumstances to disband a church of our Lord Jesus Christ or to prevent the organization of one.

“4. That for the reasons above indicated we feel constrained to advise our missionaries in Mexico not to appoint a representative on the Board of Arbitration recently created by the Evangelical Missionary Alliance of Mexico.”

At the New York Committee Meetings, the Corresponding Secretary of our Board modestly called attention to the difficulties in the way of such comity; and, subsequently had some pleasant correspondence with the able Chairman of the Committee, who left his seat to advocate the greatly desired comity among all God's people in foreign fields.

It was agreed by the Committee that no subject on which there was not unanimity of sentiment, should go on the programme. The subject, however, was discussed in the London Conference. In reference to the General Meeting in Mexico, which instituted the Board of Arbitration, in the interest of comity, the following article appeared in the *Foreign Mission Journal* :

“BAPTISTS SNUBBED IN MEXICO.

“Brother Powell sends us a ‘Programme of the General Assembly of Evangelical Missions’ in Mexico. This, according to a letter of invitation to the Corresponding Secretary of our Board, is a ‘General Missionary Convention,’ to be held in ‘the city of Mexico, next year, *i. e.*, from January 31st to February 3d.’ The Secretary of the Committee having charge of this meeting says: ‘As this will be the first time that the Protestant missions of Mexico’ have counseled together, and matters of vital import to all are to be considered, as you may see by the enclosed programme, we are confidently expecting an occasion of great interest.’

“We have examined the programme, and find that although ‘matters of vital import to all’ the missions are to be con-

sidered, not a Baptist has been put on to discuss a question. On the programme are twenty sermons, essays and subjects for discussion, with a twenty-first exercise—an address to the assembly on its breaking up. The sermons, essays and topics for discussion are all assigned to Pedobaptists as follows : seven to Presbyterians, one to a Congregationalist, nine to Methodists, one to a Friend, one to a Bible Society agent, one to an Episcopalian ; while Brother Powell is asked to pronounce the benediction. This last is an insult.

“We hope the Baptists will let this thing alone, and go on and do their work as they have always had to do it—alone. Of course they will be abused for their narrowness ; but they are used to that and can well stand it. As long as the Lord is with them it matters little that they are ignored by men.”—*Oct.*, '87.

In reference to the subject of comity, as presented in the London Conference, the following appeared in the *Journal and Messenger* of Cincinnati :

“Among the things discussed in the recent Missionary Convention in London was the question of ‘comity’ between societies representing different denominations of Christians, and it was agreed that there is room for all to work, without trespassing one upon the ground occupied by another, and that, therefore, it should be regarded as a breach of courtesy and comity for one society to send its missionaries into a field occupied by those of another. There seems, at first thought, to be no room for questioning the propriety of this arrangement ; but, on second thought, it is not so perfectly certain that it is not admitting too much and confessing judgment against denominationalism, however deeply entrenched in the convictions of those who sustain it at home. In the outset, while the great world lies open before our missionaries and no one society is able to do the work demanded, there may be a show of reason in the arrangement. But as the work goes on and the different fields begin to grow toward each other, and the converts begin to inquire into the doctrines held by those in other fields, it will not be so easy to keep up the boundary lines. Besides, there is in it a tacit confession that the things in which one denomination differs from another are not worth maintaining ; that it would

be just as well for the converts in one field, if they were never to hear of the things in which those in other fields differ from them. On the part of Baptists it is a sort of confession that it would be just as well, if their doctrines and practices were never heard of in Persia, in Northern India, in Interior China, in Armenia. And if Baptists may put themselves under bonds not to teach these things in certain mission fields, how are they going to justify their teaching them in the home field? We have never yet been willing to admit that the field for Baptist missions was anything less than 'the world,' or that any other denomination has any such pre-emption right to any part of it that it would be a breach of courtesy or comity for Baptists to enter in wherever there should be found an open door."

COMMUNION.

And was there not necessarily a disturbing element in the London Conference? All the world knows the Baptist doctrine that the Lord's Supper is for the celebration of the individual church and by those who have exercised faith unto the obedience of the command, and the following of the example of the Head of the Church as to baptism. How could all the members of that great London body participate in this Communion celebration? Was that a part of the programme? Was that necessary for the success of a missionary meeting! Was it at all expedient in view of the doctrines of a part of the constituency of the Conference? Was the proposition for such a celebration of the Lord's Supper consistent with proper regard for the Baptist present, or with the presumed equality of all the members of the body?

As to the matter of

EQUALITY OF BAPTISTS.

The doubt in the mind of some on the subject is suggested by the conduct of the Mexican Meeting, to which reference has been made. That there was a disposition in the New York Committee to do full justice, there can be no shadow of doubt. Reference to the names reported on the list of appointees to the London Conference may clearly establish this. The evidence is still stronger. Here it may be proper to refer again to the correspondence which

took place between the N. Y. Committee mentioned in a previous chapter, which resulted in the appointment of ten additional Baptist gentlemen from the South. If they did not attend it was no fault of the Committee on the programme. But, notwithstanding this effort on the part of the N. Y. Committee, it is evident that, at the Conference in London, it was felt that the Baptists were not held on a plane of perfect equality. Explanations have been made, and yet there is not entire satisfaction that our brethren were regarded, as they had reason to expect, in this grand undenominational gathering of the world's workers for the world's salvation. Other articles appeared in print; but the one below, from the *Journal*, happens to be the only one at hand, and is a straw to show how the wind blew:

"BAPTISTS LEFT OUT IN THE WORLD'S MISSIONARY
CONFERENCE.

"There was one other circumstance connected with the published programme of the meetings which occasioned some surprise; namely, the absence of so many American names from the list of those who were assigned parts. There were, for instance, thirty or more Baptists from the United States, whose character or position entitled them to consideration; but only one was down for a paper, and another was announced as the chairman of a session. Of course no slight was intended. The English committee would doubtless have been only too happy to have assigned duties to men like Dr. Armitage, Dr. Boardman, Dr. Gordon, Dr. Ellis, Dr. Mabie, and many others, had they been advised properly of their probable presence. It is possible that there may have been some lack of understanding between the English committee and the provisional committee in New York in reference to this matter. But it ought to be stated that the General Committee in London did their utmost to remedy this omission, and were eager to avail themselves of the admirable services of Drs. Gordon, Boardman, Ellis, and others in the subsequent meetings of the Conference.'—*Baptist Missionary Magazine*.

"It seems strange that the ignorance (on the part of the committee of the world's missionary Conference) alluded to above,

should have existed only as regards Baptists, and that, too, when the Secretaries of both the Baptist missionary organizations in this country met with the provisional committee in New York. We are inclined to think that, as usual in inter-denominational meetings, the Baptists, the 'speckled birds,' as Dr. Ashmore calls them, were quietly snubbed. We are all the more inclined so to think from the following from the same magazine:

“ ‘It would seem that some representative of Baptist missions in Burma, India, and even China, might have been put on the programme for the meetings devoted to those countries. That any mention was made of our mission to Burma and India was due to the fact that the Secretary of the Union was called to act as Secretary of the meeting devoted to those countries. It was unfortunate that so few of our missionaries were in London; but it was very gratifying to see how readily the committee and the General Secretary consented to a change in the programme in order, so far as possible, to remedy the omission. It is simple justice to Mr. Johnston to state that he used all means of information open to him to insure equal consideration to all the missions and to those interested in them. His position was most difficult and delicate, and he is worthy of all commendation for his Christian courtesy and for the general effectiveness with which he performed his onerous duties.’

“ Surely it might have been known that Baptists had some first-class missionaries in those countries, and some courtesy might have been shown them. Dr. Murdock very kindly tries to smooth over the matter, but the *facts* are there, and teach us that Baptists must be prepared to carry on their work with very little sympathy or co-operation from other religious bodies. ‘Speckled birds’ of missions they are and will be, but it matters not if they be but faithful to God and his truth.”

THE PROBLEM OF FOREIGN MISSIONS.

Every thoughtful mind sees a great difficulty with regard to the ultimate success of Foreign Missions growing out of the lack of unity in the ranks of Protestantism. All admit, what is plainly revealed, that the success is to come, “Not by might nor power, but by my Spirit, saith the Lord;” but none supposes

that this declaration involves non-adaptedness on the part of the instrumentality to be employed by the divine hand. One of the first facts that impress the mind in viewing the forces of darkness against which the kingdom of Christ contends is their compactness and unification, as witnessed in Mahometanism, Buddhism and Brahminism. And is there to be no corresponding oneness in the force or forces which assail them? Is it to be that as the Kingdom of Darkness is represented by these diverse forces, all under the leadership of the prince of the power of the air who is "the god of this world," so the kingdom of heaven is to be represented in this conflict by the forces of Romanism and Protestantism and the Baptists? Or, will the Protestants and Baptists unite, or the Romanists and Protestants unite and thus there be only two armies under the Banner of the Lord? Or, will Romanism and Paganism unite, and Protestantism and Baptists wage the war—though not united among themselves; as an army under a great General often is comprised of different nationalities, far from being united except in common hostility to the enemy. Such questions and others similar arise as the problem is considered. But, up to this period, there seems to be no solution of it. The significance of the London Missionary Conference was a tentative effort for this unification on the part of Protestants and Baptists. But, though little has been publicly said on the subject, it was very apparent that there are two great and insuperable barriers to unification, either at home or abroad. The one is "Communion," the other "Comity." These questions split the forces of the Lord in two armies: Pedobaptist and Baptists; and it seems evident, in present light, that either the forces must be one, with these essential disagreements; or the war must be conducted in two separate armies. Both hypotheses had analogies in past history sacred and profane; how shall it be in the future conduct of this war? This is the problem of the Missionary Era of the 19th century. The conclusion to which we have come, as the result of the best thought we can give to the subject, is that, as in the distant past—say in the days of Moses or of Paul—human intellect could not have divined how the Lord of hosts would bring about what is now witnessed on the earth; so human mind now cannot divine *how* he

will bring about the blessed end to come. The plan of his campaign, which frequently runs through generations and ages, cannot be compassed by any generation or age. The problem, therefore, is not to be solved until after the event. In the meantime, let each division or corps of the great army do the duty lying at hand, and let the result be with him, who compasses all, controls all, and will make all in his own way accomplish the ends he has in view and has published in his Word of Truth. The work of the Baptists of the South seems, when viewed in reference to the whole missionary enterprise, but small, yet wisdom appears to dictate that we attend to what God gives us to do and allow him to use it as he will for the glory of his name. *This is our apology.*

PREPARATION FOR THE CENTENARY.

The celebration of this missionary work in 1892 must be entered, however, by all the Baptist hosts of the world. The programme and invitations should be prepared early and be sent out promptly, and the four ends of the Baptist world should be gathered in some central place of the United States to discuss the best methods, to compare experiences and to show forth the praises of our God.

Lessons may be learned and improved upon in 1892 from the grandest of Missionary Conferences—The London Conference of 1889. We cannot exhibit the titled names of noblemen of God; we cannot make an exhibit of such lists of representatives of the different denominational corps of the hosts of the Lord; we cannot hope to have a programme so extensive or, perhaps, so ably discussed. But we may have perfect unity, and give a new impulse to the grand work universal, to the accomplishment of which all God's people are earnestly striving, and the Providence of God overruling all is certainly tending. He will not deny his own word nor his Son to whom he has given the heathen for an inheritance and the uttermost parts of the world for a possession.

[From Ford's Christian Repository.]

MISS MAGGIE RICE.

BY MRS. N. R. PITTMAN.

“Miss Maggie Rice was born in Buchanan County, Mo., December 23, 1859, and died in Rio de Janeiro, Brazil, of yellow fever, November 26, 1888.

“She came to St. Joseph, Mo., in 1876. Her family came in 1887. She graduated from St. Joseph Female College, under Dr. E. S. Dulin, in 1881. In 1874, when she was in her fifteenth year, she was converted and baptized during a meeting conducted at Taos, by her father, Rev. B. F. Rice. Following close upon her conversion and baptism, she expressed a desire and determination to become a foreign missionary. This never-ceasing desire was finally executed, and on May 20, 1887, she left St. Joseph for Brazil. In carrying out her plans she surmounted many difficulties. She was the eldest of a large family. Her mother, a delicate woman, seemed wholly dependent upon Maggie for aid in rearing the younger children. She was devoted to her family, but never wavered in her purpose. On the afternoon preceding her departure for Brazil, I visited her home. A sad home it was, for the light and joy of it was the sweet spirit who left it never more to return. Poor Mrs. Rice was crushed with grief at the thought of the separation, which she said would be final. ‘I give her up into the hands of the Lord,’ she said. ‘I shall not see her again in this life, but it is God’s will and I submit to it.’ And her whole frame trembled and the tears rained down her cheeks. The trunk was being packed by the brave-hearted Maggie, while the brothers and sisters, to whom she had been almost a mother, stood by as deeply distressed as if that trunk had been their sister’s coffin.

“The beautiful May morning dawned and Maggie Rice said a final farewell to home and friends and native land. As her father stepped from the train he said to my husband, ‘I thank God, Brother Pittman, that I have a child I can give to the Foreign Mission work.’

“In less than one year that father entered ‘the rest that remains for the people of God.’

IN MEMORIAM.



MISS MAGGIE RICE.

This consecrated young missionary was a native of Missouri, and had just acquired the native tongue of the people of Rio de Janeiro, Brazil, among whom she had cast her lot for weal or woe, and was laboring most acceptably, when she was smitten with that fearful scourge, yellow fever, and borne upward to her home in glory.

“ ‘ Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set, but all—
Thou hast all seasons for thine own, O Death.’

“ Little did the grief-stricken family think when the father's grave was made, that another would be made in seven short months, and that one Maggie's. Once more the bells have tolled the sad requiem to departed hopes, and the pearly gates have stood ajar for Maggie Rice to enter. Death has been swallowed up in victory, and conquering through ‘Christ, the Captain of our salvation,’ she now walks the golden streets with those ‘who have washed their robes and made them white in the blood of the Lamb, and with them she is casting her crown at the feet of the Saviour, and singing the songs of Moses and the Lamb.’

“ Let us arise, chastened and purified from this bereavement with heaven nearer and Jesus dearer—let us be less conformed to this world, and asking, Lord, what wilt thou have me to do, address ourselves anew to the work.

“ Mr. Bagby wrote requesting Mr. Pittman to break the sad news to Mrs. Rice. But I draw a veil over this heart-rending scene and pass on.

“ A memorial service was held in the South St. Joseph Baptist church, Sunday afternoon, January 13th, 1889. Pastors Lawless, Cole and Pittman spoke touchingly of the life and character of the sweet young girl whose life went out so sadly. The house would not accommodate all who went to pay her this last tribute of respect. The aisles were full, and many stood in the doorway eager to catch every word spoken and every line read from Mr. Bagby's letter. Many, many were the tears shed that afternoon while Brethren Lawless, Cole and Pittman told the sad, sweet story of the life and death of poor Maggie Rice.

“ 'Tis difficult to clothe the deepest and tenderest feelings of our nature in language acceptable to desolated friends. Words seem so weak, so powerless in the face of a bereavement like this. I would not attempt to comfort the mourners in that home, who sit in the darkness of this shadow, and listen in vain for the dear, familiar voices and the well-known footsteps which will never come again. I am well aware that they know from

whence alone consolation can come at such times of need; and I know, too, that they have frequent access to that source.

“For the benefit of those who would read with interest every word concerning Maggie Rice, I quote from Brother Bagby’s letter, written November 30, 1888 :

“I write this letter with a sad, sad heart. I know not how to write what must be written. Our dear friend and sister Miss Maggie Rice is dead. Four days ago she breathed her last, after a terrible struggle and suffering of four days with yellow fever. We are heart-broken over our great loss.

“I write this to you as Miss Maggie’s pastor and ask you to break the sad news to her mother, brothers and sisters. How my heart goes out in sympathy to them in this great blow! May God in his infinite mercy help them to bear their loss. I fear that poor Mrs. Rice will sink under this trial following so close on her husband’s death. God alone can sustain her.

“Miss Maggie had been in good health since coming to Brazil, and we never dreamed of her being cut down in the very beginning of her work. She had just gotten the language so as to speak it with pleasure and profit, and was heartily entering into all our work. God knows best, but it seems mysterious to us.

“On Wednesday night, November 21st, while at church, Miss Maggie was taken with a chill and we hurried home with her. Early next morning I called Dr. Cleary, our family physician, an American. He came immediately and pronounced the disease yellow fever. Miss Maggie has always expected to have the fever—she did not fear it—and seemed to have not the slightest idea she would die—neither did we. Many recover from yellow fever here, though it is always a fearful disease.

“Every care was taken. The doctor came twice a day from the first. Every movement was watched. Mrs. Bagby and I were with her from the very moment of the first symptom until the end, and saw that everything was attended to. Dr. Cleary stayed with her during the whole of the last day and night. Another physician was called, but nothing could be done to stop the terrible disease. It ended at 8 o’clock, Monday morning,

November 26th. She was insensible from Sunday at mid-day, and therefore could send no message to her loved ones. At nine o'clock Sunday morning she asked me when a steamer would leave for New York, and asked me to write by it to her mother. She thought she would be out of danger by the time it would leave (28th), alas! at 12 o'clock the fatal change came. She knew nothing more, and so passed away!

“ ‘ Devoted woman, sweet spirit, she drew every one to her by her earnest, quiet, tender, winning ways and words. A great void is left in our home, our church and our mission. Miss Maggie was everything to us. As a missionary she was earnest, patient, determined, self-forgotten, enduring and entirely consecrated. She seemed in every way adapted to missionary labors and trials.

“ ‘ Her life here was truly that of a Christian heroine. She was quietly buried in a beautiful cemetery in the suburbs of the city and her grave carefully marked. Pray for us in our sorrow and loss and ask God to bless Miss Maggie's death to the welfare of the cause in Brazil for which she so nobly labored, and for which she gave her life.

“ ‘ May our Father tenderly comfort her loved ones at home! —W. B. BAGBY.’

“ Thus ends the last chapter of the short but useful life of Maggie Rice, who now lies under the palm trees, far away in South America.

“ ‘ Asleep in Jesus! far from thee
Thy kindred and their graves may be ;
But thine is still a blessed sleep,
From which none ever wake to weep.’ ”

MRS. H. A. TUPPER.

The great calamity reported to the Convention was the death of its President, Rev. James P. Boyce, LL.D., whose memory was duly embalmed by the body. It does not seem unfit that the action of the Board, and of her sister workers in Missions, with which her spirit was fully imbued, in reference to the sister of Doctor Boyce, who was translated in this country about the

time that he was translated from a foreign shore, should find some record here :

[Extract from Records F. M. B., page 201, No. 3.]

“FOREIGN MISSION ROOMS, Oct. 19, 1888.

“The following memorial paper, offered by Dr. W. W. Landrum was, on motion, unanimously adopted by a rising vote :

“That the board takes occasion at this time to offer its cordial and fraternal sympathy to our Corresponding Secretary, on account of his recent overwhelming bereavement arising from the death of his wife, Mrs. Nannie Boyce Tupper.

“We feel that the loss of Mrs. Tupper, while specially severe on the household, reaches beyond the family circle, since, from the time of her marriage, our sister has been a most zealous supporter of Foreign Missions. In other years, when her husband proposed to enter the field in person, she cordially approved his purpose. A foreign missionary at heart, Mrs. Tupper would have become one in fact, but for what both husband and wife regarded a providential hindrance. In many ways, too delicate to be mentioned, but not the less highly serviceable directly and indirectly, Mrs. Tupper has furthered the interests of our churches in giving the gospel to the nations.

“We beg to express our highest appreciation of her Christian character, and to assure her husband and children of our most earnest prayers for their consolation through the comfort wherewith the wife and mother was comforted of God.”

“IN MEMORIAM.

“At her home, in Richmond, Va., on October 12th, 1888, Mrs. Nannie Boyce Tupper, wife of Rev. H. A. Tupper, D.D., Corresponding Secretary Foreign Mission Board of the Southern Baptist Convention, fell asleep in Christ. Mrs. Tupper was the daughter of Hon. Kerr Boyce, of South Carolina, and the sister of Rev. J. P. Boyce, President of the Southern Baptist Theological Seminary, at Louisville. She leaves nine children to revere her memory and strive to emulate her godly example. A Christian at the age of fourteen, she had been actively and joyously engaged for almost five decades of years in the prayerful study of God's Word and the successful execution of his will. Her interest in Foreign Missions was deep and constantly growing. Her whole Christian career, symmetrical and beautiful, was a living illustration of the Apostolic words, ‘The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, good-

ness, faith, meekness, temperance.' The world was richer when she was born, better while she lived, poorer when she died.

"Of such an one as Mrs. Tupper we do not say, she died, but she emigrated—emigrated to a land where every bud of holy living shall burst into blossom, and every blossom be filled with fruit.

"'Death is another sleep; we bow
Our heads in going out; we enter
Straight another golden chamber of our King,
Larger than this we have, and lovelier.'"

—*Foreign Missionary Journal.*

MEMORIAL MEETING.

The following paper has been sent to the *Journal* by the Woman's Missionary Society of Richmond:

"In accordance with a resolution of the Woman's Baptist Missionary Society, a memorial service in honor of Mrs. H. A. Tupper was held with the First Baptist Church, on Thursday, October 20th.

"Nearly all of the Baptist pastors of the city were in the pulpit, and the pews were occupied by members of the Society and other ladies. Dr. Landrum read the Scriptures and Dr. George Cooper made the address.

"He spoke of the early piety of Mrs. Tupper; how she labored in the Sunday-school, and later on her great love for missions—the work she had done in the church of which she was a member, as chairman of the Mite-box Committee, and made a stirring appeal to those present to go forward in this great and good cause.

"In speaking of the ripeness of her Christian character, he said that much was due to her love of the Word. She was a constant student of the Bible. The address was tender and eloquent and productive of good.

"These resolutions were read at the memorial meeting by Dr. John Polard:

"'No man liveth unto himself.'

"Inter-dependency and inter-action are universal laws. In a human life, the process of giving and taking is always going on. That subtle thing that goes forth from one to become a moulding principle in the life of another, is called influence. It is the great moral force that moves the world. Its extent no man can tell. As well might we attempt to set limits to gravitation, or tell how far the downy seed may be borne by the wind.

"The Woman's Baptist Missionary Society of Richmond has met to-day to note the departure, and to commemorate the virtues, of one of its number, Mrs. H. A. Tupper, 1st Vice-President.

"The influence for good exerted over this Society by her gentle manner and active, earnest piety can never be estimated. Identified with it from

the beginning, much of its success is due to her. The highest offices in the Society were frequently offered her. Singularly retiring in disposition, she never sought prominence. Her motto seemed to be, 'In honor preferring one another.' But she never shirked duty. If a difficult task was to be performed, a discouraged band to be rallied, she was the one to do it. Her faith never faltered. She was a star of hope for the desponding.

" Possessed of a vigorous mind, enriched by liberal culture, and of a consecrated spirit, her presence was a benediction. Her love of missions was intense and abiding. It was a principle of her life—a flame that warmed all those who came in contact with her. This Society realizes that it has suffered a great loss. Our hearts will be saddened as we think we shall miss the mellow tones of her voice and the magic touch of her sympathy. But we must rise to a higher point of view and offer our gratitude to God for having given us such a worker. This day let us pause a while in our journeyings and erect a memorial of our sister's worth.

" *Resolved*, 1st, That catching the inspiration of her intense devotion to missions, we will do better work than ever before in seeking to give the gospel to every creature.

" 2d. That we will pray for a double portion of her spirit, and thus seek to make our influence as helpful and far-reaching as was hers.

" 3d. That a copy of these resolutions be furnished the family, published in the *Foreign Mission Journal*, and a mourning page be set apart to her memory in the minute-book of the Society.

" Respectfully submitted,

" MRS. W. E. HATCHER,
MRS. HARVEY CLARKE."

ACTION OF LADIES' SEWING SOCIETY OF FIRST BAPTIST CHURCH,
RICHMOND, VA.

" October 30, 1888.

" Since its meeting in June, which was the last for the Summer, the Sewing Society of the First Baptist Church has been called to mourn the loss of *three* of its valued members, whom it pleased our Heavenly Father in his all-wise Providence to call from earth to Heaven.

" 1st. Mrs. Dr. Wm. D. Thomas, who, though in failing health for years and in much pain and weakness, which she bore with great Christian fortitude and patience, was never unmindful of those duties of love and benevolence to which her useful and unselfish life was largely given.

" 2d. Mrs. Henry Hudnall, who was enrolled amongst its earliest honored members, and who was ever ready to render generous aid and sympathy in all its aims and undertakings.

" 3d. Mrs. Dr. H. A. Tupper, whose untiring zeal, faithful services and kindly courtesy gained for her a lasting place in all our hearts and memories.

" Patient and gentle in life, she was peaceful and resigned in death, and soothed and solaced by tender ministrations of loving ones and sustained

by an unfaltering trust, she closed her eyes upon earthly scenes to awaken 'in the brightness of the Father's glory.'

"In view of the passing away of these our dear sisters and co-workers, it is fitting we should place on record our appreciation of their worth and our sincere sorrow in their removal from the scenes of their usefulness. Be it therefore

Resolved, That we mourn the loss of these devoted members of our Society, and will ever cherish their examples of faithful service and never-failing generosity, and tender to their bereaved families our sincere sympathy, praying that God may comfort them with the consolations of his Holy Spirit.

"MRS. J. TEMPLE, *Secretary*."

DRS. RENFROE AND BOYCE.

Perhaps the most impressive meeting of the Convention was the Memorial Services held in the Court Street Presbyterian Church, where addresses were made by Drs. H. H. Tucker, Georgia; J. H. Luther, Texas; and W. E. Hatcher, Virginia. Our Board had reported to the Convention thus:

VICE-PRESIDENT RENFROE.

This honored and beloved man of God was at the last meeting of the Convention. A slight indisposition then experienced deepened into the fatal illness which, on the third day of June, 1888, terminated his valuable life on earth. One who knew him well paid this tribute to his memory:

"In his whole life, Dr. Renfroe was signally distinguished for his unfaltering, courageous love of the truth, his clear, strong convictions of the doctrines verily believed among us, and his profound hatred of error, sham and falsehood. . . . In his war with error he never thought of himself; he only thought of the wrong and injury the enemy was doing to the cause he loved. He never resorted to artifice or strategy. He was an open foe and a manly antagonist. If overcome, he submitted; if he overcame, there was no vainglory."

But it was in his earnest missionary spirit that he was best known to our Board. There was nothing needed to advance the cause in his State, which he could do, that he was not willing to undertake, when requested, as vice-president, by the Board. His counsel was judicious and much relied upon; his advocacy was direct and strong, and his hands were ever full of good works.

His departure was a loss which it will be hard to repair. The great consolation is, "It is the Lord!"

PRESIDENT JAMES P. BOYCE.

At the last meeting of the Southern Baptist Convention, Dr. Boyce, president of the Southern Baptist Theological Seminary, was elected president of the Convention for the ninth time. Enfeebled in health, he went to Europe with the hope of gaining strength, but all remedial measures failed, and on the 28th of December, 1888, his spirit took its flight to the God who gave it, from the city of Pau, in the south of France. Accompanied by his bereaved family, the remains were brought home, and on the 20th of January, 1889, after appropriate services in the Broadway Baptist Church, of Louisville, Ky., of which he was a member, they were buried in the Cave Hill cemetery of that city. How well he served the Master has been recorded by the press of the country, and will be more permanently recorded in memoirs of the departed from the pen of his friend and colleague in the Southern Baptist Theological Seminary, Dr. John A. Broadus. The following is a transcript from the records of the Board :

"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 interests 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."

CLOSING ACTS OF CONVENTION.

The resolution offered yesterday by J. B. Cranfill, Texas, and made the special order for the present hour, was taken up and adopted as follows :

"WHEREAS, The liquor traffic is a most powerful hindrance to the gospel of Christ, and an aggressive enemy to social order, and

"WHEREAS, This traffic is steadily encroaching upon all that Christian men revere and the human heart holds dear, and

"WHEREAS, It seeks to destroy the Christian Sabbath and annihilate public morals and the public conscience, and

"WHEREAS, All Christian bodies should speak out in no uncertain tones on this question ; therefore, be it

"Resolved by the Southern Baptists in Convention assembled, That we favor the speedy and entire prohibition of the liquor traffic ; that we oppose license for this traffic in any and all its forms, through which men buy the right to destroy human hope and happiness, and blight human souls, as an offence against public morals and sin against God."

The following resolution offered by T. T. Eaton, Kentucky, was adopted :

"Resolved, That the thanks of this Convention are due and are hereby tendered to the citizens of Memphis for their cordial and munificent hospitality to the delegates of the Southern Baptist Convention ; to the newspaper reporters for their full reports of proceedings ; to the hotels and different railroad and steamboat companies for courtesies and favors extended ; and also to the pages who have so actively attended upon the wants of the members of the Convention, and to the churches for their courtesies."

The Journal was read and confirmed, and the Convention adjourned without day, after having engaged in singing "The

Sweet Bye and Bye," and being led in prayer by Robert Ryland, Kentucky.

JON. HARALSON, *President.*

LANSING BURROWS,
OLIVER FULLER GREGORY, } *Secretaries.*

The next session of the Convention will be held at Fort Worth, Texas, beginning Friday, May 9, 1890.

CHAPTER XII.

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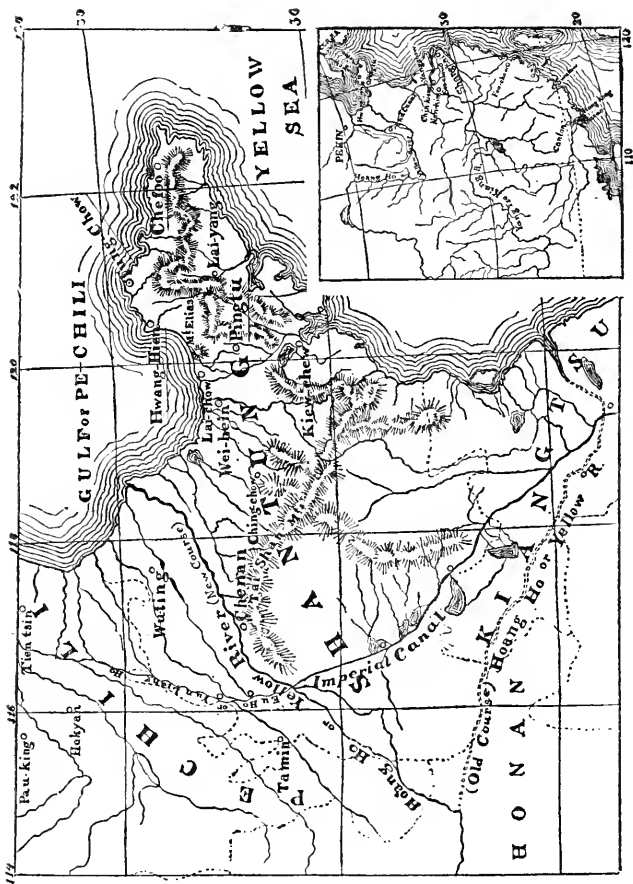
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NORTHERN CHINA.



PROVINCE OF NORTH CHINA.

We are glad to be able to present to our readers an excellent map of the North China country, in which our North China Missions are located. It is particularly valuable just now, in view of the effort being made by the ladies to raise money for the support and enlargement of the work at Pingtu.



MRS. MARTHA F. CRAWFORD.,

The daughter of the late John L. S. Foster, of Tuscaloosa, Alabama. Married Rev. T. P. Crawford, March 12th, 1851. Has been a missionary in China for thirty-seven years. Mrs. Crawford is the author of a number of small works and of one of the most stirring appeals, in behalf of her adopted country, ever addressed to the Southern Baptist Convention and the churches of the South. It was well written of Dr. Crawford, with regard to this noble woman : " Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

CHAPTER XII.

MISSION FIELDS AND MISSIONARIES.

CHINA.

NORTHERN CHINA.

A CALL TO NORTH CHINA.

“Christian reader, have you heeded the voice of your Lord, saying: ‘Go, work in my vineyard’? or by long neglect has that voice ceased to be heard? Has the way opened for you to engage in the work just around you? Or has there been a secret longing for the regions beyond, where the nations sit in darkness, while the way has been so hedged about with impossibilities that you have shrunk from saying: “Here am I—send me”? To whichever of these classes you belong, let me present North China to your consideration; a field which God has committed to Southern Baptists by their own selection, and beseech you in his presence to decide whether it is not your duty to enter it.

“North China is that part of the Empire lying in the angle of the old Yellow River (or Hoang Ho) as it takes its great sweep, first southward and then eastward, including the provinces of Chihli, Shantung, Shansi, Shingking, and part of Honan, comprising an area equal in size to the Carolinas, Georgia, Alabama and Mississippi. Its climate is dry and exhilarating, with a short rainy season in midsummer. Its surface is diversified by mineral-bearing mountains, fertile plains and valleys dotted with cities, towns, and villages, containing ninety million souls. The greater part of the land is under cultivation, producing cotton, hemp, silk, wheat, rice, pulse, millet, maize, apples, peaches, pears, plums, persimmons, apricots, and a great variety of melons and vegetables. The Grand Canal passes through its centre, the Yellow Sea washes its eastern coast, while the Gulf of Pechele penetrates far into its interior, the whole creating many excellent harbors and thriving trading-posts. The people, compared with other Chinese, are honest, sturdy, simple-minded and brave. The language is the Court Mandarin, the only dialect which has a native literature.

“Missionaries of various denominations reside in all these provinces, except Honan, while Southern Baptists are confined to the eastern end of Shantung. A great deal of itinerating and other kinds of labor have been

performed, though very little compared with the mass of the people, making as yet no visible impression upon the community at large. The field, in the main, is still unbroken soil, and the seed is yet to be sown. In the beginning missionaries built chapels on city thoroughfares, where they preached to the passing crowd, endeavoring thus to build up Christian congregations. Of late they are discarding these chapels, and prefer other methods. They are learning wisdom from the mistakes of the past. In regard to opening central stations, Mr. Hudson Taylor, of the China Inland Mission says:— 'And now, as to some of the lessons that we learned from this and similar experiences (the riot at Yang Chow). One was to be longer known in a city through itinerant visits before renting houses and attempting to settle in them. Another, was not to take much luggage to a newly-opened station. We are convinced that our opponents would not have been able to get up the riot had the lawless people of the city not imagined, from the amount of our luggage, that they would obtain far richer spoil than they did. A third lesson was, not to commence work with too strong a staff, and not to attempt to open contiguous stations simultaneously. The failure in Chin-kiang threw the staff intended for that station, together with the *Mission Press* and all its plant, on to Yang Chow, more than doubling our effects. Messrs. Duncan and Reid calling in, further increased the number of persons, and the accidental visit of the three foreigners from Chin-kiang proved to be the match which caused the explosion. The lessons learned there have stood us in good stead, and have enabled us since peacefully to open many cities in remote parts of China.'

"Many have flattered themselves that where a new city has been occupied and preparations made to begin work, half the battle has been gained; whereas they have afterwards found to their sorrow that the most disastrous of all beginnings may be for a new missionary to open a fresh station by building foreign dwellings, chapels, etc. Often this 'opening,' accomplished with the aid of consuls and native officials, *shuts* completely for an indefinite period the doors most essential to be opened—access to the hearts of the people. To prevent these and other imprudent steps, some of the most successful missions have passed regulations prohibiting any person of less than two or three years of missionary experience to open a new place, or to take any work involving serious responsibility.

"The language is not by any means the most difficult thing to be learned. The new-comer frequently offends where he is most anxious to conciliate. To illustrate: A missionary on horseback, riding along a highway, inquires in a most courteous manner of a man he meets, as to the route. His only reply is a surly look. Or, passing through the street of a village, he is greeted by abuse and opprobrious epithets, consoling himself that he is suffering for Christ's sake, and concluding that the Chinese are a very rude, foreign-hating people. The cause of the bad treatment is simply his ignorance and disregard of the usual custom of dismounting while asking a favor, and while passing through a village away from the main road. Careful study must be made of Chinese customs, etiquette, modes of thought,

ideas of life and social relations, not only from books, but by observant intercourse with the people, from the suggestions of experienced missionaries and of native teachers. Whatever offends the national sense of propriety should be avoided, where no principle is involved, if we would gain the esteem and love of the people, without which we can never win them to our religion. It is, therefore, a great mistake to suppose that a talented, well-trained, eloquent man from the Seminary, able to fill important pulpits at home, will necessarily be ready, *as soon as he acquires the language*, to occupy a similar position in China. His Western learning will not place him among the scholars of the East, though certainly it will give him advantages in the effort to get there. Missionaries claim to belong to the literati, but the native scholars, seeing most of them below the ordinary standard in the Chinese classics, only acknowledge them as '*foreign scholars*,' far beneath their own attainments. It is found, too, that it is not *always* those of the best education who most readily master the Chinese language, adapt themselves to their own surroundings, and fit themselves for acceptable intercourse with the natives. The number of the literati has been overestimated, as well as the proportion of the people who are capable of reading intelligently. The village or country people, the majority of whom are unlettered, are those who most frequently accept the Gospel, and consequently, while the learned should not be neglected, the principal attention must be given to the great masses. When it is remembered that the women, with rare exceptions, are unable to read, the magnitude and nature of the work will assume vast proportions.

"There are a number of excellent translations of the whole Bible, besides a great variety of books and tracts on religious, historical and scientific subjects, prepared by missionaries in the classical language understood by scholars throughout the Empire. In the Mandarin dialect, also, are several translations of the Bible, and many books and tracts; hence, no one need now devote himself to this department. Besides, it will be admitted by any thoughtful person that books which are practically useful are generally produced by practical workers in the line upon which they write. One who has never taught Arithmetic can hardly make a text-book that will be acceptable to teachers of that science. Of theological works, and the planting of Western forms of Christianity, Dr. Ashmore wisely says:—

"In a word, the system of theology that will obtain in the East must be indigenous and not exotic. That it can and will borrow much from the theological formulas of the West, is true; but it will remain an indigenous theology still. The mass of missionary thinkers are coming to this conclusion. It may be best, even for Christendom itself, that it should be so. The capabilities of Divine grace are not exhausted in the Anglo-American patterns of theology, any more than of civilization. The Bible will furnish the materials in the East as much as in the West. The purely human, local and transient features may be different. There are already national variations of theological statement. The far East (especially such a non-speculative and intensely practical people as the Chinese) may, under the

guidance of the Holy Spirit, exhibit something by which even the West may profit.

“Not only will the theological systems of the East be free from the nomenclature considered by us necessary to a right apprehension of truth, but they will have a phraseology of their own, fresh and indigenous, and not shaded and twisted in a process of translation. It is to be expected, too, that the proportions and relativities of truth will be seen from a new standpoint. Theological perspective will be different. What they do get will be made up from their own experiences of Bible teaching, and not from experiences of other people, wholly diverse from them in modes of thought and lines of speculation. They will get their theology first-hand, and not second-hand; from the Bible direct, and not from an imperfect human scholastic course. A translation from a translation is always defective. To approach correctness, it must be made from the *original*. And so, to be truly biblical, a system of theology must be made from the Bible, and not from the system of theology of some other nation.’

“Not only so; in the present state of our North China Mission, there are no immediate prospects of theological students in the ordinary sense of the term, and for a long time to come the great work will be to sow the seed, to bring the people to Christ, to teach them, as they are able to receive, the truths of the Bible. Men, then, are not needed to devote themselves exclusively, or chiefly, to literary work. They should pursue those studies which will fit them for active Gospel labors among the people; now and then, it may be, writing a book which is the natural outcome of such studies, or of which especial want is felt in the prosecution of these labors. When our native Christians are sufficiently numerous, and have a real desire to see their children acquire a Christian education, the question of schools will assume a new phase, and need not be discussed here. Missionary school teachers at present are not demanded

“These considerations lead us next to consider the kind of workers adapted to this great field. Mr. Hudson Taylor well says on the subject:—

“‘While it is quite true that many who might go, and *ought* to go, prefer to stay at home, it is also the case that numbers who wish to go are *entirely unsuited* for the work and uncalled to it. Not all who wish to go as foreign missionaries are qualified by God. Let us then, simply and practically, talk the thing over together, and see just how the land lies.

“‘First of all, it is absolutely essential that those desiring to be missionaries should have a deep love for Christ, a full grasp of his plan of salvation, and be wholly consecrated, in their inward lives, to him. Such great truths as personal conversion; present peace and joy in believing; the present sanctifying power of the Spirit; the *absolute necessity* among the heathen of faith in Christ for salvation; the loss of the soul as the alternative, and the perfect adequacy of the Gospel to meet the need of the most degraded, must stand in the fore-front of the successful missionary’s experience and creed. Mission work is not preaching grand sermons, or witnessing marvelous baptisms; it is a patient, Christ-like life, day by day, far

from external help, far from those we love; a quiet sowing of tiny seeds, which may take long years to show above the ground, combined with a steady bearing of loneliness, discomfort and petty persecution. The work demands of every worker very real and manifest self-sacrifice and acts of faith. It aims at, and ought to be satisfied with, nothing less than the *conversion* of the people to God. Not *witness-bearing* merely, but *fruit-bearing* is the end in view. Anything short of the salvation of souls is failure.

“It is generally found that when people are of no use at home, they are of no use in the mission field. The bright, brave, earnest spirit, ready to face difficulties at home, is the right spirit for the work abroad. A patient, persevering, plodding spirit, attempting great things for God, and expecting great things from God, is absolutely essential to success in missionary efforts. Those will not make the best missionaries who are easily daunted by the first difficulty or opposition, but those whose strength is equal to waiting upon God, and who fight through all obstacles by prayer and faith. The spasmodic worker, frantic in zeal one month, and at freezing point another, will be weary long before the station has been reached: while in the strength of Christ the weakest of us need not draw back, nor say, “I am not fit,” yet nothing less than burning love to Christ, and in him to perishing souls, will survive and overleap the difficulties and disappointments of the work.

“So much for the things that are required; now for those that are not. Previous knowledge of Chinese is not necessary, as the language is learned best amongst the people themselves.

“In the China Inland Mission high intellectual attainments are not held to be essential to success in missionary work; still in all knowledge there is power, and men and women of education, standing, enterprise, zeal and piety, are the men and women most wanted for missionaries. It is a mistake to suppose that *any one*, so long as he or she is pious, will do for this work. The China Inland Mission wants, not the weakest, but the mightiest, who can be found, and also many others possessing only a good sound English education. Such, filled with the Spirit of God, and fired with the missionary enthusiasm, will not fail to do a noble work for God in any part of the mission field.’

“Like Mr. Taylor, we call for men and women who are ready to sacrifice their comforts, and, as far as may be consistent with due regard for health, live among the natives. Though it may not be indispensable to adopt their style of dress, or to live permanently in their houses, yet, these things give, in the interior, an advantage which we can ill afford to dispense with. It seems necessary, in order to successful itineration, to have settled stations, yet it must not be forgotten that the great work to be done in North China is seed-sowing among the inland towns and villages. Itinerating cannot be done, as in Southern and Central China, in boats sailing along canals traversing the whole country, but must be done over rough roads in rude conveyances, attended by many other inconveniences and hardships, having, however, the advantage of throwing the workers more fully into the midst of the people. Dr. Cust, in an address before the students at Cam-

bridge, England, lately, said : ' A missionary who is unable to identify himself with the people among whom he labors, cannot, under any circumstances, be an efficient laborer, and, if he has any other object in view but thus to identify himself, he has mistaken his vocation. A man who never allows himself to forget that the people are not his equals, *according to his European notions*, though, in the sight of God, they are in very deed his equals ; who cannot overlook the fact that they are rude, noisy, naked, and in some outward matters even offensive ; who cannot admit them at all times into his own simple habitation, but treats them as if they were servants, and confines his intercourse with them to the hours of his public duty ;— such a man is destitute of the one great qualification of a hero-missionary ; such a man will not bring souls to Christ ; his name will not sound stirring in the legends of the converted tribe ; he will not be hailed as a Father when he dies ; the mention of his name will not stay the attacks of wild heathen tribes, as it is reported in the biography of John Williams, that they spared a village "*for his sake.*"' (p. 10).

"Should the candidate for this work be so unfortunate as to marry a woman whose heart is not in sympathy with it, on the understanding that 'I want a wife—not a missionary,' it will, as a rule, be good economy for him to remain in the home-land. And the woman who is not ready to sacrifice much of herself and of her husband's society does the cause a wrong to join the missionary army. Her family cares may, in many cases, leave her less time and strength to do as much direct labor as a single woman, but if her heart is in it she will find unfailing opportunities in daily life to lead the heathen to Christ. On the other hand, if she feels that the work is all her husband's, and that her duties are confined to the care of her home, she is sure to suffer from the loneliness of a life among an alien race, standing aloof from the natives and the work, become discontented, and not only a hindrance to her husband, but finally, from ill-health, caused by the worries of the situation, take him back to his native land. Or, if residing in an open port, she will seek relief in congenial European society, drawing him also into it to the injury of the cause. Some of the best of wives and wisest of mothers find time to do much good by being ever ready and always watching opportunities for influencing the women and children who will flock to their houses, if encouraged to do so. Nor need such women be debarred from participating in itinerating, for, besides the teaching they may do at the central station, they may also win the people of the villages by a tender regard for their spiritual welfare. True, such must be women of character and consecration, for only such, whether married or single, are in place on mission ground. Some of both sexes prefer to come out single, believing they can thus more efficiently serve the Master. Let such be their own judges in the matter.

"To sum up, then : There should, with the missionary, be a constant abiding in Christ, a feeling of living for him and not for self ; a determination while using the world, not to abuse it ; a readiness not only to give up 'friends, connections, happy country,' which many before embarking con-

sider the principal sacrifice, but to hold that bright spot which becomes 'home' in the heathen land so loosely that it may be forsaken any day for another, and another, in the service of the Lord. This world's goods, friendships, pleasures, hopes, ambitions should sit so loosely upon him that they may fall off at a moment's call.

"There should also be a firmness of purpose and patience in execution which no discouragements can overcome. It is easy to preach when there is a willingness to hear and accept. But on account of the old, firmly-rooted customs and antipodal mental processes of the people, obstacles present themselves here which are almost unknown in other mission fields. A close study of human nature, of the Bible, and of the genius of Christianity will be required to meet these conditions. The temptation will be ever present to relax, to seek easy ways and speedy results, to build up premature churches, to cast everything into Western moulds, to do for the people instead of patiently teaching them to do for themselves, so as to develop the natural growth of Christianity on native lines.

"The missionary should be filled with that tender love for men that characterized our Saviour. Not merely an abstract desire to bring salvation to their souls, but a personal interest in the welfare of the individual, and the conviction that 'I can only win to Christ through myself;' a warm, living sympathy which will speak through the slightest word and action. The most cordial intercourse and helpfulness should exist between colleagues and associates in the work. Differences of opinion will necessarily arise among persons from distant sections, of diverse training and varying degrees of missionary experience. Hence, Baptistic independence, joined with fraternal co-operation and fellowship, is needed for the greatest efficiency. If each one must be so independent as never to take up work begun by another, the cause will suffer irreparable loss; or, if opposing methods and principles are ruthlessly carried on side by side, the consequences cannot fail to be disastrous.

"Good common sense and adaptability are always in demand on mission fields. A man's reputation is made more by his daily intercourse with the people than by what he says or does while 'on duty,' in the pulpit or the study. His bearing towards his servants, his cart-driver, his boatman, his carpenter, his mason, or other employee, makes the name he will bear in the community. Besides, circumstances will be sure to arise unlike anything he has ever met or dreamed of at home, with questions to be solved requiring a kind of knowledge he does not possess, and woe betide him if he be not fruitful in resources. He must indeed be a 'many-sided man.'

"Finally, there should be that unflinching faith in God which will impart perpetual hope and cheerfulness. There is no sunshine like that brought by faith in God; and there is no sphere in life where this sunshine is more needed for one's own soul and for his work than in China. When honest efforts seem to miscarry—when the wisest plans apparently fail—when the demand for 'results' comes sweeping across the ocean—when many hearts in the home-land turn to nearer and more productive fields—when critics

carp that 'something must be wrong'—then this faith will bring him peace and joy, even 'songs in the night.'

"Should these requirements appear too high, let no one be discouraged because he does not possess them all; nor should he suppose that any one on the field has them in perfection. The perfect stature of a man in Christ Jesus is not attained in a day, and God will not despise the imperfect beginnings in the aspiring soul. He will guide the seeker into the way of duty by his Word, by his Holy Spirit, by his Providences, and by the voice of his people. Place such gifts as you have upon his altar, saying: 'Here am I, send me.' You are God's. Millions of your fellow-men in this land are perishing for the bread which you can give them. 'And he said unto them, Go ye into all the world, and preach the Gospel to every creature.'

"The Southern Baptist Mission in North China has never been in a condition to advance. To 'hold on' is all that we have been able to do—and not to advance is to *die*. The question to be decided in the near future is, shall we continue our suicidal policy of keeping only two or three workers within arms' length of each other, or shall we go forward and strengthen the things that remain, wisely and effectually building upon the foundations patiently laid through many weary years, under great difficulties, by the Hartwells, Holmeses, Crawfords, Moons, Pruitts and others, aggregating more than a century of earnest labor? Southern Baptists have so scattered their forces in the five continents that not one of their missions has a sufficiency of workers to do more than keep head above water. After more than forty years' occupancy we have in China only three fully sustained missions, and these are weaker to-day than at the beginning. A large reinforcement now, though it could not retrieve the past, or place us where we should have been many years ago, would yet enable us as a denomination to gather the fruits of much of our past toils and sacrifices. Otherwise, we must sow while others reap our harvests.

"Whence are to come the laborers so urgently demanded in this vast field, with a population surpassing in numbers and character the people of Italy, Mexico, Cuba, Brazil and Yoruba,—a field to which the Southern Baptists pledged themselves thirty years ago, and from which they cannot lightly withdraw? There can be but one answer to the question. They must come in the main directly from the bosom of the home churches, for it is evident that the Seminary cannot furnish a tithe of the men needed here and *now*. They are in the city churches, in the village churches, in the country churches nestled among the hills and valleys—yes, they are there by thousands. A large proportion of our active church members everywhere are educated men and women. Many of them are called of God and already qualified for the kind of work to be done in North China.

"Brethren and sisters! the command of the Lord is upon you as individuals. You cannot serve him by proxy. Many of you should come in person. The heathen need to see you face to face—to hear from your own lips the words of life; they need to be drawn by you in personal contact, patiently, lovingly, to Jesus the divine Saviour. Come by the impulses of your own Christ-like

life, and go down among these poor souls, dead in trespasses and sins, and bring them into the joys of eternal life. If you feel called to the work, and the way seems beset with difficulties, consult with your own pastor and church, securing their approval and co-operation. Those of you who have annual incomes sufficient for a support, may, like many English missionaries, come at your own charges, and find it, as they do, a most joyful and useful life. Christ's commands are a precious legacy to his people, and his blessings are given in proportion to obedience. The Roman Catholic authorities command their priests, one to come, another to go, and the question is settled—but not so with Baptists. With us all authority lies in the churches—all labors and sacrifices among us are voluntary. Each individual member and each individual church should feel the burden of souls, and Christ's last injunction, pressing upon them. Churches of Christ, great and small, these men and women whom God has called and qualified to go forth as his messengers to the heathen, are in your midst. Seek them out—open the way for them—raise the means to send them out and support them, keeping up your personal interest and prayers in their behalf. If one church cannot sustain its own missionary, let two, three, or more, combine. Thus, in accordance with the genius of our denomination, we shall secure the greatest possible efficiency, union and sympathy among the different members of the body—we shall grow stronger at home year by year, and soon hear the glad tidings that the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession—that the deserts rejoice and blossom as the rose.

“M. F. CRAWFORD.

“*Tung Chow, China, Sept. 28th, 1888.*”

TO SOUTHERN BAPTIST WOMEN.

A LETTER FROM MISS MOON.

“*Dear Sisters* : The appeal made more than a year ago for workers for Pingtu having met a response so cordial and so enthusiastic, I am encouraged to bring again before you the claims of heathen women upon your sympathies and your prayers. I am further emboldened to make this additional appeal because the Executive Committee, at the suggestion of the Foreign Mission Board, has decided to continue their work for China, and propose specifically to renew the Christmas offering for the Pingtu Mission.

“Some time last year, in a letter to Dr. Tupper, which was published in the *Foreign Mission Journal*, I suggested a plan of work in China, which seemed to me worthy the aspirations of Southern Baptist women. It was that we should undertake to plant a line of women workers in a series of stations, extending from Pingtu, on the north, to meet a similar line extending from Chinkiang, on the south. This I suggest as the ultimate goal of our aspirations. This year you have already sent one new worker, and the good news comes that two more will be sent out in the spring. Will you not attempt yet greater things next year?

“The Pingtu region is a broad valley, dotted all over with thick clus-

ters of villages, stretching in every direction. Picture it to yourselves. Here are women with hearts as warm and tender as yours, with little children as sweet and dear to them as yours are to you, who look for the 'bread of life' from mothers who have it not themselves. Mothers there are who teach these little ones to bow down to idols, the work of men's hands. In each house is a kitchen god; on many a wall is the god of wealth; yonder hangs the female Buddha, put up for worship by bands of devotees who meet in private houses on the first or fifteenth of each month. Look at those well-built temples, with their endowments of land and their priesthood. Look at others set apart especially for the abode of Buddhist nuns, and to which the women flock in crowds, at the heathen festivals, plodding many weary miles that they may be present. Talk to these women of a Saviour and of the sin of idolatry and hear them say, 'We did not know.' Hear some bright young girl whose heart is stirred, inquire, 'Why did you not come sooner? Had you come years ago all would believe now.'

"If we had only the promises of God—if only our Lord's last command—that would be enough. Gladly ought we to give ourselves and our substance to this work, even did we see no results. But thanks be to God, we have not been left without results in the changed lives of men and women. We look with thankfulness upon those who, less than two years ago, in Sáling, a Pingtu village, knew nothing of the Gospel, and who now are showing the reality of their faith by tenderness of conscience and ready obedience to the commands of Jesus Christ. In Pingtu city there are some who are seeking to know more of 'Jesus and his love.'

"In hardships, in weariness, in cold, in heat, often with poor food, the missionaries give themselves gladly to do the Lord's work. Will you not hold up our hands and send us the help we need? Remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.' 'Who gave himself.' 'Have this mind in you, which was also in Christ Jesus.' 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' 'Not grudgingly, or of necessity; for God loveth a cheerful giver.' 'Charge them that are rich in this present world, that . . . they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.' Let the Christmas offering for Pingtu be made in the name and for the sake of Jesus Christ, or, rather, shall we not say *to* Jesus Christ for his work in Pingtu?

"A word to the children who may wish to help. Had I time and space I could tell you of the sweet little children who are taught to revile from the time they can speak, little ones with none to teach them of Jesus and Heaven. Will you not deny yourselves, in memory of Jesus, to help send teachers to these little ones who never heard of him? "L. MOON.

"*Tung Chow, China.*"

SKETCHES OF MISSIONARIES.

MISS FANNIE S. KNIGHT.

Miss Fannie S. Knight was born in Gates County, N. C., in March, 1858. At the early age of eleven she was converted at a protracted meeting and baptized into the fellowship of the church. Attendance upon the Lord's house and service for him have ever been her delight. While teaching, she became impressed with the duty of becoming a missionary; and, to better prepare herself for the work, she went to the Murfreesboro' Institute for a three years' course of study, graduating in 1888, with high honors. Not receiving immediate reply to her application as missionary to the Foreign Board, she accepted a position as teacher in Nansemond County, Va., dedicating her salary to Foreign Missions. Her appointment to China was made in the spring of 1889, and she sailed for China in June of the same year. Her thorough preparation of heart and mind has already shown her a workman approved of God.

MISS MARY J. THORNTON.

Miss Mary J. Thornton was born in Greene County, Alabama, in December, 1862. She has passed her life in her native State, occupied with teaching. Losing her father in infancy, she knows, by experience, the struggle of living. At fourteen she was baptized. Two years later, as her brother was preparing for the Foreign field, Miss Thornton felt herself strongly drawn to that work. Her earnest prayer has been that all obstacles to following her inclination and convictions of duty might be removed, and she be permitted to go. God has answered her prayers and has opened the way. Presenting herself to the Foreign Board at Memphis, Tennessee, in May, 1889, she was accepted. By advice of physicians and friends, she is recruiting her health for larger and more effective service. She expects to leave for China in the spring.

MISS LAURA G. BARTON.

Miss Laura G. Barton, Navasota, Texas, was educated partly in Texas and partly in Canada. Her life-work has been teaching,

for which her perseverance and strong, bright intellect have specially fitted her. Of robust health, she is also a good business woman, her abilities having been developed through needed care of a widowed mother and three younger sisters. Baptized in 1866, she soon expressed her conviction that duty called her to be a foreign missionary. Circumstances overruling this decision, it was not till the summer of 1886, upon a supposed dying bed, that she made an entire consecration of herself to do God's will. Her recovery speedily followed, and Miss Barton deemed her life restored only for missionary service. This unaltered conviction carries her to China.

APPOINTMENTS AND DISAPPOINTMENT.

On the 7th of January, 1889, the Rev. G. P. Bostick and J. J. Taylor appeared before the Board and were appointed missionaries to North China. Below are presented sketches of these brethren, and the sad reason for Brother Taylor's not accompanying Brother Bostick.

SKETCH OF GEO. P. BOSTICK.

"I was born in Rutherford county, N. C., May 29, 1858. My father was S. E. Bostick, and mother, Jane P. Bostick. I had no early advantages of education, my father and mother having started life poor and remaining so until I was well-grown. They were rich in children. The only schooling I had until sixteen years old, was in the 'old field' school, for two or three months in the year.

"I am one of fifteen children; eleven of us now living. I am the fifth son. I worked hard on the farm all the time, until I was nineteen, except two spring sessions which I spent in school.

"I was deeply convicted of sin at the age of twelve; was converted and joined Floyd's Creek Baptist Church, in Rutherford Co., N. C., August, 1873. Rev. C. B. Justice baptized me.

"At the age of sixteen I was impressed to preach the gospel. I did not make my feelings known for a year. Many people seemed impressed that I ought to preach. I finally decided the matter, and gave myself unreservedly to the ministry of the gospel. I felt also called to prepare myself for this great work. I was licensed to preach by Floyd's Church, June, 1877. When more than twenty-one years old, I entered Wake Forest College Sept., 1879, and graduated in the A.B. course in June, 1883. I worked for the endowment of Wake Forest College during the summer of 1883. In Oct., 1883, I entered the S. B. Theological Seminary and graduated, in the full course, in 1886. I preached to some country churches while in college,

and also while in the Seminary. Thus I was enabled to pay my way, through college and seminary, without asking the Boards for any help.

"In July, 1886, I took charge of the mission work at Concord, N. C., under the State Board. I labored there for a year and a half, organized a church, bought and paid for a church lot. In October, 1887, I married Miss Bertha B. Bryan, of Brownsford, Ky. In February of 1888 I took charge of the First Baptist Church of Durham, N. C., where the Lord has greatly, blessed my labors. About one hundred and forty have been added to the church in the eleven months of my pastorate.

"For a long time I have desired Foreign Mission work. I offered myself fully about the first of December, 1888."

January 8, 1889.

MRS. GEO. P. BOSTICK.

Bertha Bryan Bostick was born in Oldham County, Ky., March 3, 1865, and was educated at Brownsford and Bardstown Female College in Kentucky. She taught one year in Murfreesborough Female College, Tennessee. She is a woman of strong physical health, well educated, of fine common sense, of deep piety and is an earnest Christian worker. She has had impressions with regard to work in China ever since she was a girl.

J. J. TAYLOR.

"I was born in Pickens Co., Ala., on November 19, 1855, of parents who regarded the religious training of their children as of the first importance. My first and most lasting impressions are those made on my mind and conscience concerning the Saviour and my need of him.

"These were made by my now aged mother, whose life has been spent for her children, bringing them up in the fear and nurture of the Lord. My first serious impressions of personal need of the Saviour were before I was ten years old. These deepened until I was 12 or 14 years old, when the Lord opened my heart to receive a sense of pardon. Since then I have enjoyed much of the presence of the Saviour.

"As to my call to the ministry, and desire for missionary work, they are almost equal as to beginning and extent.

"I have been happiest when most earnestly engaged in labor for the salvation of souls.

"For ten years previous to my entering the ministry, my parents had prayed that I should be a preacher of the Gospel.

"My educational facilities were poor till I was about grown. I had spent most of my life on the farm, helping support a large family, till I was 21 years old. I managed, after that, to attend Howard College in Ala. for a short while, and then one session at S. W. B. University of Jackson, Tenn., 1880-81.

"After two years of teaching in Arkansas, I spent 3 years in the S. B. Theo. Sem. of Louisville, Ky. I was married July 22, 1885, to Miss Lou M. Moore, of Louisville, Ky. Leaving the Sem. in 1886, I immediately entered the pastorate at Batesville, Ark., spending two years of as hard labor as I was capable of. The Lord blessed the labors thus bestowed.

"Then being called to my present pastorate, in May, 1888, I left Batesville and went to Forest City, Ark.

"I was accepted by the Foreign Mission Board of S. B. C. for North China, Jan. 7, 1889. "J. J. TAYLOR."

MRS. LOU M. TAYLOR.

"Mrs. Lou M. Taylor, wife of J. J. Taylor, was born near Louisville, Ky., May 12, 1863. She spent a few years of her early childhood in Indiana. Her parents moved to Louisville when she was seven years old. There she received all the advantages of the city schools. She graduated in the Louisville High school in her 18th year. She labored vigorously in the city mission Sunday-schools, thus strengthening her desires to do foreign mission work. Her whole soul is enthused with the idea of going to China. "J. J. TAYLOR."

DEATH OF MRS. J. J. TAYLOR.

"In the February issue of the *Journal* it was announced that Rev. J. J. Taylor and wife, of Forest City, Arkansas, had been appointed as missionaries to North China. The securing of this appointment had been a long-cherished desire of both Brother and Sister Taylor. For several years they had looked forward anxiously to the time when they could feel themselves missionaries. The appointment brought joy to their hearts, and with fond anticipations of an early going forth, they had set about making their preparations. But God had other use for his servant, and called her unto himself. Bro. Taylor writes, 'During her whole illness her whole thought and expression were concerning our work in China.' This sad and most unexpected blow compels Brother Taylor to remain in this country. May the Lord comfort him in his sore bereavement.

"And what a disappointment to the anxiously waiting workers in China. They were joyfully looking for the four workers—now only two can go—Bro. Bostick and wife.

"But may it not be that the Lord will raise up others to go—not only that the hearts of our missionaries may be filled with joy again, but that the work, so pressing, may be done?"—*Foreign Mission Journal*.

. CENTRAL CHINA.

CENTRAL CHINA.

SKETCHES OF OTHER MISSIONARIES IN CHINA.

WILLIAM JOSHUA HUNNEX, son of Frederick Hunnex, merchant. Born in London, England, June 25, 1853. Converted under ministry of Rev. C. H. Spurgeon at the age of seventeen. Member of the Church of England for some years; parents also being connected with that church. Was educated in Queen Elizabeth's College in London until fifteen years of age. Then spent several years studying under private masters, making a specialty of the French and Italian languages, in order to be qualified to work amongst the foreigners in England, or to do mission work in France or Italy. For several years was engaged in open air and other evangelistic work in England. Was baptized by the Rev. C. H. Spurgeon in the spring of 1878, and became a member of his church. Became interested in China through attending meetings of C. I. M. in London, and left for China under the auspices of that Mission, March, 1879; married to Jeanne Charlotte Müller, at Shanghai, China, March 14, 1881. Became a missionary of Southern Baptist Convention, January, 1883; ordained by the late Rev. M. T. Yates, D.D., in the autumn of the same year. During the first few years in China was principally engaged in traveling about in different provinces preaching the gospel and distributing the word of God; opened the Chinkiang Station in the spring of 1883, and has since been a resident there.

JEANNE CHARLOTTE MÜLLER, daughter of the late Mons. Antonie Müller, of Geneva, Switzerland, was born in that city, March 22, 1860. At the age of thirteen she was converted under the preaching of the Rev. Prof. Barde, of the Swiss National Church. Soon after her conversion she felt that God was calling her to become a missionary. In the year 1876 she went to Neuchâtel to obtain additional educational training. In June, 1877,

she went to England to study the English language, and for some time conducted evangelistic services among the French-speaking people in London. In the year 1878 she left for China, in connection with the C. I. Mission. Became a missionary of the Southern Baptist Convention, January, 1883, and was baptized by the late Rev. M. T. Yates, D.D., the same year. In China she has been engaged principally in school-work, but has also frequently visited the people in their homes in cities and villages in different parts of China, often accompanying her husband on his evangelistic journeys. Her present school numbers ten pupils, and is supported by ladies in Switzerland. Married at Shanghai, March 14, 1883, Rev. W. J. Hunnex.

T. C. BRITTON'S AUTOBIOGRAPHY.

"My parents, Noah John, and Frances Britton, are members of Poticasi Baptist church, Northampton Co., N. C. My father is a farmer in moderate circumstances. I am the younger of the two boys, having five sisters. All of us are members of the Baptist church. I was born in Northampton Co., N. C., August 25, 1862; was converted and joined Poticasi Baptist church in August, 1877. I began to preach in the spring of 1881; entered Wake Forest College the next September; and obtained from the same institution the A. M. degree, June 10, 1886. I was set apart to the work of the Gospel Ministry, August 9, 1885, at Poticasi church, my pastor, J. N. Hoggard, and T. G. Wood, and J. C. Fleetwood constituting the Presbytery. My ministerial work has consisted of supplying churches and preaching in protracted meetings during my vacations. I entered the Seminary at Louisville, Ky., October 1, 1886, and spent two sessions there. After being impressed five or six years with the work of Foreign Missions, November 3, 1884, I decided, if the Lord permitted, I would spend my life preaching to the heathen, looking to the Lord for all that I should need. I have never regretted that decision. I, therefore, went before the Board for examination and appointment, June 4, 1888.

"*June 28, 1888.*

T. C. BRITTON."

AUTOBIOGRAPHY OF MRS. BRITTON.

Nannie Elizabeth Sessoms. Parents: Assad S. Sessoms and Nannie F. Sessoms. Born Bustee County, N. C., March 6, 1867. Joined church Mars Hill, Bustee County, N. C., Sept., 1881. Baptized by T. W. Babb. Educated at Chowan Baptist Institute; graduated 1888. Taught 4½ months, near home. Thought somewhat of missions before marriage. Married to T. C. Britton, Oct. 3, 1888, by Rev. T. G. Wood, at home in Hertford

County. Started to China Nov. 19th, 1888, leaving Richmond that day, 6.20 P. M., by C. & O. R. R.

SKETCH OF E. F. TATUM.

E. F. Tatum, son of S. O. and M. E. (Rich) Tatum, was born near Farmington, Davis County, N. C., April 16, 1859. When about ten years old he was converted and baptized into the fellowship of Eaton's Church.

September, 1881, he removed his membership to Salisbury, N. C., at which place he was engaged in business, but, before a year was spent there, he yielded to the conviction that it was his duty to preach.

June 9, 1887, he was graduated at Wake Forest, N. C., and has spent one year at the Southern Baptist Theological Seminary.

By reading the letter of Dr. M. T. Yates, he learned that he was debtor to the heathen, but it was the live, pointed words of Dr. T. P. Crawford that convinced him that he owed them personal service. February 28, 1886, he wrote in his diary, "If Christians will send me, I am going to China—God being my helper." He has been appointed by our Foreign Mission Board and will probably sail for China in October.

MISS ALICE MABEL FLAGG.

Alice Mabel, daughter of Ebenezer Hill and Mercy Joy Flagg, was born at South Berwick, Maine, June 2d, 1864. Her early education was received in the public schools of her native town and at Berwick Academy, from which institution she graduated in 1882. After a year's teaching at North Berwick, she entered Boston University College of Liberal Arts, taking the degree of A.B. in 1887.

The two years subsequent to her graduation at the University were spent in linguistic teaching at the Chowan Baptist Female Institute, Murfreesboro', North Carolina.

While attending school at the Academy, the subject of this sketch was led to feel herself a sinner. The Saviour of sinners was sought and found, and July 4th, 1880, Miss Flagg united with the South Berwick Baptist Church.

Simultaneous with her conversion was felt the desire to become

a missionary, a desire which has gradually deepened into the glad conviction that God calls her to speak to those, less favored than herself, of the "unsearchable riches of Christ." Trusting him who has said "My presence shall go with thee," and "My grace is sufficient for thee," she gladly leaves the dear home land and friends for the work she has come to love.

That God may use her to help her sisters in China, is and will be her prayer.

That others may join their prayers with hers is her earnest desire.

NOTE.—Miss Flagg is now Mrs. Tatum, having been intermarried with Rev. E. F. Tatum, in China, on December 17th, 1889.

"L. N. CHAPPELL.

"To the brotherhood of the Southern Baptist Convention I present the following sketch of my life:

"At the time of my birth, April 14, 1860, my parents, Leroy and Eliza Judson Chappell, were living in Kinston, Lenoir County, N. C. Soon the invasion of Kinston by the Federal troops and the troublous times of war compelled my father, who was then engaged in the practice of medicine, to take his family to Wake County, where he subsequently located in the village of Forestville, and where he again devoted himself to the duties of his profession. Here the remainder of my childhood was spent and the days of my youth quietly passed. I do not remember the time when my mind first became subject to religious impressions, but it must have been quite early in life. I recall most vividly the feelings of awe and solemnity which possessed me at the first spectacle of death presented to my boyish eyes; and this dread of death at times awoke me from horrid dreams in the loneliness of the night. The realization that I was a condemned sinner, and the desire to find peace from a troubled conscience made me a seeker of religion a year or two, perhaps, before my conversion. At the age of fourteen I gave my heart to the Saviour, and received that peace and joy which come with the forgiveness of sins. I was united to the Forestville Baptist Church soon after. My early Christian life was marred by inconsistencies. So far did I drift away that I believed I must have been deceived, and that I was not a Christian. This led to my exclusion from Church membership at my own request. But the anxious questionings of my heart gave me no rest, until I eagerly reconsecrated my life to the Lord, and united myself again with his people. From this time I sought to lead a more active Christian life, both public and private. June, 1881, I was graduated from Wake Forest College with the degree of Bachelor of Arts. One year was spent in Boonville, Yadkin County, N. C., teaching school. For the two succeeding years I prosecuted the study of the Natural Sciences at the University of Virginia.

Then for two years I served as tutor in Wake Forest College. During these years of mental development, I experienced some growth in personal piety also. My place in the Sunday-School and the Prayer-meeting I could rarely afford to have vacant. But I now longed for a higher spiritual life. I had entertained hopes of becoming well qualified to teach young men how to use their minds for the good of humanity and the glory of God. But how about their hearts? Oh, that I might be ready to make lasting impressions of divine truth, too, that the true life might be constantly presented both in my conduct and instruction. The reading of the life of Mary Lyon, of her marvelous labors at Mt. Holyoke, Mass., to mould the characters of young women for Christian teachers and missionaries, did much to strengthen my cravings for holier living. Days passed by. Rev. R. T. Bryan, then recently appointed missionary to China, came to Wake Forest; and in his earnest appeal, he stirred the depths of my soul with his burning love for the perishing heathen world, and I recognized the kindling desire to devote my life to this work. Weeks and months passed, while a sore conflict went on within me, between a growing desire and sense of duty to engage in this work, on the one hand, and a feeling of deep unworthiness and seeming unfitness, on the other. At length after hours of prayerful contemplation, one day in July, 1886, I solemnly gave myself to the Foreign Mission work in China. The last two years have been spent in the Theological Seminary at Louisville, Ky. The earnest and incessant calls of our missionaries in China, the sure crisis in our mission work there which is upon us, the death of our beloved Dr. Yates and his dying appeal at this most critical juncture, were to me a most imperative call to go at once to the relief of the noble little band of workers on the field, now so greatly reduced in numbers. So, on application to the Board, I have been appointed your missionary to China, dearly beloved brethren and sisters; and may I not go forth from my native land, and from my dearly loved friends in the full assurance that I shall receive your hearty support, your Christian sympathy, your earnest prayers? 'Lift your eyes, and look on the fields; for they are *white* already to harvest.' Jno. 4 : 35.

"Yours in bonds of fraternal love,

"LEROY NORCROSS CHAPPELL."

MRS. CHAPPELL.

Miss Mary Ella Moore was born March 4th, 1861, in Caswell County, North Carolina, to Rev. R. A. and E. B. Moore. She became the subject of marked religious impressions at a very early age, but dates the time of her conversion to the month of October, 1873. She was united, by Christian experience and baptism, to the Baptist Church at Thomasville, N. C., about two years later. On December 25th, 1878, she left Thomasville Female College, because of sickness, five months

before her graduation. From 1880 to 1886 the greater part of the time was spent in teaching in her native State. During the summer of 1886 the question of a personal duty to engage in the Foreign Mission work in China presented itself with so much power, that she was led by the Holy Spirit, she believes, to give herself a few months later to the Lord's service there, whenever he should open the way. On July 18th, 1888, she was united in marriage to Rev. L. N. Chappell, who was then under appointment by the Foreign Mission Board of the Southern Baptist Convention, as missionary to China.

SOUTHERN CHINA.



SOUTHERN CHINA.

CHINA FOR CHRIST.

BY DR. R. H. GRAVES, CANTON.

“Twice our Lord Jesus Christ gave us the great commission: ‘Go ye into all the world and preach the Gospel to every creature.’ His followers have been carrying out his instructions with more or less efficiency, so that now there are not many portions of our earth where Christ has not been named, and in many lands he is, nominally at least, acknowledged to be Lord. But one great pagan empire still remains; this is China. Let us thank God that it is the last empire left of organized heathenism. The conversion of China is one of the last tasks remaining for the Church of Christ on earth.

“While the stronghold of Zion remained in the hands of the Jebusites, David felt that he was King of Israel in name only; and while China is heathen, Christ cannot be said to have the earth for his possession. Notice some reasons why we should go up and possess this land for the Lord Jesus Christ. Consider

I.—ITS VAST POPULATION.

“The last census put the population of China at 382,000,000. The world cannot be said to be won for Christ while this vast multitude remains unconverted. This is more than one-fourth of the population of the globe. A single one of the eighteen provinces of China, Kiangsu, has 39,000,000 inhabitants; as many as those of Great Britain, or France, or Germany, or Japan. The single city of Canton contains 1,500,000 people, making it the third city in the world in numbers. We have no adequate conception of these vast numbers. Counting at the rate of 200 a minute it would take nearly four days, going on day and night, without intermission, to count one million. When we think of these vast masses of human beings with immortal souls that must be

saved or lost, going into eternity at the rate of a million a month. Christless and hopeless, who is not appalled at the thought! What are you doing for these millions of our race? They are 'perishing for lack of knowledge,'—dying in their sins without having had the *offer* of salvation made to them.

2.—THE CHARACTER OF THE CHINESE.

"They are not an effete race, soon to vanish before an advancing civilization, and to disappear from the face of the earth, as the inhabitants of the Pacific Islands and many of our American Indian tribes seem likely to do. On the contrary, they possess the element of a steady growth and a sturdy nationality. Frugal, industrious, temperate, enterprising, instead of retiring, they push their way forward; they are increasing, and not decreasing, in numbers and influence.

"The Chinese are rapidly settling the countries around the China Sea, and pushing the indigenous races into the background. There are 50,000 of them in the Philippine Islands, 50,000 in the English colony of Singapore, where they own four-fifths of all the real estate, 50,000 more in the Malay peninsula, 1,300,000 in Siam, thousands in Cochin China, and thousands more in Borneo, Java and Sumatra. The colonies founded by the enterprise of Spaniards, Dutch, French, and English, are being rapidly filled up by Chinese. In the Sandwich Islands, there are more Chinese men than men of the native race. All know how they have emigrated to Australia and the United States—we had 105,613 here according to the last census. The Chinese from Eastern Asia resemble the Jews from Western Asia in many of their national characteristics. Gen. Gordon and Lord Wolseley, both of whom were well acquainted with the Chinese, agree in saying that China is destined to prove an important factor in the history of the East. Always looked up to by the surrounding nations of the East, China is beginning to assert her right to the prominent place among the nations of the earth which she feels justified in claiming by virtue of her population, her geographical position, and her resources.

"In giving the Gospel to the Chinese, we are giving it to a people who have exercised and will yet exercise an important

influence in the world. Whether this influence shall be pagan or Christian is a question to be determined very much by the Protestant nations. If America, England and Germany give China the Gospel, we may expect her national policy to be shaped by it, and hope that her vast influence in the East will not be used in antagonism to Christianity.

3.—THE CHINESE NEED THE GOSPEL.

“While three systems of religion prevail in China, and many of its literary men are agnostics, the Chinese are practically a race of *idolaters*. They are without any knowledge of the one true God or of Jesus Christ, whom he hath sent. It is true, Gautama, the founder of Buddhism, Lao Tiz, the originator of Taoism, and Confucius, the sage of the Confucianists, did not directly teach idolatry as such. But man must worship something, and the result of these leaders' teaching nothing of God has been that their followers worship the spirits of dead men and idols. Like all cultivated idolaters, they claim not to worship the image, but the spirit within the image; but like all pagans, their devotions are performed before the idol or the tablet inscribed with the name of the object worshipped.

“Nor have these systems regenerated the *moral* character of the people. Lying, gambling, pilfering, vile language, obscenity and opium-smoking are the prevalent vices of the people, and abound everywhere. Injustice, duplicity and avarice prevail in high places and low. Polygamy, infanticide and cruelty abound.

“If the Gospel were intended as a civilizing agency merely, there might be some excuse for our neglecting China, for she has a civilization of her own, though unlike that of the West in some particulars. But civilization is only an incidental result of the Gospel; the *object* of preaching is to lead men from falsehood to truth, to turn men from sin to righteousness. As long as the Chinese worship idols instead of God, and are morally depraved instead of holy, so long will they need the Gospel of our Lord Jesus Christ. As long as they trust in their own morality, so long will they need the preaching of a crucified Saviour. As long as they are dying without hope, so long must we proclaim to them a risen Christ.

4.—THE RESULTS ALREADY ATTAINED.

“The efforts put forth for China’s conversion have not been thrown away. Some men speak as if the money spent on China were wasted and the lives devoted to that land were uselessly sacrificed. This is not the case. The Chinese move slowly, it is true, but they do move. You can not expect an elephant to hop about like a canary bird, nor a great conservative people to change their religion and their habits of thought in a day. Those who understand the Chinese character best, and are the most intimately acquainted with the work done in China, are the most hopeful for conversion. Christ is getting to himself a people from among the millions of China. Much of the effort hitherto put forth in China has of necessity been preliminary work. Where old civilizations and organized systems of religious belief prevail, the primeval forest must be cleared away before the harvest can be garnered. God’s providence and his grace go hand in hand. For centuries China’s ports were closed, her people were isolated, their language was not understood. Now, many of her ports have been opened, the prejudices of her people are being removed, and their language has been mastered. We are beginning to see the results of the preaching of Christ. The yearly *ratio* of additions to the churches is increasing, as well as the yearly numbers. There are now about 35,000 communicants connected with the various Protestant bodies in China. Nor are these converts merely names, but in many traits of Christian character they will compare favorably with Christians in other lands. In simple faith, in confessing Christ, in standing persecution for Christ’s sake, in endeavoring to lead others to him, and in liberality, they are not behind their brethren in more favored lands. Our object is not to multiply numbers, but to gather together God’s elect, “that the offering up of the Gentiles may be acceptable, being sanctioned by the Holy Ghost.”

“When we consider by what a small force of missionaries this work has been accomplished, we have no reason for discouragement. We have now but one white missionary for half a million of people. This is equal about to one preacher for Baltimore, or one for Richmond, Norfolk, Lynchburg, Petersburg, Alexan-

dria, Wilmington, Raleigh, Charleston, Columbia, Atlanta, Savannah, Montgomery, Mobile and Memphis, or two men for Maryland, or three for Virginia. Truly the results should encourage us.

5.—THE PROSPECTS.

“These are bright. First, we have the express promise of God that men shall be gathered from China into the kingdom of our Lord Jesus Christ. It was promised him who was sent for a ‘Light to the Gentiles’ that ‘men from the land of Sinim’ should come to him (Is. xlix. : 12). God’s providences keep pace with his promises.

“China’s chief ports are open for our residence and the whole land for travel, the mist and clouds of prejudice and opposition are melting away, mission stations have sprung up everywhere, star after star illuminating the midnight sky. The dawn is at hand. The ‘Sun of Righteousness’ is ready to arise ‘with healing in his wings;’ nay, already have his blessed beams begun to gild the mountain tops of the Orient. With ‘China for Christ’ as our motto, let us press forward with courage and hopefulness, that we may have our share in winning this last great pagan empire for our Saviour, and our part in the song of triumph and exultation which will rise from earth and heaven when ‘the kingdoms of the world become the kingdom of the Lord and of his Christ!’”

[From *Conventional Minutes, 1858.*]

THE ENLARGEMENT OF THE WORK OF THE FOREIGN MISSION BOARD S. B. C.

“The cry which comes up from all parts of the field is for reinforcements. Our brave missionaries, like soldiers who have been long exposed to the destructive fire of an overpowering foe, while still holding the banner of the cross aloft, call to us to ‘come up to the help of the Lord’ against the mighty. ‘O, for night or Blucher,’ cried Wellington at Waterloo, and the fresh Prussians then sweeping over the plain gained him the victory. If we heed the piercing cry of our devoted band, we believe that their highest hopes will be realized and victory achieved.

“For the necessary enlargement of the work we need men and money to strengthen the positions already held, and to occupy inviting fields now open to our efforts.

“When we come to consider China, the necessity for enlargement is still more urgent and alarming. There, where 350,000,000 are perishing, but a few churches and mission stations are seen ‘twinkling amid the gloom,’—light-houses that beam on this continent of darkness—and of these but a small proportion are fostered by Southern Baptists.

“The Board says: ‘By reports from our missionaries it is seen how inadequate are the means in men and places of worship for the work pressing upon the missions. Should the Board affirm that it has scarcely a mission half equipped for its necessary work, the affirmation would be within the bounds of sober verity. What is to be done?’ We answer: *Go forward*. The Board says, ‘We are disposed to go forward and trust the Lord and the people.’ We say: *Trust and go*. The Board says: ‘Will the Convention, to which the Board is immediately responsible, sustain it in such an act of faith?’ We answer: Yes. The Board says: ‘Will the State organizations, which have volunteered to be the Board’s agents in their respective territory, co-operate in this advance movement?’ We answer: Yes, most heartily will they sustain the Board.

“The report says again: ‘Must the Board continue to take counsel of prudence and await the formal expression of the people, or should it, acting upon its conviction as to the Divine mind and the church’s mind, go forward and do the needed work?’ We reply: Let the Board lead, and not follow; let the Board, acting upon its convictions of the Divine mind and the mind of the churches, in God’s name, undertake to do the needed work.

“The Gospel and the command to preach it to every creature, are from God; but the reception of it and the sending it forth to the nations are our opportunities and duties which God, in his word, graciously makes known.”

MRS. JANIE L. SANFORD AND MISS H. F. NORTH.

LETTER AND AUTOBIOGRAPHY.

Letter.

“BLUE MOUNTAIN, MISS., Nov. 3, 1887.

“*Rev. H. A. Tupper, D.D., Richmond, Va.:*

“DEAR BROTHER,—I believe I have never told you just who ‘my friend’ is that is to go with me to China. She is Miss H. F. North, who has been engaged in Chinese mission work at Monterey, Cal., for several years, and has spent a good deal of time with us in San Francisco, learning the language, because she could not get a good teacher in Monterey. She has been a Congregationalist, but has been dissatisfied with some of their teachings, and now has her mind made up to unite with the Baptists before going to China. She goes out independently—that is, not connected with any Board, as she has means which she has consecrated to her Lord’s work, and prefers to go independently on account of uncertain health. She expects, however, to unite with the Baptist Church in Canton, and will, I think, co-operate with the Baptist missionaries as much as the situation will allow. She is a noble woman and a good worker. Though she does not speak the language very fluently, and probably never will, yet she can work effectually in it. I wish she would, in some way, associate herself with us and our Board, but she is indisposed to do so, fearing that her health may not permit her to do full work.

“Yours with Christian love,

“MRS. J. L. SANFORD.”

Autobiography.

“I was born in Rienzi, Miss., July 23, 1854. My parents were Rev. M. P. Lowrey, D.D. (more widely known as ‘Gen.’ Lowrey, from his service in the late Civil War), and Mrs. S. R. Lowrey (*née* Holmes).

“Under the careful teaching and training of pious parents, I had deep religious impressions and longed to be a Christian from early childhood, but did not profess conversion to Christ until my fourteenth year. The same year I was baptized by my father.

“I graduated in June, 1875, from my father’s school, Blue Mountain Female College, though the larger part of my school education was received in the Baptist Female Seminary, Pontotoc, Miss., under Rev. Dr. W. L. Slack, and I had taught one year before my graduation.

“I was married, Dec. 23, 1875, to Rev. J. W. Sanford, who died Jan. 11, 1877, at Palatka, Florida.

“After my husband’s death I returned to the home of my parents and taught in Blue Mountain Female College almost continuously for four years. In the fall of 1881 I went to San Francisco, Cal., as a missionary to the Chinese, in which capacity I worked until Oct. 17th of the present year—at first under the Home Mission Board, S. B. C., but for the last three years under the Woman’s Baptist Home Mission Society, Chicago, Ill.

“ My inclinations to foreign mission work came on gradually from childhood. When a child I read, with great interest, the memoirs of Judson and his wives, which awakened in me a deep interest in foreign missions and an almost holy reverence for every man or woman that engaged in the work—hardly realizing then (as I do now) that missionaries are ‘men of like passions’ with other people. With this exalted view of the greatness and un-earthly purity of missionaries, I dared not entertain a thought of ever treading such holy ground, not understanding that God uses the ‘weak things’ and the ‘foolish things of this world,’ etc., and that he is able to prepare his children for whatever service *he* calls them to perform.

“ As I grew older the *Foreign Mission Journal*, *Missionary Magazine*, *Kind Words*, and other missionary or semi-missionary periodicals, and the meeting of some ‘real live missionaries,’ increased my interest in missions, led me to a more practical view of the matter, and to work for missions at home; yet I still entertained no hope of ever being called to such a work, and I was content to serve the Lord in a more quiet sphere.

“ After the death of my husband, however, when God had taught me more of the strengthening power of his grace, and also the vanishing nature and emptiness of earthly hopes and aspirations, and when I was left unencumbered by home ties and duties, my heart began to turn more and more in pity toward the nations that ‘sit in darkness.’ I believed it was the Lord’s will that the gospel light should be carried to them—*somebody* must go to tell them of the way of salvation, and why not I? I was willing and even felt that such a life would be an everlasting joy, but my sense of unworthiness and incapability fought hard against the conviction that the Master was calling *me* to such responsible work. For two or three years I asked, ‘Lord, what wilt thou have me to do?’ I asked only to know the will of the Lord in the matter, *believing then* that God was able to fit me for whatever work he desired me to do. I consulted man but little, waiting only for the Lord to manifest his will.

“ At last, early in 1881, I became fully convinced that the Lord was calling me to a special work, and I did not feel at liberty to conceal the matter longer. I offered myself, as you know, to the Foreign Board for China, but they were unable to send me out at that time. Soon afterwards my attention was directed to the Chinese in California, and in November, of the year, I was sent by the Home Board to join Dr. Hartwell in his work in San Francisco. There I learned the Chinese language (Canton dialect) and have spent almost six years in such school, Sunday-school, chapel and house-to-house work, as the situation requires missionaries to do. During this time I have often been urged, by Canton missionaries and Chinese Christians, to go to China, where, it was thought, I could do much more good than in San Francisco; and once the Foreign Board itself asked me to go to Canton as its missionary: but feeling that the Lord had led me into that work, I could never feel that he wanted me to give it up and go elsewhere as long as there was no one else to do my part of it. The longer I worked there the more enthusiastic I became over that field, and the more

hopeful of an abundant harvest from the seed there sown in tears and amid many trials of faith and patience. I thank God for every day's work he has permitted me to do there, and my heart yearns over that mission as the heart of a mother over her first-born—I love it as I love no other spot or work on earth, and nothing but the belief that God has raised up others to do that work and now calls me to a more needy field would induce me to leave it. Dr. Hartwell and his two daughters, who are known to the readers of the *Journal*, and Miss E. J. Booth, a very consecrated and efficient worker, who has been on the field, under the W. B. H. M. S., Chicago, for almost two years, remain on that field, with the prospect of one or two other workers soon being added to the number. I ask the prayers of Southern Baptists in behalf of that work—a work in which every Christian in the United States ought to feel an interest—and also in behalf of the unseen, yet not unknown field to which I shall soon go, the Lord willing.

“JANIE L. SANFORD.”

MISS NELLIE HARTWELL.

“A short time after Mrs. Sanford's appointment as Missionary to Canton was made, the Board received an application from Miss Nellie Hartwell for appointment to the same field, and at the next meeting she was accepted. Her appointment with the Home Mission Society closes in the spring, when she will sail for her future place of labor.

“Miss Hartwell is the eldest daughter of Dr. J. B. Hartwell, who was for many years a missionary of our Board in North China, and who has been for some years past in charge of the Home Mission Society's Chinese work in San Francisco. She has been for several years assisting her father in his work, and has proved herself a most efficient and successful worker, as will appear from the following extract of a letter from Mrs. Sanford :

“‘For a year or two, as I have seen her growing attachment to the work, and her success in it, I have often said to her mother that I expected to see Nellie, at some early day, committed to mission work for life. I have mentioned her ‘zeal,’ ‘efficiency’ and ‘success,’ for these features have marked her work. Her regular work has been in the night-school and the Sunday-school, but she has found and improved many other opportunities to advance the interests of the mission and influence the Chinese for good. Indeed she is always on the alert for oppor-

tunities to do good, and you know such persons always find work. There is no teacher in either the night-school or Sunday-school who is more devoted to her classes; and it is equally true that no class is more devoted to its teacher and more under her influence than is Miss Nellie's. For a long time we have all noticed that there was more religious interest in her class than in any other; that more of her night-school pupils attended Sunday-school and preaching, and that there have been more conversions in her class than in any other. Having but little other work, she has bent all her energies to the advancement of that mission. Her father has come to depend upon her help and judgment in all the affairs of the mission, and, indeed, she has become an almost indispensable factor in the San Francisco Baptist Chinese Mission.'

"Miss Hartwell will in all probability assist Miss Emma Young in her rapidly growing work."—*Journal, January, 1888.*

MISS McMINN.

"LAMAR, MISSOURI.

"*Dr. H. A. Tupper:*

"MY DEAR BROTHER,—I send a sketch of my life. I give it fully because you did not say just how much to give. The youngest daughter of Wm. A. and Mary E. McMinn. Born in Jasper Co., Mo., January 24, 1868. The youngest of four children, two boys and two girls, all living at present. Attended a country school until fourteen years of age, when I went to Carthage and was placed under the instruction of a Presbyterian lady, Miss E. Brooks, in a private school. Until that time I had attended a Methodist Sunday-School, my mother being a member of that church. While at Carthage I drifted about in different churches and Sunday-Schools, not attending any very much. I remained there three years (in Carthage). I then applied for a certificate, that I might teach. But all those years, while I was perfectly unconscious of it, the eye of the Lord was upon me, and his hand was guiding me. I failed to get the certificate, which changed the whole course of my life. The next fall I entered Pierce City Baptist College, and during the first year there, on February 16, 1886, gave my heart to the Saviour. At first I fully intended uniting with the Methodist church, but after waiting awhile and reading that Baptist Bible, I decided to join the Baptist Church. Baptized into the membership of Pierce City Baptist Church, November 14, 1887, by Rev. F. Menifee. Graduated in the English course of Pierce City Baptist College, June 1, 1887. It was during February, 1887, about a year after my conversion, that I first felt the impressions of the foreign mission work. My pastor preached a sermon on the subject

of foreign missions, and took for his text, Isaiah vi: 8. I attended Stevens Female College during the fall of 1881, but returned to Pierce City Baptist College during the winter. The next year I went to Baptist Female College and graduated. The reason of the change was that both my pastor and instructor went to Lexington (Baptist Female College) and I went with them. The following passages of Scripture are the ones which helped me to decide as to my duty in regard to going to the foreign field.—Matt. x: 37; II Cor. xii: 9; Matt. xxviii: 18-20, and Romans—'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things,' also Luke xxii: 42, last clause. My motto 'Jesus, I give my *all* to thee.' If asked why I go I should answer, 'The love of Christ constraineth me.' I believe Prof. Wilson sent you a recommendation last fall in which you will find a testimony of my scholarship and Christian character. My life has been one of peculiar trials and difficulties. My path has been one of thorns rather than roses. I am at present the only Christian of the four children, and neither of my parents are Baptists, mother being a Methodist and father a Christian—Campbellite, I mean. Surroundings have all the way tended to develop original and independent character. My father was, before converted, an inebriate. But he 'who worketh everything according to the counsel of his own will' has known and does know what is best, and I feel that I have been under his tuition all along. Prof. Wilson, of Pierce City Baptist College, has done more than any other person to develop my Christian character. I have been for four years under his instruction and lived in his family. I close with a word of sympathy for the Board. You are surely working on faith and prayer. I know that you are working under peculiarly trying circumstances at present. But I want you to feel when I go that there is at least one missionary on the field who is praying for the Board. The Lord reward you for your sacrifices and trials. I shall receive my mail at Carthage until September 18th, as I am out attending associations.

"Your sister in Christ, "MOLLIE McMINN."

THOMAS McCLOY.

BAPTIST MISSION, CANTON, April 1, 1890.

"My dear Mr. Tupper:

"I received your kind letter of February 19th, and in reply send the following, and trust it is what you want:

"I. Thomas McCloy.

"II. Born at Altyre, Morayshire, Scotland, December, 1861.

"III. My parents, Alexander and Mary McCloy, are still alive and reside in Scotland. They are Presbyterians. My father was born at Ayr, Scotland. My mother at Blantyre, the birthplace of Dr. Livingstone, the great African missionary and explorer.

"IV. I was converted at special meetings in Glasgow on the 5th of June, 1880, and baptized July 13th, 1883, and became a member of Adelaide Baptist Church, Dr. Culross, pastor.

"V. When I had finished the course of study at Harley College, London, I was appointed for China by the B. and F. Bible Society December 16th, 1885, and arrived in Hongkong February 24th, 1886. After over three years of service in the Bible Society I believed I could be more useful in the Lord's service in China by engaging in direct teaching and preaching of the Gospel, so I applied to the Board of the Foreign Missions, Southern Baptist Convention, and was accepted. I joined the mission in Canton, October 1st, 1889, and was ordained December 29th, in the Baptist Church, Canton.

"VI. Thomas McCloy and Mary, the daughter of William McWharrie, were married on the 18th of November, 1887, in the Union Church, Hongkong, by the Rev. H. Bondfield.

"VII. During the four years I have been in China, I have made a number of long and arduous journeys into the interior of the provinces of Kwangtung and Kwang Si. Speaking of the latter province, S. Wells Williams, LL.D., says it 'has been seldom visited by foreigners.' On some of these journeys I traveled for weeks in this province, where there had never been a European before and where they had never heard the Gospel of life. In parts of this province the people are very suspicious of us and think we have come to take from them instead of give to them; yet a few from this province have been gathered into the fold of the great Shepherd.

"VIII. MRS. MARY M'CLOY.

"The daughter of William and of Elizabeth McWharrie, of Ayr, Scotland, where Mary was born August 7th, 1861. They removed to Glasgow when Mary was five years old, and shortly afterwards her father died, leaving the widow mother to provide for five children. Mary was brought up in the Church of the Covenanters, and one of her forefathers died as a martyr for Christ. She was converted August 14th, 1879, and baptized December, 1885, by Rev. D. P. McPherson, Adelaide Baptist Church, Glasgow.

"Before coming to China she had a medical training for two years in Glasgow Hospital, which is very useful in China.

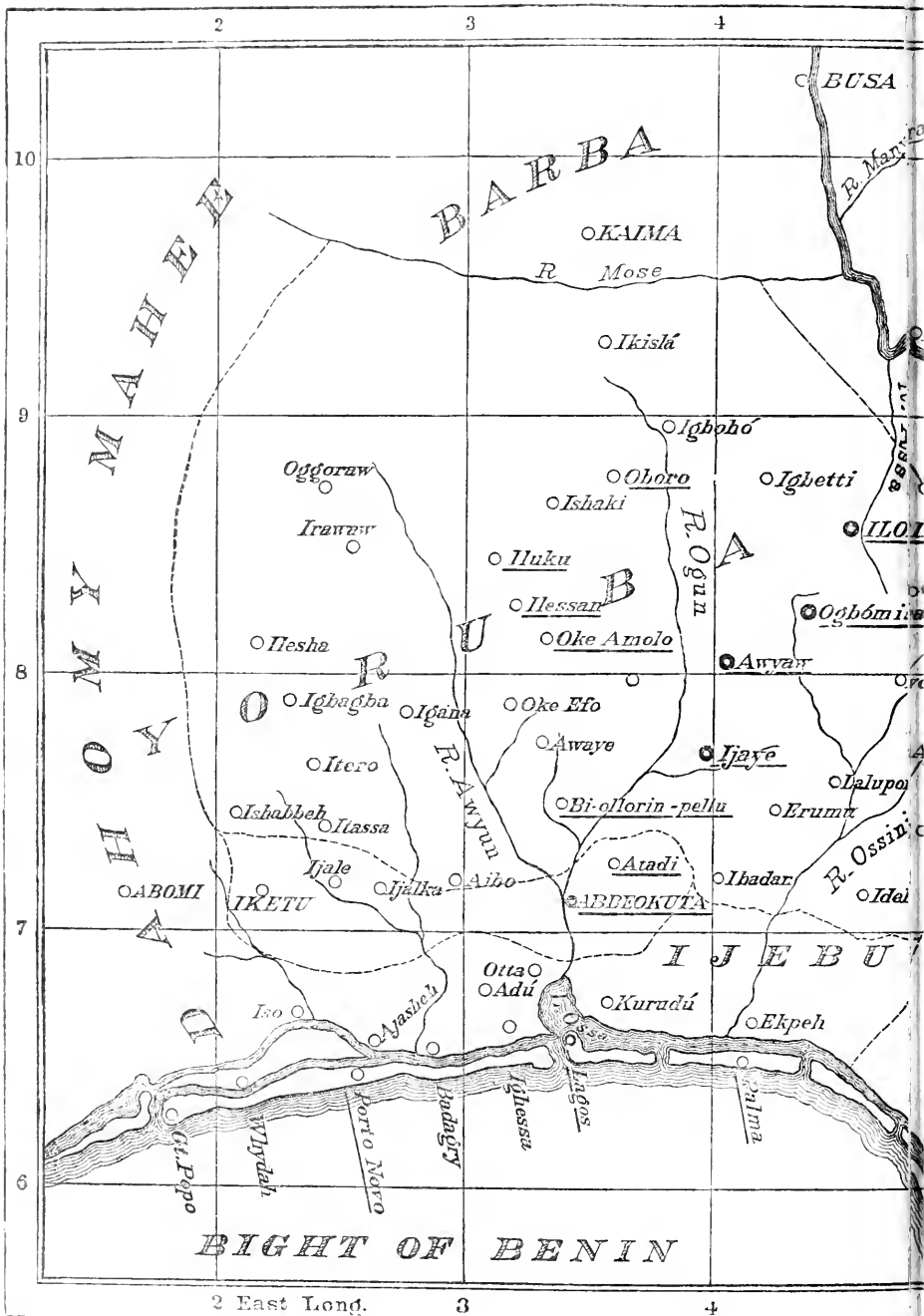
"She is a real helpmate, a wise adviser and of great endurance and self-denial. She has gone with me over 400 miles into the interior of China, a journey of two months.

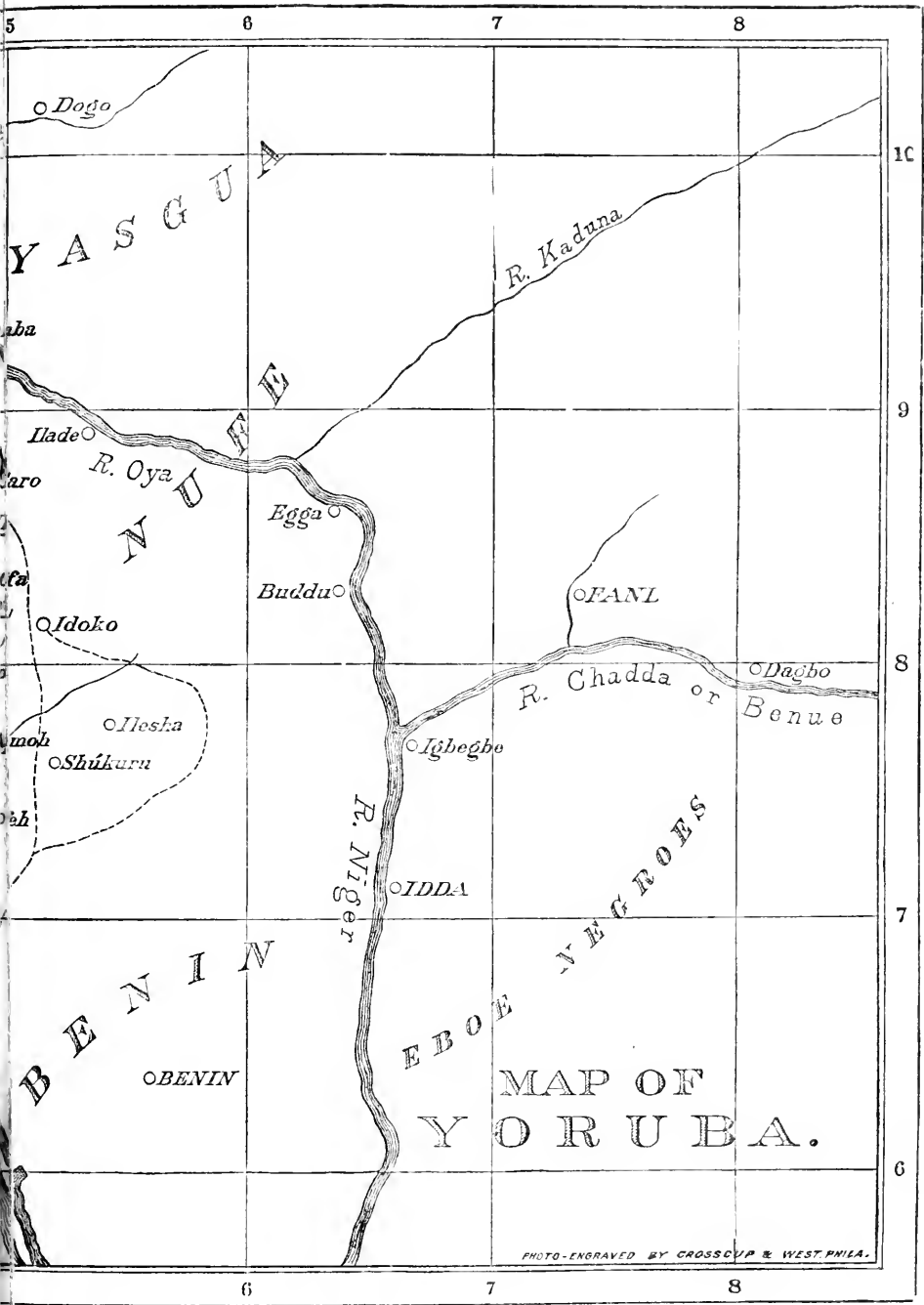
"Since coming to China Mrs. McCloy has had twice very sad news from home. On the 16th of August, 1888, she received a letter telling of her mother's death, and again on the 31st of December, 1888, she heard that her eldest brother, who had been a father to her, was dead. These were indeed terrible blows, but she has borne up nobly and is ever bright and cheerful through faith in our Lord Jesus Christ.

"Elizabeth Johnson McCloy, born at Macao, China, on the 23d of August, 1888. "I am "Yours very truly, "THOMAS MCCLOY.

"P. S.—Some time ago, when we were returning from the country and passing through Hongkong, we got our photographs. They are not very good, but send you one. "T. McC."

AFRICA.





MAP OF
YORUBA.

PHOTO-ENGRAVED BY CROSSCIP & WESTPHALA.

AFRICA.

BY REV. T. P. BELL, ASST. SECT.

“In his work entitled ‘*Tropical Africa*,’ (issued by the Humboldt Publishing Co., 15 cts.) Prof. Drummond says: ‘Three distinct Africas are known to the modern world—North Africa, where men go for health; South Africa, where they go for money; and Central Africa, where they go for adventure. The first, the old Africa of Augustine and Carthage, every one knows from history; the geography of the second, the Africa of the Zulu and the diamond, has been taught us by two universal educators,—War and the Stock Exchange; but our knowledge of the third, the Africa of Livingstone and Stanley, is still fitly symbolized by the vacant look upon our maps, which tells how long this mysterious land has kept its secret.’

“It is possible only to notice these divisions and touch—only touch—on some of the missionary work in each.

“Of Northern Africa a recent writer says: ‘Within four days’ journey of Britain one may land on African soil, and find a large field almost untouched, for Christian labor, among the natives of Algiers.’ This is true of all northern Africa, Egypt excepted. There is a mission among the Kabyles of this northern region—an organized European mission, with a chain of stations stretching along for a thousand miles, and employing some forty missionaries. Here, too, are to be found some independent workers, some from among ourselves: Brethren Baldwin and Powell, of North Carolina. While some progress has been made in these, they are all as yet young missions, and it is too early to begin to count results. Mohammedanism holds deadly sway in all this region. A few souls delivered from its bondage, give hope that many will be brought into the liberty of the children of God.

“Egypt has been the scene of a very successful mission work carried on by the United Presbyterians of America. This field

has, by common consent, been left to them, and nobly are they working. Not only are the old Coptic Christian churches beginning to feel the touch of a new spiritual life from contact with these people of God, but even Mohammedans are feeling, and slowly yielding to, the power of the gospel. The following extract from a letter from an eye-witness, one familiarly acquainted with the subject, will be of interest. Speaking of the Presbyterian workers, he says :

“ ‘There is no thoughtful man but will rejoice when religious toleration, under the ægis of England, shall cover this land as this day it covers India. Our United Presbyterian brethren have not awaited that time. Their works for the Lord here are already known in our own land. It is a proud sight for me to look upon the British soldiers flocking to the mission church in Cairo to attend the Sunday service, the week-day prayer-meetings, and the temperance meetings; but it is a grander sight to see the schools of these American United Presbyterians filled with Copt and Moslem children—to see large audiences of converted men and women on the Sabbath day come up to the house of the Lord; and it is a thing of the moral sublime to find that now not a year goes by, in this ancient land, without more than two hundred souls converted to the Lord. What is especially encouraging is that within a comparatively short time some forty Mohammedans have come to the knowledge of the truth, through good report and evil report (mostly the latter), and some through persecution, and have taken their stand for the Master.’

“But is this all of North Africa? Assuredly not, and according to the division of the continent adopted from Prof. Drummond, there will have to be included in this division that vast territory extending from Senegambia and Liberia on the Atlantic, to Nubia and Abyssinia on the Red Sea and Gulf of Aden, a region embracing the Great Desert and the Soudan. On the western and southwestern edge of this great region not a little missionary work has been done, with encouraging results. Here are Sierra Leone and Liberia; and here also is the region in which the Southern Baptist Convention has been prosecuting its work. The great Niger River drains a large part of this territory and offers a pathway for the missionary into the interior.

So far, it is right to say, missionary effort has only skirted the edge of this region, which is the home of millions of negroes. The interior and Eastern Soudan is a great unknown region, to which the eyes of the whole civilized world are turned, waiting to see what Stanley and Emin Bey are doing and to do. Time alone, under God's providence, will solve the perplexing questions that lie wrapped up in the darkness of the Soudan. Mohammedanism is putting forth its strength in all this region, and who knows but that here will be fought a decisive battle between the followers of the false prophet and the Christian nations of the world?

“Breaking away in part from Drummond's division, and running the eye down the western coast to the Cape of Good Hope, thence along the southeastern coast, taking in Madagascar on the way, one will pass over a fringe of the great continent which embraces within itself a fringe of missionary stations, which, like a line of light, skirts the intense darkness that enshrouds the interior. Cape Colony, with outlying regions, may be said to be a Christianized region, while Madagascar is ranked among Christian kingdoms. Hear what an eye-witness said at the London Missionary Conference, concerning the result of the work in South Africa. Speaking of the ‘Hottentots, the Korannas and the Bushmen,’ the people among whom the earliest labors of missionaries were expended, and the lowest of the low in moral and spiritual condition, he asks: ‘What is their condition now?’ and answers: ‘They are the laboring population of the Cape Colony; they are members of Christian churches and Christian congregations in every village and town throughout the Cape Colony.’ ‘I am not aware that human language could depict a more degraded people than those the missionaries met with at the beginning of the present century, but now they are clothed and in their right mind, and are fulfilling the duties of citizens in the Cape Colony.’

“Lest these statements should seem extravagant to those who have not kept posted on mission work in Africa, I give some figures found in that most excellent recent work, ‘*The Great Value and Success of Foreign Missions,*’ a book that ought to be in every pastor's study:

“ There are laboring in the region of the different colonies of South Africa and adjoining lands, 350 missionaries, of at least fifteen different European and American societies, and some 1,500 native helpers of all sorts. The number of church members (including all baptized persons doubtless) is 200,000, the communicants 56,000, the scholars about 38,000.’

“ I may add here the statistics for the western coast : There are 200 churches, 35,000 converts, 100,000 adherents, 275 schools and 30,000 pupils. A word or two as to the kind of work being done by these missions may not be amiss : An English gentleman, no special friend of missions, traveling from Gambia to Gaboon on the west coast, says : ‘ I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished ; witchcraft hides itself in the forest ; the fetich superstition of the people is derided by old and young ; and well-built houses are springing up on every hand. It is really marvelous to mark the change that has taken place.’

Mr. Charles Brownlee, formerly minister for the Aborigines, in Cape Colony, says : ‘ I once asked a heathen who complained that some goats of his were concealed in a mission station by the Christian natives, whether in fifty years he, a great man and privy councilor, had ever known a Christian Kaffir convicted of theft ; he owned he had not. Had he ever known any cattle tracked to a mission station ? No. That is saying a great deal for a people among whom cattle-stealing seems to be the principal crime.’

“ Prof. Drummond, in ‘ *Tropical Africa*,’ speaks thus of a Christian negro who formed one of his band of carriers : “ ‘ Mission blacks’ in Natal and at the Cape are a by-word among the unsympathetic ; but I never saw Moolu do an inconsistent thing. He could neither read nor write ; he knew only some dozen words of English ; until seven years ago he had never seen a white man ; but I could trust him with everything I had. He was not ‘ pious ’ ; he was neither bright nor clever ; he was a common-place black, but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being aroused by a low talking. I looked out of my tent :

a flood of moonlight lit up the forest, and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre, conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was, nor how tired the men. I make no comment, but this I will say—Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions, for one thing, because I believe in Moolu.'

"I pass to Central Africa, 'the Africa of Livingstone and Stanley.' And here one is confronted with so much that is written, that it is difficult to select such facts as will be of most worth to the reader—indeed 'facts' are transpiring there so rapidly as to rather daze one who tries to keep up with them. I must generalize. Of Livingstone's explorations and Stanley's journeys; of the interest awakened in this region among the nations, and the scramble for territory therein; of the organization of the Congo Free State and the good results that are following therefrom; of the great discoveries that are being made, and the immense commercial enterprises that are being entered upon; of these and a variety of other interesting subjects connected with this region, I must suppose the reader to be at least partially informed, and consider some moral and religious questions that press for solution.

"What of the people? What forces are most potently operating upon them just now for weal or woe? What is the hope for them, from a religious stand-point?

What of the people? They are in the densest, darkest, grossest heathenism—at the lowest point of moral degradation. The stories told by travelers and missionaries concerning the vices and cruelties common among these people have become so common as to no longer make any impression upon us; yet they are true. Truly these 'dark places are full of the habitations of cruelty.' Lusts the most debasing, debaucheries the most disgusting, customs the most cruel, find their home here. Drummond describes it as a 'weird world of human beings, half animal, half children, wholly savage and wholly heathen.' Need more be said? 'Wholly savage and wholly heathen.'

"What forces are most potently operating on these people

now for weal or for woe? I note three: One for woe, one for mingled weal and woe, and one for weal. Which shall prove most potent remains to be proved. The first is Mohammedanism, which presents indeed the higher truth of one God as contrasted with belief in an indefinite number of inferior deities and evil spirits, whose worship is the most awful curse of African life, but which presents this truth for tongue confession, and not for heart belief, and which at the same time brings in its train evils which increase rather than lessen the sorrows of African life. The Mohammedan missionary is the Arab slave-trader, at whose coming, tribal wars break out, towns and cities are left desolate or disappear, and destruction visits whole regions. His track is marked by the bleaching bones of slaves that have died under his cruelties. In return for all this evil, he teaches the slave to say 'God is great,' and leaves him as ignorant of God as before. They are but blind leaders of the blind, leading to more hopeless blindness. It is said that Mohammedans exert a strong influence against drunkenness. If so,—*if so*—let us give them credit for so much, and hope that so God will use them in Africa's redemption.

"The second great force now at work on these African people is Nineteenth Century Civilization. This force is potent for weal, it may be, but for woe as well. Alas for the woe! Knowledge will displace ignorance, law will invade the region of lawlessness, paths through the forest will give place to roads, steamboats will ply the rivers and railroads penetrate the jungles, trade under fixed laws will be instituted, and interior Africa will take its place among the civilized regions of the earth. But along with the blessings are going the curses of civilization: Rum is going, a worse demon than any native to the land; diseases incident to civilized life are fixing themselves on the people; trade-tricks known only to the civilized are being taught; guns and gunpowder are making destruction of life easy, and, in general, lovers of Africa, as they view the influence of civilization or of civilized nations, find themselves asking 'Is it for weal or woe?' And many would be compelled to say, 'It is for woe to Africa's children,' were it not for that third great force which, in connection with civilization, and in a measure

by its help, is working for Africa's weal, and that is, Christianity.

"And the third question, 'What hope is there for the people of Africa?' can only be answered by learning what is the hope of Christianity's triumph in that land. Will Christianity prevail?

"What are the signs of promise? First, Christians of every name, creed and nation have become deeply anxious about Africa's salvation, and are praying and working for that end. From every Christian land prayers ascend as the voice of one man for Africa's redemption, and from them are going forth men and women by scores and hundreds to be God's instruments for answering his people's prayers. Missionaries in other lands, pray for Africa!

"Zion travails over Africa. Can the issue be doubtful?

"Again, all the great governments which are seeking to secure for themselves portions of Africa's territory, are showing interest in the evangelization of the people who shall fall to their lot. No East India Company is found there to exclude the missionary of the Cross from its domain. As never before are kings seen to be the nursing fathers and queens the nursing mothers of the Church of Jesus Christ. The leading governments are taking steps to check if not abolish the liquor traffic. Africa's greatest danger.

"Again, the success that has attended the work already done gives rich promise of that still greater success which is to give these heathen to Christ. Though but a few years old, some of the Central African missions have already sprung into prominence as first-class missions. Almost Pentecostal blessings have come upon some of these, and the steady perseverance of the native Christians under severe persecutions—even unto death—have cheered the hearts of those who feared the mercurial character of these children of Ham.

"Again, the bodies of many of Christ's best saints lie in Africa's bosom; bodies that have been laid as living sacrifices on his altars, yea, and the blood of his martyred saints cries to him from her soil, not for vengeance, but for the manifestation of his saving power. Where these are, the power comes.

“Again, the prospects are ‘as bright as the promises of God.’

“I append a notice of the work of Southern Baptists:

“The first work done by American Baptists was done in Liberia, and was begun by the old Triennial Convention, in 1821. The Southern Baptist Convention began work there in 1846, and some years later the Missionary Union withdrew from the field, and left all the mission work in Liberia to our Board. In 1850 a mission was begun in the Yoruba country, where our present work is being prosecuted, and in 1876 the Liberian work, after having been carried on for thirty years, was abandoned, and our whole force in Africa concentrated in Yoruba, with Lagos as its central station. In 1860, when the war between the States interrupted work in Liberia, the statistics of the mission were: Churches and stations, 24; pastors, 18; members 1,258; teachers, 26; scholars, 665. The history of the mission has been one of great suffering and sorrow, together with truest heroism and most thorough consecration on the part of the laborers, consecration even unto the laying down of life itself.

“For some years prior to 1875 the mission was practically abandoned, no American missionary being on the field. In that year Rev. W. J. David and Rev. W. W. Colley, the latter a colored man, entered upon the work there, and gathered up such fruits as remained of the work of the earlier missionaries. So that of a truth, our Yoruba mission is only a few years old, and its results, looked at in the light of the facts given above, are truly encouraging. The following statistics, taken from the last annual report of the Board, show the condition of the work at present: Missionaries, native and foreign, 16; baptisms, 26; members, 138; schools, 5; teachers, 6; pupils, 284; churches and chapels, 5. Since the re-organization of the Yoruba Mission, there have been 171 baptisms, 32 deaths.

“It is gratifying to know that a new interest in this work seems to be awakened among our young men, and a considerable re-inforcement of workers will be sent out this year (1889), to cheer the hearts and to strengthen the hands of the faithful few who have been at work there.

“Reader, what can you do for Africa? The throne of God is open to you ever, and you can pray for Africa, yes, and for these

at work there. These beg your prayers. You can talk about and for Africa and her evangelization. Read all you can get about her, her people, her needs, the work being done in and for her, and tell to others what you may learn. Speak for Africa. You can give of your substance to send the Gospel to her dark sons and daughters. Not much it may be, but what you have, give, and God will use it for Africa's redemption; and ask others to give.

"It may chance, brother, sister, that you can go yourself. Is it so?"

SKETCHES OF MISSIONARIES.

W. T. LUMBLEY.

The subject of this sketch was born near Mechanicsburg, Yazoo County, Mississippi, December 29th, 1853.

He professed a hope in Christ and united with the Ogden Baptist Church, near his old home, about his seventeenth year.

After struggling for several years under the convictions of Christian duty, was licensed to the Gospel ministry when about twenty-three years of age. Entered Mississippi College and continued the work of his education there with some interruption for about two years and a half.

After this spent several years in teaching and preaching in the State of Arkansas and the Mississippi Valley.

He entered the Southern Baptist Theological Seminary in the fall of 1886 and spent two sessions.

He was often thrilled, even in early life, with the subject of Foreign Missions, but never felt induced to offer his service to the Board till moved by the appeals of his brethren in 1888.

C. C. NEWTON AND FAMILY.

"1. Christopher Columbus was the eldest of thirteen children, eight of whom were boys and five were girls. Born in the year 1844; had early religious and educational advantages; was prepared for college at 18, but received a summons to enter the war, where he remained for four years, receiving two wounds, one on his left arm and the other resulted in the loss of his left little finger. He was a brave soldier. On returning home he felt constrained to enter another's service, and joined Lisbon Baptist

church, in Sampson County, being baptized by Rev. J. L. Stewart. I have often heard him relate the desperate struggle that followed his baptism, trying to settle the question of preaching the Gospel. He was married in 1867 to Miss Cornelia Medora Herring, who was a member of the same Lisbon church, and one year younger than himself. In February they were married, and in September of the same year he entered Wake Forest College, having decided to preach the gospel, where he remained, taking a good stand in his studies, for three years. On some account, I know not what, he did not return to complete his course, which could have been done very easily in another year. He settled near his old home on a piece of land given him by his father, preached to some churches in Sampson and Bladen Counties, teaching school about five months of the year at an academy in the neighborhood, and working his farm during the summer, or having it done. Wonderful success attended his efforts 'in his own country,' having baptized two of his brothers and a large number of other people in the surrounding country, and developing a far greater interest in education in his community.

"Feeling the need of theological training, after a few years of practical work, he gave up his field, leaving his family behind, and spent a year and a half at the Seminary, then located at Greenville. Returning, he settled again in his old field, preaching and teaching for a few years with greater success than ever before. He then moved his family to Warsaw, in order that they might receive the intellectual training available in the High School at that place, Rev. J. N. Stallings being the excellent principal, and he himself went to spend another year at the Seminary, then located at Louisville. He only remained five months, however, on account of the failing health of his wife. He settled as pastor in his old field again, where he remained for only a short time, having received a call to some churches near Chapel Hill.

"On first going to Chapel Hill he taught a preparatory school in connection with his work as pastor, and was very successful, several of his students having taken the full course in the University afterwards. He then pursued a two years' course in the

University, and realized great benefit therefrom. During this time he remarked to me that he felt the Lord was preparing him for a field among the heathen, and I am not sure but he made known his desire to the Board about this time. He left the University and moved to Durham, where he built a very handsome church edifice in West Durham, costing over \$7,000. Not only this, but he propagated the plan for another in East Durham, but before it was completed the call came strong and loud for him to go to Africa.

“His father, Isaac Milton, was a man of fine business sense, and strong Christian character, being a deacon in a Baptist church for a number of years. He owned quite a number of slaves and over 2000 acres of land on South River, but the war arrested him in his money-making, and ever afterwards he seemed content in seeing his children educated and taking a stand as Christian men and women. He was a strong man physically and mentally. He was fond of reading good books and papers, both secular and religious. He loved history, and especially biographical history, and occasionally would read a good novel. He would not allow a trashy book or periodical to stay in his house. But he loved the Bible above all, and read it more than all other books put together. He would often read for hours connectedly. I heard him say one Sunday evening at tea, ‘I have read seventy-three of the Psalms this afternoon.’ He died in July, 1888, with congestive chill, which lasted eighteen hours, aged 66 years.

“His mother’s name was Treacy Adline Johnson, born and reared in Sampson County. The Johnsons are people of extraordinary brain and strong convictions, and his mother was not an exception. She possessed a large amount of will-power. She loved her children and was willing to make any sacrifice for their prosperity and development. She was a woman of extraordinarily fine sensibilities. She was compassionate and tender, considerate of others. She was a praying woman, and I have often wished for just such faith as she had. She died a happy Christian at the age of 52, having lived for the glory of the Lord 40 years.

“His brothers and sisters are all living, except two, a brother and sister having gone on before, and are at rest.

“2. Columbus's wife had very superior advantages, both religious and educational. She graduated at Clinton Female Seminary, which was then a splendid institution. Her father's name was Hardy Herring, a man who stood high in his community and county. He was for several sessions Representative in the Legislature from Sampson County. He was a very prosperous farmer before and during the war, but, like many others, his prospects were blasted to a great extent. He had a family of eight children, three sons and five daughters, the eldest of whom became Columbus's wife. Mr. Herring was a very active deacon in Lisbon Baptist Church as long as he lived, from the time of his ordination. His Christian character was felt by all whom he influenced. No one could say aught against him after he professed the religion of Christ. He died in his eighty-fifth year, honored and loved by all. Her mother is now living, but is quite old. Her name is Sabre, and many who are not related to her call her ‘Aunt Sabre,’ because they have such high regard for her godliness of character and her age. All her brothers and sisters are members of Baptist churches in the communities where they live, except one. None of the family possess a strong physique, apparently, but they are remarkably active. Mrs. C. C. is one of the most consecrated Christian women I have ever seen. She was baptized at an early age, and has, I believe, lived solely for Christ ever since. She was content to teach a class of five children, two of them her own, while she lived in the old neighborhood on South River, for over three years. Many times she could have gone with her husband to his appointments, but she loved her Sunday-school class and devoted a large part of her time to it. I must say that I attribute my conversion and much of my success, if success it can be called, to the interest and efforts of this godly woman. God bless her.

“3. As to their children, Rosa Alberta is the eldest of four, and is the only girl. She was baptized when eleven years old by Rev. J. N. Stallings, into the fellowship of Lisbon church, at the same time I was baptized. It was a happy day for us. My brother Frederick was baptized the same day, and is now an efficient deacon in a Baptist church. Alberta was sent to Oxford by her father, being well prepared by her father and the

High Schools which she attended at Warsaw and Chapel Hill. She remained at Oxford Female Seminary, N. C., two years, graduated with distinction, and became teacher the next fall in the Durham Graded School, which position she filled very acceptably for two years, when she was impressed to go with her father to his far-off field. She was about twenty-one when she left our shore. Herbert Debernier was baptized by his father at eleven years of age into the fellowship of Well's Chapel Church, in Sampson County. He was prepared for college by the schools at Chapel Hill and the Durham Graded Schools. Entered Wake Forest in the fall of 1887, when about sixteen years of age, where he has been ever since.

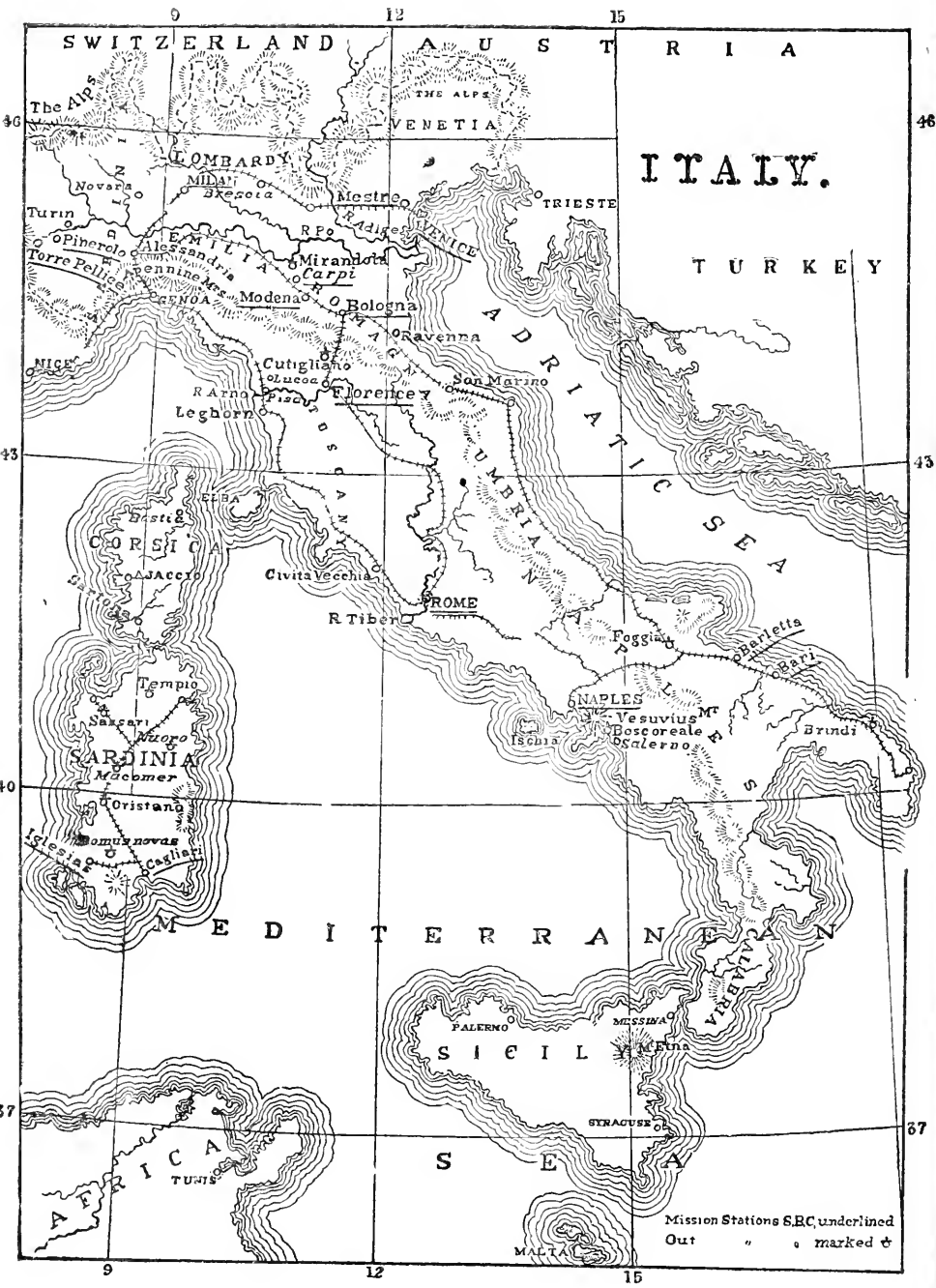
“William Carey was twelve years of age when baptized into the fellowship of Chapel Hill Baptist church by Dr. M. D. Jeffries, who was the pastor. He was about prepared for college when he left with his father. He is now fifteen, and is a youth of exceptional intellectual endowments.

“Wayland Leroy, the youngest, is now about nine years of age, and is a bright, vigorous boy. All the children were born in Sampson County, on South River, where the birds sing, the squirrels play, fish in abundance swim in the rivers and streams, and altogether 'tis a beautiful and an interesting place.

“P. S. I omitted to give the names of the churches served by Columbus. They are as follows: White Lake, Haw Bluff, Cypress Creek, Bladen County; Well's Chapel, Bethel, Sampson County; Shiloh, Burgaw, Mount Holly, Pender County; also Mt. Zion, in Bladen County.

“After going to Chapel Hill, the following: Listra, Cedar Fork, Mt. Carmel, Berea, Yates, Rose of Sharon, in Chatham, Orange and Durham Counties.”

ITALY.



ITALY.

Mission Stations S.E.C. underlined
 Out " " marked &

ITALY.

EVANGELICAL ITALY.

BY REV. J. H. EAGER, D.D.

“It is acknowledged by all who are acquainted with the circumstances, that Italy is one of the hard-mission fields. Missionaries from India, Japan, China, and other lands, who have been in Rome and studied the situation, do not hesitate to say that there is seen as genuine idolatry in Italy as anywhere else, and that this field presents, in some respects, even greater difficulties than pagan fields.

“Half truths are more dangerous than errors, and Romanism in Rome has just enough truth to keep it alive, and to satisfy the conscience of its votaries, but, sad to say, enough of error to delude and destroy the soul. As the natural fruit of Romanism, one finds in Italy to-day ignorance and fidelity, priestcraft and prejudice, strange superstitions and sad spiritual darkness and dearth.

“But there is a bright side to the picture. Great and prophetic changes have taken place in Italy, and encouraging signs have appeared to cheer the hearts and strengthen the hands of Christian laborers.

“THE UNIFICATION OF ITALY.

“This was consummated September 20, 1870, when Victor Emmanuel, at the head of his victorious army, marched into Rome, and was recognized by the citizens of the papal city and states as the lawful and worthy king of united Italy. When the popular vote was taken, out of 55,000 votes cast, only 50 were in favor of the pope's return to temporal power. Italian Statesmen had long dreamed of union and independence, and the best blood in the land had been freely shed in the good cause. The story of this struggle and victory throbs with pathos and thrills with interest; but to no one does it mean so much as to the

Christian and the missionary. Old Italy was hermetically sealed to the pure Gospel, but New Italy has flung wide her gates, and welcomed those who come to bring good tidings to her people. Her greatest Statesman, Cavour, had for his motto: '*Libero Chiesa in libero Stato*;' 'A free church in a free State,' which important principle was incorporated into the Constitution of New Italy. It is a most encouraging sign that New Italy has broken the shackles and thrown off many of the superstitions of Popery and gives perfect liberty and protection to the heralds of the cross.

*
"PUBLIC OPINION IS CHANGING.

"Thousands of the people do not think as their fathers did about Romanism. They have looked beneath the whitened surface and found it full of dead men's bones. They have learned to disregard the commands of hypocritical teachers, and to laugh at excommunication by priest, prelate or Pope. Then Protestants and Protestantism are less misunderstood than formerly. In thousands of cases, hatred and fear have given place to love and good will. Many are beginning to feel that missionaries and their assistants have the highest good of the people at heart. Many do not hesitate to say that they are far preferable to the priests (who cannot or will not separate religion and politics), for they teach not only morality and religion, but patriotism and loyalty to the powers that be. Hence men have been heard to say that one missionary is worth a dozen soldiers or policemen. This change in public opinion has made persecution an illegal act, to be dealt with as any other misdemeanor. Several test cases have occurred lately, and it is encouraging to know that the authorities have not failed to protect the missionaries and punish the offenders, who are usually priests or those directly under his influence.

"Education is much more general. Great ignorance prevails everywhere in Italy, especially among the lower classes. In 1861 about seventy-five per cent. of the entire population could neither read nor write. The testimony of a prominent Italian Statesman, himself a Catholic, is that priests, as a rule, discourage general education, because they prefer to keep the people in ignorance. He also states that formerly in nearly all the village and

rural schools instruction was oral, no text books being used by the pupils, and consisted in the catechism and a few Latin prayers. But marked changes have taken place since that time. The present government is liberal, ambitious and progressive, and is not blind to the fact that knowledge is power. Realizing that ignorance is the mother of superstition, and the hand-maid of the Papacy, the authorities have labored earnestly to further the cause of education. Universities, colleges and academies have been founded and fostered with care. Public schools have been scattered broadcast over the land, not only in the cities and large towns, but also in the villages and mountain hamlets. Besides this there are ten thousand night-schools, intended especially for those who cannot afford to attend the day-school. The result is that nearly all the boys and girls between the ages of twelve and eighteen can read and write. As a rule, they are less superstitious than their ignorant and less fortunate parents, nor do they accept so blindly the teachings of the priests. They can be reached by the printed page, and through these their parents and relatives may, and do sometimes, hear a good tract or a chapter from the New Testament.

“In addition to this secular education under the control of the government, good, Christian schools have been established by the missionaries, where hundreds of boys and girls are being taught the simple and saving truths of the Gospel. Many of these pupils, in the course of time, are converted, and some develop into good Christian workers. Thus the key of knowledge, wilfully and wickedly taken from the people, is being restored, and hence the number of true believers is increasing.

TRACT DISTRIBUTION.

“No successful missionary to-day despises the tract. It can enter closed doors and sometimes open closed hearts. Though long neglected and forgotten, it may prove a nail in a sure place. Where the missionary would be rejected, it may be welcomed.

“All this has proved true in Italy. Hundreds of thousands of tracts have been distributed, and so thorough has the work been that scarcely a village has remained unvisited by this little messenger of peace. Of course the distribution has not been

always wise, and of course some tracts have been maliciously destroyed, and others have remained unread or unappreciated. Still, seeds of truth have been sown in many hearts, precious seeds that are sure to bring forth fruit, some thirty, some sixty and some a hundred-fold.

“A few years ago a prominent Roman priest was commissioned by his Church to meet and confound the Protestants. In the course of his investigations he became convinced that he was wrong and the Protestants were right. By the grace of God he was converted, and became one of the most effective and useful Christian workers in Italy. He had special gifts as a writer, and seems to have been a man chosen of God to give the people the best set of tracts ever written in Italian for the purpose of explaining clearly and thoroughly the difference between Christianity as found in the Bible, and Christianity as taught by the Roman Catholic Church. These tracts have been widely circulated and read by thousands of people. Perplexing doubts have been dispelled, hard problems have been solved, foolish fears have been quelled, debasing superstitions have faded and vanished in the light of the truth, and useful and saving knowledge has been acquired. The name of De Sanctis has become a household word, and only eternity can reveal how much he has accomplished.

“In 1886, the Italian Tract Society published 264,000 copies of books and tracts, and 30,000 copies of a very valuable Christian almanac called ‘*L’Amica di Casa*,’ ‘The Friend of the Household.’ Several denominations and private printing-presses have been engaged in the good work. In this connection one could hardly fail to mention the work of Miss K. E., an English Baptist woman of fortune, who has given herself and money with singular devotion and generosity to this branch of Christian work in Italy. Her tracts, written generally for her special use, have found their way into thousands of homes hitherto unreached. These tracts are studiously uncontroversial in tone, the design being to influence such persons as could never be reached by anything anti-Catholic or manifestly Protestant. Packages have been sent gratuitously to nearly every public school teacher in the land, for free distribution among the

children, and thus they have found their way into tens, and perhaps hundreds of thousands of homes.

FRUIT GATHERED.

“It should not be forgotten that Italy is one of the newest mission fields. Romanism desired neither reform nor reformers, and the several attempts made to give Italy a pure Gospel ended sadly and disastrously. Every nation under the sun was accessible to missionaries before Rome. Previous to 1848, there was not one publicly declared Italian evangelical in Italy. From 1848 to 1859 the Gospel was preached in Piedmont only, the extreme northern province of Italy. Till 1860 there was not a single publicly declared evangelical out of Piedmont. Before 1870 it meant imprisonment, and if persisted in, death, to preach the Gospel in Rome. Those were the days of the Pope’s temporal power, and of the terrible Inquisition, when no man with liberal and evangelical views dared to speak his thoughts to his dearest friend.

“But, despite mountain difficulties, and Satanic hatred and opposition, encouraging results have been realized, and precious fruit has been gathered for the heavenly garner.

“The statistics of 1887, including the several denominations at work in Italy, are as follows: Church members, 8,781; Catechumens, 1,222; Sunday-school pupils, 4,758; Day and Night-school pupils, 5,488; Teachers, 120; Colporteurs, 82; Churches and Stations, 256; Preachers, native and foreign, 192; Independent Schools, 12; Orphan Asylums, 5; Hospitals, 7; Young Men’s Christian Associations, 33; Religious Journals, 9.

“These figures, though small, represent much hard work and many tears. Of course Christian work and influence cannot be tabulated, and hence the above statistics give a very inadequate idea of what has really been accomplished in Italy.

NICODEMUSES.

“Not every man has the courage of his convictions, especially if it requires much courage to act out those convictions. In Italy, if a man’s convictions take the direction of evangelical truth, it often requires a good deal of real manhood to give them

practical shape. According to the teaching of the priests, it is an unpardonable sin to leave the mother Church, and for such base apostates there is no chance of salvation. Besides, they insist that it is a serious reflection on one's country and one's forefathers. Persons taking this step are frequently subject to severe criticism, bitter reproach and cruel persecution. A Roman merchant said to a missionary in Rome: 'I love to come to your meetings when I can, for I feel that I have been greatly benefited by what I have seen and heard. But you know I could not join your Church, for such a step would bring down upon me the wrath of the priests, and in a few months they would ruin my business and destroy my reputation.' It is but natural that under such circumstances many persons would hesitate and even persistently refuse to connect themselves openly with missionaries and their work. The result is that there are many Nicodemuses in Italy, men who like evangelicals and their doctrines, who do not hesitate to say that they are right, who bid them God-speed in their work, though declining to unite with them. In my travels through Italy, I have talked with many persons, and it has been a source of special encouragement to find that so many have attended evangelical meetings, or read evangelical books or tracts, or talked with evangelical people and, as a consequence, are evangelical in theory, and need only the courage of their own convictions to make them so in practice. From this class converts often come. May their number increase, their convictions deepen, and their faith in God grow stronger and stronger.

BIBLES CIRCULATED.

"The Bible is a book but very little known in Italy. Many of the people have never seen one, and would have no idea what the Word meant. Every effort has been made to keep the pure Word of God, unbiased by note or comment, out of the hands of the people, and until quite recently signal success had crowned these efforts. About three hundred years ago the reigning Pope ordered three of his cardinals to examine the Bible and report to him their conclusions. They reported that no man could be a constant reader of the Bible and remain a

good Roman Catholic. The result may be easily imagined. Pius IX. considered Bible Societies a pest and a great evil, and would gladly have swept them from the face of the earth. My old Roman teacher assured me that twenty years ago tourists' trunks were carefully searched at the Custom-House, to see if they contained Bibles. Frequently the priest has followed the colporteur, and by promises, threats and misrepresentations, induced many of the people to give up their Bibles, making a bonfire of them in front of the cathedral. A few years ago the poor colporteur would have shared the same fate.

“But in spite of all opposition, the Bible is in Rome to-day, and is there to stay. During the first two years after the loss of the Pope's temporal power, nearly one hundred thousand copies of the Scriptures, in whole or in part, were circulated in Rome alone. And at the same time Bible distribution was being pushed in other parts of Italy, and with similar results. In 1886 one hundred and thirty thousand Bibles, Testaments and Gospels were sold in Italy. Many of these have been wrested from the people. Many have doubtless remained unread and unappreciated, but some have proved a precious treasure, a messenger of peace and pardon, a source of comfort and consolation. In many cases its heavenly truths have been as great a revelation as they would have been to a Chinaman. A good woman told me she was astonished to find that the Bible forbade the making of graven images, and bowing down before them. Until then images had constituted a large part of her religion, but when she learned that God's Word condemned it, she gave it up and as a result soon became an evangelical. Most Italians never saw the second commandment, for their Bible omits it.

“A miller, living in a mountain hamlet in the extreme northern portion of Italy, chanced one day to find a New Testament. Though scarcely able to read, he soon realized that he had found a treasure. The more he read the more he wondered; ere long wonder changed to faith and love. He talked of the wonderful book to his friends and customers, some of whom expressed a desire to hear it, and many hours did they spend together spelling out its precious words, and in drinking in its heavenly truths. When the ubiquitous colporteur found his way to the lonely hamlet, he

was surprised and rejoiced to find a small company of believers to welcome him, and anxious for further instruction. Soon a little church was organized, which stands to day a living witness of the power of God's Word, even in the hands of an ignorant Italian peasant.

“ One of the most successful colporteurs of Italy was converted a few years ago by reading the Bible. He was an ignorant peasant, living high up in the Abbruzzi mountains, and though scarcely able to spell out the words of the Holy Book, God's Holy Spirit blessed them to his conviction and conversion. What a commentary do we find in these and many similar examples on the Catholic doctrine that the people cannot understand the Bible, that it is wrong and dangerous to put it into their hands without note or comment, and that they must needs have a priest to interpret it correctly.

“ Last year one of the principal publishers of Italy began to issue an edition of 50,000 copies of the Bible with Doré's splendid illustrations. They are appearing in parts a very common way of publishing illustrated books in Italy, each part costing three or four cents. This is purely a business scheme, the object being to make money, but who can tell what a blessing it may prove. How Italian Christians will rejoice at this outside effort to put the Bible into the hands of the people. The darkness is beginning to disappear, the true light is shining, and many will yet find the narrow way that leads to peace and life eternal.

CHARACTER OF ITALIAN CHRISTIANS.

“ While there is much to praise, there is also much to deplore, in the Italian character. As a rule, Italians are rather treacherous, and by no means strictly truthful, and often sadly lacking in *character*. One of their greatest statesman, Massimo d'Azeglio, said: ‘ Italy is made, but Italians are not.’ The gospel can remedy defects, and build up character, and Italy abounds in living proofs of this fact. To be a true evangelical in Italy often requires the spirit of a martyr. Many could have said at certain periods of their life: ‘ I die daily.’ Some have been sharply criticised and ruthlessly ridiculed. Some have been basely suspected of having sold their souls for gain. Some have suffered loss of

position and bread. Some have been openly and bitterly persecuted, one's fiercest foes often being those of his own household. Yet, though priests have pleaded, promised and persecuted, they have seldom prevailed. The hospital is the favorite place, and sickness is the favorite time for action, and every effort, lawful and unlawful, is made to bring the wanderer back to the fold. With the rarest exceptions, the poor sufferer, though weak and dependent, does not yield an iota. Some who have been only occasional hearers of the Gospel and have never publicly professed their faith, have persistently refused to confess to a priest, or to accept absolution at his hands, giving as their reason that they had already confessed to Christ, and had received from Him the only absolution.

"I well remember the case of an old man, prominent in his community, who became a Christian and an evangelical late in life. For a while enthusiastic meetings were held in his own house, and the old man rejoiced to see that many of his neighbors seemed inclined to follow his footsteps. But the parish priest, the enemy of light and liberty, alarmed at the novel and dangerous situation, suddenly decided that his flock needed more pastoral visiting, and for once at least, not even a hut was slighted. This done, the usual result followed. The congregation of a few weeks before suddenly vanished, and very few ever had the courage to come again. Like the Pharisees of old, the priest succeeded in shutting up the kingdom of heaven against his neighbors, for he neither went in himself, nor would he suffer those who were entering to go in. Alas! alas! for such men. The old believer lived on for several years, always keeping open doors for those who wished to study the Bible. The last year of his life was spent in bed, but though deserted by many of his friends, and persecuted by the priests, his faith grew stronger, his hopes brighter, and his joy purer and deeper, till at last his soul passed away to that land where the wicked cease from troubling, and the weary are at rest.

"A modest young man, a student in the University of Rome, accidentally strayed into a Baptist chapel, and listened to a sermon. He was surprised and gratified. He went home with new thoughts and strange sensations stirring in his mind and

throbbing in his heart. For about one year he continued to frequent the meetings. Finally his mind was made up, and he determined to offer himself as a candidate for baptism. When his mother learned that he was about to become a Baptist, she was deeply grieved and fiercely indignant. She came to the pastor's study and begged him to refuse to receive her son as a member of his church. And, failing here, after pleading in vain, she began to threaten her son, assuring him that if he united with those heretics, his friends would desert him, and his father would disinherit him. But nothing, not even threatened exile from home, could turn him from his course. After his baptism the attacks were renewed again and again, and more than one priest was called in to try his hand on the heretical and incorrigible son; but none of these things moved him. As a last resort, a compromise was suggested. The family priest had the audacity to propose to the young man that if he would only come back to the Holy Catholic Church and confess once a year, he might have his Bible, his evangelical books and friends, and, in fact, remain an evangelical at heart. But he spurned such a compromise as un-Christian and hypocritical. This young man is today a faithful Baptist and growing Christian, strengthened rather than weakened by the difficulties he has encountered. Many similar examples might be cited were it necessary.

CONCLUSION.

“ Grateful for the past, and hopeful concerning the future, let us thank God and take courage, assured that even in Italy ‘ he that goeth forth and weepeth, beareth the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ ”

BRAZIL.

BRAZIL.

“THE LAND OF THE SOUTHERN CROSS.

BY Z. C. TAYLOR, A.M.

“GEOGRAPHY.

“1. DESCRIPTIVE.—The Land of the Southern Cross lies almost wholly within the tropics on the eastern side of the South American continent. This name was applied to it by Cabral, the discoverer, on account of four large stars, three of which are of the first magnitude, seen in these southern skies. Their position gives them the appearance of a cross. Afterwards, merchants gave it the name of Brazil, from the fire-red wood which abounds there.

“The area of Brazil is 261,906 square miles larger than the United States. It comprises one-half of South America, one-fifteenth part of the terrestrial globe. It has a seaboard of 4,000 miles. There are twenty provinces, or states, all of which border on the Atlantic, except four; these last four are nearly twice the size of all the other sixteen. Brazil is wide at the north, diminishing irregularly to a point at the south, and is naturally divided into three characteristic districts, viz.: the Amazon, the Plata and the Eastern.

“2. PHYSICAL.—Numerous rivers and streams traverse the land. The Amazon—the largest river in the world—is 180 miles wide at its mouth. It rises in Peru, and its muddy waters are distinguishable four or five hundred miles out in the ocean. The soil is very fertile; an abundance of crops is raised with very little labor. The interior is high table-land embracing extensive pampas, covered with coarse grass, which are vast feeding-places for cattle, horses and sheep. The silvas of the Amazon are in the region of heavy and almost daily rains. The water courses and mountains contain immense quantities of gold, diamonds, lead, mercury, coal and precious stones. The little river of Je-

quitinha, in the province of Bahia, says Southey, has yielded more wealth than any other river in the world. The gold mines in Minas Geraes and Matti Grosso are not excelled by those of California and Nevada.

“The waters are as prolific as the soil; and the animal kingdom, with its multitudinous species, vies with the vegetable and mineral kingdoms. Here vegetation displays itself in great glory. The tree-tops on the Amazon form roofs, over which tropical animals travel for miles. The trees are studded with parasites, and the forest festooned with vines and air-plants. There is a variety of valuable woods, such as mahogany, rosewood, vegetable ivory and dyeing woods, besides the india-rubber, cinnamon, chocolate, and over fifty varieties of the palm. The fruits are numerous. On our lot of four acres there grow the mango, jaca, caju, caju, araga, sweet and sour lemon, three kinds of orange, banana, mamao, pomegranate, pitanga and genipapo. The mango is our peach. The jaca grows as large as watermelons on to the body of the tree. There is fruit all the year round, but the principal season is from December to March.

“Parrots and beautiful birds of plumage abound. The animals are the jaguar, several species of monkeys, tapir, paca, ant-eater, porcupine, armadillo, peccary, etc. The boa constrictor grows to forty feet in length. Vampires (large bats) invade houses at night, even in cities, and suck blood from the head or foot, during sleep, as was the case in some believers' families recently. They generally attack horses, cattle and hogs. Insects are numerous. In traveling, one is often kept awake at night by them, crawling or flying about his head.

“THE CLIMATE

is warm the year round, and is divided into dry and rainy seasons, which vary in the north, south and interior. At Bahia, the rains are from April to September. The nights are always cool and the dews heavy. Along the coast the air is humid, in the interior dry. The average rate of the thermometer is from 70° to 90°. This morning, April 15 (corresponding to autumn in United States), the thermometer stands at 81°. The heat is more even and less felt than in the States. I suffered more from

the heat there in 1887 than I ever did in Brazil. Sunstrokes are unknown here. The days and nights are nearly equal all the year, which is another reason why the heat is not excessive. Fans and ice are little used. The climate of the greater portion of Brazil is healthy. The slow increase of population is due principally to political and religious influences. Immorality and idleness also have their evil effects. Epidemics here are chiefly from lack of cleanly habits, especially in cities. Drainage is imperfect, but when epidemics appear they are less destructive than in the United States, and unacclimated foreigners fare worse than natives. Foreigners come here with their industrious habits, disregard the laws of health, their blood becomes rapidly weakened and they fall an easy prey to disease.

“THE PEOPLE.

“The last census, in 1872, gave a population of 10,120,000 in Brazil. A historian estimates it at 12,000,000 in 1884, so we may estimate it in 1889 at 15,000,000. The ruling race is of Portuguese origin (of the Caucasian stock), estimated at 4,500,000, Africans 2,000,000, Innians 1,300,000, and 4,000,000 mixed races. The relative population of the provinces is: Rio de Janiero (including city) for every ten kilometers square 180 persons, Pernambuco and Ceora 70, Alazoas 62, Sergipe 52, Rio Grande do Norte 43, Minas Geraes 38, Bahia 33, St. Paulo 31, etc., showing the northern half of Brazil to be more thickly populated than the southern. No part is densely settled, for if it had the population of Belgium per square mile, it would contain a billion and a half inhabitants.

“The language is a daughter of the Latin, and most like the Spanish; has a word for home, but little used; has no word for cursing as in English, but is copious in words for bemoaning. The native literature is meagre. Translations form a good part of it. The text-books in the medical and law departments are principally French, English and Latin. The illiteracy is lamentable. It is estimated that only one in thirteen of the people can read and write. There is a system of free schools, but only a small proportion of the children attend. Girls generally cease attendance at twelve or thirteen years, and boys at fifteen. There

are lyceums and normal schools in the cities, which prepare for the various professions. The people are very fond of music. Carlos Gomes, a native of Brazil, is one of the first musicians of the world. He resides at Milan, Italy.

“The fashions are European, but the customs mostly oriental. We see everywhere massive concrete houses, without chimneys, with tile roofs, and high stone walls around churches, convents, and yards. In the interior heavy two-wheeled carts and pack-mules carry products to market. Thirty railroads are beginning to supplant that ancient method of transportation. The people are slow in their movements, acting on the principle of delaying everything for to-morrow which can be put off to-day. Patience is their favorite virtue.

“The family—the fountain of the social and public weal—is at a low ebb. One half of the population is born out of wedlock. The marriage vow is little respected. Girls who have property, as a rule, marry early; among the poor marriage is the exception. Young men and ladies are not allowed vis-a-vis conversations, marriage being effected through parents and others. Wine and rum-drinking, smoking, snuff-taking, and gambling are general. The laws are tolerably good, but there is not moral force enough to execute them. Lotteries are carried to a fearful extent. Thousands, expecting to get rich by their tickets, live in idleness and want.

“AGRICULTURE.

“Sugar, coffee, cotton, tobacco, chocolate, mandioca, feijar, and rice are the principal products. The staff of life is *forinha*—a meal from the mandioca root. There is a large ant and very numerous, which is the planter's greatest enemy. The hoe is the principal agricultural implement. I have traveled in five different provinces and seen but two plows at work. An American resident in Bahia province told me it was impossible to use them on his farm on account of the numerous stumps and roots which shoot forth their sprouts from year to year and never die. The recent freedom of slaves will no doubt cause an improvement in the present methods of farming.

"GOVERNMENT.

1. CIVIL.—The Empire of Brazil was* a hereditary monarchy, constitutional and representative, under Dom Pedro II., a wise and liberal ruler. His daughter, the heiress apparent, is a devout Jesuit. Her husband is Count D'Eu, a descendant of Charles IX., who authorized the massacre of St. Bartholomew, in which 70,000 Protestants were martyred. The general assembly is composed of two houses. Senators are chosen for life. The representatives of the lower house are elected every four years. Governors of provinces, judges, chiefs of police and many other officers were appointed by the Emperor. Right to vote is based on property qualification. The standing army in time of peace is 16,000. The navy has 62 war vessels, equipped with 200 cannon and 5,000 men.

2. ECCLESIASTICAL.—The Roman Church was † united to the State; it has one archbishop, with See at Bahia, eleven bishops and 1470 parishes. There is an idol at Rio, with the title of General (Saint) Anthony, for which a general's salary is annually appropriated. His chaplain, of course, handles the money. The constitution of the archbishop calls the people his *subjects*. The

"HISTORY

of Brazil is coeval with that of the United States. It was discovered and colonized by the Portuguese. From 1578 to 1640 it passed, with Portugal, beneath the yoke of Spain. In the 17th century, the Dutch made a determined effort to establish themselves at Bahia and Pernambuco, but were expelled by the heroic John Fernandes Viera at the battle of the Guararapes, the Thermopylæ of Brazil. In the 18th century the French took Rio, and sold it back to the Brazilians. In 1763 the capital was transferred from Bahia to Rio. For fear of Napoleon I., in 1807, the royal family of Portugal left Lisbon for Rio, and in 1808

* In November, 1889, a bloodless revolution banished the emperor and his family, abolished the monarchical office, and made General da Fonseca chief executive, with the title of President.

† "Rio Janeiro, Jan. 8, 1890. An official decree, just promulgated, proclaims a separation of Church and State, and guarantees religious liberty and equality."

opened the ports of Brazil to all nations. Independence was declared in 1822. Dom Pedro II. was crowned emperor in 1841. In three wars with Buenos Ayres, Uruguay and Paraguay, his arms were victorious. Nearly a million slaves were freed, May 13, 1888, without a drop of blood shed, though it may still be shed, as the former owners demand indemnity. There are three parties—the Liberal (the Reform party), the Republican, and the Conservative (Priest party). The reader of ‘Robinson Crusoe’ will note that one of the scenes is laid at Bahia, and it gives a very good description of Brazil at that time. The

“RELIGION

of the country is Roman Catholicism, which is a mixture of Judaism, Paganism and Christianity. The people believe in God, deny his power, say they believe in the Bible, but reject and scorn its teachings. They will not have the man, Christ Jesus to reign over them, but have set up their own little king, whom they obey more than the God of heaven and earth. While their king is the Pope, their goddess is Mary. Dr. Blackford, of this city, has well said, ‘There is not an essential truth of the Christian religion which is not distorted, covered up, neutralized, poisoned and completely nullified by the doctrines and practices of the Romish system.’

“The people are as good by nature as we, and their debasement and superstition are nothing more than the result of their teaching. Had I been born a Hindoo, I would have shaved my head, adored Buddha and sought annihilation. If I had been born an Indian, I certainly would have scalped the whites and had my tomahawk, horse and provisions buried with me. These are our cousins on Adam’s side of the family, and those Adamic traits of character are found the world over, under similar circumstances.

“John Martin, at ten years of age, was stolen from his English parents by a Portuguese Catholic trader, and entrusted to the Jesuits in Brazil to raise him up in the Catholic faith. They changed his name to Jose d’Almeda. His master was the celebrated Jesuit Ancheita, called the apostle of Brazil. This John Martin grew up to be the greatest fanatic that ever lived. He

wore seven chains around his body, seven iron crosses with sharp points next to his skin, lacerated himself every day, allowed vermin, mosquitoes and filth to collect on his body, which he called a mule, prayed three hours a day, and lived on bread and water. This is what priestly education did with an English boy of Protestant parentage. Is it a wonder these people are no better? I wonder they are no worse. Their priest swears to poverty and extort by cunning and oppression from the people before they are born till years after they are dead. They swear to chastity and live as libertines. They profess to be teachers, but work to keep the people in ignorance that they may the better shear them. They profess humility, and exceed a Napoleon or Cæsar in arrogance. They preach charity and drench every land with the blood of martyrs. They preach good works while they lavish millions on their numerous idol temples. They see the poor languish and die, while they dress up thousands of images in gorgeous silks, gold, gems and diamonds. The homeless widow and the naked orphan look on in amazement at the crackling and explosion of fireworks, a single one of which often costs \$500. The people are taught idleness by their numerous saints' days, at a loss to the nation in the thirteen principal days, or \$32,500,000 annually, to say nothing of the extravagant food and clothing prepared for those days.

"A premium is put on licentiousness by the erection of houses for offcast children. Any cruel mother can carry or send her infant to a door in the wall, the latch being on the outside, put the offcast into a basket, give the bell a tap and the wheel a turn, and the infant falls into the arms of a nun, without the party ever being seen or known. It is said that a large proportion of these are children of priests. But why enter into particulars? You have the Bible; turn and read the first chapter of Romans and you will find a faithful description.

" MISSIONS.

"Let us see what Christians have done to evangelize Brazil. The French Huguenots in 1555 sent out the first missionaries to Rio, where three of them were put to death, some were sent back, and some fled to the Indians, one of whom, John Boles,

was taken and thrown into prison in Bahia, where he lay eight years and was then executed, in Rio. There was a long interval of 281 years, during which no missionary came to this land. Every ship captain who entered her ports had to submit to an examination as to whether he had heretics or heretical books on board. In 1805, Henry Martyn, on his way to India, touched at Bahia. The idolatry which he saw everywhere caused him to cry out: 'What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the cross be held up?'

"The M. E. Church sent out Mr. Spalding in 1836, and Mr. Kidder in 1838. By 1842 both had returned. Dr. Kalley, a Scotch Congregationalist, commenced work in Rio in 1854. The first Presbyterian was sent out in 1859. The M. E. Church South renewed her mission again in 1877.

Baptists came last. Just after the war, Gen. A. T. Hawthorne came to Brazil, seeking a home for himself and friends. He was captivated with the country and the kindness of her people, but circumstances changed his purpose. In 1880 he was converted to Christianity, and immediately set about giving the Gospel to Brazil. Too far advanced in years to return himself, he prayed God to raise up workers. Soon after, being appointed agent for Foreign Missions in Texas, he visited Independence, where he met Rev. and Mrs. Bagby, who offered themselves as missionaries. They were sent out in 1881. A year later, myself and wife joined them at Campinas. In 1882 the native ex-priest Teixeira, who had already become a Baptist through the influence of some Americans at Santa Barbara, accompanied us to Bahia. Senhor Teixeira preached faithfully for five years, raised up a church of sixty members in his native city Maceio, his aged parents being among the converted, and in 1887 was called to his reward. Mr. Soper, an Englishman, was added to our list in 1884. Miss Maggie Rice came out in 1887 and died in 1888. Rev. and Mrs. Daniel, Rev. and Mrs. Puthuff, and Miss Everett came out in 1885. Rev. J. A. Barker and wife came out in 1888.

“There are at present four Baptist churches and several stations. The Gospel has been sown in six provinces. The mission in Rio has suffered considerably from yellow fever and small-pox; has had to encounter indifference and infidelity in a little ‘hired house,’ while three other denominations worship in neat stone edifices. The waters have been disturbed there recently several times, and disciples are pushing out into the ‘regions beyond.’ Brother Bagby is editing our paper, *Christos Brasileiro*. Brother Puthuff and wife, after working some time at Santa Barbara, are in the States temporarily. Brother Daniel, wife and one native assistant have recently opened a mission in the province of Minas Geraes, with the prospect of doing a good work. In Pernambuco, a native, W. Mello Lins, is holding the fort and has a church of some twenty-five members. John Baptist succeeded Sen. Teixeira, in Maceio. The Bahia church has sent out three or four native preachers, and several members have moved into the interior, scattering the Gospel wherever they go. Several trips have recently been made as far as 250 miles into the interior. There have been about 200 baptisms in the last three mentioned churches. The means are nearly all on hand with which to buy a suitable house of worship in Bahia.

“There are about 3500 members of evangelical denominations, 250 of which are Baptists. The Presbyterians are far in the ascendant, having 34 foreign and native preachers. Their two Boards, N. and S., spend annually perhaps not less than \$75,000 on missions in Brazil. The American Bible Society sold last year over 8000 copies of the Scriptures. The British and Foreign Bible Society sold about an equal number.

“OUR NEEDS

are as great as the mercies of God and the depths of human woe. All human efforts are vain, unless accompanied with the blessing of heaven. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ We need a great outpouring of the Spirit of God, such as occurred in the Reformation, or in 1838–41, in the United States. ‘It shall come that I will gather all nations and tongues, and they shall come and see my glory.’

But he wills to do this in part by human instrumentality. God could have chosen angels to evangelize the nations, or he could have taught them himself from the clouds, but this would have taken away the greatest opportunity of manifesting our love to our fellow-creatures. It is a privilege and honor God has conferred on us. So let the prayers of Christians ascend continually. 'For as soon as Zion travailed, she brought forth her children.' Is not the act of sending more men and investing more means a sign of Zion's prevailing prayers? Are the two millions of Baptists of North America satisfied with sending half a dozen missionaries to so vast an empire as Brazil? We must have more men, or lose part of what God has already given us. Do you not discern the Macedonian call in these signs? Has the power of the Saviour's command 'Go' weakened, because a few have been sent out? Verily not, till every hill and valley of every nation has resounded with the Gospel.

"Calls are coming from various directions. Pernambuco and Maceio both cry out for leaders. Rio needs at least two more. Brother Daniel needs another man to aid him in a province as large and more populous than Texas. Bahia needs another, so as to free one here for interior work. Now is the time, Christians, in the great exchange of souls, to invest your means, sons, daughters and prayers. Thousands have cast off the papal yoke and are seeking something better, while other thousands are groping in darkness. 'Put ye in the sickle, for the harvest is ripe.' Your money in stocks, banks and at interest, will perish, but what you lay on God's altar is laid up in heaven. Fathers and mothers, God gave his only Son—can you not give one of yours? Young Christians, Jesus offered himself to you—will you not offer yourself to him? Nothing but heaven is sweeter than the work of Jesus. We enjoy his company on these foreign shores. Our loved ones will be restored to us in heaven, when our service will be changed to the song of Moses and the Lamb. But now is the time to work. The nations and isles of the sea are turning to Christ. Christians, up! and lead them."

REV. E. H. SOPER.

“ Edwin Herbert Soper comes of a preaching family. His father is well-known as an earnest lay preacher of the Gospel; his eldest brother is a deacon of the church, and also a lay preacher; his other two brothers are pastors of churches, one in New South Wales, the other in England, and all are members of the Baptist Church. Bro. Soper is the youngest son of William and Mary Soper, who are both natives of Dorset, in the West of England. His father has for more than forty years been in business in the boot and shoe trade. Bro. Soper was born in the year 1859 at Southampton, in the county of Hants, near to the Isle of Wight, on the south coast of England. He received a good training as a boy, and was educated at private schools for some years, finishing with a course at Clarke’s Academy, at that time considered the best in the town. He has had no college training.

“ He was brought to see himself as a lost sinner, and as such to accept the Lord Jesus Christ as his Saviour in December, 1882; he was publicly immersed on a profession of his faith in Christ on 2d of December, 1883, and united with the East Street Baptist Church of Southampton.

“ He was educated with a view of his becoming an engineer, but from early boyhood he had strong desires after a sea life, and at the age of fifteen years he left school much against the wishes of his parents, and joined the steamship, ‘Natal,’ for a two years’ station on the southeast coast of Africa. This was but the start of a roving life, which he afterwards led for some years; he spent some months with the Colonial army serving as a volunteer against the Basutos in the interior of Africa. He traveled to many parts of the world, seeing life, suffered many hardships, wandered far from God, and sought after pleasure, but found ‘the way of transgression was hard.’

“ Soon after his conversion he began to work for Christ, by preaching the Gospel in mission halls and in the open air. In 1884 he was called by a number of Christians living at Rio de Janeiro, Brazil, to go out and labor there as an Evangelist among the sailors and English residents. He labored there for some time with good success, and the fruits of his work there stand till this day. In 1885 he went up to Santa Barbara, and labored among the Americans there; God blessed his work, and in August same year he was ordained pastor of the Baptist Church there. In 1886 he took charge of the Rio Mission for Bro. Bagby, who, as an invalid, returned to the U. S. He became a Missionary under our Board, and labored at Rio, Sao Paulo and Santa Barbara among the Brazilians until April, 1889, when, after having suffered with small-pox and yellow fever, he was ordered home for rest and change.

“ Bro. Soper was married, in May, 1886, to Grace Emily Jennard Mallaleer, at Rio de Janeiro. Mrs. Soper was born in 1866 at Coton-in-the-Elms, Derbyshire, England. She is the second daughter of William and Emily Mallaleer; her father was a farmer and died when she was eight years of age. She was converted in 1882 and immersed in 1885, uniting at the same time with the Baptist Church.

“ E. H. SOPER.

“ *March 20, 1890.*”

SKETCH OF MISS EMMA P. MORTON.

“Emma Proctor Morton was born Jan. 16, 1865 in Owensboro’, Ky. She is the oldest daughter of Rev. H. T. Morton, D.D., and Mrs. Mary A. Morton, now of Richmond, Mo. She was educated by her father; and in her thirteenth year assisted him in teaching in the Normal school organized at the suggestion of Dr. Barnas Sears, in Greenville, S. C., in 1878. There she taught in the model school until the death of Dr. Sears. In 1880 her father and family removed to St. Louis, where she^s taught in a select school until the autumn of 1882, when she entered the High School at Boonville, Mo., and graduated in 1883; and was at once elected Principal of the Grammar School and taught there one year. Her father was then elected President of a Normal school in Nebraska, where she taught two years. Subsequently her father was elected President of McCune College (Baptist), in Louisiana, Mo., where she taught Latin and Greek for three years. There she and her mother were received into the Baptist Church. During her residence there she met with Rev. W. B. Bagby of Brazil, and heard his stirring appeal in behalf of the Brazilian Missions. From that time her heart yearned for the salvation of the Brazilians, and she longed for an opportunity to offer her services to our Foreign Mission Board. When the sad news of Miss Maggie Rice’s death came, she at once expressed the desire to fill her vacant place. Her offer of service was soon accepted by the Foreign Board, and she sailed June 16, 1889, from Newport News for Rio Janeiro.

“H. T. MORTON.”

J. A. BARKER.

John Alexander Barker was born August 27th, 1854, near Waverly, Sussex County, Va., where he lived until 1876. On November 10th, 1871, he was baptized by Rev. William E. Hatcher, and was received into Newville Baptist church, near his home. He was a student one session in the Suffolk Collegiate Institute, two in the Suffolk Military Academy, four in Richmond College, and the present session is his second in the Southern Baptist Theological Seminary. He was licensed to preach, March 8th, 1879, and during a part of his collegiate course he preached for Mt. Olivet and Old Shop churches, in Hanover and Prince George counties, Va. During his summer vacations of 1882 and 1884 he was State Missionary in the counties of Augusta and Bath, and Northampton, respectively. At the close of the session of 1884-85 he left the Seminary to become pastor of Enon and Salem churches in Chesterfield

county, Va.; and was ordained by the latter June 21st; Revs. E. C. Dargan and George J. Hobday constituting the presbytery.

In connection with his work with these churches he taught two sessions for Dr. Wm. R. Vaughan, Principal of the Chester Female Institute.

MRS. BARKER.

Lillie Easterby Barker, eldest child of Samuel R. and Lizzie Easterby, was born January 4th, 1865, in Columbia, S. C. When she was a few months old her parents removed to Charleston, their former home. Here she spent several sessions in the Memminger school, and was afterwards taught by Rev. L. H. Shuck, D.D., then pastor of the First Baptist church.

Having remained out of school several years, she, in September, 1884, entered the Chester Female Institute, where she was graduated in June, 1887.

She was baptized January 11th, 1885, by Rev. W. W. Landrum, D.D., of Richmond, Va., and was received into the Second Baptist church of that city; whence she was dismissed to unite with the First Baptist church in Charleston. Dr. Landrum asked her, as she gave her Christian experience, if she loved the Saviour well enough to leave home, and work for him among the heathen. This question caused her serious concern, and she soon determined to devote her life and labors to the missionary cause.

She was married to John A. Barker, June 6th, 1888; and they are now co-laborers with Mr. and Mrs. Z. C. Taylor in Bahia, Brazil.

[NOTE.—Mrs. Barker's health failing, she was compelled, with her husband, to return to the United States, and in January, 1890, they resigned their commission as missionaries, with sadness to themselves and to the Board.]

MEXICO.

MEXICO.

OUR MEXICAN MISSION.

BY W. D. FOWELL, D.D.

“COAHUILA.

“This State has 135,000 inhabitants, engaged in agriculture, stock-raising and mining. There is a good system of public schools. Everywhere the people gladly hear the gospel. The climate is delightful.

“ZACATECAS.

“This is the most noted State in the Republic for its mines. The temperature is pleasant. The 500,000 inhabitants follow mining and raising excellent fruits, vegetables, corn and wheat. There are seven cities and fourteen towns, besides thirty-three villages in the State. Zacatecas, the capital, has 65,000 population.

“AGUAS CALIENTES

has small territory, but fertile lands, and the climate is unexcelled. Population, 150,000. The products are small grain, beans, pepper, tobacco, and all fruits of warm and cold climates.

“JALISCO

has 1,000,000 inhabitants, and owing to the vast difference in altitude, you may find the climate of the torrid, temperate or frigid zone. The products are equally variable. Guadalajara, the capital, is the third city of the Republic in wealth and population, and has nearly 100,000 inhabitants. The yearly fair in San Juan de Lajos brings together merchants not only from all parts of the Republic, but from all parts of the world. The gospel has made good progress.

“WHAT ABOUT THE MEXICAN MISSION?”

“Four years ago we had mission stations in Mexico, at Musquiz, Sabinas, Juarez and Progreso. To-day there is an un-

broken chain extending to the Pacific coast, equally dividing the Republic, and commanding the three main thoroughfares for travel, as the accompanying map will show.

“The church in Saltillo was organized in December, 1882, and now numbers 180 members, and 150 candidates recently received are yet to be baptized. The church has a neat and commodious house, and sustains three missions in the city. W. D. Powell is pastor.

“Madero Institute, a fine female college, under the direction of Professor Cardenas, assisted by Misses Tupper and Maberry, has 87 pupils, six of whom go out this year as missionary teachers.

“PATOS church was organized nearly two years ago by W. D. Powell. It has fifty members, and a good house of worship, with two rooms for school purposes, built largely by W. L. Stanton, of Atlanta, Georgia.

“Miss Barton, who goes soon to Zacatecas, has a girls' school with thirty pupils. Rev. D. A. Wilson is pastor. Brother Gamez is native assistant.

“NEW LAREDO. The Baptists have recently been organized into a church by Brother Rodriguez, and is growing rapidly.

“MUSQUIZ has about thirty members, intelligent and zealous. They have bought a church lot for \$190. Have part of the material, and with some assistance would build a church.

“SABINAS has eight members, all faithful. They give more than five dollars per member for missions annually. They have a lot, but no church house.

“JUAREZ has twelve members. The outlook is hopeful.

“PROGRESSO has twenty members, and has bought a lot, and the good sisters in Augusta, Ga., are helping them to build a house. Here lies our martyred Westrup.

“Brother Rodriguez, assisted by Brother Martinez, serves these five points. There have been 12 baptisms in the past few months.

“ZACATECAS. Rev. H. P. McCormick is just taking charge of the work, and will soon be reinforced by Miss Barton. Several members of the Saltillo church live there who have recently been constituted into a church. Many persons have already expressed a desire for baptism.

"PARRAS lies between Patos and Zacatecas, and there are enough members of the Saltillo church there to constitute a church, so soon as we can support a missionary.

"AGUAS CALIENTES will be manned for the present by Brother McCormick.

"GUADALAJARA is the capital of Jalisco. Brother Wilson leaves Patos for that point soon. Miss Maberry will assist him. We shall soon have reports of baptisms from these new fields.

"A wonderful interest is developing east of Saltillo, in Jamez, Providencia, San Rafael, San Joaquin, San Pablo, Cunega del Toro, San Lucas, Santa Cruz, Rayones and Galeana, where nearly one hundred candidates for baptism have recently been received, and where churches must soon be organized.

"Other points equally as promising invite our attention.

"We need men, means and prayer. Shall we have them? The people want the gospel because it saves their souls. Will you give it to them?"

The following is one of the best papers received from any of our missionaries on their fields of labor:

OUR NEXT-DOOR NEIGHBOR, MEXICO.

BY H. P. MCCORMICK.

"Just outside of our own fair land—'just over the way' from Texas, our Lone Star State, separated from us only by a line, and that written in the waters of the Rio Grande, lies our sister Republic—our next-door neighbor, Mexico. She is small in size, possessing scarcely one-fourth so large a territory as the United States; but by no country in the world is she surpassed for variety of climate, beauty of scenery, fertility of soil, and richness of resources. Though lying almost entirely within the tropics, only the coast-line suffers from tropical heat, for nine-tenths of Mexico is a great table-land, whose altitude softens to a spring-time glow the fiercest summer sun rays. She has every variety of soil, from the desert wastes of the north, and the barren hillsides of the east and west, to the inexhaustibly fertile plains of the Valley of Mexico. The fruits and flowers, the vegetables and animals of all temperate and torrid zones, are found in their respective altitudes, for in Mexico, altitude re-

places latitude. She is the first silver-producing country of the world, and stands in the front rank as producer of precious woods and gems, fine tobacco and coffee, and of many useful fibres.

“HISTORY.

“Her history is as checkered as her productions are varied. About the year 600 after Christ, the Toltecs, the first known inhabitants of Mexico, came from the north and settled the land. Some 600 years later, the Aztecs, or Mexicans, entered the country, and founded Tenochtitlan, now the great and beautiful city of Mexico. An ancient Aztec seer had foretold that his people should cease their wanderings, when they should see an eagle seize a serpent as it lay coiled upon a cactus blossom, and tradition says that this very occurrence determined the site of this great and curious metropolis. It is not strange that in commemoration of this, an eagle perched upon a cactus, with a squirming serpent in its talons, should to this day be the coat of arms emblazoned upon the flag and coin of Mexico. These early Mexicans were polytheists and idolaters. To propitiate their gods, thousands of human victims were offered upon the great slaughter-stone, which, begrimed with gory stains, may still be seen in the National Mexican Museum. They were, however, a brave and noble people, possessed of the principles of many of the arts and sciences. The Aztec calendar-stone is famous the world over. It appears that they had partial acquaintance with the earliest events of the world's history, for hieroglyphic delineations of the building of Babel, the deluge, and of the creation still exist. In A.D. 1518, the gold-greedy Spaniards first caught sight of this ‘land of flowers,’ and returning in 1521, took possession, under the cruel Cortes. Then for 300 years Mexico was the helpless, hopeless slave of Spain. Spanish lust robbed her sons and daughters of their homes and lands, nay, of their very names and blood. The idolatry of Rome was grafted upon the paganism of Mexico. Her altars were demolished and replaced by those of Rome. Her priests, with their mysterious rites and incantations, were slain, that the Spanish priests, with their strange tongue and mummeries, might live upon the fat of the land; her human sacrifices to the great

war god, Huitzilopochtli, were abolished, and human sacrifices in the name of the Spanish God were substituted. Her sacrificial stone had to give place to the Romish 'Holy Inquisition.' She had to forget the name of her goddess, Tenontzin, but was permitted to worship her still as the Virgin of Guadalupe. With unresting zeal, her masters from across the waters destroyed her temples, her picture and hieroglyphic writings—everything that preserved the records of her past.

"In 1821, after 300 years of servitude, Mexico achieved her political independence. Revolution after revolution, headed often by heartlessly selfish, often by nobly patriotic men, followed, as this poor people felt and fought their way through the dark, to the glorious consummation of their independence achieved in 1867, under Benito Juarez (Whar-res), the Washington of Mexico.

"Politically, there are at present two parties, the Liberal and the Conservative. The former represents the spirit of progress and of Republican institutions. The latter is the Romanist party, which openly plotted formerly, and which is now supposed to be plotting the betrayal of the nation into foreign hands. The liberal party is in power, and means to keep in power, fairly if it can, but to keep in power. This is the party which has shorn the Roman Catholic Samson of Mexico of his political locks. It confiscated the church property, amounting to some \$300,000,000, and one-third of the soil, suppressed the union of Church and State, ecclesiastical tribunals, and established freedom of worship. This, in short, is the history of these 10,000,000 next-door neighbors.

"What sort of people are they, anyway? some one asks. In appearance, there is every variety. In color, they vary from black, through every shade of brown to white. The vast body of the people are of mixed blood, there are many pure blood Indians, and many pure blood Europeans. About one-tenth of the population are educated, refined persons. Many of them speak English and French. The mass of the people are ignorant, fanatical, wretchedly poor, wretchedly religious, wretchedly depraved. Romanism has sunken and enervated them morally and mentally, has steeped them in deceit, has taught them to lie

and steal, to be a nation of gamblers. But judge them not too quickly. Visit them, study them, know them, and you will find many worthy of respect, and confidence and love. From out the very lowest classes, God brings jewels to light. Mexico's greatest men have come from pure blood, native Indian stock. Many of our best members are from these. Lying, gambling, drunkenness and worse vices are frightfully common. The wonder, however, is not that they are so weak and depraved, but that with their

“RELIGION

they are no worse. Roman Catholicism in Mexico is Roman Catholicism. Here, as in South Africa, Spain and Italy, this evil tree had opportunity to bring forth its evil fruits. In the United States this blood-thirsty tiger, Romanism, clothes itself in lamb skins, it conceals its cruel claws in the soft-furred paw of policy. In Mexico it is known and read of all thinking men, as the ‘old harlot drunken with blood.’ A single sermon, a flash of the Spanish broadsword in the sunlight, accompanied by the Roman creed ‘Accept or Die,’ a dash of baptismal water made the Mexican a Romanist, or, as the priests blasphemously termed him, a Christian. With the lash and sword, Rome converted Mexicans to Roman Catholics, and with the torments of the ‘Holy Inquisition,’ preserved them in the faith. The Inquisition has been abolished by civil law; its spirit and principles live, and to-day are unblushingly and constantly published in Catholic pulpit and press. A recent number of the principal Catholic organ of Mexico says: ‘For the love of God we ought, if necessary, to persecute men; if necessary, wound and kill them. Such acts are acts of virtue, and may be done in the name of Catholic charity!’ A noted priest recently proclaimed to his people that ‘with the pistol in one hand and the crucifix in the other’ they should advance against the Protestants. The people know little of Christ except to blaspheme his name. The great goddess of Ancient Mexico, whom the priests rechristened Virgin of Guadalupe, is the most exalted object of adoration. They know nothing of spiritual religion. Crosses, relics, rosaries, images of God, of Mary and of the Saints, are their idols. A man entered the Baptist church and asked, ‘where are the Saints?’

The writer told him they were in Heaven. He replied, 'I can't worship them!' Their walls are covered with horrid pictures to which they pray, and which they worship as blindly as the Hindoos. To them the ground where a Bishop stood is holier than the name of Jesus. They esteem it a greater glory to kiss the toe of a foreign Pope than to wear the crown of a Saviour's love. The Lord's day in Mexico is *the* day of the Devil, the day for theatres, bull-fights, chicken-fights and drunkenness. The idea is almost universal, that going to mass on Sabbath morning licenses them to serve the Devil the rest of the day. Twenty people will be seen drunk on Sunday to one on any other day. The church feasts—over 200 of them in a year—are occasions of grossest moral prostitution. Reverence for truly sacred things is almost unknown. A man will name his son Jesus, and his saloon the Holy Spirit. Dancing and drunkenness are more invariably the attendants of a Mexican Romanist baptism, than of an Irish Romanist 'wake.' The Lord Jesus is crucified here in the houses of those professed friends. Sing, 'Jesus, lover of my soul,' and they cross themselves to charm away the spell. They despise and hate, and burn his Holy Book. The worst hated inanimate thing in Mexico is God's Bible. Salvation by grace through faith in the Lord Jesus is not preached outside of evangelical pulpits. Their religion is one of form, a thing to be bought and sold. The sacraments of the church, the pardon of sin, the release from purgatory, and the different indulgences have their prices attached. We read in the Bible that Christ scourged from the temple those who bought and sold, and also that at the foot of the cross those who crucified him gambled over his garments. The priests here sell the sacraments, without which they declare there is no salvation, and establish raffles for the release of souls from purgatory. The people are sunken in wickedness, and their moral sense has become so blunted by the teachings of the Romish priesthood, that nothing but patient teaching of God's word, illumined by the Holy Spirit, can lift them up. There is an invariable ratio between the number of priests and the ignorance and depravity of the people. In middle and southern Mexico, where priests are thick, the morals are much lower than in the frontier States of Chihuahua, Coahuila

and Nueva Leon, where, comparatively speaking, they are few. Romish teachings have, the world over, made infidels of thinking men. So in Mexico the Christian worker has to face two other foes, the offspring and allies of Romanism,

“INFIDELITY AND INDIFFERENCE.

“These are the same thing. Many of Mexico’s best men, the majority perhaps of her educated men, disgusted with the immoral and sordid teachings of the Roman church, have, without further examination, drawn the sad illogical conclusion that Christianity is unworthy of acceptance, and have settled down into a state of indifference. They will give the subject of religion no attention. The gospel preacher in Mexico fears more this polite Mexican indifference than stony Mexican fanaticism; he finds it easier to rout the Devil from behind the stone wall of Romanism, than from behind the cotton bale rampart of indifference. Yet hot shot will fire cotton bales, and earnest presentations of a Saviour’s love are telling upon indifferent hearts. The ignorance, idolatry, depravity, indifference of the people, and their hate of Americans constitute the chief difficulties in the prosecution of

“CHRISTIAN MISSIONS IN MEXICO.

“In 1862 Rev. James Hickey, an independent Baptist preacher, went over into Mexico, and in 1864 established a church in Monterey. Since then the Episcopalians, Presbyterians (north and south), Methodists (north and south), Friends and Congregationalists have entered the field. These Protestant denominations have done glorious work. The Presbyterians—may the Lord bless them!—give more money to Mexican missions than does the great body of Southern Baptists to the whole mission world! Ah! but we should blush, and do better, *give more, make greater sacrifices!* There are now in Mexico some 15,000 members of different evangelical bodies; the number who may be said to be with us in faith will rise to several times these figures. The Baptists are doing good work in this needy land. The Northern Home Mission Board, under the very able leadership of Rev. Thomas Westrup, have dotted the State of Nueva Leon with well organized Baptist Churches. The centre of this

work is Monterey. Those brethren have recently dedicated a very handsome church building in the city of Mexico, which is under the management of Rev. W. H. Sloan. Miss Agnes Osborne has a flourishing school in the City of Mexico. The forces of our Northern brethren have recently been strongly reinforced by Rev. Robert Whittaker and wife (Aguas Calientes), Rev. W. T. Green and wife (San Luis Potosi), and Rev. Alfred Steelman and wife. They have several useful native workers and have every hope for steady and solid growth.

“The Southern Baptist Convention commenced work in 1880, and in 1883 appointed Rev. W. D. Powell, D.D., to Saltillo, the capital of the State of Coahuila. His work is well known by converted and intelligent Southern Baptists. The Convention's work in Mexico is now divided into three missions. 1. The Coahuila Mission (established in 1883). This consists of Bro. W. D. Powell and family, Miss Annie Maberry and Miss Mattie Withers, of Tennessee; Prof. Cardenas, Brother Porfirio Rodriguez, Brother Martinez, Brother Goniez, two native teachers, and two colporteurs. In this mission there are several churches, a large number of preaching stations and some four hundred members. 2. The Guadalajara Mission, consisting of Bro. D. A. Wilson and family, of Texas. This mission was established in 1887, and there are reasons for great hopefulness of its future. 3. The Zacatecas Mission (established in 1887). Bro. Hugh P. McCormick, of Virginia, and family, and Miss Addie Barton, of Texas, constitute the missionary force at this point. There is one organized church in the city of Zacatecas of some twenty-eight members, and one preaching station. Miss Barton has an interesting day-school.

“The Lord is blessing the work of Southern Baptists in Mexico. The churches are growing in numbers, intelligence and efficiency. Frances Ridley Havergal says, ‘it is a help to reality of intercession when ministers and other workers who ask our prayers, tell us what they want.’ To give and pray intelligently we must understand the needs. *The great, all-appealing need of Mexico is the gospel of Jesus Christ.* This alone can dispel the clouds of superstition; this alone can break the chains of her thralldom, and secure to Mexico moral, religious, intel-

lectual and political independence. To accomplish this end, Southern Baptists

“ 1. *Must send immediately to Mexico earnest, gospel preachers.* Many important points are open, waiting for the men ; hundreds of places could now be occupied by suitable men. Baptists are not occupying one-thousandth part of this great harvest field, one-fourth as large as the United States. Men whose gifts would make them most successful among us, are the ones whom Mexico needs.

“ 2. *Must build church houses,* especially in the centres. Building is cheap, and rents very high. It is true that church buildings are even more necessary in Mexico than in the United States, to give solidity and permanence to the work. Where the congregation has a building of its own, devoted to God's worship, the people think they have *come to stay* and study their principles. This is the urgent need of the Zacatecas church in the immediate present. Their unattractive ‘hired room’ is too small and inconvenient.

“ 3. *Must give largely to the Foreign Mission Board,* that it may be able to employ native preachers, colporteurs and teachers ; to assist young men who are studying to prepare themselves more fully for the ministry ; to rent and furnish school-rooms, and to buy books for these bright but needy children. New schools could be opened to-day, had the Board the necessary funds. Each mission, too, needs funds to place a small collection of Bibles, religious books and tracts at each station, thus making it a centre of religious literary influence.

“ 4. *Must pray for the conversion of souls in Mexico.* To do this intelligently, we must study the history and geography of Mexico, we must be able to put our fingers on points where our missionaries are working, we must keep ourselves informed about the work. The incense of our offerings will not rise to heaven except we light it with our prayers.

“No nation ever had a fairer field for Christian effort, one more fruitful and accessible than this. Now is the time for work. ‘Strike iron while 'tis het, if ye'd hev it wald,’ say the Scotch. More may be done now than after fanaticism has turned to indifference. Now is the time to strike, to break new

ground, to occupy new centres. The attitude of the general government is favorable to advance work. Not that Romanism is in her last gasp, by any means. It is strongly entrenched in superstition and ignorance. But great and sublime are the battles we are fighting. We are gaining ground, fighting for every inch, slowly, steadily pressing the enemy back by sheer force of principles and conviction, gaining now and then brilliant victories, but still with mighty odds against us. Our hope is in God and the right. The work in Mexico is stable and will last. The Irishman built his wall three feet high and four feet wide, that if the wind should blow it over, it would be one foot higher than at first! Our missionaries are building carefully, trying to put none but 'living stones' in the walls of the Master's palace, so that storms of revolution and persecution may only solidify the structure. Whittier has made all the world to know of the 'Angels of the Buena Vista'—women who, on that drear battle-field, ministered alike to American foe and Mexican friend as they lay side by side dying beneath the tropic sun. Shall not every Christian man and woman, boy and girl, in our sweet south-land be a ministering angel to carry to these dying the eternal death, the water of eternal life? They are starving, these 'Next-Door Neighbors of Ours;' they have silver and gold and a beautiful land, but they are dying for bread, these neighbors of ours. Our fathers carried them war; they think us their enemies. Shall we not send them, under the 'banner of love' the bread of life and gospel of peace? Shall we not pray for them, and work for them, and save them? Shall we not give to-day all we can for these dying 'Next-Door Neighbors of Ours?'

SKETCHES OF MISSIONARIES IN MEXICO.

AUTOBIOGRAPHY OF DAVID ALEXANDER WILSON.

"I was born in Washita Parish, La., Aug. 9th, 1858. In December, 1866, when I was eight years old, my parents moved to Texas and settled in Grimes Co., where I worked on the farm for twelve years. At fourteen years of age I was, I trust, converted to Christ, and baptized by Rev. J. W. Hargroves. At nineteen I was licensed to preach and at twenty was ordained to the full work of the ministry, September 15, 1878. Owing to the straitened circumstances of my parents and the inconvenience of schools, my early education was almost entirely neglected, so that when I was ordained

to the ministry I had never been to school, I suppose, exceeding four months in my life, and this at little snatches of time, a few weeks or a month at a time. But impelled by a strong desire to gain knowledge and to be useful, I studied at home between working hours enough to read and write, always hoping for better opportunities. A few months after my ordination, through the influence of the venerable J. W. D. Creath, and the aid of the kind brethren of the Navasota River Association, I was enabled to enter Baylor University, and good Dr. Crane generously gave me my tuition, as he did many of the young soldiers of Christ in Texas. I remained at Baylor two sessions and a part of two others, making, perhaps, three whole sessions, at the same time supplying my clothes, books, &c., by preaching to small country churches at a distance from school. In June, 1882, when I left school, I was in the Junior class. It became necessary then, owing to home responsibilities, for me to leave school without finishing the course, my father being dead and mother and sisters dependent. While in school I became more directly interested in the work of Foreign Missions. I should have been willing then to have consecrated myself to the work, but there were obstacles which seemed to me insuperable, responsibilities which could not be shifted. Therefore I did not feel it my duty to enter the work. After leaving school I continued to preach and do manual labor for a support, until January 17th, 1884, I was married to Miss Lizzie Gooch, who had been converted under my preaching and baptized by me in July, 1881. After our marriage we moved to southwest Texas and engaged in mission work for a short time. On November 1st, 1884, I entered the pastorate of the Baptist church at Cisco, which place I have occupied till my resignation, a few weeks ago. During all these years I cannot say that I intended to become a foreign missionary, though my heart was always in the matter, and I have ever had an abiding interest in it. A few weeks ago I received a very urgent appeal from Bro. Powell to come over and help him. The appeal seemed to come to me with peculiar force, and I immediately took the subject under prayerful consideration, and after looking the matter all over carefully, and advising with those wiser than myself, I found the difficulties which had hitherto stood in the way were either removed or could be removed. The more I prayed, and reflected and advised over the matter, the more I became impressed with the duty of preaching Christ in Mexico, until now my mind is thoroughly made up, and I am only anxiously awaiting the necessary provisions to be made, for me to enter upon my Master's glorious work in that dark land.

"D. A. WILSON.

"Cisco, Texas, December 7th, 1885."

Under these promptings and influences Brother Wilson moved with his family to Mexico, in March, 1886, with no appointment of the Board. At the Convention in Montgomery, May, 1886, he had a free conference with members of the Board, which resulted in his coming for examination to Richmond, where, on

the 15th of May, he was commissioned as a missionary of the Southern Baptist Convention. He made rapid progress in Spanish so, that, in August he left Saltillo, where he had been studying, and went with his family and Miss Barton to foster and enlarge the promising work in Patos, where Misses Barton and Tupper had established a flourishing school. Subsequently, as will be seen, he moved to Guadalajara, in the State of Jalisco, where he is doing a good work.

HUGH P. M'CORMICK.

This brother is a native of Loudoun County, Virginia, where his family have been long conspicuous "for every good word and deed." At Richmond College Hugh won golden opinions for himself, but was compelled to suspend his studies on account of ill health. At that early date he had a serious and protracted conversation with the Secretary on the subject of giving his life to the work of missions. Though having the highest commendations, he was advised to pursue further his studies. His work in the seminary also was impeded by ill health. He was appointed professor in Howard College, Alabama, and made many warm friends there—one to become a life-companion. But missions was the absorbing passion of his soul. Coming before the Board, he made a fine impression and was accepted as a missionary to Mexico, but with the counsel to return to the Seminary, the Board thinking that one so eminently promising should be equipped with the best possible advantages. At the close of the session of 1886 he entered his field and soon acquired so much of the language as to take some of the classes of Miss Tupper during a terrible illness that year. The following is from the *Journal*:

MARRIAGE OF REV. H. P. M'CORMICK.

"Rev. Hugh P. McCormick, of the Zacatecas mission, Mexico, was married in Marion, Ala., on the 16th of December, 1886, to Miss Anne P. Perry, of that city. A correspondent in the *Marion Standard* speaks thus of the bride: 'The writer has for nearly ten years had the honor of claiming the bride as his friend, and he cannot refrain from saying that he has never had

a truer friend or known a more exemplary, a nobler or purer woman than she has always been, and no man can claim a more worthy helpmate than Mr. McCormick.' He says of Brother McCormick: 'Rev. H. P. McCormick, while professor of Howard College, won an enviable name as a Christian gentleman and a scholar.'

"It is pleasant to read such good things about our brother and his bride. We extend them our congratulations, and pray God's blessing upon them in the new relation into which they have entered, trusting that they may be abundantly useful in their mission field at Zacatecas."

In 1887 he was quite ready to start a new mission, and opened one at Zacatecas, being accompanied by Miss Addie Barton, of Patos.

H. R. MOSELEY.

"I was born June 20, 1863, at Laurens, S. C., where the first eleven years of my life were spent. My parents, George F., and Harriet Lester Moseley, moved to Greenville, S. C., in the year 1874. In 1878 I entered the Greenville Military School, finished the course and was graduated in June, 1881. In the autumn of 1881 I was employed by Julius C. Smith, a prominent merchant and Baptist of Greenville, S. C., who kindly gave me three hours a day that I might take the course in Furman University. In this way, and by doing all studying at night after business hours, I completed the course and was graduated from Furman University with the degree of P.B., June, 1883. Was converted and baptized by Dr. J. A. Mundy, February, 1884. Feeling that I was called to preach, I returned to the University to study Greek—still being in the employ of Bro. Smith. Entered the Seminary at Louisville, October 1, 1885, and was graduated as full graduate June 1, 1888. At the close of the session of 1887, was unanimously elected President of the Boarding Hall for the following year. I came to Mexico in August, 1888, under appointment of the Foreign Mission Board of the Southern Baptist Convention, and have charge of their work in Saltillo, which includes Saltillo church, Madero Institute, Zaragoza Institute, and Correspondence School for native ministers. Am also treasurer of the Coahuila Mission. Was married December 5, 1888, to Miss Etna Olliphant, daughter of Dr. S. R. Olliphant, of Mobile, Alabama.

"DR. TUPPER, Petoskey, Mich.

"*Dear Sir:*—In accordance with a request from Bro. Bell I send this sketch of my life. I suppose it is about what you want. Our work is very encouraging at Saltillo now. Congregations increasing steadily, and baptisms frequent. We have matriculated ninety pupils in Madero Institute thus far this year, and twenty in the new boys' school. I hope you are enjoying your vacation. "Yours fraternally, "H. R. MOSELEY.

MISS FANNIE E. RUSSELL.

Fannie Emily Russell was born June 27, 1855, near Hampton, Va., of Mary S. Russell (*née* Jones) and Edward S. Russell. At the most important period of her life her education was sadly neglected. In 1871 she and her sister were found at the Richmond Female Institute, where they remained three sessions—two under Prof. C. H. Winston, and one under Mr. John Hart. Miss Russell has been engaged in teaching during a period of eight years. She was converted to God in a meeting held by Dr. D. B. Winfree in the First Church, Richmond, in the winter and spring of 1873. Herself and sister were baptized together by Rev. J. L. Burrows, April 13, 1873. Miss Russell's first reaching toward the foreign field was in 1883. She appeared before the F. M. B. May 16, 1888; was appointed to Guadalajara, Mex., and left for that country August 13, 1888.

[NOTE.—This earnest, gifted young missionary was forced from her field, at Guadalajara, by broken health, and resigned from the service of the Board, with almost broken heart.]

AUGUSTUS BARTOW RUDD.

“ I was born in Chesterfield Co., Va., on the 24th of February, 1861, and was the second child of a family of seven—three girls and four boys. My father, Alfred Augustus Rudd, is an industrious mechanic and farmer, with a plain English education. My mother, Indiana Elizabeth Cauthorne, enjoyed better educational advantages than my father. My home—‘Lone Oak,’—is in a thoroughly Baptist community, and is only a short distance from the church—Skinquarter—of which my parents are members. At the age of five years I entered a private school in the neighborhood, and from this time till 1879 I attended school a part of the year and spent the summer months on the farm. At eight years of age, I began to have deep religious convictions, but it was not till four years later that I really gave my heart to Christ. The date of my conversion was September 1, 1873. I was baptized about a month later by Rev. Samuel Taylor into the membership of the Skinquarter Baptist Church. It was not long after this that I felt called to preach the Gospel. In 1879 I entered Richmond College, fully determined in my own mind that preaching was to be my life work, and was graduated from this school with the degree of ‘Master of Arts’ in 1884.

“ It was during my second year in college that I made my first attempt at preaching. It was at Bethlehem Church, Chesterfield Co. In the fall of 1884 I entered the Southern Baptist Theological Seminary. During the first and second sessions of my seminary course I had much trouble with

my eyes, and was advised by a physician to give them a year's rest. Accordingly instead of returning to the Seminary the following session, as I had intended, I decided to take work for a year. I settled at Newport News, Va., and labored fifteen months in the pastorate. In 1887 I gave up the work here and returned to Louisville to complete my course. In connection with my seminary work during this last session, I also served as pastor of the Portland Avenue Church. I was graduated from the seminary May 31, 1888.

"My first regular work was done as missionary in Giles Co., Va., during the summer of 1882. The succeeding vacations were spent in doing supply work in Powhatan, Chesterfield, Amelia, Sussex and Warwick Counties.

"My first missionary convictions were received in Richmond College, while listening to a talk from Rev. T. P. Bell. For several years the matter lay upon my heart with more or less intensity, till the latter part of my closing session in the seminary, when I decided to give myself to work in Mexico. The Lord used T. P. Bell and W. D. Powell to lead me to this decision."

BIOGRAPHICAL SKETCH OF J. G. CHASTAIN.

James Garvin, fourth son in a family of ten children, son of E. J. and Susanna Chastain, was born in Itawamba County, Miss., Dec. 18, 1853, and brought up on a farm. At the age of nineteen he entered the High School at Jacinto, Alcorn County, Sept. 1, 1873, and continued there two years. He was converted in a methodist meeting at Jacinto, Sept. 21, 1873, and when he returned home (a distance of forty miles) to spend the Christmas holidays, he joined Hopewell Church, and was baptized in Briar Creek by the pastor, Rev. Jas. Frank Benson, Dec. 21, 1873. He was licensed to preach April 18, 1874, and ordained to the full work of the ministry June 17, 1875, Rev. Jas. F. Benson, Elias Chaffin and Jos. S. Stockton forming the presbytery. After teaching in the country about fifteen months, some money had been saved, and he entered Mississippi College at Clinton, Miss., Sept. 27, 1877, and was graduated (A.B.) June 23, 1882, at the same time taking the first honor and delivering the valedictory address of his class. After supplying the Baptist church at Port Gibson for the summer, he entered the State University at Oxford, Miss., Sept. 28, 1882, and in June, 1883, he received diplomas in the schools of Engineering and Metaphysics. Six years of confinement and study were beginning to tell on his health, so he became missionary pastor in Marion and adjoining

counties, South Miss. In two years about two hundred people were added to the churches where he preached. The membership of Columbia Church was doubled during his two years' pastorate. Entering the Seminary at Louisville Oct. 1, 1885, he graduated with the full course May 31, 1888, and was appointed as missionary to Mexico, June 6, 1888. Remaining a while in Saltillo, Brother Chastain had an opportunity of looking into our Madero Institute of that city. He wrote to the *Western Recorder* as follows :

"The past week has been busily occupied at Saltillo with the final examinations of Madero Institute. They were public, and were attended mainly by the patrons of the Institute, also the faculty and students of the male college. Gov. Ganza Galán was present a part of the time. He and others competent to judge expressed themselves as highly pleased with the thoroughness of the work done in the institute. A large crowd was present last night, November 12th, to witness the commencement exercises.

"The programme consisted of essays and recitations, interspersed with music (vocal and instrumental). The young ladies acquitted themselves with credit, much to the gratification of the great audience who expressed their appreciation by frequent and hearty applause. The occasion was a fine advertisement for the school. Though it has been in existence only four years, it is widely known throughout the Republic of Mexico, and receives patronage from the best families in the country.

"Owing to various hindrances only sixty-five students were enrolled the past session. The number will be greatly increased the coming year, as the school is better equipped than ever before, and is rapidly growing in public favor. Its graduates are greatly in demand as teachers. Sixteen have gone out in various directions, and they are as so many self-supporting missionaries, who are doing a pioneer work which is in most instances beyond the reach of the preacher. They get a hold on the children, and through them the mothers. In this way the very foundations of Romanism are being shaken. The great and perplexing problem has been, 'How shall we reach the mothers of Mexico?' It would be hard to overestimate the great work Madero Institute is now doing.

"We regret exceedingly that Miss Mary Tupper's resignation has been tendered, hence she will not return to Mexico. Bro. Powell remarked the other day, 'I know of *no preacher* who can do more good in Mexico than Miss Mamie Tupper.'

"Rev. A. C. Watkins and wife have recently been appointed, and we expect them in a few days. He has been assigned to Musquiz. Bro. Rudd is located at Paras, and is starting off finely. We hope he will *re-enforce* that mission in a few months.

"Last week Bro. Powell and I visited Matehuala, which is a hundred

miles south of Saltillo. It has 2,200 inhabitants, and is one of the most beautiful cities in all Mexico. I am more and more pleased with the country and people. The outlook is very flattering. "J. G. CHASTAIN."

MISS WRIGHT.

M. Lillian Wright was born in Nansemond Co., Va., January 13, 1860. She is the daughter of Martha A. and William J. Wright. Her father was for years a deacon in the Baptist Church at Churchland. She was converted at the age of twelve and baptized by Rev. Reuben Jones, pastor of the Churchland Church, with which she united. In the fall of that year she was sent to a boarding-school in Portsmouth, Va., where she remained for two years. During that time came her first great sorrows, the sudden death of an idolized father and the knowledge that pecuniary circumstances prevented the completion of the education planned for her by her father. It was his purpose to send her to Hollis Institute until she should complete the regular course. Following out the plan of her father, her mother, by great sacrifices, kept her at Hollins for two sessions. Here her interest in mission work was awakened from attending regularly the Juvenile Missionary Meetings conducted by Mrs. E. S. Childs, on Sunday afternoons. The words: "I think, perhaps, one day Lillian may be a missionary," given by Mrs. Childs in answer to some question from one of the class, made an indelible impression upon "Lillian." After these two years at Hollins, she began her life as a teacher, but after a year's experience in that profession she so fully realized her incapacity for the work that she returned to Hollins. By the kindness of Prof. Cocke she was allowed to remain two other years and paid off the debt thus incurred during the first two years that she taught after her graduation. Leaving Hollins a full graduate in the spring of 1880, she secured a situation as teacher in the White Rock school, presided over by Rev. Geo. H. Snead, of Fluvanna Co., Va. The following two years she taught in the family of Mr. Walter Gresham, in Galveston, Texas. While there she united with the Baptist Church, and convictions of being called to the work of Foreign Missions were felt, but being distasteful, were striven against. Worldly pleasures were extensively engaged in to stifle the voice of duty, but peace was far distant. Her Sunday-school

class of eight bright boys saw her regularly in her place on Sunday mornings, but, alas, they saw her as regularly in the reserved seat in the theatre and at other places of amusement. The inconsistencies of her life injured her influence for good and destroyed her own happiness. Leaving Galveston, and as she hoped, her missionary impressions, in the fall of 1883 she took charge of the Latin department in the Chowan Baptist Female Institute, at Murfreesboro', N. C. During her first session there a series of meetings was held by Dr. Huffham in the village church, and again came the strong conviction, so long fought against, of being called to the work of Foreign Missions. Another year was taken to consider the subject. It needs not to be told that she failed to meet Jesus in the way till, in answer to prayer, God gave her grace to feel willing to be used even in that way for him. In March, 1885, application was made to the Board for work in Mexico. Three years of waiting followed during which time simple *willingness* to go as a missionary was succeeded by *desire*, yea, *intense longing* to spend her life for the cause of missions. At the Convention in May, of 1888, she met Rev. W. D. Powell, from whom she learned much of the needs of Mexican Missions, and, though obliged to leave an aged widowed mother and an invalid sister, whom she fears she will never meet again on earth, her convictions of duty are so strong that she feels constrained to go to what she feels to be a God-called work.

August 27, 1888.

Miss Wright and Mr. Chastain, of whom a sketch is given above, met on their way to Mexico. The acquaintance rapidly ripened into friendship and then into love, and on the 20th of November, 1888, they were united in the holy bonds of matrimony and located in Matehuala.

MISS CABANISS.

Lucy Carter Cabaniss was born near South Boston, Halifax County, Va., April 12, 1852. Her parents were Charles H. and Martha J. Cabaniss. The mother died in 1862, the father in 1885. Both were members of the Episcopal Church at the time of death, though Mrs. Cabaniss was a Disciple when married, and

her family had been Baptists. The subject of this sketch was christened as an infant in the Episcopal Church at Halifax Court-House. She does not remember when she learned to read; her education was given at home, and her teacher was an aunt on the maternal side (also a Disciple). *She* put the Bible into the hands of her pupils as soon as they could read; and to her faithful instruction, on Sunday as well as during the week, her niece attributes her love of the inspired volume.

As Col. Cabaniss was decidedly "low church," and loved to hear a good sermon wherever he could, his daughter attended churches of the different denominations from her childhood. But so early was that her belief, she thinks she never had any other idea of baptism except as immersion; though, strange to say, she does not recall anything on that subject heard from a Baptist pulpit, nor did she ever see any one immersed until after her own baptism. As she read almost everything that came in her way, "Grace Truman" and part of "Theodosia Earnest" were read and made strong impressions before she was twelve years of age. Dr. Jeter's Memoirs of Mrs. Shuck was a favorite with her, and, perhaps, inspired the wish to "be good enough to a missionary." As the years passed on, came the desire to be a Christian; but, after much secret prayer on the subject, and reading many good religious works, besides listening to many earnest sermons without any apparent effect, a kind of apathy followed. Strong convictions were received in the Presbyterian Church near her home, though not recognized as such at the time, and there was often a wish to put the subject from her. But, believing it a duty to join her father's church, she more than once resolved to be "confirmed;" with that intention, unknown even to her family, she went to church one day for that purpose. It may be "the hand of God" held her back! At any rate one or two Scripture passages came to her afterwards with peculiar force.

On Sept. 12, 1873, being at a protracted meeting at Black Walnut Baptist Church, merely to have a pleasant time with friends, she heard the words which produced such a change in her feelings; she could not doubt it was conversion. Dr. Garlick (then at Leigh Street Church, Richmond) preached the

sermon, from Luke, chapter vii. verse 50. Before leaving the church that evening the resolve was made to join that church, however painful the ordeal to be passed in leaving her father's (and as she *had* thought, her own) church.

On the 20th December following, she was baptized by Rev. Jno. B. Turpin, then pastor of Black Walnut Church, and connected herself with that church on that day, of which she remained a member till 1883, when she joined the Warrenton Baptist Church, where she has membership still. For eight years teaching has been her vocation; beginning with "fear and trembling" in a public school in her native county, only strict necessity urged her to continue in that profession. But while conscious of failures, she has loved the work, and has never been better satisfied than with an interested class in Sunday-school. It was while teaching with Prof. Robert Frazer, at the F. F. Institute, in Warrenton, Va., that the desire to do missionary work revived, and Italian Missions excited deepest interest. From that time (1880-1882) it has been a subject of prayer, that, if it were God's will, he would accept her and lead to her appointment, if not for Italy, for Mexico. On hearing Rev. W. D. Powell's address before the S. B. Convention 1888, the decision was made to offer for the work in Mexico. Believing it to be God's will that she was appointed by the Foreign Mission Board, she doubts not that it is right to give up friends and every "tender tie," and prays, "God fit me for the work."

August 15, 1888.

A. C. WATKINS.

"I, Asa Carrell, son of Newton Marion and Edith Vanilla Carrell Watkins, the fifth born of a family of nine children, three girls and six boys, was born March 29, 1857, in Calhoun Co., Alabama. About the time of the close of the Civil War the family removed from Alabama to Mississippi and settled first in Leake Co.

"In September, 1870, I joined the Baptist church at Conway, Leake Co., Mississippi, after which time my father made a series of moves and I held membership in various churches as follows: In 'Springfield church' (near Morton, Miss.), from 1871-1876, in 'New Prospect church' (near Pelahatchie, Miss.), from 1876-1877, in 'Liberty church, (near Jackson, Miss.), 1877-1882, First Baptist church, Jackson, Miss., from 1882-1887, First Baptist church, Mitchell, Indiana, from 1887 until now.

"My father is a farmer. I remained on the farm until twenty-two years of

age, when I determined to educate myself. I first spent two years studying and teaching in the country.

"September 28, 1887, I entered Mississippi College; after four months' study, on account of severe sickness, my physician advised me not to re-enter school. My plans thus being frustrated, I determined to change them, a strange providence which has been of service, and accordingly secured a position in a drug-store in Jackson, and began the study of Pharmacy and medicine. I regained my health and soon began to think of the plan of life which I had abandoned. I resigned my position, and very soon my pastor, Brother H. F. Sproles, came to me and asked me plainly about my impressions to preach the Gospel. I frankly told him all.

"I again entered college Sept., 1882. I was blessed with health and found a friend in the lamented Dr. B. H. Whitfield, who took me into his drug-store, where I earned my own way in College by working from three to four hours a day. I remained with the Dr. until just a few months before graduating. All my vacations, except one, were spent in teaching. I graduated June 22, 1886, with degree of A.B. I supplied New Prospect church (see above) a part of my last year in College.

"I was ordained in Baptist church, Jackson, Miss., May 2, 1886. Presbytery, U. S. Webb, D.D., Clinton, Miss.; Revs. J. B. Gambrell, L. S. Foster, then Editors of the *Baptist Record*, and my Pastor, H. F. Sproles. I supplied 'Fellowship and' 'Rodney' churches (in Jefferson Co., Miss.), and 'Sims Chapel' church, Claiborn Co., after leaving college until I went to the Seminary.

"I entered the S. B. T. Seminary Oct. 1, 1886, my first year being given to study and Sunday-school mission work. I supplied Boonville, Indiana, during my vacation in summer 1887. October 1, 1887, I re-entered the Seminary and also accepted a call to supply the First Baptist church of Mitchell, Indiana, full time. This forced me to leave off one study in the Seminary. I finished the 'English course' except 'Church History.' During my eight months' work at Mitchell twenty-five were received into the church.

"In April, 1888, this church extended a call to me to settle with them. This was accepted, but soon resigned with a view of going to the 'Foreign Field.' June 4, 1888, I went before the Board, in Richmond, Va., was accepted as a Missionary, but field not assigned.

"The Board wanted me to go to Africa. I was married to Miss Ava, daughter of Dr. G. W. Benton, of Mitchell, Indiana, June 20, 1888. We spent the summer in Mississippi. We declined the proffered appointment to Africa, on the advice of wife's oculist.

"We accepted the pastorate of the church at Canton, Mississippi. In November the Board assigned us to Musquiz, Mexico. We accepted and accordingly closed our work in Canton, the fourth Sunday in December, 1888, and started for Mexico, January 2, 1889; crossed the Rio Grande and took supper in Mexico, on eve of January 4th, and arrived in Musquiz on the 5th, not being able to speak a word of Spanish.

"After five months' study I conducted my first service in the language. Wife wrote her first letter in the language after one month's study.

"*Villa de Musquiz, Coahuila, Mexico, Sept. 10, 1889.*"

AVA BURTON WATKINS.

"I, the eldest daughter of Dr. George Wilburn and Hattie Campbell Burton, was born at Huron, Lawrence county, Indiana, July 27, 1867. My father felt the need of removing his family to a more suitable locality and in the spring of 1874 he became a practicing physician of Mitchell, Indiana, at which place the family still resides.

"Here I was placed in the graded school, from which I graduated at sixteen years of age. Soon after I entered the 'Southern Indiana Normal College,' and received the degree of B.S. July 22, 1886.

"The two following years were spent in teaching school in the public or graded schools of my home town (Mitchell). Much of my leisure time was devoted to Greek and music. At 11 (eleven) years of age I felt the precious influence of the Holy Spirit in my heart, and I joyfully became a member of the First Baptist Church of Mitchell.

"I felt exceedingly concerned about the spiritual welfare of my associates; but I could not yet speak to them of my new-found love.

"At the suggestion of my father, our first 'young folks' prayer-meeting was held in his parlor.

"The conducting of *that* prayer-meeting was a most trying ordeal, and yet, at the dispersion of that meeting all were resolved to come again. Although timid, young and hesitating, we kept up our prayer-meetings, and every week, as I hear from my old home, good news also comes from God's 'youthful laborers' in the Mitchell church. Although inexperienced and sensible of my incapability, I undertook to teach a class in Sunday-school. This I continued to do so long as I remained at home.

"June 20, 1888, I was married to Asa Carrell Watkins, of Mississippi. The following summer was spent in Mississippi. In the fall my husband accepted the call of Canton Baptist church, of Canton, Mississippi. Here I took charge of the choir and endeavored to assist my husband as best I could in his work. While here, the ladies of the church organized a 'Woman's Missionary Society' of which I was made the incapable Secretary. Through the influence of dear old Dr. S. M. Stimson, while quite young I was brought to see some of the needs of the *Foreign Field*, and when, January 2 1889, we left Canton for the Mission field of Mexico, my heart, though grieved at leaving friends and loved ones, was entirely in sympathy with our undertaking.

"We reached Musquiz, Coahuila, Mexico, January 5, 1890, since which date our time has been employed in acquiring a new language and studying a strange people who still are under the bonds of Catholicism.

"A. B. WATKINS."

MRS. J. P. DUGGAN.

"I was born September 30, 1860, in Wilmington, N. C., the youngest of five children. My father, Rev. John Lamb Prichard, was then pastor of the Baptist church in that city. On November 13th, 1862, he died of yellow fever. My mother, Jane Elizabeth, eldest daughter of Rev. James B. Taylor, of Richmond, Va., died February 5, 1874.

"At my father's death, when I was two years old, my mother with her little children went to live with my grandfather in Richmond.

"Until my mother's death, when I was fourteen years old, I studied at home with her. In September, '74, I entered the Richmond Female Institute, then presided over by Professor John Hart. In June, '77, I graduated, lacking one year of mathematics for taking the degree of A.M. The next year was spent in studying German and music particularly. At eighteen I began teaching, and taught for four years, being interrupted in the last year by three months of typhoid fever.

"For a year I was an invalid, then in '83 went to Italy, where I spent two years; thence to Germany for several months, for further study of the German language. On my return, in November, '85, to the United States, restored to health, I made my home with my uncle, Prof. C. E. Taylor, at Wake Forest, N. C. October 18, 1887, I was married to Dr. James R. Duggan, Professor of Chemistry at Wake Forest College, who died January 8, 1888.

"In January, '89, I made application to the Board of Foreign Missions, Southern Baptist Convention, to be sent as missionary to China; was rejected for that point and appointed, June, '89, to Saltillo, Mexico, as Missionary teacher in 'Madero Institute.' In accordance with this appointment I left Wake Forest July 22d, arriving at Saltillo, Mexico, July 28, 1889. So much for statistics.

"Baptist and missionary principles were 'bred in the bone' and woven into my constitution, I think, in my grandfather's home, and from my earliest years I wanted to be a missionary.

"In 1881, in my twenty-first year, I united with the Grace Street Baptist Church, Richmond, Va., Dr. W. E. Hatcher, pastor, and I was connected with this church until 1887, when I united with the Wake Forest Baptist Church. It was not until after my husband's death that the question of being a missionary or not demanded a *final* answer, on my part, and I was then glad to say 'yes,' with my whole heart.

"No one can know the bitter regret caused me by my rejection for the field of my choice—China. The memory of my half-brother, Robert S. Prichard, who died before he could fill his appointment in that country, having added a sacredness to its own interest; but, now that I am in Mexico, my heart is here, *enteramente*, and I am longing to be at work."

"THE AGE OF FOREIGN MISSIONS.

"Our missionary age is the only age in the world's history when God's people have attempted to spread the Truth over the whole face of the earth, because this is the only age in which have existed the providential conditions of access to all peoples, means sufficient for the enterprise, and a people free, numerous and powerful, whose Shibboleth is, 'thus saith the Lord,' to render such an undertaking possible.

"But conditions, other than these providential conditions, are necessary for this achievement, as illustrated in the opening of the Christian era, when the Messiah's incarnation was the providential condition most favorable to the progress of his ancient people; but they lacked the spiritual conditions necessary, and the age that dawned in glory went down in gloom.

"Christian conditions, essential to the end contemplated by our missionary age, are such as these:

"The minister must realize that he was called to publish the glad tidings of salvation—which are to all people—before he was called to the pastorate of any church; and consequently, when he becomes the pastor of a church in our land, he should make all his labors and all his prayers and all his successes bear upon the fulfilment of his original vocation from God.

"The local church must realize that, while it is independent in its relation to other churches, it is an integral part of a great whole; and that whole is 'the light of the world;' and hence, all the activities of the church should have regard to the world's illumination by the Sun of righteousness.

"Pastor and people must realize these facts:

"That the underlying doctrine of Revelation, binding the Scriptures into what is called the Bible, is the Messiah, living, dying, interceding, returning, reigning over this world of ours.

"That the distinctive feature of our Gospel era is the presence and power of the Holy Ghost; and that that presence and power may be secured by faith and prayer, with corresponding labor, to accomplish greater things in the way of getting God's people to realize the all-comprehending Messianic truth of the Bible; and of subordinating the providential conditions of our age to

the universality of the Messiah's reign, than were accomplished by the miracles of the Incarnate Messiah himself. The glory of the transfiguration of the Son of God was the accompanying illustration that the worst self-possession might be exorcised by 'much prayer and fasting.'

"Following the fulfilment of such conditions, these results might be expected.

"The churches, praying 'God be merciful unto us, and bless, and cause his face to shine upon us, *that* his name may be known on earth, his saving health among all nations,' would be flooded with the blessings of sinners saved and saints edified.

Colleges and Seminaries, essential for the full equipment of leading soldiers of the cross, would be deservedly and munificently endowed.

"Waste places of the Commonwealth and of the Country would be built up by abounding offerings of God's people; and thus would he enlarge the territory for recruiting of men and means for the crusade to rescue the souls of the earth from the powers of darkness.

"And, aided by these results, great changes would be wrought:

"Instead of \$400 and 500 men kept at home, to every dollar and every man sent abroad: \$400 and 500 men will be sent abroad, where God-blaspheming paganism is entrenched in 800,000,000 lives, and defended by powerful governments, to every dollar and every man kept at home, where in a population of 60,000,000 there are 75,000 Christian churches, with a membership of 11,000,000 whose aggregate wealth is \$11,000,000,000, the annual surplus of whose interest, after all expenditures, including \$80,000,000 for church matters, is \$460,000,000.

"Instead of our Christian women giving to this cause, at the rate of twenty times the gifts of Christian men, according to their respective ability, the men will give twenty times the gifts of Christian women, as ratio of offering should increase with ability to offer; then the S. B. C. may support in pagan and papal fields fifteen times as many foreign missionaries as are now supported by all Christendom combined, which number, however, would be only two-thirds the number sustained in our

Gospel-favored land! I do not object to Carthaginian women cutting off their tresses to make bow-strings for their men of war, but I protest that, while they do this, Hannibal's legions should be thundering at the gates of Rome!

"And greater things than Bellamy's Julian West saw in the 21st century, may be seen a century before that time.

"Universal communism may not strike a dead level between rich and poor, but the poorest continent of the human family, enriched by millions of Americanized and Christianized sons and daughters of Ham, may be seen stretching her hands unto God, with the shout, 'Sing praises to God, sing praises; for God is King of all the earth; God reigneth over the heathen; God sitteth upon the throne of his holiness!'

"No universal government may return with even-handed justice, the deposited products of its subjects' toil, according to the needs of each and all; but from the boundless treasures of infinite grace streams of bounty may flow forth, making the wilderness of Shem to blossom as the rose, and its desolations as 'the garden of the Lord.' And realizing the prophecy, 'Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee,' Japhet will exclaim: 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God!'

"Grand was the London Missionary Conference of 1889, representing 100 National Missionary Organizations and thousands of missionary stations dotting our planet over. But grander should be the Missionary Century of 1892, surrounded by the Exposition of the Old World's art and science and civilization, and emblazoned by the memorials of the New World's discovery and unparalleled riches, as representing the modern missionary child of a hundred years, born in this late age of time that this New World might be the theatre of its grandest achievements. and these combined treasures of the Nations the instruments of its hands to the fulfilment of the prophecies of the latter day glory, when the earth and heaven shall ring with the acclaim: 'Hallelujah, the Lord God omnipotent reigneth!' It is said that

the richest man in the world is a Baptist, and the greatest preacher in the world, and the greatest scholar; as the most popular author, Bunyan was a Baptist, and the greatest theologian, Paul was a Baptist. And I rejoice that one of the loftiest and broadest men of our age, whose relation to the country which gave us America and to the subject which is the crowning glory of all civilization, is a Baptist, and the chairman of the committee on the Centenary of 1892, which fact gives promise that this celebration will surpass all other centenary celebrations, as I believe our missionary age will surpass the glory of all other ages of the world, as Cheops rises above the plains of Egypt, as the Himalayas above the mountains of India.

“Shall these results be accomplished by the fulfilment of these necessary conditions?

“Remember that the end contemplated for the glory of our missionary age is not the conversion of mankind, but the giving of the Gospel to the human race.

“Remember that if the day of visitation is not seen, judicial darkness seals the eyes, as witness the removal of the candlesticks from Syria, and Northern Africa and Southern Europe; and the dimness of the candles of Reformed Germany and England!

“Remember that the grandest accomplishments of God's people are started, not by the many, but by the few. Twelve men hurled out the forces that shook down the Roman Empire. Half that number gave the well-nigh fatal blow to that hoary hybrid of pagan superstition and Jewish ecclesiasticism, from which it is only now rallying and girding itself for supreme and fatal conflict. One man, rising above his generation, went forth with the ridiculed chisel of faith to drill the mountain religious systems of the east; which, if still drilled and filled with divine truth, will, ere long, touched by an electric spark from heaven, be shattered into ten thousand atoms!

“I have no word of exhortation. A Karen boy, asked to urge a congregation to send the Gospel to his people, said: ‘If they do not mind Jesus, how do you expect them to mind me!’ I only add that William J. Armstrong, rising before the assembled ministry and churches of Richmond, Va., in 1833, said: ‘Brethren, I am ashamed that there are so many of us in this country.’”

CHAPTER XIII.

1890.



HENRY HERBERT HARRIS, LL.D.

PRESIDENT FOREIGN MISSION BOARD, 1885-1890.

OFFICERS OF THE CONVENTION AND ITS BOARDS.

OFFICERS OF THE CONVENTION.

President.

HON. JONATHAN HARALSON, Alabama.

Vice-Presidents.

JAMES BOARDMAN HAWTHORNE, D.D., Georgia.
FRANKLIN HOWARD KERFOOT, D.D., Kentucky.
JABEZ LAMAR MONROE CURRY, LL.D., Virginia.
MR. LEWIS BELL ELY, Missouri.

Secretaries.

LANSING BURROWS, D.D., Georgia.
OLIVER FULLER GREGORY, D.D., Maryland.

Treasurer.

MR. GEORGE W. NORTON, Kentucky.

Auditor.

JUNIUS CALDWELL, ESQ., Kentucky.

FOREIGN MISSION BOARD.

RICHMOND, VA.

President.

H. H. HARRIS, Virginia.

Vice-Presidents.

JOSHUA LEVERING, Md.	N. A. BAILEY, Fla.	A. E. OWEN, Va.
GEO. WHITFIELD, Miss.	W. F. ATTKISSON, W. Va.	W. C. BLEDSOE, Ala.
B. H. CARROLL, Texas.	C. W. TOMKIES, La.	J. L. WHITE, N. C.
W. L. KILPATRICK, Ga.	G. F. BAGBY, Ky.	R. J. WILLINGHAM, Tenn.
J. B. SEARCY, Ark.	J. P. GREENE, Mo.	A. J. S. THOMAS, S. C.

Corresponding Secretary.

H. A. TUPPER.

Treasurer.

J. C. WILLIAMS.

Assistant Corresponding Secretary.

T. P. BELL.

Recording Secretary.

A. B. CLARKE.

Auditor.

H. C. BURNETT.

Board of Managers.

H. K. ELLYSON,
 C. H. H. WINSTON,
 W. E. HATCHER,
 JOHN POLLARD,
 S. C. CLOPTON,

J. B. HUTSON,
 W. D. THOMAS,
 W. W. LANDRUM,
 GEO. COOPER,
 C. H. RYLAND,

T. P. MATTHEWS,
 R. H. PITT,
 THEO. WHITFIELD,
 J. L. M. CURRY,
 H. R. POLLARD.

 AMENDMENT TO CONSTITUTION.

“ART. IV. The officers of this Convention shall be a President, four Vice-Presidents, a Treasurer, an *Auditor who shall in event of the death or disability of the Treasurer, act as such officer*, and two Secretaries, who shall be elected at each annual meeting, and hold their offices until a new election; and the officers of the Convention shall be, each by virtue of his office, members of the several Boards.”

SUMMARY.

Whole number entitled to seats in Convention.....	1,071
Number present.....	784
Visitors	17
	<hr/>
Total	801

CHAPTER XIII.

1890.

WOMAN'S WORK.

TALK AT A SOCIAL UNION.

I AM glad to say something about what our women are doing to save the heathen. I attended two of their missionary meetings very recently.

I. One meeting was that of a Central Committee. The ladies were troubled because Brothers A. and B. would "talk out in meeting" against woman's work. They asked me how these brethren can be converted from the error of their ways. I told them not to follow the advice of Horace, *tangere rem acu*—to touch the thing with a needle—because nothing was more unsoothing to a refractory man than the point of a woman's needle. A drop of oil on a sore head is worth more than a bottle of vitriol. It is important to know also *where* to touch people. It is better to touch them—as Trumbull says—"at the point of sympathy" than at the point of antagonism. It is easier for a woman to lead a man by a ring on his finger than by a hook in his nose. I recommended that the Committee read Professor Drummond's "Greatest of all Things," which says that kindness is the most potent element in the spectrum of love. I suggested also that the difficulty with the erring brethren might be a theological one—that they might not know that when Solomon said that "the eyes of the fool are in the ends of the earth," he had no personal reference to the Corresponding Secretary or the Central Committee for Foreign Missions.

II. At the other meeting: A number of men had crept in. But the ladies were not disposed either to have these men "spy out their liberty," or to be entertained as "angels unawares." They directed me to ask them out. I got upon the platform

and with feeble voice said: "*Gentlemen*: Phillips Brooks says, 'No man has a right to all of his rights.' Women have a keen appreciation of this truth. And if you will now retire, as the ladies wish you to do, and meditate this philosophic apothegm, you will have a keener appreciation of it." They moved as if they had been touched with a needle. Remembering Drummond's Spectrum of Love, I added: "Please understand, gentlemen, that the ladies do not object to any remaining who propose to address them." They moved as if touched by two needles, or by a porcupine quill! As I had to address them, under these embarrassing circumstances, I had a shaky feeling. But, recollecting that Victor Hugo says: "Love makes a man timid, and a woman bold," I took courage, assured that my heart was all right, though my head was all wrong, especially that part of it called "the unruly member." So I went on, hoping the ladies would follow the counsel of Thomas à Kempis, who says: "Think less of the gift of the lover than the love of the giver."

III. But, what work have the ladies done for the saving of the heathen? I mention a simple point. They have given about one-fifth of the whole amount given for Foreign Missions. Do our women own more than one-fifth of the property of Southern Baptists? If not, then they gave in the same proportion as the rest. But, do the women own more than one-tenth of Southern Baptist property? If not, then they gave twice as much as the rest. But the fact is that our women do not own more than one-hundredth part of the property of Southern Baptists. Hence they gave twenty times as much as the rest. In other words, if all had given in the same proportion as the women gave, the amount received would have been some \$2,000,000. And suppose all the Baptists of the country had given in the same proportion, there would have been received \$10,000,000 for Foreign Missions. And suppose all evangelical Christians in the United States had given in this proportion, the amount received would have been \$80,000,000. And if the whole Christian world had given in the same proportion the amount received would have been \$160,000,000. Now it takes \$1000 to equip and send into the field and support, for a year, a missionary. If, then, the rest

of the evangelical Christians had given in the proportion of our Southern Baptist women, there might be put into foreign fields 160,000 new missionaries. This would be a missionary for every 5,000 of the 800,000,000 of heathen who have never heard of Jesus, instead of, as now, a missionary to every 250,000. This would give the Gospel as fully to these 800,000,000 of heathen as it is given to the families of one of our large churches with some 1000 members. How near would this be to the world's evangelization?

IV. And I believe this will be done. I believe it

1. Because our women are in dead earnest and their work must produce this result. They do not propose to be, as Carlyle said Emerson was, "a rake instead of a shovel;" they propose to scatter as well as to gather, and the men will learn this lesson from the women.

2. The difficulty of overcoming Mammon is great, but women are accustomed to make great conquests.

Napoleon was conquered by three generals, and two of these were women.* Two of the greatest women of ancient times were conquered by the woman who was called the Elizabeth of her age,† and who killed herself because she could not conquer the third great general. In the hands of our God may not our women overcome Mammon, the general of our churches, the God of our age!

3. I believe it for another reason.

When our Saviour asked the woman at the well in Samaria, to give him a little water, he intended to give her the greater gift of water that springs up into life everlasting. When the Lord, by his providence, required our women to organize, to raise money to make his name great among the nations, he designed, as it seems, to confer upon them this distinguished honor of giving a practical illustration of how his great commission might be speedily executed in the world's evangelization. And our women are putting out their hands against the mighty adversary, Mammon, and will they not succeed, as Jael, where she, with hammer and spike, nailed the opposing Sisera to the floor of the tent of Heber?

* Mme. Recamier and Mme. DeStael. † Lord's "Beacon Lights of History."

V. Our women are not ambitious. They seem to follow the advice of President White, of Cornell, to a graduating class: "Do not try to be smart, but when you have anything to do, do it." Like the carpet-makers of France, they keep their eyes fixed upon the pattern above, not knowing the beauty and extent of the work wrought by their deft fingers. But though, because of their sublime unconsciousness, which a great English critic says is the test of perfection, they may not realize what they have done, when the time comes—and come it will—when the Roman Apostasy shall be regenerated; and the monstrous image of idolatry shall be shattered; and the "dark continent" shall be transformed by the sun of righteousness, then the world itself shall proclaim that, smitten by woman, it has been raised up by woman, the only earthly parent and the most consecrated friend, from the cross to the coronation of the Saviour of mankind.

VI. Some say that home is woman's sphere; but, the truth is, as *The Church at Home and Abroad* says: "Home is the *centre* of woman's sphere," whose circumference is commensurate with the world. This is the age for memorials. But here is one—which may be applied to church women—of the greatest in the world's history: "She hath done what she could: . . . and wheresoever in the whole world this Gospel shall be preached, this, that she hath done, shall be spoken of as a memorial of her."

APPOINTMENT AND SAILING OF MISSIONARIES.

On the 3d of May, 1889, the following missionaries were appointed: Miss Alberta Newton, to accompany her father and mother, previously appointed to Africa; Miss Mollie McMinn and Miss Emma Morton, of Missouri, appointed respectively to Canton, China and Rio, Brazil; Rev. J. W. McCollum and Rev. J. A. Brunson, appointed to open a mission in Japan. About a year before, Brother Brunson was appointed to North China, and returned to the seminary to continue his studies. Rev. T. J. League was appointed, at the same time, to go to Mexico. He also returned to the seminary. In May, 1889, Brother League, with his consent, was transferred to North China, and Brother

Brunson, as stated, was transferred to Japan. At the June meeting of the Board, 1889, Misses Laura G. Barton and Mary J. Thornton, of Alabama, were appointed for North China, and Mrs. J. P. Duggan, granddaughter of Dr. James B. Taylor, the first Secretary of our Board, was appointed to Mexico. The same month, Rev. G. P. Bostick and wife, with Miss Fannie S. Knight, sailed for China; Miss Emma Morton, for Rio de Janeiro, Brazil, and Rev. W. T. Lumbley and wife, and Rev. C. C. Newton, wife and daughter for Africa. In October of the same year, Miss Alice M. Flagg, with Misses Barton and McMinn, sailed, in company with Mr. and Mrs. League, for China, and Messrs. Brunson and McCollum for Japan. Mrs. Duggan went to Mexico in July.

JAPAN.

In the "Foreign Missions of the Southern Baptist Convention," published in 1880, there is an extended notice of this country. Long before that publication our Board had attempted to enter this field; and ever since has its mind and heart been fixed upon it, as a land most desirable for missionary effort. On the 19th of November, 1888, Rev. G. H. Appleton, who had gone to China as an Episcopal Missionary and was baptized in Shanghai by our Missionary, Dr. M. T. Yates, and then went, as a Missionary, under the American Baptist Missionary Union, to Japan, appeared before our Board, by invitation, and gave interesting information, with regard to this country. Rev. Dr. Murdoch, Secretary of the Missionary Union, being in Richmond, Dec. 5th, 1888, was freely conferred with, by the Secretary of our Board, in reference to our Board entering Japan, which the Doctor assured the Secretary would be entirely agreeable to the Missionary Union.

ACTION OF OUR BOARD.

"At the meeting of the Board on the 7th of January, 1889, there was presented the report of a committee, composed of some of our most thoughtful and conservative brethren, who had been charged with the consideration of the question, 'Shall we establish a mission in Japan?' This committee, after long and

earnest consideration of the question, in which they were aided by conference with Rev. G. H. Appleton, who has been writing about Japan in the *Journal*, and with Rev. Dr. Murdock, of the Missionary Union, reported, recommending that 'we open a mission in Japan.'

"This matter had not only been considered by the committee, but had been upon the minds and hearts of all the members of the Board for several months. So that any action that might be taken would be the result, not of sudden impulse, but of careful, anxious, and prayerful thought. The Board *voted unanimously to open the mission*, and will make arrangements to do so at an early day.

"There were a number of things which combined to influence the Board in this action; such as the attempt made to open such mission before the war, an attempt thwarted for the time by the providence of God, yet, in a measure, pledging Southern Baptists to the work at some future time; the well-known earnest desire of Dr. Yates to see such a mission established; the earnest appeals that come from Japan itself for light and knowledge, and the readiness of the people to receive these; the seemingly providential presence of Brother Appleton, whose intimate acquaintance with the people and work in Japan enabled him to give valuable and definite information about these; the action of the last Convention in adopting the report of the Committee on Enlargement of the Work, in which are these words: 'The Committee especially commend to the Convention the establishment of a mission in the long neglected but progressive Empire of Japan'; and last, but not least, the pleading of some excellent men to be sent to this special field. We believe that God has called us to enter Japan, and in obedience to that call the Board has acted.

"In the report as adopted by the Board, was a proviso, to the effect that the opening of this mission should be undertaken if it could be done without 'complication with the Missionary Union,' which already had missions in that land, and the Corresponding Secretary was instructed to correspond with the Union with regard to it. This has been done, and not only does the Union heartily approve our entering the field, but most

gladly welcomes us as fellow-workers in a work too large for them to do alone. By agreement, our missions will probably be located in the southern and western part of the Empire, while those of the Union are mostly in the northern. Thus there can be no conflict of interests, and no waste of energies caused by the operations of the two kindred bodies in the same field.

“ We take pleasure just here in adding that the most pleasant relations exist between our Board and that of the Union, not only in regard to the work in Japan, but in other fields abroad and in work at home.

“ The delay occasioned by the carrying out of the proviso alluded to, has prevented an earlier announcement of the action of the Board, it being thought best to have all these matters settled before any official announcement was made.

“ And now what say the churches? Or rather what will the churches do? They have already spoken through their representatives in the Convention. Now the time for action has come. The opening of this mission will largely increase the expenses of the Board, and this increase must and can be met only by increased contributions by those whose servants the Board feel themselves to be. Large expenditures of money have always to be made in opening new fields. The outfits and traveling expenses of the missionaries must be provided for, and their salaries and other expenses for three months paid in advance. Will not some of the Lord's stewards cheer the hearts of the Board by sending some extra contributions for this new work? The size of our force at the beginning will depend somewhat on the interest shown by our people. Several first-class men are ready to go. Shall we send them soon? Let God's people answer.”—*Foreign Missionary Journal*.

BOARD'S REPORT TO CONVENTION.

“ JAPAN MISSION.

In 1859 the Board resolved to open a mission in this country. Several missionaries were appointed. Two of them, Mr. and Mrs. Rohrer, started for the field in the ill-fated ‘ Edwin Forest,’ which was never heard from after leaving this country. The enterprise has never been abandoned. Dr. Yates urged the Board to make

a start there as one of the most promising lands for missionary labor. Last year the Convention adopted the following commendation presented by the Committee on the 'Enlargement of the Work of the Foreign Mission Board.'

"The Committee especially commend to the Convention the establishment of a mission in the long-neglected but progressive Empire of Japan. The commercial relations of this people with the United States are of such a nature as greatly to favor the success of the enterprise. The vessels bearing our missionaries to China must pass by the suffering millions of Japan, which is so situated geographically as to afford a most favorable strategic territory for the capture of the boundless regions beyond. The establishment of this mission was a favorite project with Mr. Yates. Shall our brethren of the North and English Baptists be permitted to toil there with no help from their Southern brethren? To carry out the views of the Board, the least amount that can be asked for is \$100,000 as against the \$86,000 contributed the past years. We should not rest satisfied with even double that amount.'

"The Rev. G. H. Appleton, a Missionary of the Missionary Union to Japan, has given to the Board very valuable information, and has contributed to the *Foreign Mission Journal* invaluable papers on this subject.

"The Missionary Union extends to our Board the most fraternal welcome to this field, and the Board has resolved to enter it at an early day. Two admirably qualified young men, as has been stated, have been appointed as our pioneers in this most hopeful enterprise. Here is another call of Providence to our churches to invest among the heathen more of the Lord's money that they hold, which should not be disregarded."

NOTES ON JAPAN.

BY REV. G. H. APPLETON.

NO. I.

"In response to your request for some notes on Japan, I begin where every missionary of the Southern Board must begin in his journeying toward that land of missionary hope—at Richmond. From this city to the California coast, the one basis of

choice of *route* is the season. From April to October, 'The Southern Pacific' is intolerable on account of the intense heat and the blinding sand that must be encountered while crossing the Great Alkali Desert between El Paso, Texas, and Yuma, on the California frontier. From October to April this *route* is to be preferred, because there is no danger of being snow-bound. At any season the long trip across the continent must be very tiresome. The 'Canadian Pacific' is the Englishman's route, and the one affected by an uncertain class of wouldn't-be Americans, for no better reason than that 'it is English, you know.' True, the sea voyage is somewhat shorter from Victoria to Yokohama, than from San Francisco, but it is very much rougher. It is also more tiresome, owing to the inferior class of steamers, and the greater number of passengers—to say nothing of the offensive snobbery of the average English 'globe-trotter.'

"The steamers sailing from San Francisco are all good and well appointed. The choice depends upon whether you prefer a Yankee or an English skipper. Having tried both, I unhesitatingly cast my vote in favor of the former. Of those sailing under the American flag, 'The City of Pekin' is the fastest and best as well as the largest. The best of the English steamers is the 'Arabic,' although the 'Oceanic' is the favorite. Here let me state that the man who hopes to reach Japan over a smooth sea is doomed to bitter disappointment. The one who dubbed that sheet of water 'Pacific,' evidently designed to conceal thought, or had never been more three hundred miles from the California coast. The Japs have a very suggestive saying: 'a sea voyage is an inch of hell.' You must take that inch for a yard of heaven when you reach the Japan side. If your digestion prove sea-worthy you must expect a most enjoyable trip; if not, the nausea of a Japanese volcano becomes symbolic. Not even the bracing air, the glorious sunrise, the dying splendor of the day and the multitudinous smiles of the phosphorescent night can compensate for the weary monotony of the 'mal de mer.' After about three weeks of steaming you may hope to hear the words: 'Some time to-morrow we shall sight Cape King.' Sunrise 'to-morrow' will find all hands on deck, and at last our faith turns to sight. Away off, like a motionless wave,

rises the snow-crowned glory of the 'Land of the Sunrise,'—Fujiyama, the Peerless, still sixty or seventy miles away, but beautiful in solitude, sparkling like a diamond in its setting of sapphire.

"Not even the sky of Italy is as clear and blue as that of Japan. A few hours and we are opposite the Cape.

"To the right the mountainous provinces of Awa and Kadzu rise in their rainbow glory of coloring. Such combinations can be found only in a country like this, where the land is always under the highest state of cultivation. Rounding the Cape we see a grand stretch of green. To the left and a little ahead, is the village of Uraga, where Com. Perry anchored, and where the Tycoon's (Great Prince) messenger announced the favorable reception of President Fillmore's message, and where the American Commodore was first received as the accredited Ambassador of the United States. From this fact the place has acquired the name of 'Reception Bay,' which name it still retains. Not far away lies all that remains of the ill-fated United States man-of-war 'Oneida,' sunk in collision with the British ship 'Bombay.' The glory of the American flag has been preserved by the sale of the wreck, the drowned being left to their ocean grave! Up to date the memory of those who went down with the ship is just where this grateful Republic found it when the news arrived. Passing between the light-houses the steamer shoots for the lightship which marks the entrance to the harbor of Yokohama. This so-called harbor is really nothing but an open road-stead, which fact accounts for the fearful destruction of shipping that takes place every year.

"Passing the lightship we drop anchor and the voyage is done. Two guns fired from our steamer announce our arrival, although the hotel-keepers have known that we were in sight of Cape King long before we knew it ourselves. They have probably had a watcher on that peak for two days looking out for the smoke of our ship. They know that this is the only incoming vessel from that quarter, and that we will be glad enough to find a resting-place on dry land.

"First comes the steam launch from the 'Zei Quan' (Zay Kan

Custom House), bringing the Port physician, who is to pronounce on our fitness to land. Following this come the various 'foreign' hotel launches—(remember that we are now the 'foreign devils'). Looking towards the 'hatoba' (landing-place) we see an innumerable fleet of queer-looking crafts that defy description. They seem to have shot from every crack and cranny of the long sea-wall, henceforth to be known as 'The Bund.' They dart out as though shot from a catapult. The rowers are not trammled by unnecessary clothing. As they row you see that they *stand* to their oars, the left foot braced against an inclined plank and the thigh used as a fulcrum in rowing. With astonishingly quick stroke, six or eight stout fellows drive the boat through the water with yet more surprising speed, each set of rowers intent on getting their boat first to the side of the lately arrived ship. Sculling, rather than rowing, is the descriptive word. With oars about twenty feet long, with both muscles and strength thrown against them, and each man working as if the entire responsibility rests on his exertions, they make the boat fairly skim along the water. How they manage to take such rapid strokes must be the first query of one who has done anything in that line. And all is so noisy. Indeed, everything in Japan is accompanied by noise. The Japs can make more noise with their mouths than any people on the face of the earth, unless it be the 'Celestials.' Let me try to transliterate the song or noise they sing or shout while bending to their oars. This is about the thing: 'Ho! hay! huida! ho! ho! ha! wa! ha!'

"Assuming that you wish to learn something about Japan, take one of these 'sam pan' (three planks) a very descriptive name for a Japanese row boat. 'If you have tears to shed, prepare to shed them now.' The motion of these boats is indescribable. A kind of jerk, that will fairly disjoint you—something like a yawn cut short by a hiccough. You are alternately pulled out and shoved in like a spy-glass. Oh! there has been nothing like it since the Inquisition. After a few moments of this torture you are once more on shore and made yourself the promise to let that voyage in the 'sam pan' last you a lifetime.

"Next comes the old, old story of the customs. But you

will not suffer the agony experienced at the Custom House in the United States. The Japanese Custom House officers are far more respectable than are those of our country, though that is not much of a compliment.

"Now you see the one thing that will be ever present to your eyes as you wander about this country. You are on the other side of the world and everything seems to be turned bottom up.

"I shall have much to say about this up-side-downness of the Japanese customs, so I need mention only a few.

"Noisy conversation is polite. Studying aloud in school is the approved way. Hard work is accompanied by correspondingly noisy talking. Modesty is at a discount. The public baths are open to the street, and I have frequently seen the bathers, male and female, taking their baths in a tub placed where every passer could see and be seen.

"Carpenters draw the plane towards them; but they push the 'draw-knife' [as we call it] from them. Horses are put tail first in the stalls. In the house the 'polite' thing would be shocking if not revolting to the average Westerner.

"If you go to one of the native hotels—and only by doing so will you see anything of the way in which the people of Japan live—you will first of all be requested to take off your shoes, for otherwise you will destroy more of the beautiful matting that covers the padded mats than your hotel bill will cover. Climb the steps. They are so steep that you must literally climb them. You are now on a beautifully polished floor, and a few steps bring you to the 'shojee' [so pronounced], or sliding doors, which admit you to your compartment, for room it cannot be called. The only furniture in the room is a Japanese vase containing some flowers. In a few moments the 'nay san' [I am spelling according to the pronunciation], or waiting maid, will bring you tea and some kind of candy. She will very soon stare you out of countenance if you are the least diffident. Here I leave you for the present trying to look self-possessed, while in fact you think the damsel 'possessed,' and wonder why she don't call in a photographer at once. In my next letter I will try to go all over the hotel, and show you in what a queer country you are to spend your time."

NO. 2.

“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. II. 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 Saghalien 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 Kamtchatka, but in good enough repair to serve as stepping-stones for Russia, the *bête noir* of Japan. The Kurile still belong to Japan, but offer no inducement to the missionary. South of the invaded territory of Saghalien 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 enter-

prise in that island. At Saporu, 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 Hakodatte 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 solfataras 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. Heathens (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 your 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 combated, but the Almighty has given us the com-

mand 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 work of God, and by teaching and by life show them that it is 'the power of God unto salvation to every one 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 *régime*? 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 and 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.”

NO. 3.

“Before proceeding further let me add a few words of exhortation and encouragement to those who may go or send to the work of evangelizing Japan.

“1. The Japanese are at once the most skeptical and the most religious people in the world—skeptical of the value of new

theories, but enthusiastic advocates of what is accepted after honest investigation. Doubtless their conceit explains the former trait, while their pride goes far toward explaining the latter. With both of these characteristics the average Japanese is abundantly supplied.

“The history of Christianity in Japan has demonstrated the stoical fatalism of its people under persecution. The serene complacency with which nearly sixty thousand Japanese Roman Catholics met tortures and death rather than place foot upon the Cross, must be an earnest of what may be expected of those who, freed from the thralldom of superstition, shall bear in their bodies the marks of the Lord Jesus.

“2. This trait in the individual is exemplified in the corporate capacity of the Japanese—whether as a nation, clan, family or church they ‘stand by’ their convictions. The cohesive force of a common idea among the people is at first a barrier to the missionary work, but becomes a ground of confidence when the old things have passed away and all things have become new.

“In a word the dogged Shinto becomes a bigoted (let us not be frightened by the word) Christian. In the case of a Buddhist—who is an idolater—the change is slower, and for a long time the ‘stump of Dagon’ remains.

“If there be any doubt about the firmness, or stolidity, or tenacity of purpose (call it by any name), look at the custom known as *hara-kiri*. Where is there another nation whose people can and will coolly invite relations and friends to be present at their suicide by disembowelment?

“With the assurance that the Japanese are to be led somewhat ‘hardly’ into a new faith and to be valiant soldiers of the accepted faith, let us consider the goal.

“The *terminus a quo* is neither more nor less than the heathenism of which Paul has given sufficient data in the Epistle to the Romans.

“The *terminus ad quem* is the all important question. At present two enemies confront the Baptist missionaries—(1) Unbelief and (2) its next of kin—Unitarianism.

“1. The works of Herbert Spencer are admirably translated into the Japanese language, as are many other books advocating

like views. They are read and discussed by all. Many of the leading men of Japan are ardent admirers and aggressive disciples of Spencer, and the students of the Empire are only too often rated according to their knowledge of argument *against* Christianity. The Society called 'Yasu Taiji' (Society for the expulsion of Jesus) is made up of students. This Society rather helps than hinders, as it advertises the missionary's work and brings thinking people to investigate.

"2. Again every educated Jap is a theoretical Confucianist. That faith—if faith it may be called that faith hath none!) cannot be contrasted with Unitarianism. Comparison is possible and reveals most striking coincidences. In reality a change of name is about all that is necessary. The one is ethical Atheism. The other is ethical Theism, and as such will sweep the country if the Book and the Person do not pre-empt it. With the one Book speaking of the one Person (see Ps. 40: 7) the victory is as sure as God's promise to his Son can make it. But delays are productive of difficulties. In the name of Christ, then, let us 'be up and doing.' The latch is on our side of the door. We can enter at will and be welcomed."

NO. 4.

"I must go on to the subject of a mission to the Japanese. Why begin work in Japan while there is so much to be done elsewhere?

"The Japanese nation is to-day in a peculiar position. The national religion—called Shinto—is little better than a target for the ribald shafts of the people. The Shinto priests have been left in the vocative by the withdrawal of the government subsidy. Furthermore, the religion of Buddha Dharma has well-nigh lost its hold upon the hearts of the natives. True it still holds the heads, but has degenerated into a mere superstition. The Japanese have little faith in it, and less love for it. Fear of consequences alone leads worshippers to its shrine. Unsatisfied by the obscure and comfortless creed provided by Buddhism, the Japanese are wandering and searching for something that they can but believe to be somewhere. Many are adopting the agnostic position. Others are ignorantly 'feeling after *Him*.'

It is truly pitiful to see so many who like the blind man who has lost his guiding stick, afraid to move even in search of his lost help, yet showing the longing for it. I have frequently met men and women who craved something, they knew not what. One day my Japanese teacher was on one of the small steamers that ply between points on the Inland Sea. He spoke of God manifest in the flesh. One of his hearers, quiet until now, spoke out: 'I knew it; I knew that there must be a God of some sort, unlike our old Japanese Kami.' (gods). Not to go into particulars, this is a fair illustration of the waiting, watching, hungering attitude of many of our Japanese brothers and sisters. The 'Light of Asia' is going out, but the Light of the World has not yet come in. With you who have 'tasted that the Lord is gracious' it rests—shall they be fed? 'They need not depart; give YE them to eat.'

"Again: The Japanese are a peculiarly aggressive people, and make aggressive Christians. Just before I left Japan, a movement was on foot for the evangelization of the Bonin Islands—some small islands off the coast of Japan. This was a purely native undertaking, originating with some of our Baptist brethren in Yokohama. I judge that the matter has, by this time, assumed definite shape. Japan, as a point for missionary radiation, has no superior. Over-sanguine as it may appear, there are many who regard that empire as the missionary key to China and Korea. Pædo-baptist missionaries are crowding into the empire. They are making converts. Without wishing to be offensive, I may suggest that, as Baptists, we must be profoundly interested in the converts to Pædo-baptist views. Upon the simple question of the *terminus a quo* we can agree with our brethren of other views. How about the *terminus ad quem*? If our distinctive principles are worth fighting for in Dixie, they are worth the struggle in Japan. Things that are diametrically opposed cannot both be right. They may, of course, both be wrong, but assuming that we hold the right, we thereby affirm our conviction that those of opposite views are wrong, and we may as well take our stand on that platform. There is no middle ground. If there be any doubt about the readiness of the Japanese to adopt our views, I may state that of seven Japanese

Christians of from three to five years' standing, who came to ask why I left the Pædo-baptist ranks after more than twenty-five years' connection therewith, I baptized six. The explanation is this: the Japanese respect authority, and their language, by reason of its very poverty, is strong. If you mean *baptize*, you must *say it*. You cannot say baptize when you mean anything and everything but baptize. If you do not like the term—if it does not serve for campaign purposes—you can reject it; but with it goes all its cognates. What then happens? The colloquial version of Mark has effectually solved the difficulty by translating: '*taking up water* administered a *haputesuma*.' True, the term sometimes has the force of *with*, but no Japanese can read that passage and fail to understand that John, when he administered the (?), took water in his hand.

"Fortunately we have Dr. Nathan Brown's excellent translation of the New Testament, a book that is making Baptists in Pædo-baptist churches. Of this translation there are three editions—(1). Purely colloquial—discarding all Chinese characters. (2). Same as above, but having a few Chinese characters in margin. (3). Kana Majiri, or mixed text—the style of all newspapers and general literature of the empire.

"My limit is reached. I must close abruptly. Only this parting word: Brother Pastor, have you considered the command to *go* as paramount? Brethren of the Baptist Seminaries, will you not give this matter your consideration? Sisters, do you not feel that the command is for you as really as for others? Fellow-Christians, will you not help send the gospel to those who must soon be Christians or Infidels?"

INTERESTING NEWS FROM JAPAN.

BY REV. H. LOOMIS.

"For some time past the Buddhists in Japan have felt that they were plainly losing ground and something must be done to help their cause or it would cease to exert the influence it has hitherto possessed. The attempt to add to their strength by sending some of their representatives to India in order to get their inspiration from the fountain head has not been successful. When such men came back the most of them had lost their faith

or zeal in the cause, and so were a hindrance instead of a help, as was expected.

“In their perplexity it was decided to invite Col. Olcott, from India, to come and bolster up the waning faith, by a series of lectures on the ethical cultus of the Buddhistic teachings as compared with Christianity. It was thought that the coming of such a distinguished apostle of Shakamuni would inspire new hope and courage in the hearts of the followers of Buddha and bring hosts of converts into their fold.

“The Colonel came as requested, and has been lecturing all over the country. At first he was received by large and enthusiastic crowds, but to many of his hearers at least his addresses have been a great disappointment. I attended one of them in Tokyo, in order to see and hear for myself what this president of the Great Theosophist Society had to say. His subject was, ‘The Scientific Basis of Religion.’ I expected to hear such a combination of science and logic that no ordinary mortal would be able to refute it. But the scientific basis consisted in the assertion that man is a dual being and composed of elements that are independent of matter and imperishable. As a proof of this he cited the case of an emigrant’s wife on her way to Brazil, who fell into a trance, and in that state visited her acquaintances in Brazil while the ship was still in mid-ocean.

“Then he also gave an account of a visit to a farm-house in Vermont, where he saw and conversed with the spirits of different persons who had been dead for a greater or less period of time, and whose identity was established by various tests which he applied to his own satisfaction, and that of some of the most distinguished persons in England and elsewhere. So it was claimed that materialism was shown to be false without any doubt, and thus there was established a solid and scientific basis for religious faith.

“The lecture was delivered in a hall that would seat more than one thousand people. About three hundred were present, and a considerable part of that number were there simply to hear what the man had to say. There was no enthusiasm, and it seemed very evident that his sentiments did not meet with any general acceptance. Some half a dozen priests were present to

give character to the exercises, but there was very little reference to any religion in the whole discourse.

“There was a grand reception given to him at Kyoto, which is the great stronghold of Buddhism in Japan. But, to the dismay of the priests, he stated in the strongest terms that while Buddhism was superior to any other religion, it was on account of the corrupt practices of the priests that it was losing its popularity and power.

“As this statement was distasteful and injurious to a large crowd of that class, it was decided to discontinue the lectures that had been arranged for and so he left the place.

“At Maibashi he made the statement that Christians had no reason to boast of their success in Japan, as Buddhism was spreading much faster in the United States than the Christian faith in this country. He also stated that there were now 50,000 Buddhists in America. This statement was denied by an American teacher living in the place, and a challenge was sent to the Colonel to meet him in debate. But he declined to enter into any discussion of the subject.

“It has been ascertained that the Colonel is well paid for his devotion to the cause of Buddhism. It is said that he goes only to those places where the compensation is fixed and satisfactory. The amount given at Hiroshima was \$400 (Mexican), and at Nagoya \$200. So it seems that that, like Colonel Ingersoll's crusade against Christianity, it is simply a means of getting notoriety and money. It looks very much as if the Buddhists of Japan will be the losers, financially and in every way, on account of the advent of this teacher of a creed that is everywhere wanting before the light of the cross.”—*The Missionary*.

JAPAN UNDER ITS CONSTITUTION.

“It almost takes one's breath to read of the Emperor of Japan, with the sword, the jewel and the privy seal before him, representing a reigning family whose first ruler was contemporary with Nebuchadnezzar, and a nation with a longer history than any nation in the West, with records reaching back to the time of Cræsus, on the 11th of February, the day on which, twenty-four centuries ago, the first Emperor of Japan landed on Nippon

—to read, we say, that such a potentate did publicly, deliberately, voluntarily, in the face of the world, change the settled habits and policy of centuries, and hand the scroll of a constitution to the Minister President of State, and then withdrew while a hundred and one guns announced to the people of the realms that autocracy had ceased, and that the Emperor henceforth is to occupy a throne whose edicts must be countersigned by the consent of a parliament,—to read, further,—that in a land where the edicts that prohibit ‘the evil sect called Christians’ have never been withdrawn, but for 250 years have read: ‘So long as the sun shall warm the earth, let no Christian become so bold as to come to Japan,’ that in this land without internal riot or revolt, without violence or subjection of foreign arms, constitutional provision for religious liberty is peacefully inaugurated, and to recognize that this has not so much been revolution as evolution, and that within a third of a century, is to peruse in the press of our day what is without a parallel in all the records of empire; and what fairly compels in one a state of suspense. It is as a ‘dream when one awaketh.’

“Pending the fuller discussion of the features of this new constitution, which is to come in the calmness following the first surprise that it has really come at all; and its treatment by men who are nearer to its merits and defects than we can be at this hour, we quote the following outline by the correspondent of the *New York Tribune*:

“As regards the constitution, it declares with emphasis the inviolability of the Emperor and the perpetuity of the throne. The legislative functions of the throne are to be exercised with the consent of Parliament. From this the Emperor can, when Parliament does not sit, deviate only in case public safety demands it, but any law so made must be submitted to Parliament at its next session, and becomes invalid when then disapproved. The Emperor appoints and dismisses the officials, and fixes their salaries; he has the command of the army and navy; power of making war, peace, and treaties; declares the law of siege; confers titles of nobility, and so forth; orders amnesties, pardons and rehabilitations. The citizen, on the other hand, is free to change his abode at will; cannot be ar-

rested, searched for or punished, except according to law; and is, within the same limits, entitled to the right of property, freedom of religious belief, of public meeting, of speech and association, and has the right of petition. The parliament consists of two houses, the Peers and the Representatives. The first are partly hereditary, partly nominated by the Emperor for life, and partly elected for seven years by the highest tax-payers, with the Emperor's approval. The House of Representatives consists of 300 members, elected by open ballot; its members must be thirty years of age and must be paying annually fifteen yen of national taxes; but army, navy and police officers, as well as priests, are not eligible. The voters must be twenty-five years of age, and must be paying the same amount of taxes as those eligible; army and navy officers in active service cannot vote. The house sits for four years, three months annually; but this term may be prolonged, or extra sessions called. Parliament discusses and votes the budget, and sanctions also all special expenditures; but from its power in this respect are excluded the imperial household and 'expenditures' incurred in the exercise of the powers reserved to the Emperor, which means chiefly the salaries of the officials and the expenses for army and navy. When Parliament fails to agree on the budget, the Government has competence to carry out the budget of the years previous. Judges can be appointed and removed by law only. The representatives and the nominated and elected Peers receive an annual salary of 800 yen each, together with their traveling expenses."—*Missionary Review*.

MISSIONARIES TO JAPAN.

On the 19th of October, 1889, as has been stated, Rev. J. A. Brunson and J. W. McCollum, on board of the "Baltic," with several other missionaries, elsewhere bound, sailed for Japan, from the port of San Francisco. The following cheery letter from Brother McCollum speaks for itself:

"YOKOHAMA, JAPAN, Bluff No. 2.

"*Dear Dr. Tupper* :—We safely arrived here on the 5th of November and came ashore. Since then the time has been spent, as you directed, in meeting the missionaries of the Northern Board. We were most cordially

received; in fact, one could see no difference in our reception and that of the missionaries sent out by the Northern Board. There were six of them. We were most cordially invited to a conference of the missionaries, and were treated with all the kindness possible.

"Dr. Ashmore, whom you know, said to tell you they were going to stand by me out here, and, as far as they could, by Brunson. (He is head and shoulders above any man among them.)

"We have been here about a week now, and think that we ought to begin our study. But before doing this we want to locate as near our territory as possible. So Brunson and I will make a trip this week. We have decided to make our headquarters at Kobe for a few months, as that is adjacent to our work. All the missionaries on the field concur with us that it is best to remain there for a year. Nagasaki is being strongly urged upon us as a centre at which to locate, but we are going to be as prudent as possible and try to be sure of our ground. We will be forced to have a house somewhere while we study both the language and the field; so we think, with the advice of the brethren of the Northern Board, that we had best remain in Kobe for the first few months. The Northern Board have work south of Kobe, but the missionaries on the field, *i.e.*, the southern field, have not been advised, as we are, that they are to work north and east of Kobe. Bro. Thompson, who is located at Kobe, and is treasurer of the missions down there, thinks it highly conducive to the success of the work, that we should take the south and the north of the island.

"Write to me here at Yokohama, and it will be forwarded to me if I am not here. We are shut out of the interior now for a short time by the excitement prevailing over the 'treaty revision,' *i.e.*, we cannot live in the interior.

"We are all well, and cheerful and happy. Love to Brother B.

"Yours in Christ, "J. W. McCOLLUM."

REV. J. W. M'COLLUM.

"MARION JUNCTION, Sept. 6, 1889.

"Dear Dr. Tupper:—The following is a short sketch of my life:

"I was born in Dallas Co., Ala., June 5, 1864, and reared on the farm. I entered school at the age of seven and continued, with slight interruptions, until I was sixteen; then I began farming and continued it for four years. On August 11, 1884, I went to Howard College, and began studying to get ready for the spring session. Graduated in June, 1886, with the degree of A.B., being fourth in my class of fourteen. I entered S. B. T. S. in fall of '86. Graduated with full diploma May 31, 1889. I was converted at the age of thirteen, and joined Oak Grove Baptist Church; being baptized at the same time with my father. Decided to preach at nineteen years of age. This is in the rough, but you have the figures and can shape it to suit your use.

"Yours in Christ, "J. W. McCOLLUM."

The following appeared in the *Foreign Mission Journal*:

"We extend our hearty congratulations and best wishes to Bro. and Sister McCollum. God bless them as they go to Japan to do the work of the Lord. In the hollow of his hand may he keep them.—ED.

"Mr. and Mrs. J. T. Collins heartily invite you to the marriage of their daughter, Dru, to J. W. McCollum, Wednesday, September 11, 1889, at 8.30 o'clock A.M.; Macon Baptist Church, Gallion, Ala."

BIOGRAPHICAL SKETCH OF JOHN ALEXANDER BRUNSON.

"I was born April 17, 1862, near Darlington C. H., S. C., and am the youngest of three children. My father, John Alexander Brunson, was twice married, there being one child, a girl, by the first marriage, and two boys by the second. My mother before marriage was Miss Hannah Maria Burch. Soon after my birth, father joined the Confederate army in Virginia, and fell on the 30th of August in the second Manassas fight, leaving me an orphan at the age of four and a half months.

"I attended school between the ages of five and eleven, and then dropped the school-book for the plow. I continued to work on the farm steadily till I was nineteen, at which age I entered the Florence school, paying my own tuition. After five months' work I was examined publicly by the school commissioner of Darlington, and received from him a first-grade certificate, with permission to teach in the public schools of the county. I taught during the greater part of two years, and then entered Furman University, Greenville, S. C., September, 1883. Four years later I was graduated with the degree of A. M. In fall of '87 I entered S. B. T. S., Louisville, Ky., and studied there two years. Was married June 2d, 1889, to Miss Sophia Boatwright, of Ridge Spring, S. C."

"JOHN A. BRUNSON."

The following appeared in the October, 1889, *Foreign Mission Journal*:

"SALLIE R. BROWN MISSIONARY TO JAPAN.

"We have long wished and hoped that the Lord would open the heart of some Southern Baptist to undertake the support of one of our missionaries. This hope has at last been realized. Hon. J. R. Brown, of Canton, Georgia, has agreed to pay the expenses out, and support for some years, one of our new missionaries going soon to Japan. This Brother Brown does in memory of a beloved daughter, who was, a short time ago called to her heavenly home. It is probable that Brother J. A. Brunson, of South Carolina, will be the one chosen. The only condition attached to Brother Brown's offer is that the name of

the daughter shall be perpetuated in connection with the work of her representative, and the chosen missionary will be known as the 'Sallie R. Brown' missionary.

'May the Lord's approval rest upon this arrangement, and may great blessing flow to the heart of the bereaved parent from the work done in the daughter's name among the heathen.'

"MY FIRST IMPRESSIONS OF JAPAN.

BY REV. J. A. BRUNSON, KOBE, JAPAN.

"When I first set foot upon Japanese soil, in the city of Yokohama, I was keenly alive to every detail of my surroundings, which were novel in the extreme. A strange-looking people in odd attire, and uttering sounds that seemed void of articulation, flocked around me. Some of these gave the appearance of idlers, while others were evidently in the prosecution of their business. Strange sights presented themselves. Instead of the ubiquitous hackmen, vociferously shouting the excellencies of their respective hotels, stood the 'coolies' at a respectful distance, quietly waiting for patronage from the new-comers, and in place of hack, horse-cars and mules, were jinrikishas, small top sulkys, capable of accommodating only one person each, and drawn by men. The houses were low and comparatively small, but well built and fashioned after American models, and the streets narrow and mostly without sidewalks or pavement, which gave to them an unfinished appearance.

"After short detention at the Custom House wharf, I saw my wife safely and snugly seated in a jinrikisha, and when I had entered another we started to Bluff No. 2, missionary boarding-house of Yokohama. As we advanced into the city, leaving the public buildings and the business places of English and Americans behind us, the surroundings became still more unfamiliar, and suggestive of a peculiar people and primitive in thought, feeling and action. The streets now became narrower and uninviting, meeting each other at any convenient or inconvenient angle, and the houses were very small and curiously built. I looked with interested and inquiring eyes from beneath the top of my jinrikisha, in which I sat folded and bent, but my jinrikisha man tarried not for inspection or investigation, and I could only

glance at the many curious objects that lay along my way. Soon we were at Miss Britton's, the landlady of Bluff No. 2, and comfortably ensconced beneath her roof. Here we rested for some days, making preparations for more permanent lodgings, sight-seeing and acquainting ourselves with Japanese customs.

"The impressions that were at first made upon me were confused and indefinite. The sensation of novelty was overwhelming and distracting, and my powers of observation were taxed beyond their capacity for retaining, while the analytical faculty lay inactive. But soon I began to emerge from this bewilderment and to observe with more discrimination and intelligence. After recovery from this shock, I think I was mostly impressed with the diminutiveness of the natural features of the country, and their general correspondence to the people and their productions. Almost everything here is small. Mountains and streams are numerous, but few can be called large. In the small acreage of forest that remains, the trees are small and stunted. The scenery is often charming and beautiful in its harmony and variety, but never grand and awful like that of Western America. The people seem to be a counterpart of the natural features. They are small in stature and ideas. Many of their original productions are very ingenious, interesting and even wonderful, but seldom revolutionizing or epoch-making. We admire them more for the ingenuity, skill and taste they display than for the greatness of the conception which they represent. So far as I have observed during my short sojourn, whatever production bears upon it the mark of greatness also bears the stamp of foreign genius. Japan, with its picturesque mountains, garden-like valleys and streams skirted with trees, its people pigmy-like in stature, and their wonderfully unique productions, reminds me continually of a gigantic play-house. There is but little that is indicative of true substantiality, save the people themselves.

"The wonderful powers of physical endurance displayed by Japanese men, despite their lack of size, is a source of continual wonder to me. Horses are both scarce and inferior, and the men are emphatically the beasts of burden. I suppose four-fifths of city transportation is done by hand. And it is in drawing great burdens to and from different parts of the city that their wonderful prowess is exhibited.

“Two or three men can easily draw, on one of their long carts, a heavy one-horse load and draw it to remote parts of the city, and up long, steep and tedious hills. The jinrikisha-man is scarcely inferior in strength and endurance to the cart-man. He can compete with the ordinary American road-horse. He can, with comparative ease, trot 40 or 50 miles a day and draw a grown person in his jinrikisha. And in the city where the streets are hard and offer little resistance he often trots at the rate of six or seven miles per hour. Just here, perhaps, it is not inappropriate to say a few words about ‘Riksha’ traveling. It is cheap, convenient and pleasant. The ‘riksha’ man acts in the double capacity of horse and driver. One has only to say where he wishes to go, enter his ‘riksha’ and comfortably enjoy his ride. His man-horse trots briskly along, glancing at the numbers as he goes, lest his passenger’s destination be passed, and stops always at the right place. A stranger need have no fear of losing his way in a Japanese city, if he can only speak in Japanese the name of the place to which he wishes to go. If the ‘riksha’ man does not know the way, he inquires as he trots. At the end of his journey 8 or 10 sen satisfies him and he bows and trots away. ‘Rikshas’ are numerous. There are perhaps thousands in every large city. In Tokio, for example, it is said that there are 40,000. One cannot walk 200 yards in the heart of a city without hearing perhaps half a dozen times the inquiring call ‘riksha?’ ‘riksha?’ They are found on almost every corner and are available till late hours of the night.

“One practical result of the Japanese’ powers of endurance is seen in their utter disregard of economy in labor. They do almost everything in the most difficult way. For example, they frame the roof of a house first and afterwards elevate it to its proper position. I saw a pile of bricks that had been hauled preparatory to building, and the bricks were all bound up with little ropes in bundles of four. The amount of labor thus indiscreetly bestowed was great. The relation which time and force bear to achievement and expense is unknown or totally disregarded. They are content to toil, industriously, with their hands, and accomplish in several days what might be done with proper machinery in one.

“Then, taking all things into consideration, my observation leads me to the opinion that Japan is not, and cannot become a truly great nation. Both the features of the country and the quality and character of the people forbid it. Still it is a very interesting and promising field to the missionary. The people are docile and kind and are favorably disposed towards missionaries and the gospel. Christ died for them and it is ours to tell them of it.”—*Seminary Magazine*.

EDUCATIONAL WORK OF BOARD.

Holding tenaciously to the principle that schools must be only auxiliary to direct missionary work, the Board has recently reviewed its educational endeavors.

I. GENERAL REVIEW.

The educational work of the Board has divided itself in the past as it does at present into three classes, which may be defined as the work of theological or training-schools, day-schools for boys and girls and boarding-schools for children and women. The schools may be separately considered :

1. *Training-Schools*.—As early as 1846 the Board sent to Canton, China, Rev. Francis C. Johnson, under the name of “Theological Tutor and Missionary,” who justified the hope of higher education among the Chinese by their “vast and voluminous lexicons—larger than most men’s libraries—and their numerous works written on the origin and structure of their language . . . which are the property of a nation far advanced.” Since that time to the present the principal missionaries of China have done more or less work training young men for the ministry and their native pastors. In one of his latest reports, Dr. Yates referred to his joy in sending out his class to their “life-work.” Dr. Crawford referred, some time ago, to his entertaining, for ten days at a time, his quarterly training class. And this work is one of the chief engagements of Dr. Graves. He says: “China must be converted through China,” and he is reported as “daily instructing native preachers.” He urges the Board to send a thoroughly educated and intelligent young missionary to succeed

him in this theological training. There are some forty in his training class. In Africa the "Day Hope School," in Monrovia, was organized with the view of training its young men, but soon others were admitted. In 1850 there were 330 students reported. A few years ago Brother David, satisfied that the ministry of Africa should be native-born Africans, instituted a school for "higher education." In Italy the night schools of Dr. Taylor and Sig. Cocorda—numbering 50 each—were for "young men," but could hardly be classed among "training schools," though Dr. Taylor said: "The New Testament is the chief text-book." In Mexico the Board has recently appropriated \$3,000 for a house, in the rear of the church, for a Theological School. Ten students are reported. In South America our missionaries, no doubt, train their native assistants, some of whom have been very accomplished men.

2. *Day-Schools.* These schools have been held in all our missions—at some period of their history: in some of the missions, during their whole history. In 1853 Dr. Crawford reported "twenty-four interesting youths" in his "Boys' School," and Mr. Crawford's school as "doing finely," saying, "through these schools we are beginning to get access to our neighbors." Up to 1884 there were several of these schools in Tung Chow. In Shanghai, in 1855, there were "five Day-Schools, with an average of fifty boys and fifty girls." There were last year two of these schools one costing \$40 per annum, the other averaging fifteen pupils \$71.60, not including house-rent. The Boys' Schools are not thought a success. In Chinkiang there is a school of eighteen pupils, which costs some \$100 a year. Arrangements are making there for the establishment of a seminary for girls, to be supported by friends in Switzerland. In Canton there are fourteen schools with 260 pupils, for which the Board appropriates some \$800 or \$900 yearly. In Rome, Dr. Taylor assumed the Vatican Schools of Mr. Van Meter, in 1878, numbering 75 or 100 scholars, at an expense of \$950 a year; but returned them to him, as the Board was requiring retrenchment, when Mr. Van Meter went back to Rome, the next year. In South America the school work has been small, though there has been no little desire to enter it. Bro. Daniel erected a school-house at his own

expense, in Santa Barbara, which was called the "Baptist College." In Mexico Bro. Wilson has a small school, to which he thinks a lady missionary might devote six hours per day. Bro. McCormick has a school of fifteen or twenty scholars, to which Miss Barton devotes most of her time. There are other Day-Schools; but the Missions unitedly resolved at their last meeting to discourage Day-Schools, and only maintain Boarding-Schools, as more needed to promote our Missionary interests. In Africa there are 150 pupils in the schools and 5 teachers, 4 of them natives.

3. *Boarding-Schools.* In 1851 Miss Barker was authorized to open a Boarding-School in Shanghai, the missionaries urging the importance of Boarding-Schools, not only for girls, but for boys. Mrs. Yates' Boarding-School has only three boarders and will be discontinued. From 1862 to 1883 Boarding-Schools were presided over in Tung Chow by Mrs. Hartwell, Mrs. Holmes, Mrs. Crawford and the Misses Moon. In 1880 the mission reported: "Efforts for girls' day-schools have thus far been unsuccessful." In 1883 an effort was made to get parents to feed the children in school. This effort failed. The schools have been closed. In Pingtu Miss Knight expects to have 25 girls to teach in her own home. In Canton the boarding-school is finely equipped with handsome building and necessary appliances, which cost some \$3500, and is described as very successful and promotive of the highest interests of the mission. There are some 50 or 60 boarders. To the interest of this school, with others, is given part of the attention of Mrs. Sanford and Misses Hartwell and McMinn. In Africa the Board pays about \$100 a year for boarding children. In Mexico the Madero Institute, which cost some \$12,000, is one of our principal works. Its printed constitution, adopted by our Board, requires that it shall have a "Boarding Department." In this department there are 40 or 50 children. In the whole school there are 84 pupils. All of our missionaries in Saltillo are published in the Catalogue as belonging to the Faculty of the School. The Catalogue shows also the peculiarly fine arrangements for boarding pupils. The pupils have been supported mainly by societies in this country. Others have assisted. The

Board provided the beds for the dormitories; pays the matron's salary; has met the deficit of 1889 for support of the boarders, amounting to some \$700 or \$800; and has resolved to make a yearly appropriation not to exceed \$1500.

The missionaries at Saltillo, Mexico, and those at Canton, China, have recently expressed their most emphatic conviction as to the importance, if not necessity, of the department of missionary labor.

II. ACTION OF BOARD.

After a general review of its educational work and a particular statement of the status of the work in 1889-90, the Board arrived at the following conclusion:

I. That there is a diversity of opinion with regard to schools, on the part of our missionaries:

1. Some are opposed to all schools.
2. Some are doubtful with regard to schools.
3. Some are in favor of Boarding-Schools, but are opposed to Day-Schools.
4. Some are in favor of all kinds of schools.

II. The Board has left the matter of schools, both as to kind and number, largely to the judgment of the several missions, approving and aiding schools when established by the missions, and not disapproving when they have been abandoned. Without defining any policy, the Board has clearly designed that the schools must be merely subsidiary to the preaching and extension of the gospel.

III. That different countries and conditions may require different practices on this subject; and, as to the wisdom of these practices, under varying circumstances, the missionaries must, to a great extent, be the judges.

IV. It might be added that the school interest does not seem to be largely on the increase. In 1850 we had in one school, 330 pupils; and in 1860, in one mission "26 teachers and 665 scholars." In 1887 the Board reported to the convention "25 schools and 587 pupils."

RAISING FUNDS.

With a single exception, the States have assumed the office of raising funds for the Board. In the course of time this may

result in making the States realize more perfectly their obligation to the Convention. In the mean time the Board has to depend more on Missionary literature—which it prints in many forms and sends out yearly in hundreds of thousand pages—and on the power and promise of God. In the midst of floods of missionary drafts and dribbles of missionary offers, as sometimes concur, there is a supreme struggle of faith. These last five words contain a history of experience that can never be written—unless in the records on high.

While the drafts of the missions come with the regularity of the seasons, the contributions of the churches come with eminent irregularity. The disposition to procrastinate is surprising. Last year, more than one-third of our annual receipts came in the last month of the year; one-half of that was received the day before the books closed; and one-half of that came in the last day of the conventional year.

Among appeals innumerable, the following are published in our weekly papers:

“CALL TO DUTY, PRAISE AND WATCHFULNESS.

“All treasurers, secretaries, pastors and others, having funds for the Foreign Mission Board of the Southern Baptist Convention, will please make immediate returns of the same, as money is greatly needed at present to meet drafts from our missionaries and notes falling due in bank. Are there not others holding the Lord's money who may praise him by a free-will offering just now, for the support of his work among the heathen. *‘As ye have opportunity,’* etc. “H. A. TUPPER, *Corresponding Secretary.*

“*Richmond, Va.*

“N. B.—Our Treasurer's books close April 30th, 1890, and not one-half of the \$150,000 asked by the Southern Baptist Convention has been received. ‘The time is short.’ Beware of that ‘thief’—PROCRASTINATION.

“H. A. T.”

About the same time the ensuing letter was addressed—with the blanks properly filled up—to each of the State Corresponding Secretaries:

“FOREIGN MISSION ROOMS OF THE SOUTHERN BAPTIST CONVENTION,
(Nos. 22, 23 and 24 Merchants' National Bank Building, 1103 Main Street.)

“RICHMOND, VA., March 21st, 1890.

“*My Dear Brother Secretary* :—The most earnest efforts are necessary to enable our Board to meet its obligations, for money advanced to our Missions

beyond our receipts (viz. : \$29,963.61) on the presumption that the States would, at least, approximate their quotas for the year 1889-90. The quota of your State is \$..... The amount received by us, to date, from your State, is \$..... This leaves, to be raised before May 1st next, \$.....

"The Convention makes it the duty of the Board, in such cases, to co-operate with the State organizations and devise means to meet the threatened deficit. I write to inquire in what way our Board can most efficiently co-operate with your Board to secure the end in view? Could we unite, for a month, in any special agencies? I send a copy of the enclosed letter to each Baptist pastor in your State. I feel assured of your sympathy and of success in our co-operative endeavor, by the blessing of the divine Master. Please reply promptly. 'The time is short.'

"I am yours affectionately.

"H. A. TUPPER, *Corresponding Secretary.*

"The requirement of the Convention is as follows:

"1. That such organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and, in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota, it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency. —*Proceedings, 1888, p. 13.*

"The Convention asked for our Board \$150,000. To date we have received \$72,683.21. H. A. T."

The day that these lines are penned, ten thousand copies of the letter following happened to be mailed to Baptist ministers and others in the South:

"FOREIGN MISSION ROOMS, S. B. C.

"RICHMOND, VA., March, 1890.

"*Dear Bro. Pastor* :—Will you be so kind as to read this letter to your church or churches at the earliest possible time? It will take but a few minutes, and may result in rich blessings both to the cause of the Lord in foreign lands and to the churches at home—in the reflex influence which all giving to God brings upon his people.

"Yours in the Lord, "H. A. TUPPER, *Cor. Secretary.*

"*My Dear Brother* :—Do you love Jesus? I do not mean, do you like to go to church; are you glad to help the poor; do you read the Bible and pray, and do some good as you have opportunity? I do not mean that. Do you love the living, loving person Jesus, as your personal friend and perfect Saviour? I dare not doubt this. Therefore, I beg you to let your heart ascend to him, in silent prayer, and then read these lines, sent to you with prayer to him.

“ In a little while, my brother, you, like myself, will meet this Jesus in the other world ; and will have to give to him an account of the use you have made of the means, much or little, that he has put into your hands. You do many good things : you may give much in good deeds. But, have you considered—pardon the closeness of the question—how much you do with the simple motive of giving praise to him ? You give to your church ; you give to your city ; you give to your State and your country. This is right. You should not, you could not, do otherwise. But, have you ever known one who denied himself to give the gospel to the heathen who did it except because of his faith in the word, his spirit of obedience, his love of the Saviour ? Has it ever occurred to you that this work of evangelizing the nations has been decreed to be done by the money of the disciples of Christ, as a test of their love ? I ask you to think of this. I pray you to remember that sending the gospel to the heathen can have no other motive than love to Christ. Hence, it will be done only by true disciples ; hence, it should be done by all true disciples. Our Foreign Mission work of the Southern Baptist Convention is based on the presumption that it will be sustained by the loving followers of the Lord. For this reason, the Foreign Mission Board does not hesitate to advance to our missionaries the money necessary for their support. They are sure that God’s people will repay it. On this presumption, the Board has advanced to date \$29,963.61 more than the people has sent to us, for our missions. The Conventional year is rapidly drawing to its close, and this amount, with the sum of other drafts from our missionaries, must be paid before the first day of May, 1890. This money has been borrowed on the faith and the good-will of Southern Baptists, and in the name of the Lord Jesus Christ. His honor is really at stake. Were it possible to conceive that his friends and lovers would not pay the debt, his holy name and religion would be injured in the eyes of the banking-houses of this city. But this will not be allowed. Hence this letter. You will do what you can in this matter. You have done something. But, how does that compare with what you have done for other things ? How does it comport with your love to Jesus—with his love to you ? The churches should do much more than pay this debt : for much needed work has not been attempted, in our missions, because of the anticipated lack of means to pay for it. The Convention asked for our work this year \$150,000. Only \$71,101.42 has been received. But, our appeal now is that you will do what the Lord puts in your heart to do, to meet this debt of \$29,000. Will you respond promptly ? I am

“ Yours in gospel bonds,

“ ‘ Richmond, Va.’

H. A. TUPPER, *Cor. Secretary.* ”

THE CONVENTION.

The Convention at Fort Worth, Texas, was organized by the election, by acclamation, of Hon. Jonathan Haralson, President, and Drs. Lansing Burrows and O. F. Gregory, Secretaries ; and

opened by the worship of reading the eighty-fourth Psalm and singing, "All Hail the Power of Jesus' name!" Rev. J. Morgan Wells, D.D., Pastor of the First Baptist Church, which entertained the convention, being sick, received the profound sympathy of the body. The address of welcome was made by Rev. A. E. Baten, and replied to by Rev. C. H. Nash, of Kentucky. The Constitution was amended by inserting in Art. IV. "after the word 'Treasurer,' the following: 'an auditor who shall, in event of the death or disability of the Treasurer, act as such officer.'" The annual reports of the Boards were read, and referred to appropriate committees, who made cheering reports, which elicited some admirable speeches. At the Mass-Meeting of the Home Board, \$2,111.00 was raised in cash and pledges; and after the discussion of the report on Papal fields, \$1,088.92, in the same way, was raised. At the meeting, in the interest of the Southern Baptist Theological Seminary, some \$16,000 was reported, as received in Cash and Bonds. A committee, appointed for the purpose, reported on how "the workings of the boards might be made more efficient and successful." The annual sermon by Rev. J. W. Carter, D.D., of North Carolina, from "Christ liveth in me" Gal. 2 : 20, was a model of earnest experimental and evangelical preaching. A paper on "Christian Union" was adopted. The "Frost Proposition," that a third board should be appointed by the convention, in the interest of Sunday-schools and their literature, was referred to a committee, who brought in a Majority and a Minority report. The former report, recommending that a standing Sunday-school Committee, be located at Louisville, Ky., was adopted by the convention. The following is taken from the report of the Home Board :

WORK DONE.

Missionaries.....	371
Weeks of labor.....	13,849
Churches and stations.....	1,182
Sermons and addresses.....	38,741
Prayer-meetings.....	9,210
Baptisms.....	4,477
Received by letter.....	3,621
Total additions.....	8,098
Sunday-schools organized.....	336

Teachers and pupils.....	12,420
Religious visits.....	53,010
Churches organized.....	267
Houses of worship built.....	84
Pages of tracts distributed.....	857,400
Bibles and Testaments distributed.....	5,728

CONSOLIDATED REPORT OF THE TREASURER OF THE HOME MISSION BOARD.

May 1—By cash received from May 1, 1889, to May 1, 1890.....	\$68,297	76
Bills payable—borrowed money.....	26,250	00
Paid back.....	22,750	00
Difference.....		3,500 00
Amounts raised for the Home Mission Board by co-operative bodies, and expended for mission work upon their fields of labor.....		61,953 61
Amounts raised for the Home Mission Board by co-operative bodies, and expended for houses of worship on mission fields.....		37,324 85
Total receipts cash and vouchers		\$171,076 22
To cash expenditures.....	70,655	85
Expenditures on field.....	99,278	46
Cash on hand.....	1,141	91
		171,076 22
<hr/>		
To cash in my hands.....		\$1,141 91

A. D. ADAIR, Treasurer, H. M. B.

ASSETS.

First Church, N. O., valued at.....	\$ 7,500	00
Valence St. Church, N. O., valued at.....	7,500	00
Kind Words.....	30,000	00
Key-West Chapel.....	2,000	00
Cuban Cemetery.....	5,000	00
House of Worship, Havana.....	65,000	00
Notes for money loaned churches.....	500	00
Insurance policy, Miss Snow, face value..	430	00
Levering school-building, half-interest.....	5,000	00
Levering stock, utensils, etc	2,500	00
The Board owes on the Havana house due in one and two years.....		45,000 00
Net assets.....		\$80,430 00

"This is to certify that I have examined the foregoing account of A. D. Adair, Treasurer of the Home Mission Board of the Southern Baptist Convention, from May 1st, 1889, to this date, and find the same correct and supported by proper vouchers, showing a balance in his hands of eleven hundred and forty-one dollars and ninety-one cents.

"B. F. ABBOTT, Auditor.

"*Atlanta, May 1, 1890.*"

FORTY-FIFTH ANNUAL REPORT OF THE FOREIGN MISSION BOARD.

While the Board has had much to try its faith, it has had more to vindicate its unshaken trust in the Divine promise: "And lo, I am with you alway, even unto the end of the world."

BEQUESTS AND BIBLES.

Our Board's unfortunate relations, in the past, to the legacies of good friends of Foreign Missions has clearly demonstrated that, at least with regard to missionary benefactions, it would be wise for men to be their own executors. This year has marked singular exceptions: for, since the last meeting of the Convention, the Board has received the whole of three bequests, two of \$500 each—one from the executor of the late Lewis M. Coker, Esq., of Darlington, S. C.; the other from the executor of the late Dr. R. Kells, of Mississippi, who bequeathed the amount for the erection of a "Chinese chapel"—and one of \$104.50 from the executor of Mrs. J. B. Jeter, of Virginia. Besides, \$250 has been received from the Peyton bequest, previously reported. The American Baptist Publication Society has sent, for Bible work, \$2,000, which makes \$7,500 donated to us by the Society in the last five years. For such repeated and timely aid the thanks of the Convention are due to this Society.

FOREIGN MISSION JOURNAL.

This little monthly continues its periodical visits to all of our States; but would that it could be said, to all of our Baptist churches and families. Its circulation is some 13,000 copies per month. Its income has been \$2,311.34, its outlay \$2,278.17; leaving a balance on hand of \$33.17. It has been suggested by

sagacious friends that as a depository for permanent records of missionary work the *Journal* is not in the best form. A magazine of some thirty pages, it is thought, would be quite as convenient for current information which the Board wishes to give to the churches, and very much more convenient for the preservation of missionary facts which are material for the future history of our Foreign Missions. The difference of cost between the two forms of publication would not affect the circulation, it is believed, and would be more than equaled by the superiority of the magazine. This matter is now under the consideration of a judicious committee, and the conclusion of the Board, it is hoped, will be for the best interest of the cause.

WOMAN'S WORK AND SUNBEAMS.

These enterprises of our Christian women and the children are naturally and logically associated in the mind, as they act and react very obviously on each other. And while the little ones take shorter steps than their seniors, so that they cannot be said to go *pari passu*, they do keep up a kind of ratio in progress, which has been illustrated during the past year.

The Sunbeams report through their "Cousin George," who is the Rev. George Braxton Taylor, of the First Baptist Church of Baltimore, Md., \$3,189.43. This is more than \$1,000 in advance of the receipts the year before. During the year 100 societies were organized, making the present number 372.

The Executive Committee of the Woman's Missionary Societies of the South report \$21,222.91, which is \$2,506.63 beyond the receipts of the previous year. Agreeably to the request of the Convention, the Board incorporates the last statement of woman's work received from the Executive Committee, which is as follows:

SECOND ANNUAL REPORT EXECUTIVE COMMITTEE OF WOMAN'S MISSION SOCIETIES, AUXILIARY TO SOUTHERN BAPTIST CONVENTION, APRIL, 1889, TO APRIL, 1890.

"In pursuance of the request issued by the Convention, that Woman's Mission Societies make an annual report to the Boards of the Convention, the following is respectfully submitted to the Foreign Board:

Letters written,	1,259
Postals written,.....	130

Leaflets, pamphlets, etc., distributed,.....	91,023
Prayer cards,.....	14,016
Missionary periodicals,.....	1,705
Mite-boxes or barrels,.....	5,134
Christmas envelopes,.....	43,613

“These figures represent an average increase of more than 50 per cent. over last year's work. A notable increase occurs in distribution of mite-barrels: 225 in 1889; 5,134 in 1890.

“The literature, mite barrels, etc., enumerated in the report are circulated to carry out the two-fold aims of the general organization, which are defined by the Constitution—

“First. To distribute missionary information and stimulate effort through State Central Committees; and second, to secure the earnest, systematic co-operation of women and children to collecting and raising money to be expended by the Boards of the Convention.

“By recommendation from the Board, two lines of work have been followed: (1) Japan as a new mission field; and (2) continued effort for China, especially through the Christmas offering. A distinctive series has been published and circulated on Japan; and Christmas literature, envelopes, circulars, and programmes, at a cost to the Foreign Board of \$100.81, has made returns to the Board, April 17, 1890, of \$2,659.72.

“One-half of expenses of the Executive Committee has been borne by the Foreign Board, viz.: \$250, for printing, postage, expressage, and mite-barrels. During the year Alabama has united with the general organization, which numbers thirteen States.

“ANNIE W. ARMSTRONG, *Cor. Sec. Ex. Com. W. M. S.*

“*Treasurer's Account of Amounts Reported through State Central Committees from Woman's Mission Societies for Foreign Missions.*

“Alabama,	\$ 280 37*
Arkansas,.....	413 18
Florida,.....	600 00
Georgia,.....	2,880 39
Kentucky,.....	1,832 26
Louisiana,.....	280 60
Maryland,	1,510 95
Mississippi,.....	1,373 65
Missouri,	2,971 78
South Carolina,.....	3,748 35
Tennessee,.....	1,159 03
Texas,.....	1,032 28
Virginia,.....	3,150 07
Total,.....	\$21,222 91

“An increase of \$2,506.63 over last year.

“MRS. J. F. PULLEN, *Treas. Ex. Com. W. M. S.*”

* For one quarter.

INCREASE OF OUR FORCES.

Year after year the Convention has encouraged the increase of our working force. It has even said that one hundred new laborers should be sent into one of our fields. The Board has appreciated the importance of the gradual growth of our mission force, even until a hundred or more shall be seen in each of our fields, in order that we may meet the increasing demands upon us, and be at all equal, in efficiency, to what other Christian people are doing and proposing to do. But the Board has had to keep in mind that it must go only so far in advance of the churches as not to shock, but to train and stimulate them. At the last meeting of the Convention a number were reported as appointed to, or as having sailed for several different fields. Now the Board reports that in the past twenty months thirty-nine have already entered into their new labors, and one is at the Convention on the way to China, making forty in all. Of this number eleven have gone to Mexico; three have gone to Brazil; five to Africa; seventeen to China; and four have gone to open the new mission in Japan. For convenient record, a list of these missionaries, with destinations and times of departure, is herewith appended:

August,	1888—	Rev. H. R. Moseley,	.....	Mexico.
		Miss F. E. Russell,	.....	Mexico.
September,	1888—	Rev. J. A. Barker,	.....	Brazil.
		Mrs. J. A. Barker,	.....	Brazil.
		Miss L. C. Cabiniss,	.....	Mexico.
		Miss M. L. Wright,	.....	Mexico.
		Rev. J. G. Chastain,	.....	Mexico.
		Rev. A. B. Rudd,	.....	Mexico.
November,	1888—	Rev. T. C. Britton,	.....	China.
		Mrs. T. C. Britton,	.....	China.
		Rev. E. F. Tatum,	.....	China.
December,	1888—	Mrs. H. R. Moseley,	.....	Mexico.
January,	1889—	Rev. A. C. Watkins,	.....	Mexico.
		Mrs. A. C. Watkins,	.....	Mexico.
		Mrs. C. W. Pruitt,	.....	Mexico.
February,	1889—	Rev. L. N. Chappell,	.....	China.
		Mrs. L. N. Chappell,	.....	China.
June,	1889—	Rev. G. P. Bostick,	.....	China.
		Mrs. G. P. Bostick,	.....	China.

FOREIGN MISSIONS.

		Miss F. S. Knight,.....	China.
		Miss Emma Morton,.....	Brazil.
		Rev. C. C. Newton,.....	Africa.
		Mrs. C. C. Newton,.....	Africa.
		Miss Alberta Newton,.....	Africa.
		Rev. W. T. Lumbley,.....	Africa.
		Mrs. W. T. Lumbley,.....	Africa.
July,	1889—	Mrs. A. B. Rudd,.....	Mexico.
		Mrs. J. P. Duggan,.....	Mexico.
October,	1889—	Rev. Thomas McCloy,.....	China.
		Mrs. Thomas McCloy,.....	China.
		Rev. J. A. Brunson,.....	Japan.
		Mrs. J. A. Brunson,.....	Japan.
		Rev. J. W. McCollum,.....	Japan.
		Mrs. J. W. McCollum,.....	Japan.
		Rev. T. J. League,.....	China.
		Mrs. T. J. League,.....	China.
		Miss A. M. Flagg,.....	China.
		Miss Mollie McMinn, China.....	China.
		Miss L. C. Barton,.....	China.
June,	1890—	Miss Mary J. Thornton,.....	China.

RETURN AND DEATH OF MISSIONARIES.

From our South American mission are absent eight missionaries, because of impaired health—four of whom (Mr. and Mrs. Barker and Mr. and Mrs. Puthuff) have retired from the service; and two others (Mr. and Mrs. Daniel) have no early prospect of return. Mr. and Mrs. Soper, now in England, expect to go back this summer to Brazil. Miss Fannie E. Russell, still in feeble health, has resigned as a missionary to Mexico. To their African field Mr. and Mrs. David have not yet returned; and from the same field our Sister C. E. Smith has gone never to return. She departed this life, in Lagos, on the 17th day of October, 1889. She was a noble, self-sacrificing missionary. She rejoiced to bear the Cross; she now wears a crown of rejoicing. Our Brother Smith finds himself in the deepest solitude of spirit, but bravely labors on at his appointed post. Referring to the self-forgetting consecration of Brother and Sister Smith, Rev. P. A. Eubank says: "The heroic age of missions has not ceased."

OUR STATISTICAL TABLE.

At the close of this report will be found a tabulated statement of the statistics of our missions, which renders unnecessary the

usual figures in connection with the reports of our several missions. This table gives our work—so far as it can be given statistically—in a nutshell. It is the most satisfactory exhibit of the kind ever presented by us to the Convention. Special attention is called to the fact that in the past year our native churches have contributed to the work \$4,680.87. This is at the rate of \$2.00 for each member, which is twenty times as much as the average annual offering for Foreign Missions of each member of our Southern Baptist churches.

THE MISSOURI QUESTION.

Last year was reported the result of the conference with the American Baptist Missionary Union with regard to agencies in Missouri. At the last meeting of the General Association of that State, our Board, with all other Missionary Boards, was requested to withdraw its agent from Missouri, in order that the State itself might make collections for Foreign Missions. Immediately on receiving official notification of this action, our Board requested their faithful agent, Rev. R. S. Duncan, D.D., to retire from its service. The Board felt bound to comply promptly with the wish of the State Convention, though it regretted greatly to displace this truly missionary official, to whose persevering efforts more than perhaps to any single agency the contributions of the State of Missouri to Foreign Missions have multiplied ten-fold in the last ten years. It is earnestly desired that this change, though radical and sudden, may prove a surcease to all friction, and be promotive of the still more rapidly increasing missionary development of the State.

AGENCIES OF THE BOARD.

For the most part the States have assumed agential work for the Board. In course of time this may lay more fully a burden of responsibility, with regard to giving the gospel to the nations, upon the minds and consciences of the State organizations. In the mean time our Board has to labor under a somewhat unsatisfactory sense that it alone is held morally and legally bound for heavy amounts of money, while it has to

depend not upon its own best judgment and personal efforts for the means of discharging these obligations. If the States, while assuming the function of our agents, would also assume a share of the responsibility of our indebtedness—for instance, by guaranteeing such quotas for Foreign Missions as they accept as fair—this would be relief, indeed, to the Board, and would seem more in accordance with ethical law and correct business principles. The Convention has authorized the Board to provide, in conjunction with the State Boards, special agencies whenever there is danger of deficit in the States' quotas. But, because the churches generally postpone their contributions to the latter part of the conventional year, the Board cannot tell, neither can the States, whether there will be a deficit until it is too late to organize and set on foot special and efficient agencies to avert the shortcomings.

The difficulty involved may be removed, with God's blessing, in either of these three ways :

First. Let the churches resolve, soon after each meeting of the Convention, what they will give to the Board for the coming year ; then let them take up quarterly collections, and make prompt remittances ; or, second, let "the monthly concert of prayer for missions" be adopted, and collections be taken monthly for the purpose ; or, third, let the churches come back to the primitive law of giving for the spread of the gospel, as the Lord prospers, on "the first day of the week." In order to supply the lack of personal agencies, the Board has pressed its claims more vigorously through its vice-presidents, who have rendered most cheerful and valuable aid ; through our denominational weeklies, which have been very courteous and helpful ; and through our own distribution of appeals, circulars, the *Journal*, and other missionary intelligence—the Board having issued and circulated hundreds of thousands of pages of missionary literature, ranging from the simple leaflet to the best standard tracts on the subject of the world's evangelization. All the State Conventions have been visited, and have received the representatives of the Board most cordially. But, after doing all in their power, the Board grows in the conviction that the right arm of power is the right arm of God, secured by the

efficacy of prayer, inspired by abiding faith in the Divine presence and purposes and promises.

OUR FINANCES.

Our Treasurer's report shows that the Board has received this year \$109,174.20. The balance on hand, after all liabilities are met, is \$1,922.34. This is \$10,150.45 more than was received last year, and \$27,908.02 more than the average annual receipts for the last ten years. In the last six weeks \$37,545.27 was received. In the last twenty-seven hours of the conventional year there was received \$14,482.23. Other funds came in after 12 o'clock M., April 30th, when the books were promptly closed. Would that all these tardy offerings of the last month or two had come sooner—to save interest. But the Board is too thankful that they came at all to put the discount of complaint upon the spirit of rejoicing. Nevertheless, the whole truth is better than a part of it.

There is cause of gratitude to the churches and thanksgiving to God for what has been done. But, in the midst of appreciation for what has been done, it is only right that the Convention should be reminded of what has not been done. At our last meeting the Board reported the necessity for \$150,000 for the past year. There is not a mission that does not need reinforcement for efficiency, if not to keep up its present status. Some of our missionaries make grievous lament over seeming neglect of their vital interests. In order to furnish this necessary support the Board requires, as stated, \$126,000. The need of houses of worship was very great, though not so imperative, and required, as stated, \$24,000. There was no margin left for contingencies or for any considerable advancement. This \$150,000 was needed to run the mission safely and successfully. Instead of this amount the Board received \$109,184.20. This was below our necessities \$40,825.80. To avert disaster, the Board has been forced to abandon the purpose of church-building, and even to deny what some missionaries regarded so essential that they proposed to abandon the field if they were denied the necessities of their missions. Yet the Board, not required to do impossibilities, had to deny. If our pastors do not realize

the needs of our work, and sound the matter out from the pulpit, and our people do not receive of the Lord the ability or the grace to do more for the world's evangelization, the Board knows not what is to be done—except to labor and pray, and to trust and hope, in the future as in the past. Yet, after all, the deepest sentiment of the Board is: “Praise the Lord!”

BRAZILIAN MISSIONS.—GLIMPSES FROM THE FIELD.

STATIONS AND MISSIONARIES.

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

BAHIA.—Z. C. Taylor, Mrs. Taylor.

Maccio.—Senhor Joao Baptista.

Pernambuco.—Senhor Socrates.

MINAS GERAES.—C. D. Daniel, Mrs. Daniel, native assistant.

STATISTICS.

[See table at end of report.]

RIO AND MINAS.

Bro. Bagby expresses special gratitude for the divine blessings of the past twelve months, and glowing hope for the future prosperity of missions in Brazil. The recent change of government, involving civil marriage, religious liberty, and complete separation of Church and State, seems to remove prospectively many barriers, and to open many doors to the progress of the gospel. Mr. and Mrs. Soper had left the field because of failing health; but Bro. Bagby says: “Though only two of us are left in this vast city of 400,000, the Lord has enabled us to labor on, blessing our efforts with manifestations of his converting power.” Seventeen have been baptized; three have been received by letter. Many tracts have been distributed. “The native brethren are zealous, self-sacrificing, and faithful—constant in attendance, alive in their labors, and liberal in their contributions, which are offered from the midst of much need and hard labor.” In the congregations, which are very attentive, are many unconverted who give signs of much concern. In one of our two out-stations there is peculiar interest—some making great

self-denial to hear the Word, and many seeming to inquire the way of life. In Santa Barbara, our first mission station, "there are forty Baptists and no shepherd." Rev. C. D. Daniel has left the mission at Minas Geraes, and returned with his wife in ill-health to the United States. Bro. Bagby exclaims: "Two men left in Brazil to preach to 15,000,000 Brazilians! The work is overwhelming. Not to send help is suicidal!" A house is needed in Rio. Bro. Bagby says: "Our homeless mission is constantly put to disadvantage, while other denominations have elegant and spacious edifices." To these sad words the Board sadly replies: "What can we do, when the people refuse to give us the money for needed reinforcements and houses of worship?" Since these last words were penned the news has come that property in Texas, valued at \$1,000 has been donated toward building a house of worship in Rio. The Lord be praised! How many will follow this generous example until \$10,000 shall have been raised?

With regard to Minas Geraes, Brother Daniel writes:

1. The field was very promising when I left. Nine claimed to have trusted Christ and expressed a desire to join the church. I have a letter from Juiz de Fora, written and signed by twenty members of our congregation, addressed to the Board, pleading for a preacher to be sent to them as soon as possible.

2. The church was organized in February, 1889, with four members.

3. After the organization three believers were baptized.

4. Two were received and two were dismissed by letter.

5. Present membership, six.

With great sacrifice this little flock contributed \$60 to take care of our sick brethren, one of whom died.

I find a great and growing interest in Foreign Missions.

BAHIA MISSION.

In a minor key, our ever-faithful brother, Z. C. Taylor, writes to the Board: "Another eventful year has passed; full of labors, troubles and successes; some have turned back, more have been added. Bro. Lins, of Pernambuco, was suspended, and Bro. Socrates taken here in his place. John Baptist bravely holds

the fort in Maceio. Both of these churches will go down if help does not come soon. I could not visit them during the year. A commodious house has been bought here for about five thousand dollars; and a small printing press (on which we save about thirty per cent. on publication). *Echo da Verdade* is now published in Bahia, directed by Bro. Socrates. The new Republic has decreed full liberty of worship by separation of Church and State. Civil marriage has been decreed, the future is full of hope, but the laborers are so few." It was a great grief that Brother and Sister Barker had to leave this mission on account of the ill health of Mrs. Barker. The question is not, Who will go and take their place; but, Who will supply the support of those ready to go and supply their place? As this report goes to press the news comes of the wolfish persecution of Brother Taylor and his little flock.

MEXICAN MISSIONS.

STATIONS AND MISSIONARIES.

State of Coahuila.

SALTILLO.—W. D. Powell, Mrs. Powell, H. R. Moseley, Mrs. Moseley, Miss L. C. Cabaniss, Mr. J. P. Duggan, Jose M. Cardenas, Miss Virginia Varris, B. F. Muller, assistant and three colporteurs.

Parras.—A. B. Rudd, Mrs. Rudd and Miss Sallie Hale.

Patos.—Alexandro Trevino and Miss Annie J. Maberry.

Musquiz and Rio Grande District.—A. C. Watkins, Mrs. Watkins and P. Rodriguez.

Progreso and Juarez.—S. Dominguez.

Matchuala and Cedral.—J. G. Chastain, Mrs. Chastain and Porfirio Rodriguez.

San Rafael and San Joaquin.—Gilberto Rodriguez.

Galeana.—Jose Maria Gamez.

Rayones.—Felipe Jimenez.

States of Zacatecas and Aguas Calientes.

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

*State of Jalisco.**Guadalajara.*—D. A. Wilson and Mrs. Wilson.

STATISTICS.

[See table at end of report.]

PARRAS DISTRICT.

Rev. D. A. Wilson, who will be at the Convention, reports: "We have great reason to rejoice and be thankful for God's rich blessing upon the work in Guadalajara during the last twelve months. Through a kind Providence we have not lost a day from the work, with the exception of days in the months of January and February, in which there was an unusual amount of sickness. Our attendance has constantly increased. During the conventional year twenty-five have been added to the little church by baptism. We number at present thirty-five members. We collected and disbursed for charities, incidentals, &c., \$89.50. We notice with great pleasure an increasing zeal on the part of most of our members. The Bible studies on Sunday morning have been especially interesting, and of immense benefit to those who have taken part in them. If at times clouds have seemed to hover over us, they have at length broken in refreshing showers from the presence of the Lord. But the few that have been gathered in are but the merest handful to the multitudes who are yet strangers to the Gospel of the grace of God. We are deeply sensible that our greatest need is the power of God." Brother Wilson must be speedily reinforced. He stands alone, with his noble wife, in the great city of Guadalajara, and in the State of Jalisco, which is the most populous in Mexico. His spirit is brave and undaunted, though his plaintive pleas for help, often repeated, seem to fall upon deaf ears in our churches.

ZACATECAS MISSION.

Rev. H. P. McCormick is so profoundly impressed with the paramount importance of a church-house in the city of Zacatecas that, in addition to the statistics of his mission, he would report only this: "I do trust that the property for our church-house may be bought soon, even though we must wait longer to

build. In all probability we shall lose our present central position in the month of July. The term of three years, during which the rent is secured by Mexican law, will then expire. The man from whom we rent is anxious to get rid of us, because of the pressure which the priests bring to bear upon him. There is nothing else to which I specially care to call the attention of the brethren." Some funds have been raised for this purpose, but not enough to buy a lot. The house and lot would cost \$10,000. This is another cry which should pierce the heart of our people in this day of costly and spacious church edifices in our own land.

COAHUILA MISSION.

Rev. H. R. Moseley reports for the mission thus:

Saltillo District.

H. R. Moseley in charge; B. F. Muller, assistant; present membership, 230.

Church at Saltillo.

This church has been wonderfully blessed during the year, especially since last December. Among the number baptized was a Roman Catholic priest, who began studying English with me in August, and was baptized in January. The church for the last three months has been completely filled at all night services. The church seats two hundred people.

Madero Institute.

Teachers: H. R. Moseley, Mrs. H. R. Moseley, Jose M. Cardenas, Miss L. C. Cabaniss and Mrs. J. P. Duggan. Number of scholars enrolled up to date, 70—an increase of twenty per cent. over the same time last year. Of this number 40 are boarding pupils. The attendance is larger than ever before, and the school bids fair to continue to grow in usefulness. It is the universal opinion of the missionaries of Mexico that no money spent in Mexico gives so large a return as the money spent on Madero Institute.

Zaragoza Institute.

Teachers: H. R. Moseley, Jose M. Cardenas, and Benjamin F. Muller. Number of scholars enrolled up to date, 31—an in-

crease of 100 per cent. over last year. This school was established last year as a day school. The boarding department was opened this year, and is supported largely by the gifts of a native member of the Saltillo church. It is the intention of this school to educate young men for the ministry. We have among the pupils seven most promising and intelligent young men who are preparing themselves to preach the unsearchable riches of Christ to their fellow-men. I think the training of men to preach to their fellow-creatures a most important part of our work here, and am glad to report this long-delayed beginning. Besides this, the writer conducts a correspondence school on Dr. Harper's plan, for the benefit of the native preachers who cannot leave their work to attend school. He has also established, in connection with the correspondence school, theological institutes, held at convenient times and places. Two have been held this year with much profit to the native workers—one at Saltillo, in November, the other at Monterey, in April.

Preaching Station, Belen, suburb of Saltillo, where we have good congregations and a good interest.

PARRAS DISTRICT.

A. B. Rudd in charge, with Samuel Dominguez, Alejandro Trevino, Felipe Jimenez, Mrs. Rudd, Miss Hale, and Miss Maberry as assistants.

Parras Church—*Pastor, A. B. Rudd.* Number of baptisms, 8; present membership, 18; number of scholars in Sunday-school, 15.

San Isidro Church. Organized this year. Number of baptisms, 10; present membership, 10.

Sierra Mojada Church. Number of members in last report, 9. There have been no baptisms.

Jarral Church. Received by baptism, 4; present membership, 14.

Patos Church—*Alejandro Trevino, Pastor.* Number of baptisms, 10; present membership, 61.

Patos School—*Miss Anna Maberry, Teacher.* Number of scholars up to date, 30.

Preaching stations in this district: San Pedro, Lerdo, Matamoras, Ranches near Parras, Chiflon, San Antonio. There is great interest in these preaching stations, and several new churches will soon be formed. Two new churches have been organized since last April.

RIO GRANDE DISTRICT.

A. C. Watkins, in charge; Pablo Rodriguez, assistant.

Muzquiz Church—A. C. Watkins, Pastor. Number of baptisms, 8; present membership, 32.

Sabinas Church. Number of members, 8.

San Felipe Church. Number of baptisms, 2; present membership, 12.

Juarez Church. Number of members, 16.

Progreso Church. Number of baptisms, 5; present membership, 25.

Monclova Church.—Number of members, 8. Preaching stations: Sacramento, Zaragoza, Las Minas.

MATEHUALA DISTRICT.

J. G. Chastain in charge, with Porfirio Rodriguez, Jose M. Gamez, Gilberto Rodriguez, Francisco Uriegas, assistants.

Matehuala Church.—J. G. Chastain, pastor. Number of baptisms, 6; present membership, 12.

San Rafael Church. Number of baptisms, 14; present membership, 126.

San Joaquin Church. Number of baptisms, 4; present membership, 26.

Galeana Church. Number of baptisms, 8; present membership, 14.

Rayones Church. Number of baptisms, 9; present membership, 13.

Los Margaritos Church. Number of baptisms, 10; present membership, 10.

La Carnega de Toros. Here we have no organized church. Number of baptisms, 4; present membership, 10.

Preaching Stations.—Cedral (where there are nine candidates, who will soon be organized into a church), San Pablo, Providencia, Los Amargos, Raices, Santa Cruz, San Lucos. In all of these points the congregations are very large. This field is full of promise, and only needs to be worked to yield fruit. It includes the ranches of Governor Bustamente, where everything is favorable to the rapid spread of the gospel.

W. D. Powell has not been put in any district, as his work extends over all. He will send a report of his work.

Summary.—Number of members reported last April, 522; number of baptisms since then, 144; number received by letter since, 29—total, 695. Dismissed by letter since last April, 11; expelled, 10; died, 2—total, 23. Present membership, 672. Number of organized churches, 19; new churches organized since last April, 3; number of regular preaching stations (does not include organized churches), 20; number of ordained native preachers, 1; licensed native preachers and colporteurs, 10; native teachers, 2—male; number of schools, 4—2 male and 2 female (this includes correspondence school); number of scholars, 140—100 female and 40 male.

General Remarks.—There are several encouraging features of our work for the last year.

1. There was a large increase in the number of baptisms over the year previous.

2. The churches have contributed more largely than ever before, and will contribute more this year. They are aroused to their duty in this respect, and are aiming at self-support. The Association will contribute almost enough to support its missionary this year.

3. This has been a year of organization. The churches are in better condition, better organized, and understand their duties more thoroughly than at any previous time. We expect all the churches to take up collections during the present year for Associational Missions, Foreign Missions, Ministerial Education, and for the Tract Society. The churches are taking hold with enthusiasm, and I think that we will raise three times as much as in the year past.

4. In connection with the missionaries and churches of the Northern Board we have organized a Mexican National Foreign Mission Society, and enough money has been raised to send one of our number to one of the Central American Republics. With them we have also organized a tract society, to publish Spanish tracts, such as we need in our work.

5. Our denominational paper has been enlarged and improved, and made a bi-monthly. This paper is of incalculable benefit to our work.

6. We have made a most promising beginning in the matter of ministerial education and hope to be blessed in the new work. There has been a general advance all along the line. For this we thank God and take courage.

Rev. W. D. Powell reports: "I have baptized sixty-one since May last."

‡ ITALIAN MISSIONS.

STATIONS AND MISSIONARIES.

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

Rome.—Signor Paschetto.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice and Mestre.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Torre Pellice.—Signor Malan.

Caagliari, Sardinia.—Signor Arbanasich.

Iglesias, Domus Novos, Sardinia.—Signor Cossu.

STATISTICS.

[See table at end of report.]

REPORT.

Accompanying a statistical statement of the thirteen stations of this mission—prepared in a careful and artistic manner—Dr. George B. Taylor sends the following succinct report, which, in the light of a number of communications from our missionaries in Italy published during the year, shows their field to be in a growing and prosperous condition:

“Despite much sickness among our workers and their families, the year has been marked by considerable, if not unusual, activity. Long and toilsome journeys have been accomplished, and seeds of truth—both by the written and spoken word—have been scattered far and wide. Comparing the foregoing statistics with those presented a year ago, it appears that in baptisms, church members, churches, ministers, and contributions, there is a distinct, if not large, gain. The station of Boscoreale has become a church of fifteen members, and has eight (8) candidates to be baptized this week; just as, in 1888–89, a church was established at Domus Novas. This year, too, a new evangelist has joined our ranks—a native Tuscan, educated in Grattan Guinness Training-School; known to me from his early youth, and now in the prime of life. The work at Naples—abandoned in 1886–87 for want

of funds—has been resumed under hopeful auspices. A suitable building has been bought at Carpi, and, the tenants having left, is now ready to be converted into a chapel and home for the evangelist. We sustain at Boscoreale a journal, '*The Bell of Dawn*,' conducted by Brethren Martinelli and Bellondi; Brother Cossu is also aided in issuing an occasional evangelistic paper, '*Il Testimonio*' (The Witness), which we share with our English Baptist brethren, and is sustained by subscribers and personal contributions, and receives no help from any Board, and has this year a largely increased circulation. The music of Signor Bellondi's hymns, printed during the year, is a very valuable contribution to our own and the general work. Several excellent openings present themselves in the South, and specially in the island of Sardinia, where we are alone, and where there is crying need of laborers. As to this interesting island, committed in God's providence only to us, I seem to hear a voice from heaven crying, 'Let no man take thy crown.' It is earnestly hoped that no reduction may be made in the appropriation to this mission, which, both from a moral and pecuniary point of view, would be very bad economy, but that we may be enabled to make a constant, if small, enlargement of the work. The funds granted are carefully husbanded, and, little by little, evangelists and churches are learning those habits of giving which tend, slowly but surely, towards self-support.

"Let us thank God for the fruit gathered, and, if it seems very small, console ourselves by remembering that this is seed-time, and that if we sow bountifully we shall 'in due season reap an abundant harvest.'"

COLPORTAGE.

To his statistical table Dr. Taylor appends the following report on colportage:

Colportage in Sardinia.—Two colporteurs, with the help of Evangelist Arbanasich, of Cagliari, have put into circulation, largely by sale—Bibles, 302; New Testaments, 334; "portions" of Bible, 1078; large tracts (little books), 3448; small tracts, 14,500; illustrated papers, 900; children's papers, 1680; copies of "*Il Testimonio*" (Bap. paper), 1200—total, 23,342; places visited by the colporteurs one or more times, 154; subscribers secured to "*Il Testimonio*," 80.

OTHER COLPORTAGE.

A considerable distribution of copies of Bibles, New Testaments, tracts, hymn-books, etc., has also been made from nearly every sta-

tion, and specially Milan, Barletta, Bari and Rome. Another year I hope to give statistics of our entire work of colportage.

REV. AND MRS. J. H. EAGER AND CHAPEL FUND.

The return to Italy of these devoted missionaries was hailed there with most cordial welcome. The amount raised in this country for chapel building was \$4745.62. Of the amount, some \$2200 has been paid for a chapel in Carpi. According to the custom of the Board, this fund went into our treasury, and the amount has been appropriated to the Italian Mission, a letter of credit for \$4745.62 having been sent to the treasurer of the Italian Mission. This is the method by which all funds are transmitted to our missions.

JAPAN MISSION.

MISSIONARIES.

J. W. McCollum, Mrs. McCollum, J. A. Brunson (Sallie R. Brown missionary) and Mrs. Brunson.

The youngest of our missions is in Japan. On the 5th November, 1889, Brothers Brunson and McCollum arrived, and are presently and temporarily located in the city of Kobe. It is understood, as the result of communications with the American Baptist Missionary Union and missionaries on the field, that our missionaries shall work to the south and west of Kobe. After acquiring more acquaintance with the language and people they will be better prepared, with counsel from the Board, to make a settlement judicious and satisfactory to all concerned. Our young missionaries are full of hope, and the field is full of promise. This mission has a sacred interest in the mind of the Board, being associated with an attempt in 1860 to enter the field by our missionaries, Mr. and Mrs. Rohrer, who were lost on their way in the ill-fated "Edwin Forrest." Our present missionaries have given their first impressions through the denominational press, but their main business is the mastery of the most difficult tongue of the East, to which they are applying themselves with well-trained minds and manly vigor and determination. If their life and health are preserved, the next Convention will no doubt have from them some cheering report. They plead for a school, with lady teachers, as indispensable to the highest success.

AFRICAN MISSIONS.

STATIONS AND MISSIONARIES.

LAGOS.—W. J. David, Mrs. David, C. C. Newton, Mrs. Newton, Miss Alberta Newton, with four native assistants and teachers.

ABBEOKUTA (P. O. Lagos).—P. A. Eubank, Mrs. Eubank, W. W. Harvey, Mrs. Harvey, C. E. Smith, W. T. Lumbley, Mrs. Lumbley, and one assistant.

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

Gaun.—Jerry A. Hanson, native evangelist.

Hausser Farm.—Albert Eli, native evangelist.

STATISTICS.

[See table at end of report.]

BROTHER NEWTON AND OTHERS.

In September, 1889, Rev. C. C. Newton and family arrived in Lagos. It was soon arranged that they should take charge of the work at that station. The next month Mr. and Mrs. Eubank moved to Abbeokuta, where they are located. Mr. and Mrs. Lumbley, who arrived in Lagos with the Newtons, unable to reach Ogbomoshaw on account of tribal troubles, are stationed temporarily in Abbeokuta. Brother and Mrs. Smith were making heroic efforts to build a suitable house in Ogbomoshaw, when Mrs. Smith was called to that "house not made with hands eternal in the heavens." We have in Africa four churches, with fifty-eight members; two schools, with one hundred and fifty pupils. The Word has been faithfully preached, but there has been no baptism. Contributions amount to \$24. The trouble and schism in the Lagos church, with regard to the native preacher Moses Stone, has been reported to the Convention. Bro. Newton writes on the subject:

"Mr. Stone's people are now conferring with me in regard to their return to the Mission. I do not yet know what is to come out of it all, but I hope only the good of the cause. I could have brought them all back ere this, but there is a principle involved if run over rough-shod will give trouble in all the future of African Missions. I had a conference with Mr. Stone and two of the leading men of his church day before yesterday. I am to meet some of the women tomorrow afternoon along with Stone. This work in Lagos has been a long time in bad shape. The missionaries are not to blame as far as I have seen. The question now is not who was to blame, but who can do something to take the clogs out of the way and let the work go forward. I believe we have a future before us right here in Lagos, as Baptists, when the Lord shall enable us to put the work in better condition. Pray for us that the Lord may guide us in this responsible matter. If our work in Lagos shall brighten up, then the work in

every other field here will go forward, and God will be glorified in the establishment of self-sustaining Baptist churches in Africa. The Lord has blessed us much since we have been here. We have had some of the darkest clouds and the brightest skies, spiritually, we have experienced in our lives since our arrival. The Lord bless the Board."

BROTHER LUMBLEY AND DEVOTED WORKERS.

Brother Lumbley writes: "Brother and Sister Eubank have greatly assisted us in studying the language. We have enjoyed the gospel and other books in Yoruba, but find it difficult to use properly the inflections in speaking. . . . The missionaries here are devoted to their work, which encourages us to give our hearts and lives to the Master, amid the strange surroundings in which we find ourselves. . . . All sympathize with the mournful loneliness of Bro. C. E. Smith."

CHINA MISSIONS.

STATIONS AND MISSIONARIES.

Southern China.

Canton and Vicinity.—R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thomas McCloy, Mrs. McCloy, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss H. F. North, Miss Mollie McMinn, and twenty-eight native assistants and Bible women.

Central China.

Shanghai.—Mrs. Yates, D. W. Herring, Mrs. Herring, E. F. Tatum, and Mrs. Tatum; assistant pastor, Wong Ping San; chapel-keeper (a licentiate), Wong Yeur San; sexton, P'ay Sian Su.

Kwin San.—See T'ay San, pastor.

Soochow.—T. C. Britton, Mrs. Britton, Tsu-nye-Shang, a licentiate and chapel-keeper.

Chinkiang.—W. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, L. N. Chappell, and Mrs. Chappell.

Northern China—P. O., Chefoo.

Tung Chow.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, and Miss Laura G. Barton.

Whang Hien.—C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, Mrs. Davault, T. J. League and Mrs. League.

Pingtu.—Miss Lottie Moon, Miss Fannie Knight and Miss M. J. Thornton.

STATISTICS.

[See table at end of report.]

North China Missions.

TUNG CHOW.

Mrs. T. P. Crawford has devoted herself to the work in Tung Chow, hiring houses in the midst of the people to get better access to them, and to work in her eight out-stations, "as in the past." This veteran worker gives graphic pictures of many scenes and incidents of interest, and sees ground of hope in the giving way of prejudice and the waning confidence in idols on the part of the people. After an elaborate report of the year's toil, our noble sister pathetically says: "Among the eight hundred and four towns and villages of this county I am the only Southern Baptist at work. Seed sown in the past years by various members of the mission begin to show signs of life, but there is no one to carry on the work." Dr. T. P. Crawford is in America, having resigned from the active duties of his mission, of which he has been the efficient leader for many years.

WHANG HIEN AND PINGTU.

Rev. C. W. Pruitt has brought himself in closer contact with the *literati* by the institution of a reading-room. Of the converts connected with his churches at Saling, in the Pingtu country, and at Whang Hien, he writes: "Among them I enjoy myself with almost heavenly joy. They have so much undisguisable brotherly love, which is rare among this politic people. They more nearly realize my ideal of what people converted from heathenism ought to be than any others I have seen." Brother Pruitt says: "Mr. and Mrs. League have decided to locate in Whang Hien. Of course we like them very much. They promise to make good speakers in this difficult language. There is every reason here for encouragement."

Rev. G. P. Bostick gives some touching illustrations of the penetrating influence of the gospel among the people of the interior, whom he describes as "instinctively religious." His teacher thinks the people are cutting loose from their temple gods since they have heard of the "Jesus Doctrine."

MISSES KNIGHT, BARTON AND THORNTON.

Miss Fannie S. Knight has identified her living with Miss Moon, in Pingtu; having had occasion, she says, to realize her own words to the Board when she was reminded of the hardships she might have to en-

ture: "A woman with a little strength and skill can make even a pig-pen comfortable." She describes the people as "loving and social," and hopes to have soon some twenty or more children under her care.

Miss Laura G. Barton prefers to remain in Tung Chow, at least for the present.

Miss Mary J. Thornton, who will be at the Convention, on her way to San Francisco and China, will probably locate in Pingtu with Misses Moon and Knight.

MISS MOON.

Miss Lottie Moon, our pioneer worker in the Pingtu country, writes:

"We are greatly encouraged by the prospects of the work. There is bitter persecution at Saling, most nobly borne. These things are tests that do us good, calling attention to the Cross."

She adds her plea to that of the Saling church for a resident pastor. Of her own work in Pingtu, Miss Moon writes: "My time is so monopolized by men coming in from the country that all aggressive city work is necessarily broken up. I teach such women and children as come; without doing, as formerly, much house-to-house visiting."

This is very moderate for one of whom it has been said: "She is the greatest man among our missionaries."

Central China Missions.

SHANGHAI.

The following items are gathered from the annual report of this mission presented by Rev. D. W. Herring. Pastors Wong and Herring alternate in preaching to the church. The contributions to missions exceed that of last year. Many attend religious service who, "though not converted, have a foundation laid and something in them to which appeal may be made, and they never can be the heathen they were before." There are three schools. The Sunday-school is described as "a blessing" to the church. In the two chapels presided over by native preachers services are regularly conducted, and in the itinerations of Brethren Herring, Britton, and Tatum thousands of tracts and Testaments have been sold. In Kwinsan, the native pastor, See, is most highly and deservedly esteemed. When supposed dying, he made a noble testimony to the Christian faith, which, Brother Herring says, is only surpassed by "his beautiful Christian life." On the 10th of October Brother and Sister Britton located in Soochow, where Mrs. M. T. Yates, with her characteristic generosity, has built them a two-storied brick house at a cost of \$1,200. God bless this patron

saint. The report says: "We hope to see, ere long, a harvest in this field."

On the 10th of November Miss Alice M. Flagg was welcomed by the mission, and on the 17th of December she and Brother Tatum were married. Of the ladies of the mission the report says: "They are as diligent as their husbands, and bid fair to be very useful in their broad field among the women." Mrs. Yates continues grand personal work, though "at her own charges."

CHINKIANG.

The Chinese authorities made ample reparation for the destruction of our mission property in Chinkiang, and our missionaries there are as conveniently and comfortably located as before the disaster. They have a church of nine members and a school of eighteen pupils. Contributions have been \$40.20. Brother Bryan rejoices at the coming of Brother and Sister Chappell. Brother Hunnex refers to his own work thus: "Now that the new year has come, we are hoping soon to be hard at work preaching the gospel both in Chinkiang and in the surrounding country. I have just opened a station at a place called San Yang, a fair-sized town about thirty miles from Chinkiang, I have visited the place several times, and preached the gospel there, although not recently. I have had some rough experiences here, having been stoned on more than one occasion by the people. Yet I think that the place is not worse than other towns and cities in China, and the people are not more inimical to foreigners than they are elsewhere. I trust that we may be permitted to do there a good and successful work. I believe that when in Geneva I wrote about the prosperous establishment of a girls' school here, to be supported by friends in Switzerland. I am glad to be able to report that we are taking steps to commence this school. I have secured a Bible woman as teacher, and have also rented and furnished a suitable place for a school. It now only remains for us to seek after the scholars. They are not very easily obtained, as Chinese parents, generally speaking, do not wish to have their daughters educated, although they value very much the education of their sons. Some of them even go so far as to assert that women have no souls; but we who have been taught differently cannot afford to ignore the claims of the future wives and mothers of China, knowing, as we do, what an immense influence they must exert over the rising generation. We pray that God's blessing may rest upon us as we endeavor to lead some of the little girls of China to him who said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of

heaven.' Our preaching services are carried on as usual, but we see little to gladden our hearts in the way of conversions. We grieve that it is so, and our hearts cry out to God that the Holy Spirit may come upon us in power that there may be a great and lasting revival in our midst. We want the gospel to come unto this people—not in word only, but in power, and the Holy Ghost, and in much assurance."

South China Missions.

The Canton Mission reports that, in addition to their foreign force, they have had the assistance of 17 native preachers, 4 colporteurs, and 7 Bible women. Five of these have been supported otherwise than by our Board. As to our preaching, Dr. Graves says: "I know no greater pleasure than telling the Gospel story to an interested congregation of heathen, many of whom may be hearing it for the first and possibly for the last time in their lives." In the country stations the work has progressed, with some persecution, twenty-nine having been baptized. The women are encouraged in their work among the women, who begin now to write to them to come to their homes, to tell the story of Jesus and his love. There are 17 schools and 290 pupils. In the boarding-school at Canton there are 62 scholars, of whom 12 have been baptized this year. In addition to Scriptures and hymn-books, 23,330 tracts have been distributed. Sales amounted to \$72.26. The training class has numbered from 40 to 60 in daily attendance at each quarterly session. Dr. Graves expects these young men to be "a power in the land" and says: "China must be evangelized by her own people." At the medical dispensary 3,302 patients have sought relief. The native doctor employs a colporteur, and himself preaches to the patients. Rev. Thomas McCloy, who entered our service in October, 1889, after laboring four years in the interior, says: "The best way to overcome the prejudices of these people, which are very strong against foreigners, is to settle a good physician among them." The native Christians have enlarged their chapel, at the expense of \$250, and raised \$120 for a school of "high grade." Already thirty pupils are enrolled. The smiles of heaven seem to rest on the mission.

HOPEFUL VIEW OF THE WORK.

Considering Foreign Mission work, whether at home with the churches or abroad with papal or pagan people, we cannot but hold a hopeful and cheering view of the future.

1. Take, for example, our progress in enlarging work and in raising funds in the last ten years. In 1880 we had missions in China, Africa,

Italy and Brazil. The number of missionaries was 18, and the number of native assistants 38—making an aggregate of 56 missionary workers. We had some 32 churches and stations, with some 596 members, who contributed, as reported, \$528.17. The number of scholars was, say, 192. The amount received by the Board for the general work was \$39,503.84; in addition, the Board received for the Rome and Torre Pellice chapels, \$6,039.83—making the total receipts, \$45,543.67. In glancing now over the field we see missions in Italy, Mexico, Brazil, Japan, Africa and China. In these missions there are 78 foreign missionaries and 86 native assistants—making in all 164 missionary workers, 62 churches, and 161 stations—making 223 preaching places. The number of church members is 2,214, who have contributed this year, \$4,680.87. There are 675 scholars in our schools. The receipts of the Board have been \$109,174.20. This shows an average increase in all these points of interest of more than 100 per cent. in ten years. This is healthful and cheering growth. The financial increase is specially encouraging. In the last three years the contributions have been \$294,583.61. The amount contributed in ten years is \$812,662.00. This compares well with the whole amount contributed in the thirty-five years of the Convention's history, from 1845 to 1880, \$939,377.23. This makes a ratio of some 300 per cent. between the receipts of the last decade and the average decadal receipts of the three and a half decades previous. At this rate the contributions of the next decade, ending with 1900, will be some \$2,500,000, or an average of \$250,000 a year. That would be a handsome closing of the nineteenth century, which is truly the missionary age. But statistics cannot measure the growth of the work at home and abroad. See woman's work for missions, some 2,000 societies having been organized, and \$21,222.91 having been given this year for foreign missions. Note the Sunbeam bands, which number now 372, and which gave this year \$3,189.43. It is said that many young men are pledged (D. V.) to go into the foreign field. How great and widespread the mission movement is suggested in the results presented in the London Missionary Conference of 1889, and may be presented more cheerfully in our Missionary Centenary of 1892.

2. Take, as another ground of encouragement to go forward, the general progress and prospect of foreign missions.

(1.) For example, in papal countries in the past few years, what has been done? For a quarter of a century after the organization of the S. B. C., Italian papacy was sealed against evangelical influences. Divine providence, moving with the march of modern civilization,

made a fatal breach in this temple of spiritual darkness, and now divine truth shines as freely in Italy as in the United States. Behold our sister republic across the Rio Grande. Before its new Constitution of 1857, Mexico seemed in hopeless spiritual bondage; to-day, the Gospel is as unbound as the air and light of heaven. Look at South America. Without a drop of blood, one of the most remarkable revolutions in the world's history has overthrown the imperial government in Brazil, and brought into existence a thoroughly-equipped republic. The value of free government, so akin to our church policy, cannot be overestimated in forecasting the progress of Baptist missions. Our principles are equal to overcoming the disadvantages of the most tyrannical and oppressive systems of government and religion; but it is in the atmosphere of civil liberty that they promise the liveliest and most vigorous advancement. This marvelous change in our favor seems a call to us to renew our energies in that country of vast resources, growing immigration, widening sentiments and ambitious endeavors. A number of intelligent, brave, consecrated and wise young workers should reinforce our missions. A house of worship should be erected in the great capital of Rio de Janeiro as a centre for the concentration of influence not only upon four hundred thousand souls of that great capital, but upon the hundreds of thousands of the vicinity lying in the darkness of Romish ignorance and superstition. Our Mission in Minas Geraes, which may serve as a Sanitarium for missionaries from the less invigorating coast missions, must be revived and fortified. Bahia has been a success from the beginning, and has been a point whence have radiated far into the interior the salutary effects of a vigorous and consecrated mission. And progress of liberal evangelical principles is the inevitable precursor of Rome's retrogression. There will be vigorous efforts and alarming demonstrations, but facts are more trustworthy than ostentation of power and fulmination of decrees. Romanism is doomed in Mexico and Brazil. And are there not mutterings in other countries portending political changes which, sooner or later, must bring religious freedom, and disaster to Greek and Romish hierarches? Grave troubles may be in the future not distant, but the end of the wise and potent vicegerent of the god of this world is nearer than when the struggle of martyrs and confessors began.

(2). The encouragement to press forward is even greater when we turn our gaze upon missions in pagan lands. The success in Japan is phenomenal, and our missionaries are there in time, with much toil and strong faith, to reap some of the Lord's harvesting in these strange isles of the rising sun, which seem turning so rapidly to the civilization

and the God of the western world. Look at even the "Dark Continent." It is impossible to take the most superficial view of what is going on in Africa and concerning Africa without hope. We thank God for our patient labors in this trying field. Without arrogating to our Board undue importance, we may hold that our varied works in Africa during the past forty-five years must bear some part in the achievement of the divine purposes being gradually accomplished in that vast, mysterious country, in which the world's interest in all ages has been augmented by the apparent impenetrability of its territory and the undiscoverableness of its resources, and the inscrutability of its past history and future destiny.

The greatest explorers—even Mungo Park, the Lander brothers, Speke, Baker, Lincoln, Livingstone and Stanley—have given us only faint glimpses of the country: Professor Edward Blyden, the African philologist and philanthropist, and former missionary of the Southern Baptist Convention, says: "They appear on the map of African facts as microscopic dots." But the world is astir about Ethiopia, and European governments propose to divide out the land among themselves. Native and cultured Africans in Africa write of this with stinging severity, and seem to favor the white man's extermination in Africa. But God has some great end in view, and the past history and present position of our Southland and our Baptist missions must have some important bearing on that end. The least we can do is to press our work to which we have been providentially called, earnestly seeking light from above, that the way of the Lord may be prepared. Professor Blyden seems quite sure that the best preparation for the Lord is the repatriating of the sons of Ham, who now are part of our southern civilization, in their ancestral home of Ethiopia. This is contemplated by colonization organizations, stimulated by recent efforts in the Congress of our country. Baptist preaching, if given in more manifold manner, might be better preparation for Africa's regeneration to the glory of God.

But the most hopeful field is China, where we have 13 churches, 807 members, 43 stations, and 67 missionaries, native and foreign. Whether we view it as the last of the great empires of the ancient world, the most populous of the nations, or the most enlightened and the most influential of the pagan peoples of the world, China is, without doubt, the most important and hopeful field of modern missions. This is confirmed by the work doing and done there by the various evangelical denominations.

The *Chinese Recorder* gives a table of statistics of missions in China

at the end of 1888, with the following totals: 39 societies, 526 male missionaries, 337 wives, and 260 single ladies—total missionaries, 1,123; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; \$44,173.39 were contributed by the churches during the year, and the net increase in church membership was 2,295.

And what the sum in figures of missionary work? Five hundred missions, 20,000 mission stations, 40,000 missionaries, 500,000 Sunday-school scholars, 1,000,000 native communicants, 2,000,000 native adherents; these approximately tell the story of mission work in heathen countries.

And are not these agencies for the overthrow of paganism?

The world seems too old for the monstrosities of Buddhism and Brahmanism, and even of Mohammedanism. Rather the new world, arisen in the light of Christianity, clarifying philosophy and moral codes, seems destined to overthrow these systems of egregious errors of fact and most unwarranted tyranny over the mind and heart and conscience of hundreds of millions of mankind. There must be a Divine purpose with regard to the races inconsistent with the dwarfing, crushing influence of these vile and vilifying religions. The types of mankind seem designed for exhibitions of humanity, in varied civilizations, as mirrors of the Divine nature, which demand more favorable conditions of government and religion to be realized. But prophecy is more reliable than philosophy, and we have assurance unailing that the kingdoms of this world will become the Kingdom of the Lord and of his Christ. In the meantime the Baptists, with all lovers of the Lord Jesus, have a great mission, and we should see to it that with hopeful heart and undaunted spirit we do our full part in our day and generation, by sending out scores and hundreds of missionaries and erecting uncostly but convenient chapels everywhere—with regard to the final accomplishment of the Divine will, ever assured that the prospect is as bright as the promises and purposes of God.

CENTENNIAL OF 1892.

In contemplating this growing work of our Board and of the evangelical denominations of the world, the mind naturally recurs to the origin of our modern missionary enterprise. This is familiar to all intelligent Baptists and Christians. It was well conceived, therefore, and well proposed by our Convention in 1888, that measures be taken for a proper celebration of the centenary of this enterprise. It is a happy coincidence that this centenary synchronizes with the four hun-

dredth anniversary of our country's birth. And are not the two things connected in the Divine providence and in the progress of the world's civilization and Christianization? May the celebration proposed begin a new era of missionary enthusiasm. Preparation for the occasion is in the hands of a committee composed of Drs. Curry, Eaton, Ellis, Pritchard, and the Secretaries of the Boards, who will no doubt report to the Convention. We only suggest: Why might not the centennial year be celebrated by the churches enabling the Convention, among other missionary work, to send out one hundred new missionaries and to build one hundred simple chapels in foreign fields—one missionary and a chapel for each year of the centenary?

DEATH OF DISTINGUISHED FRIENDS.

GEORGE N. NORTON, ESQ.

This faithful treasurer of the Convention, and truly distinguished friend of Foreign Missions, has closed his earthly stewardship, and gone to receive the Master's plaudit: "Well done, good and faithful servant!"

T. W. SYDNOR, D.D.

Rev. Dr. Sydnor, of Virginia, one of the original managers of the Foreign Mission Board, and one of the purest and most guileless of men, has fallen on sleep, to awake in glorious resurrection. His name will have fragrant remembrance so long as men live who honor the true and the good. Men are, and only are, what they are in the sight of God.

REV. WM. H. M'INTOSH, D.D.

After this report was in type the mournful tidings reached us that this nobleman of nature and of grace had fallen on sleep. The ensuing tribute is from the *Religious Herald*:

"Dr. McIntosh was a man mighty in mind, heart, and physical frame. He came of the best blood of Georgia, his family being second to none in influence, social position and official prominence. His educational advantages were excellent, and they were wisely used. But it is as a Christian gentleman of the old school, and most of all, as a dignified, deep-thinking, safe speaking, strong, and orthodox minister of Christ, that Dr. McIntosh was best known and will be longest remembered. As a theologian he was on the order of Boyce and Tucker—Pauline to the core, Calvinistic and conservative to an iota. His sermons were didactic and doctrinal—edifying rather than evangelistic. Behind them was a strong will, a consistent life, and loving heart. His

pastorates in Alabama and Georgia were fruitful in the development of strong churches.

“All over the South Dr. McIntosh will be sincerely mourned. As the secretary of the Home Mission Board of the Southern Baptist Convention, he discharged his high trust with credit to himself and with marked advantage to the great cause whose interests were committed to his hands. The noble old veteran fought long and well in the cause of truth and righteousness, and we doubt not, is to-day with his lately-deceased compeers of the Georgia ministry, rejoicing in the society of the Captain of his salvation.”

DR. SAMUEL HENDERSON.

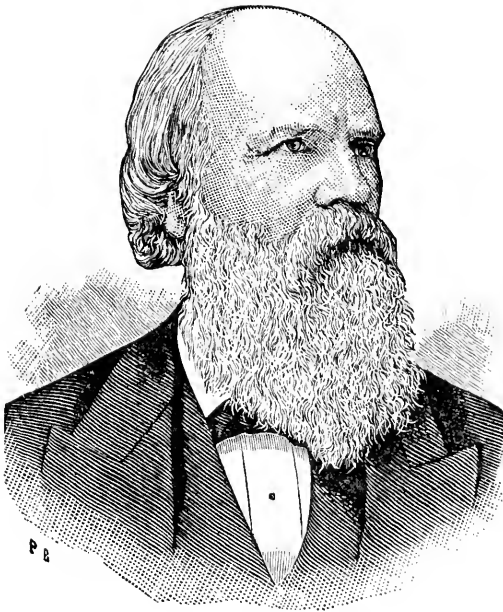
This good minister of Jesus Christ—and good friend of foreign missions and every good work—departed this life on Saturday, February 16, 1890, in Troy, Alabama, where he was making a visit. Among many tributes to his memory is the following from the pen of Dr. David Shaver, of the *Christian Index*:

“We found him a man always manly, and a Christian always Christianly. Men of more brilliant endowments have been known to us, but we never knew one of more inflexible principles or fewer grave faults. With a liberal private education, but without the advantages of the college and the seminary, his studious habits, aided by his native capabilities, made him a man of wide and varied and accurate information. He brought to every subject that insight which is born of an honest purpose to ‘buy the truth and sell it not,’ and which is oftener a surer guide to knowledge than even erudition or genius. He was a safe counselor; practical, where many satisfied themselves with sentiment only; conservative where many were carried off their feet by waves of novelty and excitement; fertile of methods, where to many the way seemed blocked against further progress; and indomitable in spirit, where many wavered before the front of opposition and saw in temporary check the prophecy of ultimate disaster. Who among us has made fewer enemies, and who more friends? Who has deserved more to have the friends, and who less to have the enemies?”

“But he is gone—gone to THE WORLD OF TRANSFIGURATION—to the Hermon of the universe, the Holy mount of the Divine Presence, to share the glory that he sees—to see it and share it forever.”

HENRY HOLCOMBE TUCKER, D.D., LL.D.

At the last meeting of the Convention Dr. Tucker was prominent in a generous and manly vindication of the church and pastor by whose



HENRY HOLCOMBE TUCKER, D.D., LL.D.

VICE-PRESIDENT OF THE CONVENTION, 1873.

BORN WARREN COUNTY, GEORGIA, MAY 10, 1819; DIED ATLANTA,
GEORGIA, SEPTEMBER 9, 1889.

courtesy the Convention was entertained. In the years that have gone by the cause of missions has received inestimable service from his powerful pen and eloquent lips. In September last he was translated with startling unexpectedness to the denomination. The following is extracted from a memorial notice that appeared in the *Foreign Mission Journal* of October, 1889:

“For creative brain power, controlled by logical acumen, rhetorical taste and training, with facility and felicity of expression, Dr. Tucker had no superior in these States. His use of the English language was superb. Who used it more accurately, more discriminatingly, more incisively, more brilliantly, more forcefully? His editorials were sometimes models of classic English worthy of the best quarterlies; his addresses and lectures were unique in their originality of thought and treatment, and were lighted up by occasional flashes of elevated wit and suppressed humor; his sermons were the marrow of their texts or topics. Two of the ablest discourses we ever heard at the Southern Baptist Convention were by Dr. Tucker—one at Columbus, Miss.; the other at Louisville, Ky. A published volume of his sermons ranks among homiletical and hermeneutical standards. His Gospel of Enoch is one of the most suggestive of books.

“But it was not Dr. Tucker’s intellectual attainments and splendid performances that constituted his greatest power. It was the moral and social force of the man. Reference is not had now to well-developed virtues and graces—to roundness of moral and religious character. Dr. Tucker was an angular man. In this respect he was like Dr. A. B. Brown, of Virginia, whom he resembled also in his *brainy*, brilliant powers. His angles were well-defined, long and sharp; but they were projected by an immense inward force—the force of what seemed burning love of truth, and of candor almost perfect. If memory does not fail us, we never knew a man who appeared more completely frank. He is fit, in this regard, to stand in history by the side of the sainted Jeter. His detestation of the opposite qualities—lack of truthfulness and candor—was intense; and his ability to express his mind on the subject was gigantic. This ability was only equaled by his readiness to do it. In one particular, at least, he corresponded entirely with him, promised to dwell in the holy hill, ‘in whose eyes a vile person is contemned.’ And yet, was there ever a manly heart more tender than his? Whose eyes were more quickly suffused with tears at the sight or recital of any sorrow, or at the hearing of the story of Jesus and his love? Whose hand was more ready to do for the suffering of any kind? He was an ardent and enthusiastic lover of the truly good, and his heart and the-

ology were saturated with the grand central truths of the gospel, which he most delighted to present from the pulpit. He characterized his volume of printed sermons as a restatement of the old doctrines of grace. . . . When, at the last Convention, he pronounced that inimitable eulogium upon the lately departed President, Dr. Boyce, who thought that the eloquent eulogist would so soon follow the honored eulogized?

“ Like Elijah, he was taken up suddenly, as in a chariot of fire.”

ANNUAL REPORT.

By the Treasurer of the Foreign Mission Board of the Southern Baptist Convention from April 30, 1889, to April 30, 1890.

1889.

RECEIPTS.

April 30—Balance per report to the Convention \$ 814 97

1890.

April 30—Received during the year from—

Alabama	\$6,358 79
Arkansas	2,002 27
General Association West Arkansas and Indian Territory	250 00
District of Columbia	100 00
Florida	1,414 96
Georgia	13,767 05
Kentucky	8,968 95
Louisiana	2,526 77
Maryland	4,536 72
Missouri (legacy of Miss Peyton, \$250) .	8,736 15
Mississippi (legacy of Dr. R. Kells, \$500) .	6,079 24
North Carolina	8,271 72
South Carolina (legacy L. M. Coker, \$500)	11,472 18
Tennessee	4,749 23
Texas	10,923 89
Virginia (legacy Mrs. M. C. Jeter, \$104.50)	16,173 72
West Virginia	103 71
California	82 00
China	100 00
England	25 00
Indiana	2 00

Indian Territory	47 45	
Massachusetts	15 56	
Mexico	66 84	
New York	10 00	
Ohio	20 00	
Pennsylvania	10 00	
American Baptist Publication Society . .	2,000 00	
Woman's Missionary Society, Richmond Female Institute—interest on \$1000 preferred stock	40 00	
Maryland Fund—interest on \$1000 Atlan- ta & Charlotte R.R. Co.'s 7 per cent. bond	70 00	
Isaac Davis Fund—interest on \$5000 Nas- hua & Rochester R.R. Co.'s 5 per cent. bond	250 00	
		109,174 20
Interest received on notes paid before maturity . .		30 59
Bills payable—notes discounted at bank during the year		74,750 00
Loans on calls obtained		2,109 57
		\$186,879 33
Due for loans on call last year	\$2,150 21	
Borrowed this year	2,109 57	
		\$4,259 78

JOHN C. WILLIAMS, TREASURER

of the Foreign Mission Board of the Southern Baptist Convention.

1890.

DISBURSMENTS.

April 30—By amounts paid out during the year for—

African Missions	\$8,671 24
China Missions :	
Central China, Shanghai and Chinkiang	\$8,577 96
Canton	6,890 21
Tung Chow and Whanghien	7,543 39
	23,011 56
Japan Missions	2,425 43
	34,108 23

FOREIGN MISSIONS.

European Missions	\$17,264 50	
Brazilian Missions	16,025 33	
Mexican Missions	22,551 08	
	<hr/>	55,840 91
Expenses of candidates for appointment.	108 45	
	<hr/>	\$90,057 59
Salary of Corresponding Secretary . . .	2,500 00	
“ Assistant Secretary	1,650 00	
“ Treasurer	500 00	
“ Clerk to Corresponding Secretary	250 00	
	<hr/>	4,900 00
Postage, stationery and other expenses .	593 24	
Printing	868 54	
Mite-boxes	87 70	
Expenses of Vice-Presidents and distribution of Foreign Mission Journal . . .	941 24	
Traveling expenses	613 91	
Rent of Mission rooms	250 00	
Southern Baptist Convention	324 77	
	<hr/>	3,679 40
AGENCIES :		
Alabama State agency	581 58	
Arkansas “	288 89	
Florida “	106 00	
Georgia “	628 29	
Kentucky “	633 79	
Louisiana “	400 00	
N. Carolina “	436 47	
Missouri agency	1,496 77	
Texas agency	1,174 25	
	<hr/>	5,746 04
Interest on money borrowed	1,564 18	
Bills payable—borrowed money paid	74,750 00	
Loans on call paid	4,259 78	
Balance in National Bank of Virginia	1,922 34	
	<hr/>	<hr/>
		\$186,879 33

“RICHMOND, VA., April 30, 1890.

“ This is to certify that I have carefully examined the account of John C. Williams, Treasurer of the Foreign Mission Board of the Southern Baptist Convention, commencing April 30, 1889, and ending this day, and that I find it correct and sustained by proper vouchers, and that there is a balance of \$1922.34 in his hands. I have also examined the securities called for by his account, and find them to conform thereto.

“ H. C. BURNETT, AUDITOR.”

STATISTICAL TABLE.

Missions.	Main Stations.		OUT STATIONS.		MISSIONARIES.			UNORDAINED.		Organized churches.	Members.	INCREASE.			DIMINUTION.			SCHOOLS.		SCHOLARS.		Contributions.		
	In city of main station	In other places.	Male.	Wives.	Unmarried female.	Ordained natives.	Male.	Female.	Baptism.			Letter.	Restoration.	Death.	Exclusion.	Removal.	Male.	Female.	Mixed.	Male.	Female.			
CHINA:																								
Shantung	3	10	4	4	3	1			4	144	6	3		5									\$5 40	
Shanghai	2	2	3	3	1	4	1	1	3	95	1			2		1	1	1	1	20	10		158 77	
Chinkiang	1	4	3	3			3		1	9				1						15	3		40 20	
Canton	3	3	10	3	2	4	6	11	7	558	76	28		16	3	26	6	8		100	160		523 97	
AFRICA	3	1	5	4	1		4	3	4	58	1		5							3	75	75	24 00	
ITALY	12	56	2	1		13	5		13	255	59			12						2		35	1738 00	
BRAZIL:																								
Bahia	4	4	1	1		4	5		5	217	33			4	8									300 00
Rio	1	3	2	2	1		2		2	89	17	3		2	2									400 00
Minas Geraes	1		1	1			1		1	6	3	2		1										60 00
MEXICO:																								
Coahuila	4	20	5	4	1	12	20		20	686	158	29		2	10	11	2	2		40	100		1350 00	
Zacatecas	2	6	1	1	1		1		3	64	32				5	4				1	10	17		
Jalisco	1	1	1	1			1		1	32	23			1								15		80 53
JAPAN			2	2																				
Totals	37	8	116	33	30	15	29	46	11	62	2213	409	65	5	46	33	45	11	12	6	295	380		\$4680 87

EXCERPTS FROM PROCEEDINGS OF CONVENTION.

HOSPITALITY.

"*Resolved*, That the thanks of this Convention are due and are hereby tendered to the citizens of Fort Worth for their cordial and munificent hospitality to the delegates of the Southern Baptist Convention; to the newspaper reporters for their full reports of proceedings; to the hotels and different railroad companies for courtesies and favors extended; and also to the pages who have so actively attended upon the wants of the members of the Convention, and to the churches for their courtesies."

CENTENNIAL OF 1892.

Under suspension of the rules, the report of the Committee on the Celebration of the Missionary Centennial in 1892 was received, and after remarks from J. L. M. Curry, Virginia, was adopted as follows:

"As it is of Divine precedent to preserve the memory of great events by proper memorial services, your committee would recommend,

"1. That the Baptists of the world should have in 1892 a suitable commemoration of the missionary movement which was organized by the Baptists at Kettering, in 1792.

"2. That this Convention, through its President, send fraternal greeting to the American Baptist Missionary Union, at its forthcoming anniversary at Chicago, and request the appointment of a committee of five to co-operate with a similar committee of this body in addressing an appropriate communication to the (Missionary) Baptists of Great Britain and of the world in reference to their uniting with us in a celebration of this one hundredth anniversary.

"3. That this joint committee, in co-operating with such committees as may be appointed in Europe, be empowered to make all arrangements as to place and programme and all matters pertaining to a celebration which shall be worthy of this grandest religious feature of the 19th century.

"4. That, if agreeable to the joint committee provided for in resolution 3, the Southern Baptist Convention will be happy to entertain the Centennial meeting within her territory; but should some other locality be thought more desirable, the decision will be cheerfully acquiesced in by the Convention.

"5. That, as a suitable and wise memorial, the Baptists of the South, among other objects of religious effort, should, during the Centennial year, strive to put one hundred missionaries in the Foreign Field—one missionary for each year of this missionary era—and to increase correspondingly any department of missionary work.

IN MEMORIAM

"THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE."

TO THE MEMORY

OF

FAITHFUL MEN

Who served this Convention in various official capacities, and who were taken into
the presence of the Master, whose they were, during
the Conventional year 1889-90:

HENRY HOLCOMBE TUCKER,

SAMUEL HENDERSON,

GEORGE W. NORTON,

WILLIAM HILARY McINTOSH,

THOMAS W. SYDNOR.

"THESE ALL DIED IN FAITH,"

CLOSE OF CONVENTION AND NEXT MEETING.

The Journal was read and confirmed, and the Convention adjourned without day, after having engaged in singing "The Sweet By and By," and being led in prayer by J. L. Burrows, Virginia.

The next session of the Convention will be held at Birmingham, Alabama, beginning Friday, May 8, 1891.

CHAPTER XIV.

GENERAL AND CONNECTED VIEW
OF
EACH MISSION.

With Tabulated Statements of Missionaries and Contributions.

FROM 1845 TO 1890.



REV. O. F. GREGORY, D.D.

SECRETARY SOUTHERN BAPTIST CONVENTION, 1880, 1882-1890.

CHAPTER XIV.

CONNECTED VIEW OF EACH MISSION.

As stated in the introduction of this book, the connected view from 1845 to 1885 is taken from Dr. Burrows' "Historical Address." The author adds a supplementary view from 1885 to 1890. Dr. B.'s language is:

Instead of attempting a continuous chronological history of the proceedings of the Conventions and Boards year by year, which would require a volume rather than a discourse, I have judged that it would be more satisfactory to trace in outline separately each of the missions of this Convention, from its origin to the present date.

This perhaps will give us a clearer conception of what God wrought through these agencies. We begin then with

THE MISSION TO CANTON, CHINA.

China was closed against all foreigners when this Mission was commenced. No missionary or merchant was allowed a residence in any part of China. But some eighty miles southwest of Canton was the Island Macao, which had been for nearly three centuries under Portuguese jurisdiction. Still farther west was the district of Hong Kong, which had been ceded to England in 1841. In these colonies the Mission was first established. Here in 1842 Brethren Shuck and Roberts had organized a church of five Chinese members. They were joined by Dr. Dean in 1842, and a second church of four members was constituted in Victoria, the capital of Hong Kong, in 1843.

This was the beginning of American Baptist Missions in China. The treaty effected by Hon. Caleb Cushing, in 1844, opened five ports in China to European settlers; and thus the way was prepared for the settlement of the Mission in the city of Canton. The prayers of Christians for the opening of China were answered.

In 1844 Mrs. Henrietta H. Shuck had died, and Brethren Shuck and Roberts were transferred from the Northern Board in 1845-6 and became the first missionaries of the Southern Baptist Convention. Here then were gathered the first ten laborers connected with our Convention.

During the years 1845 and 1846, correspondence with the Boston Board had resulted in the transfer of the Canton Mission and of the missionaries, J. L. Shuck and Yong Seen Sang, his assistant, to the Southern Board. Brother Shuck had been since 1836 in Macao, near Canton, and was the first American Baptist missionary located in China. Issachar J. Roberts had gone to China, in 1836, after having transferred all his property, then valued at \$30,000, to a society whose board was located at Louisville, Ky.—“The Roberts Fund and China Mission Society.”

This property he set apart for the support of himself and others while laboring in China. But through changes of value in years of panic, and probably by some neglect or mismanagement, this property was ultimately lost, and the support of Mr. Roberts was assumed by the Kentucky Society. (Of this society I was agent in 1837 and in 1838, and traveled over the State of Kentucky collecting funds for the support of this mission.)

Mr. Roberts, at his own request, became a missionary of our board in September, 1845.

During the year Brethren S. C. Clopton and George Percy, both natives of Virginia and graduates of Columbian College, were appointed missionaries to China. Mr. Clopton died in 1847, and Mrs. Clopton returned to this country with her only son.

Thus, at the expiration of the first year from its organization, our Foreign Mission Board had appointed ten laborers to Canton, viz.: J. L. Shuck, Yong Seen Sang, I. J. Roberts, S. C. Clopton and wife, George Percy and wife, two others, native assistants, and one native colporteur.

Brother C. D. Mallery, in a report on New Fields for the Foreign Mission Board, recommended the establishing of missions in Mexico, South America and Palestine, and predicted that “the voice of a pure Christianity is yet to resound through the halls of the Montezumas and all around from Texas to Darien, and from the Mexican Gulf to the Pacific Shore.” “Brave words be these.”

From such seeds sown in faith forty years ago, trees of righteousness are now growing and bearing fruit.

1849.—The only triennial session of the Convention was held in 1849, when the Constitution was so amended as to provide for biennial meetings. By appointment the meeting was to be held in Nashville, Tennessee, but on account of the prevalence of the cholera epidemic, the few brethren who gathered there, after one day’s session, adjourned to meet in Charleston, South Carolina, on May 23d.

Rev. Dr. Johnson was re-elected President and J. C. Crane Secretary.

The Convention adjourned its evening session on Friday, "to give opportunity for a general conference in relation to the proposition for a Central Theological Institution." This was the first general meeting in which brethren from the several States united, and which ultimately resulted in the organization of the Southern Baptist Theological Seminary.

Among the reports was one by B. M. Sanders on the instruction and evangelization of the colored population, and a resolution passed "earnestly recommending our churches to devote a stated portion of their public exercises to the particular instruction of colored persons in the truths of the Bible." And allow me to say here, once for all, that no meeting of the Convention was ever held, and rarely, I presume, a State Convention or District Association, in which the duty of Christians to provide for the religious teachings of the colored people was not commended and zealously enforced.

The Foreign Mission Board reported the appointment of more than twenty laborers, including female and native assistants.

Among these were F. C. Johnson, 1847, returned in 1849. B. W. Whilden and wife, in 1848. Henry Goodale, 1848, appointed to Canton, but transferred to Africa, where he died, April, 1850. Miss Harriet A. Baker, 1849, returned 1853.

1851.—The first biennial session of the Convention was held in Nashville, Tenn., May 9th, 1851. Rev. Dr. Howell, President; J. C. and William Cary Crane, Secretaries.

Brethren Whilden, Cabaniss, Burton and Crawford were publicly set apart to the work of Foreign Missions on the Lord's day evening of the session.

One significant indication of the discussions that were then agitating the denomination is revealed in the attitude assumed by the Convention towards the "American Bible Union." That society had appropriated one thousand dollars for the distribution of the Scriptures in China, which the "Board had deemed proper respectfully to decline." Brother Shuck having been transferred to the Mission at Shanghai, and Brother Whilden, having lost his wife, had returned with his children to this country, and Brother I. J. Roberts being on a visit to America, left only Mrs. Roberts and Miss Baker, with the native assistants, at the Canton Mission.

There were now two chapels in Canton set apart for the worship of the true God, in which meetings were regularly and often daily held.

1852.—The connection of Brother I. J. Roberts with the Board had been dissolved and Miss Baker transferred to Shanghai; there were none save the faithful Yong Seen Sang and native workers left in charge of the work.

1853.—Brother Whilden returns to Canton and pleads for more laborers in that almost deserted field.

1854.—Brother Whilden and wife, still alone, except the native assistants, are cheered by encouraging prospects.

1855.—Brother Whilden and wife, on account of her partial blindness, returned to America, and Brother C. W. Gaillard and wife, appointed in 1854, commenced their labors in Canton, still aided by the indefatigable Yong Seen Sang.

1856.—Brother Gaillard, still the only missionary, earnestly implores reinforcements.

1857.—Rev. Roswell H. Graves, of Maryland, now becomes associated with the mission with Brother Gaillard, and amid all the discouragements of the English and Chinese War, they labor earnestly for the conversion of the heathen.

From 1857 to 1871 these were the missionaries connected with the Canton Mission. Brother C. W. Gaillard, in 1862, was killed by the falling timbers of his house in a terrible typhoon. Rev. R. H. Graves married the widow of Brother Gaillard in 1863.

Brother and Sister Schilling were here from 1860 to 1864. (Brother J. William Jones and wife had been appointed in 1861, but were hindered by lack of funds and our Civil War from embarking.) These, with the native assistants, Yong Seen Sang and Wong Mui, called the "Luther of the Chinese Christians," composed the mission staff in Canton.

For several of these years Dr. Graves was the sole American missionary, and in 1871 there was none, Wong Mui being pastor of the church and in charge of the mission, and Dr. Graves being ordered by his physician and advised by the Board to come to his Maryland home for rest and recuperation after thirteen years of exhaustive labor in that torrid clime.

1871.—During this year Brother E. Z. Simmons commenced his work in Canton, and remained until 1874. There were now four churches and 135 communicants.

1872.—Dr. Graves returned to Canton, accompanied by Bro. N. B. Williams and wife and Miss Lula Whilden. Brother Williams remained until 1876.

From 1872 to 1880 this was the sole corps of American laborers connected with the Canton Mission.

In 1880 Brother and Sister Simmons returned with Miss Sallie Stein and reinforced the mission. In 1881 fifty-two converts were baptized, and a total of 357 members had been gathered in the churches.

1884.—Brother F. C. Hickson and wife, of South Carolina, and Miss Emma Young, of Missouri, were designated to this mission.

There are now 58 American and Chinese laborers connected with the mission at 17 stations, five churches, 65 baptized during the year, and 611 communicants.

Supplement.

1885.—The French-Chinese War occasioned much disturbance in Canton and in the country stations; the schools and chapels in the one had to be closed, and those in the others were assaulted, plundered, and, in some cases, destroyed. “Yet, amidst all the hatred and persecution and loss of property, not one of our native members denied the faith.” Twenty-four were baptized; and \$352.43 was contributed.

In May, 1884, died Lough Fook, who sold himself for Jesus, and established a church in Demerara, which contributed annually to benevolence \$2000. Dr. Graves called him “one of the brightest jewels that Christianity recovered from the dust-heaps of China.”

1886.—Though fearful floods devastated the country the natives showed the most self-denying zeal in restoring the damages of the war; in one instance some \$400 was raised to rebuild. In another case \$400 was sent for this purpose by Canton Chinese in America. The work seemed to rebound. “Many thousands heard the Gospel at the different stations.” The Mission wrote: “For what God has enabled us to do we bless his name, and look hopefully for greater results in the future.”

1887. Brother Hickson, with his family, returned to the United States, resigning his commission. The Convention voted: The Canton work is very gratifying. Last year 17 were baptized; this year 35. Last year \$448.38 was contributed; this year \$699.81. The natives are showing great interest in building chapels and in sending the gospel to their own people. Funds are raised in this country for Miss Young’s school in Canton.

1888. The mission was reinforced by Mrs. J. L. Sanford, Miss Henrietta North, a self-supporting missionary, and Miss Nellie E. Hartwell, “valuable additions,” as Brother Simmons wrote. Miss Stein returned to America. Much work was done. The statistics were: Baptized, 32; church membership, 477; contributions, \$446.55; eleven schools, with average attendance of 213. But, the year

was overshadowed by the death of Mrs. R. H. Graves, who, to recruit her health, returned to this country, and died in San Francisco, April 20, 1888.

1889. In March Miss Young's school, for which \$3,647.36 had been paid, was finished and there was an average attendance of six women and twenty-four girls, "who made good progress in their studies and showed great interest in the way of salvation." Miss Young was authorized to leave the field where she was so faithful and so successful, and much beloved. The statistics were encouraging. Baptized, 70; members, 507; native helpers, 28; stations, not including churches, 13; scholars, 317; contributions, \$563.97. Dr. Graves sailed for Canton April, 1889.

SHANGHAI AND TUNG CHOW MISSIONS.

Shanghai, the most northern of the five ports opened by the treaty of 1842 to commercial intercourse with the outside world, is 1,000 miles north of Canton, and in almost the same latitude as Savannah, Ga., and has a population of about 180,000.

Here our second Chinese Mission was established in 1847. Brother M. T. Yates, J. L. Shuck, transferred from Canton, and T. W. Tobey and their wives, commenced this Mission in September, 1847. They were subsequently joined, between 1847 and 1851, by A. B. Cabaniss and wife, B. W. Whilden and wife, T. P. Crawford and wife, Dr. G. W. Burton and Miss Baker.

In the providence of God most of these missionaries remained but a comparatively brief time in China—too brief to become very familiar with so difficult a language as the Chinese. The fact suggests, too, the wisdom of careful inquiry concerning the physical adaptability of the men and women sent to the climate and the surroundings of the localities to which they are designated; and also to the mental and spiritual qualities of perseverance and faith. These are often difficult questions to decide, but there can be little doubt that some have entered foreign fields, who never should have been encouraged to go.

We do not presume to say that the missionaries, who, after too brief periods of service, returned to their native land, were not entirely justifiable; but if the Board had been omniscient and could have foreseen the results, many of these, though truly godly and consecrated servants of Christ, would never have been sent.

These Missions, repeatedly re-inforced, were gradually depleted and sometimes embarrassed by those who seemed compelled in the provi-

dence of God to abandon their fields of labor—some by early death, and some by returning to their native land.

I. J. Roberts, though a zealous, was not a wise and prudent missionary. His connection with the Board closed in 1852.

Brother S. C. Clopton reached Canton in November, 1846, and died in July, 1847, only nine months in field. Brother Shuck remained in Shanghai from 1847 to 1853—six years—though he had been ten years in the mission work before our Convention was organized. In May, 1854, he removed to California and there continued his work among the Chinese for seven years with good success. He thus labored for Chinese evangelization through twenty-six years.

Brother T. W. Tobey and wife remained from 1847 to 1850—three years. Brother Percy and wife, from 1847 to 1855—eight years. Brother Cabaniss and wife, from January, 1853, to 1859—six years.

Brother Whilden joined the mission in 1849, buried his wife within one year, returned to America in 1850, rejoined the mission in January, 1853, and finally returned in 1855.

Miss Harriet A. Baker reached Canton in July, 1850. In January, 1851, she was transferred to Shanghai, and in 1853 returned to this country.

Dr. J. Sexton James and wife, who had been designated for this Mission at the same time with Brethren Yates and Tobey, never reached their destination, having found a grave in the sea when within sight of the harbor.

Dr. G. W. Burton arrived at Shanghai in March, 1852, and, while ministering faithfully to body and soul, was himself stricken down, compelled to leave the field for awhile, returned in 1854, and finally left China in 1861.

Francis C. Johnson arrived in Canton in June, 1847, joined the Mission in Shanghai in 1848, and returned to this country in 1849.

Matthew T. Yates reached Shanghai in September, 1847, and there, thank God, he still remains, through the thirty-eight years a devoted, wise and successful servant of Christ, and as one of his Presbyterian associates testified, “physically, mentally and morally at the head of the Protestant missionaries of that country, of whom there are several hundreds.”

In 1860, Dr. Yates modestly writes: “I was the first to begin operations at this station, more than thirteen years ago, and I shall be the last to desert it.” Faithfully has he fulfilled his promise to God and the Church.

Rev. T. P. Crawford and wife joined the Shanghai Mission in 1852,

and in 1863 became the pioneers of the Shantung or Tung Chow Mission, where, with the exception of two brief visits home because of failing health, they still remain, after thirty-three years of earnest evangelizing work.

1857.—Ten years had passed since the beginning of our Mission in Shanghai. The missionaries named above, whose connection with the Mission had ceased, leave on the field Brethren Yates, Cabaniss, Crawford and Dr. Burton, with their families. The Foreign Mission Report furnishes no statistics of the Mission, but speaks in hopeful terms of the prospects on the field.

In the following year, 1858, Brethren Jesse B. Hartwell and J. L. Holmes were appointed, and entered upon the work in Shanghai. The church numbered twenty-five native members, with three Europeans, besides the missionaries.

During these years the terrible civil wars in China, and a little later in our own land, sadly retarded and embarrassed the work in the Missions. Shanghai was invested by the rebellious insurgents, and communication with the interior was interrupted. The chapel was destroyed, and cholera swept off thousands of the population. The discouragements were very great, and one of the saddest was the loss of Brother A. L. Bond and wife. They had been appointed to the Shanghai Mission, and in August, 1860, had sailed from New York with J. Q. A. Rohrer and wife, who had been appointed to start a mission in Japan. They embarked on the ship "Edwin Forrest." The vessel was never heard from, and their path to heaven was through the stormy sea.

In 1866 we had again come into communication with our missionaries, which had been almost completely interrupted by the war. In the meantime, in October, 1861, Brother J. L. Holmes and Rev. H. M. Parker, of the Episcopal Mission, while seeking the rebel camp to make terms for the safety of their town, were murdered by the insurgents.

The new station, which had been established at Tung Chow, 500 miles north of Shanghai, had become an independent mission. And while Brethren Yates and Crawford remained in Shanghai, Brother Hartwell and wife with Mrs. Holmes were laboring in the new mission.

1867.—Brother and Sister Yates are now alone at Shanghai, with a few native assistants. Brethren Hartwell and Crawford, with Mrs. Holmes, are at Tung Chow, and the work is being vigorously prosecuted.

Up to 1873 there were few changes in the *personnel* of the Missions. There were now three native ordained pastors. Brother Yates, who had lost his voice and could not speak for many months, came back home, and, under the counsel of Mrs. Yates, who remained, Wong Ping San was placed in pastoral charge of the Shanghai church and Woo Tswun Chan of the church at Tung Chow. Miss Lottie Moon was the only addition to the Shanghai Mission, and Miss Edmonia Moon to the mission at Tung Chow.

Dr. Yates, with characteristic resolution, writes, in 1873, "We need, must have and will have a new chapel." In 1874 he writes that a new chapel was built and a parsonage for the native pastor at an expense of \$3000 to himself—the money he had earned by acting as Vice-Consul of the United States while his lost voice prevented his public preaching.

1876.—Brother Hartwell, in consequence of the failing health of his wife, returned to this country, and the promising station at Chefoo was closed.

Dr. Crawford was the only male missionary in charge at Tung Chow, with his devoted wife and Mrs. Holmes; the Misses Moon and native assistants remained at the capital of a province numbering twenty-five millions of people.

Dr. Yates was requested to take the office of "Consul General" at Shanghai upon the death of the superior officer, but his voice being now restored, he said: "This I could not do without giving up my missionary work—my life-work. No office in the gift of the government, or of the people, could induce me to do that, while I am able to preach and to translate. I resigned, therefore, the honor and the emolument."

1882 may be noted as a year of revival of interest in our mission work as manifested in the calling out and appointing reinforcements to our foreign fields. N. W. Halcomb and C. W. Pruitt had joined the Tung Chow mission. W. S. Walker and Miss Ruth McCown were appointed to Shanghai. Miss Sallie Stein to Canton.

1883.—Wm. J. Hunnex and wife have joined our mission at Shanghai. Brother Pruitt, having found a wife in China, is a worker at Tung Chow.

1884.—Miss M. M. Roberts, E. E. Davault and J. M. Joiner and wives were added to Tung Chow. F. C. Hickson and wife and Miss Emma Young to Canton.

The three prominent standard-bearers of our Chinese Missions, to whom God has given health, perseverance, faculty and executive tact,

and whose names will be associated through all time and eternity with their respective Mission fields, are Dr. Matthew T. Yates, of Shanghai, Dr. Roswell H. Graves, of Canton, and Dr. Thomas P. Crawford, of Tung Chow. Other godly men and women have been associated with them in these fields, some for longer or shorter periods, some with larger or lesser abilities, some whose broken health or other causes compelled retirement from the work ; but from the beginning of their labors at these several points, with only occasional and needful seasons for recruiting health and energies, there they have firmly stood, always faithful and hopeful, prayerful and laborious. They have been the generals, associated with brave and able officers, American volunteers and native recruits.

We do not undervalue the devotion and labors of others, but the Lord has raised up these heroes and fitted them for special service, and if we followed the technology assumed by smaller bishops we might name Yates—Shanghai, Crawford—Tung Chow, and Graves—Canton. Shuck's work in Canton was nearly finished when the Mission came to us.

Supplement—Shanghai Mission.

1885. Dr. Yates had been a great sufferer. This year he submitted to "the ninth surgical operation." Still he wrote: "Bro. Hunnex and I, with two native pastors and two chapel-keepers, have delivered more than 2,000 sermons and addresses on the way of life, besides holding prayer-meetings, giving personal warnings, and doing work by the way. . . . The French Chinese war has paralyzed missionary work." The Doctor urged the sending of three men to Chinkiang, where we had a lot that cost \$5,320.80, and where he expected to build a chapel in the fall ; and three men to Soochow, where there is a church and church house, and where a dwelling must be erected. The Doctor had in manuscript translations of Corinthians, Ephesians, Philippians, Colossians and Thessalonians, and had begun on the 1st epistle to Timothy. "Seven were baptized, and the churches contributed \$214.43. There are four stations in connection with this mission

1886. In December, 1885, Mr. and Mrs Herring, Mr. and Mrs. Bryan, with Miss Ruth McCown, a young medical doctor, sailed for China, the first two settling at Shanghai, the next two at Chinkiang. Miss McCown was released from her obligations to the Board, having married Rev. J. A. Thompson, a Scotch Baptist missionary to Japan. The native pastor at Shanghai, Wong Ping San, visited the interior

stations, and the new missionaries made good progress in the language. Dr. Yates continued his translation; finds "Hebrews the most difficult of all the Scriptures to translate." As to young natives, he wrote: "I adhere to the apostolic plan, repentance towards God, and faith in our Lord Jesus Christ, and a holy life, as necessary for church membership, and a true consecration and a credible evidence that a man is called of God to preach, as requisite for the ministry."

1887. The progress of Brethren Herring and Bryan, Dr. Yates regarded *phenomenal*. A church with eleven members was organized in Chinkiang; and usual services were maintained in Kwin San, Soochow and Shanghai. Dr. Yates agreed to be one of the revisers of "Godard's version of the New Testament in classic Chinese." He regarded the erection of a chapel in Shanghai by a member of his church, Wong Yeur San, at his own expense and for his own preaching three times a week, a signal answer to his "prayer for a decade of years that the Lord would raise up some Chinaman of pre-eminent consecration to the divine service." The Doctor said: "He is a city set on a hill and his light is radiating in every direction."

1888. This year the mission was overwhelmed by the death of Dr. Yates, our veteran and noble missionary in China. On the 19th of February, 1888, he was struck with paralysis, while in Chinkiang, visiting Brother Bryan; and on the 17th of March the electric wire flashed it over the world that this great and good man had been translated from earth to heaven. Appropriate memorial records were made by the Board and the Convention.

1889. The mission was reinforced by Messrs. Britton and Chappell with their wives, and Mr. Tatum, the first couple to locate at Soochow, the second at Chinkiang, and Mr. Tatum at Shanghai. The work progressed remarkably well under the circumstances until February of this year, when a mob destroyed all the mission property at Chinkiang, and the missionaries were refugees in Shanghai. Our government was immediately informed and gave assurance of proper reparation, which was duly made by the Chinese Government.

Tung Chow Mission.

Though we preserve the name employed by Dr. Burrows, "Tung Chow Mission," it would be more properly called, after the Province, the Shantung Mission, with stations in Tung Chow and Hwanghien.

1885.—In Tung Chow Dr. Crawford devoted much time to street-preaching; and Mrs. Crawford and Miss Moon labored earnestly among the women in the city and in the country. Messrs. Halcomb

and Pruitt made preaching excursions, in which Mrs. Pruitt sympathized and aided until October 19th, 1884, when she was "called up higher." On the 22d of July, 1884, Mr. Halcomb and Miss Mattie Roberts were married in Chefoo, Drs. Yates and Crawford officiating. The Board purchased Mrs. Holmes' house in Tung Chow for 1885. Brethren Halcomb and Pruitt had organized the Hwanghien Mission, by authority of the Board, but they found it almost impossible to secure property for location, and petitioned the Board for \$6000 "for two houses, and for the privilege of locating in some other inland city, if they could not get foothold in Hwanghien."

1886.—On May 23d, 1885, Mrs. Halcomb fell asleep in Jesus. Miss Moon had labored successfully in the region of Pingtu, and urged the occupancy of that part of the country. She wrote: "The religiousness of the people is a marked characteristic of that region and of other regions in the central and western portions of the province." She spent the winter there and "found the outlook as favorable as when she first went there." Brethren Joiner and Davault, with their wives, were engaged with the language. Mrs. Crawford presented a very interesting report of work in the city and country. Dr. Crawford had visited the United States, in the interest of "self-support" among native churches, and returned to his field.

1887.—Mrs. Crawford continued teaching "from village to village. Some 40 or 50 girls were taught to read Christian books, but this number was a small part of those who received religious instruction." Dr. Crawford resumed his valuable labors. An encouraging feature was that the wealthy and most substantial residents received our missionaries. Miss Moon visited Pingtu and received more invitations to visit vilages than she could accept. The people seemed well disposed to her and her doctrine. She regarded this as one of the most promising centres for Christian influence. Brother Pruitt was elected pastor of the Tung Chow Church, Dr. Crawford having resigned, but he still paid visits into the country. Brethren Davault and Joiner were "actively engaged preaching the Gospel in season and out of season, while they gave daily three to six hours to the study of Chinese." Last summer Brother Joiner was struck with what is called 'heat paralysis,' which excited no little apprehension." Brother Halcomb resigned his commission and became Acting United States Consul in Chefoo.

1888. Miss Moon continued promising work in Pingtu. Dr. Crawford "simply sowed seed," and Mrs. Crawford "cultivated her patch," as they modestly described their good work for the Lord. Brother Pruitt made itinerating trips. On the 4th of October, 1887, our

beloved Davault fell on sleep. "Brother Joiner was forced by an obstinate disease to return home," and resigned his commission. Powerful appeals for reinforcements from Mrs. Crawford and the dying Davault were reported to the Convention.

1889.—Hundreds of women and girls were instructed by Mrs. Crawford, whose soul was "filled with inexpressible longings for their salvation." Mrs. Davault, with her infant, returned to the United States. Mr. Pruitt divided his time between Tung Chow and Hwanghien, and gained "rapidly the respect of the people." In February Mr. Pruitt married Miss Anna Seward, of the Presbyterian Mission, and in September buried her in baptism with Christ. Miss Moon labored in Tung Chow and Pingtu, and in villages adjacent. Invited to return home to recruit her strength, she replied that she could not until others were sent to take her place. "I urge," wrote she, "that four women be sent next year for that purpose." Her request has been virtually granted in the appointment of Misses Knight, Barton and Thornton, with Mrs. Bostick, accompanying her husband. Except Miss Thornton, these have all arrived on the field and been welcomed with great gladness and gratitude. Statistics: Baptized, 3; members, 137; churches, 2; stations, 2; out-stations, 2.

LIBERIAN MISSIONS.

Contemporaneously with the connection of the Chinese Missions with our Convention was the commencement of our work on the western coast of Africa, in the colony of Liberia.

A brief sketch of the origin of these Missions will be interesting in this place. •

In 1813, a year before the organization of the Triennial Convention, the Richmond (Va.) Foreign Missionary Society was formed. Deacon Wm. Crane was the prominent leader in organizing and sustaining this Society. A large membership of colored Baptists belonged to the First Church, among whom Deacon Crane formed and taught a tri-weekly night school in a gallery of the old church. Lott Carey and Colin Teague were pupils of this school.

A company of emigrants, gathered in 1820, sailed for Africa early in 1821. Associated with this company were Lott Carey and Colin Teague. Thus originated, in 1821, the first American Baptist Mission in Africa. After the organization of this Convention, a correspondence with the northern board resulted in at first a partial, and in 1856 the entire transfer of these Missions to the Southern Convention. The

missionaries then on the field became the missionaries of the Richmond board.

John Day and A. L. Jones, who had been many years residents in Liberia, were the first appointees of our board in 1846. Brother Jones died within a year after his appointment, indeed before it reached him. Brother Day lived thirteen years, filling civil offices, being Treasurer and Superintendent of the Mission of Education, founder and Principal of the Day's Hope High School in Monrovia. He died in 1859.

1850.—There were sixteen missionaries, teachers and assistants connected with the Mission, occupying ten stations.

1861. There were reported in connection with the Liberian and Sierra Leone Missions, 23 churches, 19 pastors, 68 baptized during the year, and a total of 1258 members.

During the war our intercourse with the African Mission was necessarily suspended; the churches of Liberia were thrown upon their own resources, and for several years the Foreign Mission Board were unable to renew their contributions in aid of the churches. But in 1871-72 several missionaries were appointed, and the churches were aided in supporting them. In 1875, \$5,000 were appropriated in aid of the Liberian Missions.

Within the past few years the colored churches of this country have organized for the propagation of the Gospel in Africa. Efforts have been made to secure co-operation with them for African evangelization, but success so far has been attained only to a limited extent.

CENTRAL AFRICAN MISSION.

In the Convention of 1849, Dr. Jeter introduced the following resolution: "That the Mission proposed to be commenced in Central Africa, though likely to be accompanied with much difficulty and danger, seems to have had its origin in providential indications and to deserve the confidence and cordial support of the Convention and to claim the fervent prayers of the denomination for its success."

"The providential indications" here referred to relate to proposal of Rev. T. J. Bowen to penetrate the interior of Africa to preach Christ to the heathen natives.

In December, 1849, Brother Bowen, Henry Goodale, and a young colored brother, Robert L. Hill, sailed for Liberia.

Brother Goodale died within the year 1850, and Hill was not taken into the interior, but labored in Liberia for several years.

Bowen was a man of unconquerable energy and perseverance, of studious habits, of keen and intelligent observing faculties.

His narrative of his travels, labors and discoveries, published in 1857, after his first return to this country, is full of religious interest, and as full of philological, geological, botanical and ethnological information as are Livingstone's or Stanley's, though within smaller compass.

In the same year, 1855, while Livingstone was working his way into the interior of Africa from the south, on his first journey, Bowen was exploring from the west into the Soudan.

When Livingstone had reached his highest northern position, in about eleven degrees southern latitude, Bowen had reached his lowest point in about eight degrees northern latitude. They never met.

The stations fixed upon for interior stations were Lagos, Abeokuta Ijaye, Ogbomoshaw, Illorin, and Ilade on the Niger. The journey covered about 900 miles with its detours, though in a direct course, if there had been direct roads, only about 250 miles from Lagos.

The strained nervous system and overworked brain of Brother Bowen sadly beclouded the latter years of his life.

Upon his return to Africa, after a brief visit home in 1853, Mr. Bowen was accompanied by Brethren Dennard and Lacy. Within six months Mrs. Dennard died, and Mr. Dennard survived her only six other months.

Mr. Lacy remained less than one year. Mr. Clarke, who followed a few months later, returned in 1859.

Rev. A. D. Philips continued in Africa from 1855 to 1868, and, after a visit home, returned in 1871, and resigned in 1872.

In 1856 Brethren Tremble, Priest, Cason, with their wives, and Beaumont, entered Central Africa. Mrs. Phillips soon died, and all the others returned within three years.

1857.—Rev. T. A. Reid and wife joined the Central African Mission in September, 1857. Mrs. Reid died in May, 1858. Brother Reid was appointed to the Awyah station, where for four years he was cut off from all intercourse with the other missionaries and with his native land by the wars between the African tribes. He returned in 1864, having remained in Africa through seven years.

R. H. and Mrs. S. J. Stone remained from 1858 to 1862, four years; then, after short sojourns in this country, went back in 1863, and left finally in 1869.

With the exception of Brethren Phillips, Bowen and Stone, the average residence of all the other missionaries sent to Central Africa was less than three years.

There were few changes notable in an outline sketch like this during the years immediately preceding and during the civil war of 1861 to '65.

There were wars also in Africa among the tribes that greatly interfered with the prosecution of evangelistic work.

After the war, up to 1875, no missionaries had been sent to this field. Since then Brethren David and Colley, in 1875, Eubank in 1881, S. Cook and Smith in 1883, have entered the dark continent sent by our Board.

There have been doubtless good results attained by the labors of our missionaries in Central Africa. Souls have been converted, prepared for heaven, and entered into its blessedness. Public sentiment has been, to a limited extent, educated, and needful pioneer work has been done. Yet there are but few results that promise permanence.

Indeed, there is little that is permanent in Central Africa, except its mountains and forests, its rivers and deserts. Again and again our missions have been broken up by raids from hostile tribes, property destroyed or left to natural rapid decay, and so-called cities, with 50,000 or 100,000 inhabitants, swept from their homes, leaving their sites degenerated into jungles. Still nothing but Christianity can raise this barbarism into civilization, and therefore our Lord has commanded us to carry his gospel into the darkest and most unpromising regions of earth.

The brightest hopes for Africa seem now based upon European and American colonization.

Supplement.

1885.—Last year “a grand revival” at Lagos, in which “perhaps a hundred souls were brought to Christ,” was reported, and the completion of a school-house at a cost of £411 13s. 3d. This year there were seven baptisms; and Brother David took material to Africa for a new chapel, to cost \$5,000. The Missionary Union wished him to visit the Congo country; but he could not be spared. On his voyage to this country his infant child was buried at sea, May 20th, 1884. Brother Eubank proposed “to push on through the Yoruba country, leaving a train of stations all along, and enter the Fulah or Barba country. This,” said he, “was the original plan when Brother Bowen was sent to Africa.” Brother S. M. Cook was “delighted with the climate of Africa.” Brother C. E. Smith was “overwhelmed with sorrow” at the superstition of the people. They preached in English, and “studied Yoruban with Bro. Eubank.” As to reinforcements, the Convention said:

“We think the great body of laborers in Africa should come from the people of the country.”

1886.—The mission was shrouded with grief by the death of Mrs. David, who, like her infant child a year before, was buried at sea, May 29th, 1885. Her dying words were, “never give up Africa.” Statistics: Baptized, 18; membership, 125; pupils, 220; contributions, \$2.30. In a report to the Convention on Africa Dr. F. M. Ellis, chairman, asked: “Is there no significance in the fact that there are 8,000,000 colored Baptists, children of that land, on our field? Can they not be brought into such relation to this African Mission work and also in such relations to this Convention, as that they may be aided to assume this great work largely themselves? May not this be the factor of this great problem of the colored people, which, if fully met, may solve largely the other difficulties that make it so difficult of solution?”

1887.—Brother Harvey, with wife, returned because of failing health, and Brother Cook returned not to go back. Brother Smith and wife located at Abbeokuta, July, 1885, where they took three children to teach and train at their own expense. Miss Cynthia Morris, of Missouri, had gone to Africa, and joined her fortunes with Brother Smith, whose wife had died in this country a few weeks before he departed for Africa. “An Academy for higher education” was opened November, 1885, and “out-door preaching” was adopted; twenty-six were baptized. In the school were 284 students. There were sixteen missionaries, native and foreign; church members, 138; churches and stations, 5. “Since the reorganization of the Yoruban Mission there had been 171 baptisms and 32 deaths.”

The Convention said: “In our judgment, the time has come for us to do more aggressive work in the Dark Continent.”

1888.—Mr. and Mrs. Eubank returned to the United States, and Bro. Harvey who had preceded, on account of shattered health, was permitted to take a temporary pastorate in New Mexico. There were 13 baptisms, and 217 in the schools. “Five of the 17 in the Academy at Lagos were preparing to teach school.” The church members “displayed much zeal in their efforts to bring the heathen to a knowledge of Christ—some of the women go into the streets and markets proclaiming Christ unto their brethren.” The mission closed a solemn appeal for more laborers, thus: “One hundred and ninety-two millions of our fellow-creatures are living upon the Dark Continent, of whom not more than two millions have ever heard the news of salvation by Christ. Of the rest, thousands pass from life every day, into a

Christless grave. . . . How long, oh, Lord of hosts, will thy servants shut their bowels of compassion and send not the 'more laborers' to rescue these people whom the Saviour loved—for whom he bled, died and gave the ascension command? It is time for thee, Lord, to work, for they have made void thy law!"

1889.—The work of this year was clouded by a schism in the Lagos church which carried off sixty-three of its members. The difficulty has affected other stations. Brother Smith had to go to Ogbomoshaw, where there was no little disquiet. Brother David's failing health, which required his return to the United States, added to the perplexity of the situation. Brother Eubank reports:

"We confess to a good deal of humiliation, but humiliation is not a bad thing. On the whole, I incline to the opinion that our mission is really in a better condition than it was a year ago. . . . The school keeps up to about 150 scholars. The lost teachers have been supplied by others of equal ability and at less cost. The same amount of work in Lagos goes on with reduced force and expense."

The cloud, though dark, had a silver lining, however, very bright. The earnest appeals and prayer for reinforcements were answered by the appointment and departure, this year, for that field, of Mr. and Mrs. Lumbley, Mr. and Mrs. C. C. Newton, Miss Newton, with two young sons of Mr. Newton. This family remains in Lagos, Bro. and Sister Eubank go to Abbeokuta, and Bro. and Sister Smith to Ogbomoshaw. The sky is brightening in every direction. The Lord be praised!

ITALIAN MISSION.

In their report of 1869 the Foreign Board called the attention of the Convention to the desirableness of establishing missions in the Roman Catholic countries of Europe, and especially in Italy. In 1870 the Board reported the beginning of evangelical work in Italy. Rev. W. N. Cote, M.D., son of a converted Roman Catholic priest—Dr. C. H. O. Cote, who had for several years been associated with Madame Feller in the Grand Ligne Mission of Canada—was accepted and designated to commence a mission in Southern Europe.

During the first year Dr. Cote had associated with him in Rome Messrs. Rosa, Gardiol and Penilli, had baptized twelve converts and formed a church of eighteen members. In January, 1871, Rev. Dr. J. A. Broadus and Rev. Dr. Randolph, of Philadelphia, were present and participated in the organization of the little church. Dr. Broadus wrote: "I am thoroughly satisfied that the Board has acted wisely in

establishing this mission, and I should exclaim vehemently against any idea of abandoning it.”

In 1872 there were reported six churches connected with the mission and a total membership of 271. In 1872 Rev. Dr. Jeter was sent to Rome as a special agent of the Board to advise in relation to certain difficulties that had arisen in the conduct of the missions. As the result of consultation with the brethren in Italy and at home, there was a reorganization of the mission, some of the workers retiring, among them Dr. Cote.

In 1873 Dr. G. B. Taylor was appointed Superintendent of Italian Missions. Since the reorganization under the prudent and efficient superintendence of Dr. Taylor, not without perplexities and discouragements and apostasies of some, the missions have moved steadily forward—solid foundations having been laid and evangelical principles in the reception of members, and in the discipline of the churches, becoming more firmly settled and more clearly understood.

A chapel in Rome, at a cost of over \$27,000, was opened in November, 1878, and regular services have been held in it since. The death of Mrs. G. B. Taylor in March, 1884, was a distressing calamity, viewed from the human side, to the mission and the cause of Christ in Italy. She was an amiable, unostentatious, consecrated and efficient laborer in every good work. Rev. J. H. Eager and wife joined Dr. Taylor, in Rome, in November, 1880, and have entered with warm hearts and bright hopes in the work of Italian evangelization. Besides Brethren Taylor and Eager, there are now connected with the mission ten Italian ministers, occupying twelve stations, with an aggregate baptized membership of 220.

Supplement.

1885.—Dr. Taylor, appointed for two years Chaplain of the University of Virginia, was authorized by the Board to return to the United States especially in view of the hope that he might raise funds for chapel purposes and of the fact reported that “the health of our Brother Taylor has received no slight shock.” The Torre Pellice chapel had been dedicated June 11, 1882, having cost some \$5000. In April, 1885, the Apostolical Baptist Union was consummated, and “the evangelists and pastors of nearly all the Baptist churches in Italy, as well as the representatives of three Boards, met in council and initiated plans for promoting the principles common to Baptists.” The separation of our evangelist Signor Cocorda and his activity to secure adherents to his views on Conditional Immortality gave some trouble at Torre Pellice

and Pinerolo, whither he retired from his work in Rome. In surveying the whole field Dr. Taylor wrote: "The war is sharp and does not promise to be short. But victories have been won and progress has been made . . . in the eleven years since I came into the field. . . . The power of the Pope wanes slowly but surely. . . . The truth of God must win the day." In regard to Dr. Taylor's return, the Convention recorded: "We trust his residence among us will greatly assist the work in Rome and Italy, especially in securing funds to build chapels."

1886.—Brother Eager alone on the field with twelve evangelists, four colporteurs, one Bible woman and a number of Sunday-school scholars to advise and direct, wrote: "It is with much fear and trembling that I take charge of this important work in Italy." But the Lord blessed the year and 24 baptisms and a church membership of 288 were reported.

1887.—This being a severe financial year for the Board, they required some "retrenchment" on the part of this mission, which closed one of the locales in the City of Rome, and the mission in Naples. Brother Eager said: "The position is a trying one, but I shall trust in God and do my best." Twenty-six were baptized; and the church membership became 306. Our missionary wrote: "There are thousands of persons scattered over Italy, whose eyes have been opened. . . . The heaven is at work." The Convention voted: "Duties we owe; events are God's." The statistics were: Missionaries, native and foreign, 15; churches and stations, 14.

1888.—In November, 1887, Dr. Taylor returned to Italy, and Brother Eager, after making a tour among the churches, came to this country with the view of "recruiting his strength," and "raising funds for building chapels." The following statistics were presented by Mrs. Eager: "Before 1848 there was not one publicly declared evangelical in the whole of Italy, except in the Waldensian valleys. From 1848 to 1859 the gospel was preached in Piedmont only. Until 1870 not one Roman dared proclaim himself evangelical, and no foreign Protestant could worship within the walls of Rome. Now, in 1887, there are 8781 church members, 1222 catechumens, 4758 Sunday-school pupils, 82 colporteurs, 192 preachers, 256 churches and stations, 5 orphan asylums, and 9 religious papers, either monthly or weekly."

1889.—The Convention in May, 1888, had declared: "At various points in Italy there is pressing need for houses of worship—neat, tasteful chapels, which would give promise of perpetuity and strength to our work." Encouraged thus, Brother Eager made earnest efforts

among the churches and to December 16th of this year \$4522.27 was realized. Brother Eager having returned to Italy, he and Dr. Taylor made the first investment in a chapel at Carpi, costing \$2200. Only half satisfied with his success in raising funds for chapels, Brother Eager, about to leave the United States, exclaimed: "Oh, for the one hundred thousand dollars spent in the churches of New York city on Easter day for flowers!"

BRAZILIAN MISSION.

Rev. T. J. Bowen, after returning from Yoruba, had offered to go to Brazil. His offer was accepted, and in 1859 he landed at Rio de Janeiro. But his shattered nervous condition prevented any effectual work, and in 1860 he returned and the mission was abandoned.

The next measures taken grew out of correspondence begun in 1873, with a little church of 23 members of English-speaking people who had emigrated to Santa Barbara and were there engaged in secular occupations. Rev. R. Ratcliff, from Louisiana, was their pastor. Asking nothing for themselves or their church, they pleaded that the Board would send missionaries to preach the gospel to the natives of the country. The correspondence was continued, at intervals, until 1878, and in 1879 the Convention recommended the establishment of a mission in Santa Barbara, and Rev. E. H. Quillin, who was then pastor of the American church, was appointed our missionary.

In 1881 Rev. W. B. Bagby and wife, of Texas, and in 1882 Rev. Z. C. Taylor and wife, of Texas, were set apart for this Brazilian Mission. So far their work has been mainly preparatory. In 1884 are reported three stations: Bahia, Rio de Janeiro and Santa Barbara. Twenty converts baptized and seventy communicants.

Supplement.

1885.—From Santa Barbara Brethren Bagby and Taylor, with their wives, had moved to Bahia, whence, in June, 1884, Bro. and Sister Bagby went to Rio de Janeiro, where, on August 24th of that year, a church with four members was organized. In the vicinity of Bahia, where our missionaries had been maltreated, a great reaction took place. Bro. Taylor wrote of stations where they had been stoned: "All prejudice seems to have died out. The circulation of so many Bibles and tracts has no doubt brought about this great change. A lady, recently baptized, destroyed \$300 worth of idols." There were missions in Rio, Santa Barbara, Bahia and Maceio, with a membership of 113, of whom 37 had been baptized during the year. The native assistants were Senors Mesquita and Teixeira. "The Gospel had been

preached successfully in three cities and ten villages. The new year burst upon them with a glorious dawn of brighter things to come."

1886.—On January 31st, of this year, Messrs. E. A. Puthuff and C. D. Daniel, of Texas, with their wives, a son of Mr. Puthuff and Miss Nina Everett, arrived in Rio de Janeiro, to reinforce our missions, Mr. and Mrs. Puthuff going to Sao Paulo, Mr. and Mrs. Daniel to Bahia and Miss Everett remaining in Rio. Rev. E. H. Soper, of England, who had been working with Bro. Bagby since 1884, was made a member of the Rio Mission, Brother Bagby having returned to the United States because of ill health. Several denominational tracts were published and widely circulated. "The field," writes a missionary of Rio, "is full of promise. We are very anxious to work in the great province of Minas Geraes, which is at our doors, and calls for the gospel." In Bahia was severe persecution, but it was offset with prominent baptisms and \$350 contributions from the poor saints. Bro. Taylor said: "Let persecutions and even death come, yet our motto is, 'Brazil for Christ.'"

1887.—Brother Taylor, broken down in health, returned to this country with Miss Everett, also very feeble, who removed from Rio to Bahia, and will not return to Brazil. Bro. T. reported: "Our church celebrated its fourth anniversary on Oct. 15, 1886, the reports showing 93 baptized, 6000 Bibles sold, 100,000 tracts published and distributed, \$500 collected on the field." Senor Millo Lins, baptized a year ago, and said by Bro. Taylor to be "the finest type of a Brazilian," was preaching in Pernambuco, somewhat at his own charges. The state of the Rio and Santa Barbara Missions was not unexceptionally bright, though there was no occasion for discouragement, though some for needed changes. A house of worship was much desired, but circumstances for its erection were not favorable. In the several missions there were 14 missionaries, native and foreign; 6 churches and stations; 30 baptisms; 175 members; five hundred dollars collected on field. In urging schools as auxiliary to our missions, a missionary wrote: "I have found children of Baptist families as well as Catholic, that were Presbyterians, and the school-room was the explanation."

1888.—Mr. and Mrs. Taylor and Mr. and Mrs. Bagby had returned to their fields of labor,—the latter accompanied by Miss Maggie Rice of Missouri. Bro. Daniel, who had been left in charge of the Bahia Mission, having been attacked by that dreadful disease, *Beri-beri*, went to Rio, in hope of restoration. Bro. Puthuff had built a school-house in Santa Barbara, but was not entirely happy. Bro. Daniel also desired another move. Rev. J. A. Barker was appointed to take Bro.

Daniel's place in Bahia, which reported: "From March, 1883, to March, 1888, one hundred and fifty baptisms; contributions of church averaging \$8 per member; good progress toward self-support." Under varying lights and shadows the missions, on the whole, were "moving on."

1889.—The missions were filled with mourning over the death of the consecrated little missionary, Miss Maggie Rice. Mr. and Mrs. Puthuff had returned to this country, yet the statistics were encouraging: Rio Mission baptized 7; membership, 31; contributions, \$375. Bahia Mission, baptized, 30; membership, 198; organized churches, 4; ordained native helpers, 2; unordained native helpers, 3; candidates for the ministry, 4; contribution, \$1000; total: Baptisms, 37; membership, 229; contribution, \$1375. The \$1000 from the Bahia church was raised on condition that the Board would give \$4000 for a house of worship, which, at a cost of \$5000 is secured, dedicated and occupied. A new mission was opened in Minas Geraes and Brother Daniel located at Juez de Fora, with good prospect of hard toil and ample harvest. The health of Mrs. Soper so failed that she had to return to England. By authority of the Board her husband, also reduced in strength, followed her, in hope of aiding his mission in his native land. Coming through the United States he gave valuable information on Brazilian affairs.

MEXICAN MISSIONS.

Several years previous to the appointment of any laborers by our Board, in 1880, to Mexico, there was a sort of spontaneous forming of some thirteen small churches in different parts of Mexico. Some ministers and pious brethren, chiefly from Texas, had wandered into Mexico, and forming settlements, organized themselves into churches, gathering in with them a few of the natives of the country. Among them were Rev. John O. Westrup and his brother, T. M. Westrup, who had been supported in Coahuila by the Texas Baptist State Convention. In 1880 these brethren were accepted as missionaries of our Foreign Board, and in part supported by the Texas Convention. In December, 1880, John O. Westrup was barbarously murdered and mutilated by a band of Indians and Mexicans. The reasons for this murder have never been satisfactorily explained. His brother, T. M. Westrup, took charge of the work. The brethren in Texas were aroused to renewed zeal and determination in prosecuting evangelizing work beyond their borders in the adjoining Mexican State of Coahuila.

In 1882 Rev. W. M. Flournoy and wife, who had been aided by the Texas Convention, were added as our missionaries in Mexico.

In May, 1882, Rev. W. D. Powell and wife, from Texas, with Miss Annie J. Maberry, were appointed and settled in Saltillo. The wonderful successes that have been won through the grace of the Lord, and the cheering promises that brighten the future, are too fresh in the minds of the brethren to need detailed repetition here. The historian of the semi-centennial anniversary may have a joyous jubilee to proclaim in narrating the triumphs of the Kingdom in this, as in other of our missionary fields.

Supplement.

1882 to 1889.—Between these years the following missionaries, together with Senors Cardenas, Rodriguez, Gamez and a number of other natives, entered the field: Miss Tupper, Miss Barton, Mr. and Mrs. Wilson, Mr. and Mrs. McCormick, Miss Cabaniss, Mr. and Mrs. Moseley, Mr. and Mrs. Watkins, Mr. and Mrs. Chastain and Mrs. Dugan. A number of missionary districts were located and the missionaries were posted in advantageous points for usefulness. A line of missions also was established running from the Rio Grande to the Pacific Ocean. Instead of noting the work, "year by year," I give the following summary from Brother Powell presented in 1889 to the Southern Baptist Convention.

"Gospel Beginnings.

"The first Bibles were brought into Mexico by some colporteurs of the American Bible Society, who came with the American army in 1847. I have found several of these Bibles, and have invariably baptized one or more persons as a result of their silent yet powerful work.

"Miss Rankin, an earnest Christian worker, began to send Bibles and tracts into Mexico from Brownsville in 1854. In 1864 Elder James Hickey, a Baptist minister, came as far as Monterey, distributing Bibles and preaching the gospel. He was persecuted most mercilessly. Seldom could he hold two meetings in the same house. He baptized many believers, among them Rev. T. M. Westrup, who has done so much to spread the gospel in this fair land. He organized four Baptist churches. The American Bible House Society took up this work in 1869. Rev. T. M. Westrup is in charge of the work in Nuevo Leon, and Rev. A. J. Steelman in the City of Mexico. They have seven foreign missionaries and as many native preachers, twelve churches and some 400 members. *La Luz*, our Baptist paper, is published jointly by the missionaries of the two Boards, with Rev. A. J. Steelman as

manager. Bishop Riley, of the Episcopal Church, secured fine properties and established work in the City of Mexico, in 1869. The Friends began work in Matamoras in 1871. The Presbyterians and Congregationalists planted missions in 1872. The year following the Methodists, North and South, entered the field with their accustomed zeal. The Southern Presbyterians established a mission in 1874, and the Reformed Presbyterians six years later. In 1881 the Foreign Mission Board of the Southern Baptist Convention decided to enter the field and appointed John O. Westrup, missionary. He baptized a number of believers and organized four churches, but was murdered by the Indians in December of the same year. Elder W. M. Flournoy succeeded him. He maintained a good school for girls in Progreso. The writer was appointed missionary at Saltillo in 1882. The Cumberland Presbyterians appointed a missionary to Mexico in 1886.

“ Evangelical Work Accomplished.

“There are 433 foreign and native workers, 177 organized churches, 400 congregations and some 18,500 communicants.

“ Southern Baptist Work.

“When I reached here in October, 1882, we had four churches on the frontier of Coahuila, and about fifty members. We were bitterly persecuted until the authorities suppressed the mobs which came to stone us and molest our meetings. Finding preaching through an interpreter so soulless, I dismissed him, and in four months the Lord enabled me to preach so that the people could understand. By untiring efforts I interested Governor Madero and others in the subject of female education. I went to him to secure a vacant lot, which now constitutes the front yard of Madero Institute. I secured an offer of the lot and the commodious building we now occupy, worth \$50,000, for \$10,000, Mexican coin. I also secured a choice lot and an unfinished temple for \$2,000, Mexican.

“Governor Madero sent Professor Cardenas, Superintendent of Public Instruction, and the mayor of the city, Senor Fernandez, volunteered to accompany me to the United States, at his own expense, to induce the Baptists to establish a college for women. In October, 1883, we attended the Texas Baptist Convention in San Antonio. The brethren heartily approved the idea and sent us on to Richmond. They promised liberal aid if the Board would agree to the terms and undertake the work. We stopped for a few hours with Dr. Eaton in Louisville. Soon a few of the leading Baptists of Louisville were in the parlors of

the Walnut Street Baptist Church. They heard our story, and agreed to give \$5,000 if the Foreign Board endorsed the scheme. This amount was afterwards paid in full.

“The Board heard all we had to say, and, after full discussion and free deliberation, decided to buy the property, and sent me forth to raise the funds. I secured some in Richmond, but more in Baltimore, where the Liverings, as is their custom, did the handsome thing. But the noblest gift received in Baltimore was from a poor missionary, who gave \$200, then due him by the State Board. Greenville, Charleston, and Columbia, S. C., gave liberally, while Augusta, Atlanta, and Greensboro', Ga., were not a whit behind. But the greater part of the money was raised at Luling, Gonzales, Galveston, Brenham, Belton and Waco, Texas.

“Early in 1884, Dr. Tupper came with me to Saltillo and received the titles to all the property. Dr. Tucker, of Atlanta, accompanied us.

“I at once set about preparing the building for the opening of the school in October following. The priests were not idle. We were abused from every pulpit, and in September they incited a mob to come to the building to kill us and destroy the property. But troops were soon on the ground and the Lord delivered us from their hands. Then these self-same priests who had preached against female education, opened a college across the street from us, and established two other opposition schools within a stone's throw of our building. They ridiculed our small opening, and said we would never have any pupils. To-day Brother Moseley, who is in charge of the church and schools in Saltillo, informs me that we have about fifty boarding pupils and twenty day scholars. Sixteen of our girls are now teaching. More than one church has been organized as a result of their work. Nine have received certificates as teachers in the public schools, and there are not nine other women with certificates in all Northern Mexico. We have matriculated to date some 300 pupils. This year we opened a college for ministers and boys, without expense to the Foreign Board.

“The Church in Saltillo steadily grew in numbers and good works. The members began to carry the ‘old, old, story’ to the ranches in our vicinity. Invitations came to me to go out and preach the gospel to them. I accepted. I visited Patos, preached, baptized and organized a church in 1884. Later I pushed out in other directions, visiting all the towns and most of the ranches in a radius of one hundred miles from Saltillo.

“Ranch Work.

“I was violently opposed by the ignorant and fanatical ranchmen. My life was threatened daily. Once, while at prayer, a ruffian attempted to plunge his dirk through me, but was prevented by one of our deacons, who has usually accompanied me. I have been shot at, the ball passing harmlessly under my horse. I have been searched by a highwayman, who, after making an inventory of the assets of a traveling Baptist preacher, offered to lend me enough money to get home on. I thanked him, but declined the offer. A fanatical officer, without any cause, detained me a prisoner for two days, and then sent me one hundred miles under guard, thinking vainly that in this way he would intimidate me and hinder the work. I left a Bible at a ranch where I had been preaching. Many of the people believed and some were baptized. The overseer and owner became furious. They put up the Bible as a target, and shot at it one hundred times. Only two balls entered the sacred book. The people were then all convinced, saying, ‘Surely, that is God’s book, or Don Manuel would have put every ball through it.’ One who had previously been a fanatic begged that the mutilated Bible be given to him, and the reading of it led to his conversion. Truly the Lord can make the wrath of man to praise him.

“I have been driven away from ranches because I was a preacher of the Gospel. I have traveled over lonely mountain trails, where for a fortnight I would see no road for wheeled conveyances. On one of these routes twenty-three men have been shot since I began these periodical visits. I have slept on prairies, on the mountain side, in hovels, and in the homes of the wealthy. God has wonderfully blessed my poor efforts in this direction. Two hundred people have been baptized, six churches organized, and many mission stations have been opened, which promise great results in the near future. The other day I announced preaching under a natural bridge, along one of these mountain trails, and seventy people assembled and listened with tearful earnestness to the story of Christ’s redeeming love. One beautiful Sabbath day in July, 1887, in a ranch called San Rafael, I baptized fifty-seven people. It was the happiest day of my life.

“What of the Night?

“The morning cometh! We see the rosy tints of the dawn of a better day! We have carried the work from the Texas border to the Pacific Coast. Opposition is waning. Now, I almost universally meet a warm welcome. The government gives us full protection. The lead-

ing dailies in the City of Mexico and throughout the Republic expose Romanism, and defend our cause. The clergy have lost ground rapidly during the past two years. All of our churches and mission stations report progress and prosperity. Our force of workers is insufficient to occupy the territory already open to us. We have eighteen American missionaries and fifteen native workers. There are eighteen organized churches and some 600 members. 'Truly this is the Lord's doing, and marvelous in our eyes.'

"Rev. A. C. Watkins and wife are at Musquiz, in charge of the Rio Grande District. Churches have been organized in Musquiz, Sabinas, San Felipe, Juarez, Progreso and Monclova.

"Rev. A. B. Rudd and Miss Sallie Hale have charge of the Parras District. There are churches in Parras and Sierra Mojada, 150 miles away. San Isidro is a mission station of much promise.

"Rev. H. R. Moseley and wife, Miss Cabaniss, Miss Maberry, and Mrs. Powell look after the church and school interests in Saltillo. The writer lives here and works as a general missionary. Rev. J. G. Chastain and wife are in charge of interests in Matehuala and Cedral.

Rev. H. P. McCormick and wife and Miss Barton have charge of the church and girls' school at Zacatecas, Veta Grande, Aguas Calientes and Pinos. One of the most pressing wants in our Mexican mission is a church-house for Zacatecas—a city of 70,000 souls. The brethren should cheerfully give this money to our over-taxed Brother McCormick. Rev. D. A. Wilson, wife, and Miss Russell are building wisely in Guadalajara, a city of 80,000 inhabitants. Rev. T. J. League is under appointment to Guadalajara. All our central stations have been established in fine strategic points.

"Our Needs.

"1. We need, above all else, the energizing power of the Holy Spirit, to fire our own hearts with holy zeal and to convert sinners. Daily we see those who have turned in disgust from the empty forms and meaningless ceremonies of Romanism. But it is so hard for them to give up the world and seek salvation in the Lord Jesus Christ. Pray that a double portion of our Master's Spirit may be granted to each one of us. The preaching of the Gospel is foolishness to the people.

"2. We need a strong man to join Brother Wilson in Guadalajara, and an efficient worker to relieve Brother McCormick of Aguas Calientes.

"3. The prayers, sympathies, and contributions of two million Baptists.

"4. A church house for Zacatecas."

TABULATED STATEMENT OF MISSIONARIES.

1845 TO 1890.

NOTE.—From 1845 to 1885, taken from Dr. Burrows' "Historical Discourse" in 1885.

FOREIGN MISSIONARIES OF THE SOUTHERN BAPTIST CONVENTION

CHINA.

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
J. L. Shuck	Virginia	1845	1853	1861
I. J. Roberts	Mississippi	1845	1852	1871
Yong Seen Sang	China	1846	. .	1882
Samuel C. Clopton	Virginia	1846	. .	1847
Mrs. K. T. Clopton	Virginia	1846	1848	1851
George Percy	Virginia	1846	1855	1871
Mrs. Frances M. Percy	Virginia	1846	1855	. .
Matthew T. Yates	North Carolina	1846	. .	1888
Mrs. Eliza Yates	North Carolina	1846	. .	. .
Thos. W. Tobey	Virginia	1846	1850	1885
Mrs. Hall Tobey	Virginia	1846	1850	. .
Francis C. Johnson	South Carolina	1846	1849	. .
Mrs. Eliza G. Shuck	Alabama	1847	1853	1854
J. S. James, M.D.	Pennsylvania	1847	. .	1848
Mrs. Anna P. James	Pennsylvania	1847	. .	1848
B. W. Whilden	South Carolina	1848	1855	. .
Mrs. E. J. M. Whilden	South Carolina	1848	. .	1850
Miss Harriet A. Baker	Virginia	1849	1854	. .
Mrs. V. Roberts	Kentucky	1850	1852	. .
A. B. Cabaniss	Virginia	1850	1859	. .
Mrs. M. E. A. Cabaniss	Virginia	1850	1859	. .
T. P. Crawford	Kentucky	1851	. .	. .
Mrs. Martha F. Crawford	Alabama	1851	. .	. .
G. W. Burton, M.D.	Tennessee	1851	1861	. .
Mrs. G. W. Burton	New York	1853	1861	. .
Chas. W. Gaillard	Tennessee	1853	. .	1862
Mrs. Eva M. Gaillard	New York	1853	. .	1864
R. H. Graves	Maryland	1855	. .	. .
J. L. Holmes	Virginia	1858	. .	1861
Mrs. J. S. Holmes	Virginia	1858	. .	. .
J. B. Hartwell	South Carolina	1858	1875	. .
Mrs. Eliza H. Hartwell	Georgia	1858	. .	1870
John G. Schilling	Maryland	1860	1864	. .

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
Mrs. Kate L. Schilling	Virginia	1860	..	1864
A. L. Bond	Ohio	1860	..	1860
Mrs. Bond	Maryland	1860	..	1860
E. Z. Simmons	Mississippi	1870	..	..
Mrs. Maggie D. Simmons	Tennessee	1870	..	..
Nicholas B. Williams	Alabama	1871	1876	..
Mrs. Jane W. N. Graves	Maryland	1872	..	1888
Mrs. Julia J. Hartwell	Georgia	1872	1875	1879
Mrs. J. W. Williams	Georgia	1872	1876	..
Miss Lulu Whilden	South Carolina	1872	..	..
Miss Edmonia H. Moon	Virginia	1872	1876	..
Miss Charlotte Moon	Virginia	1873	..	..
Miss Sallie Stein	Virginia	1880	1888	..
W. S. Walker	Georgia	1881	1884	..
Miss Ruth McCown	Virginia	1881	1886	..
N. W. Halcomb	Missouri	1881	1886	..
C. W. Pruitt	Georgia	1881	..	..
Mrs. C. W. Pruitt	Wisconsin	1882	..	1884
W. J. Hunnex	England	1882	..	..
Mrs. Jeanne Müller Hunnex	England	1882	..	..
Mrs. Lilian E. Walker	Pennsylvania	1883	1884	..
Miss Emma Young	Missouri	1883	1889	..
Miss M. M. Roberts (Mrs. N. W. Halcomb.)	Kentucky	1883	..	1885
E. E. Davault	Tennessee	1884	..	1887
Mrs. Laura A. Davault	Kentucky	1884	1888	..
F. C. Hickson	South Carolina	1884	1886	..
Mrs. Hickson	South Carolina	1884	1886	..
J. M. Joiner	Louisiana	1884	1888	..
Mrs. Mary Joiner	Mississippi	1884	1888	..
R. T. Bryan	North Carolina	1885	..	..
Mrs. Bryan	North Carolina	1885	..	..
D. W. Herring	North Carolina	1885	..	..
Mrs. Herring	North Carolina	1885	..	..
Mrs. J. L. Sanford	Mississippi	1887	..	..
Miss H. F. North	California	1887	..	..
Miss Nellie Hartwell	California	1887	..	..
T. J. League	South Carolina	1888	..	..
Mrs. League	Kentucky	1888	..	..
L. N. Chappell	North Carolina	1888	..	..
Mrs. Chappell	North Carolina	1888	..	..
T. C. Britton	North Carolina	1888	..	..

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
Mrs. Britton	North Carolina .	1888	. .	. .
E. F. Tatum	North Carolina .	1888	. .	. .
Miss Alice M. Flagg (Mrs. Tatum.)	Maine	1889	. .	. .
Thos. McCloy	Scotland	1889	. .	. .
Mrs. McCloy	Scotland	1889	. .	. .
J. J. Taylor	Missouri	1889	. .	. .
Mrs. Taylor	Missouri	1889	1889	1889
G. P. Bostick	North Carolina .	1889	. .	. .
Mrs. Bostick	Kentucky	1889	. .	. .
Miss Mollie McMinn	Missouri	1889	. .	. .
Miss Laura G. Barton	Texas	1889	. .	. .
Miss M. J. Thornton	Alabama	1889	. .	. .
Miss Fannie E. Knight	North Carolina .	1889	. .	. .
Mrs. C. W. Pruitt	Ohio	1889	. .	. .

AFRICA.

LIBERIAN MISSION.

Lewis K. Crocker . . . . .	. . . . .	1845	1875	. .
John Day . . . . .	. . . . .	1846	. .	1859
Hillary Teague . . . . .	. . . . .	1846	. .	1853
A. L. Jones . . . . .	. . . . .	1846	. .	1847
Frederick S. James . . . . .	. . . . .	1847	. .	1848
A. P. Davis . . . . .	. . . . .	1847	1872	. .
Boston J. Drayton . . . . .	. . . . .	1848	. .	1866
J. T. Richardson . . . . .	. . . . .	1848	1872	. .
Jacob Van Brunn . . . . .	. . . . .	1848	'60-'65	. .
Smart Purvis . . . . .	. . . . .	1848	'60-'65	. .
J. H. Cheeseman . . . . .	. . . . .	1849	. .	1859
R. E. Murray . . . . .	. . . . .	1849	. .	1856
Robert F. Hill . . . . .	. . . . .	1849	'60-'65	. .
Richard White . . . . .	. . . . .	1850	. .	1858
A. T. Wood . . . . .	. . . . .	1850	'60-'65	. .
Jos. M. Harden . . . . .	. . . . .	1850	. .	1864
Isam Roberts . . . . .	. . . . .	1851	'60-'65	. .
A. Woodson . . . . .	. . . . .	1852	'60-'65	. .
Cæsar Frayser . . . . .	. . . . .	1853	'60-'65	. .
Israel Mason . . . . .	. . . . .	1855	'60-'65	. .

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
Geo. R. Thomson	1855	'60-'65	. .
H. P. Thompson	1855	'60-'65	. .
Z. B. Roberts	1856	'60-'65	. .
Henry Underwood	1856	. . . . .	1872
Geo. S. Weeks.	1857	'60-'65	. .
J. J. Browne	1857	. . . . .	1872
W. C. Burke.	1857	'60-'65	. .
James Bullock	1857	. . . . .	1864
F. Richardson	1857	'60-'65	1861
S. W. Britton	1858	'60-'65	. .
Milford D. Herndon	1858	'60-'65	. .
J. J. Fitzgerald	1859	. . . . .	1867
B. P. Yates	1859	1875	. .
E. S. Vaughan	1859	. . . . .	1872
Wm. Brown	1859	1875	. .
James Early	1859	. . . . .	1859
Hugh Walker	1860	1875	. .
M. D. Liberty	1871	1875	. .
Joseph Cook.	1871	1875	. .
G. T. Gibson	1871	1875	. .
J. J. Cheeseman	1871	1875	. .
Moses L. Stone	1876	1888	. .
S. L. Milton	1878	1888	. .
Albert Eli	1878	. . . . .	. .
J. A. Hanson	1878	. . . . .	. .

NOTE.—All the above missionaries of the Liberian Mission were colored brethren. This mission was practically suspended during our war of 1860-65. It was revived and then formally suspended in 1875, in order that the Yoruban Mission might be reopened.

YORUBAN MISSION.

Thomas J. Bowen	Georgia	1849	1856	1875
Henry Goodale	Massachusetts	1849	. . . . .	1850
I. M. Harden (Col.)	Africa	1851	. . . . .	1864
Mrs. L. H. Bowen	Georgia	1853	1856	. .
Robert F. Hill (Col.)	Virginia	1853	1854	. .
J. L. Lacy	Virginia	1853	1854	. .
Mrs. Olivia E. Lacy	Georgia	1853	1854	. .
J. S. Dennard	Georgia	1853	. . . . .	1854
Mrs. F. Dennard	Georgia	1853	. . . . .	1854

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
W. H. Clarke	Georgia	1854	1859	1871
A. D. Phillips	Georgia	1855	1871	. .
Mrs. F. C. Phillips	Kentucky	1855	. .	1870
S. Y. Trimble	Kentucky	1856	1859	1873
Mrs. M. E. Trimble	Tennessee	1856	1859	. .
J. H. Cason	Tennessee	1856	1857	. .
Mrs. Cason	Tennessee	1856	1857	. .
R. W. Priest	Mississippi	1856	1857	. .
Mrs. Priest	Mississippi	1856	1857	. .
John T. Beaumont	Virginia	1856	1867	. .
T. A. Reid	Georgia	1857	1864	. .
Mrs. M. C. Reid	South Carolina	1857	. .	1858
Jerry A. Hanson (Col.)	Georgia	1856	1859	1875
R. H. Stone	Virginia	1863	1869	. .
Mrs. S. J. Stone	Virginia	1863	1869	. .
W. J. David	Mississippi	1875	. .	. .
W. W. Colley (Col.)	Virginia	1875	1879	. .
M. J. Herndon (Col.)	Kentucky	1876	1872	. .
Moses S. Stone (Col.)	Africa	1878	1888	. .
Mrs. N. B. David	Virginia	1879	. .	1885
Solomon Cosby (Col.)	Virginia	1879	. .	1881
P. A. Eubank	Kentucky	1881	. .	. .
Mrs. Eubank	Missouri	1881	. .	. .
S. L. Milton (Col.)	Africa	1882	1888	. .
Albert Eli (Col.)	Africa	1883	. .	. .
C. E. Smith	Massachusetts	1884	. .	. .
Mrs. Smith	Kentucky	1884	. .	1884
W. W. Harvey	Indiana	1884	. .	. .
Mrs. Harvey	Indiana	1884	. .	. .
S. M. Cook	Kentucky	1884	1886	. .
Miss Cynthia Morris (Mrs. C. E. Smith.)	Missouri	1885	. .	1889
W. T. Lumbley	Mississippi	1888	. .	. .
Mrs. Lumbley	Mississippi	1888	. .	. .
C. C. Newton	North Carolina	1889	. .	. .
Mrs. Newton	North Carolina	1889	. .	. .
Miss Alberta Newton	North Carolina	1889	. .	. .

ITALY.

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
W. N. Cote, M.D.	Canada	1870	1873	1877
Signora Rosa	Italy	1871	1873	. .
Paolio Gardiol	Italy	1871	. .	. .
Signor Penelli	Italy	1871	. .	. .
G. Giannini	Italy	1872	. .	1874
B. Montmari	Italy	1872	. .	. .
Onorato Ferraris	Italy	1872	. .	. .
Geo. B. Taylor	Virginia	1873	. .	. .
Mrs. G. B. Taylor	Virginia	1873	. .	1884
Signor Mollo	Italy	1873	. .	. .
Amedeo Bassile	Italy	1873	. .	. .
Francisco Martinelli	Italy	1873	. .	. .
Professor Cocorda	Italy	1873	1883	. .
Enrico Paschetto	Italy	1874	. .	. .
Angelo Cossu	Italy	1875	. .	. .
Guiseppe Colombo	Italy	1876	. .	. .
Vincenzo Bellondi	Italy	1876	. .	. .
Ercole Volpi	Italy	1877	. .	. .
J. H. Eager	Mississippi	1880	. .	. .
Mrs. Olive M. Eager	Virginia	1880	. .	. .
Count Torre	Italy	1880	. .	. .
Nicholas Papengouth	Russia	1883	. .	. .
Signor Fasulo	Italy	1886	. .	. .
Signor Arbanasich	Italy	1887	. .	. .
Alex. Papengouth	Russia	1888	. .	. .
Signor Malan	Italy	1888	. .	. .

BRAZIL.

T. J. Bowen	Georgia	1859	1861	1875
Mrs. Bowen	Georgia	1859	1861	1884
E. H. Quillin	Texas	1879	. .	1884
W. B. Bagby	Texas	1881	. .	. .
Mrs. Bagby	Missouri	1881	. .	. .
Z. C. Taylor	Missouri	1881	. .	. .
Mrs. Taylor	Mississippi	1881	. .	. .

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
E. H. Soper	England	1884	. . .	. . .
Mrs. Soper	England	1884	. . .	. . .
C. D. Daniel	Texas	1885	. . .	. . .
Mrs. Daniel	Texas	1885	. . .	. . .
E. A. Puthuff	Texas	1885	1888	. . .
Mrs. Puthuff	Mississippi	1885	1888	. . .
Miss Nina Everett	Missouri	1885	1887	. . .
Miss Maggie Rice	Missouri	1887	. . .	1888
J. A. Barker	Virginia	1888	1889	. . .
Mrs. Barker	South Carolina	1888	. . .	. . .
Miss Emma Morton	Missouri	1889	. . .	. . .

MEXICO.

John O. Westrup	England	1880	. . .	1880
T. M. Westrup	England	1881	1881	. . .
W. M. Flournoy	Texas	1882	1885	. . .
Mrs. Flournoy	Mexico	1882	1885	. . .
W. D. Powell	Mississippi	1882	. . .	. . .
Mrs. Powell	Tennessee	1882	. . .	. . .
Mrs. A. J. Maberry	Tennessee	1882	. . .	. . .
Senr. Boulanger	Mexico	1883	1889	. . .
Senr. I. M. Cardenas	Mexico	1883	. . .	. . .
F. M. Myers	Kentucky	1884	1885	. . .
Mrs. Myers	Kentucky	1884	. . .	1885
Miss Addie Barton	Texas	1884	. . .	. . .
Miss M. C. Tupper	Virginia	1884	1886	. . .
Mrs. M. E. Graves	Texas	1885	1886	. . .
H. P. McCormick	Virginia	1886	. . .	. . .
D. A. Wilson	Louisiana	1886	. . .	. . .
Mrs. Wilson	Texas	1886	. . .	. . .
Miss Mattie Withers	Texas	1886	1887	. . .
Mrs. McCormick	Alabama	1887	. . .	. . .
H. R. Moseley	South Carolina	1888	. . .	. . .
Mrs. Moseley	South Carolina	1888	. . .	. . .
A. B. Rudd	Virginia	1888	. . .	. . .
Mrs. Rudd	Kentucky	1888	. . .	. . .
Miss Sallie Hale	Tennessee	1888	. . .	. . .

NAMES.	STATES.	APPOINTED.	RETURNED OR RETIRED.	DIED.
A. C. Watkins	Mississippi	1888	. . .	. . .
Mrs. Watkins	Indiana	1888	. . .	. . .
J. G. Chastain	Mississippi	1888	. . .	. . .
Mrs. Chastain (Miss Wright.)	North Carolina	1888	. . .	. . .
Miss F. E. Russell	Virginia	1888	. . .	. . .
Mrs. J. P. Duggan	North Carolina	1889	. . .	. . .
Senr. V. Vares	Mexico	1889	. . .	. . .

NOTE.—Names of native missionaries presently employed, given in list of missionaries at close of this tabulated statement.

JAPAN.

John Q. Adams Rohrer	Maryland	1860	. . .	1860
Mrs. Sarah Rohrer	Pennsylvania	1860	. . .	1860
J. A. Brunson	South Carolina	1888	. . .	. . .
J. W. McCollum	Alabama	1888	. . .	. . .
Mrs. Brunson	South Carolina	1889	. . .	. . .
Mrs. McCollum	Alabama	1889	. . .	. . .

OUR MISSIONARIES. [MAY, 1890.]

Southern China.

Canton and Vicinity.—R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thos. McCloy, Mrs. McCloy, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss H. F. North, Miss Mollie McMinn, and twenty-one native assistants and Bible women.

Central China.

Shanghai.—Mrs. Yates, D. W. Herring, Mrs. Herring, E. F. Tatum, Miss Alice M. Flagg; assistant pastor, Wong Ping San; chapel keeper—a licentiate—Wong Yeur San; sexton, P'ay Sian Su.

Kwin San.—See T'ay San, pastor.

Soochow.—T. C. Britton, Mrs. Britton, Tsu-nye-Shang, a licentiate and chapel-keeper.

Chinkiang.—W. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, L. N. Chappell, Mrs. Chappell.

Northern China—(P. O. Chefoo).

Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Miss Fannie S. Knight, T. J. League, Mrs. League, Miss Laura G. Barton, Miss M. J. Thornton.

Whang Hien Mission.—C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, Mrs. Davault.

Africa.

Lagos.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, C. C. Newton, Mrs. Newton, Miss Alberta Newton, with four native assistants and teachers.

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

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

Gaun.—Jerry A. Hanson, native evangelist.

Hausser Farm.—Albert Eli, native evangelist.

Italy.

Rome.—George B. Taylor, 52 Giulio Romano, J. H. Eager and Mrs. Eager, 52 via Giulio Romano.

Rome.—Signor Paschetto.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice and Mestre.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasula.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Torre Pellice.—Signor Malan.

Cagliari, Sardinia.—Signor Arbanasich.

Iglesias, Sardinia.—Signor Cossu.

Brazil.

Rjo de Janeiro.—W. G. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Emma Morton.

Bahia.—Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker.

Maceio.—Senhor Lins.

Pernambuco.—Senhor Joao Baptista.

Minas Giraes.—C. D. Daniel, Mrs. Daniel, native assistant.

*Mexico.**State of Coahuila.*

Salttillo.—W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. R. Moseley, Mrs. Moseley, Miss L. C. Cabaniss, Mrs. J. P. Duggan, Jose M. Cardenas, Miss Virginia Varris, and three colporteurs.

Parras.—A. B. Rudd, Mrs. Rudd and Miss Sallie Hale.

Patos.—B. Muller.

Musquiz and Rio Grande District.—A. C. Watkins, Mrs. Watkins and P. Rodriguez.

Progreso and Juarez.—S. Dominguez.

Matehuala and Cedral.—J. G. Chastain, Mrs. Chastain and Porfirio Rodriguez.

San Rafael and San Joaquin.—Gilberto Rodriguez.

Galeana.—Jose Maria Gamez.

Rayones.—Felipe Jimenez.

States of Zacatecas and Aguas Calientes.

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

Aguas Calientes.—A. Trevino.

State of Jalisco.

Guadalajara.—D. A. Wilson, Mrs. Wilson.

Japan.

J. W. McCollum, Mrs. McCollum, J. A. Brunson (Sallie R. Brown missionary), Mrs. Brunson.

Address—Bluff 151, Kobe, Japan.

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 two cents.

RECEIPTS OF FOREIGN MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION.

FROM 1845 TO 1890.



RECEIPTS OF FOREIGN MISSION BOARD—CONTINUED.

	From 1845 to 1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	Total from 1880 to 1890	Total from 1845 to 1890
Maryland.....	55,567 96	3,838 90	2,483 09	3,200 73	3,829 72	4,945 03	3,340 35	4,216 34	4,355 45	6,143 44	5,650 55	4,536 72	46,540 32	102,108 28
Maine.....	14 00								14 00					
Massachusetts.....	2,758 94	400 00		30 00				27 00			1 00	15 56	473 56	3,232 50
Missionaries and Missions.....	3,285 90													3,285 90
Mexico.....	32,069 58	3,500 52	3,637 42	3,174 80	3,601 48	3,613 27	3,550 29	836 00		15 00	2 75	66 84	940 59	940 59
Mississippi.....	9,215 15													9,215 15
Miscellaneous Receipts.....	22,947 16	2,831 57	3,658 42	3,798 14	4,335 14	6,211 89	6,508 24	6,184 96	8,234 29	8,442 76	8,703 28	8,736 15	67,644 84	78,083 14
Missouri.....	1 00										1 00		1 00	1 00
Nebraska.....	401 21	1,150 84												1,552 05
New Jersey.....	3,955 67	1,755 64	66 00	10 00	200 00	300 00	125 00	431 65	177 50	200 43	100 00	10 00	3,376 22	7,331 89
New York.....	106 70	106 70											106 70	106 70
New Hampshire.....														
North Carolina.....	58,624 10	2,622 17	3,555 79	3,980 43	4,368 76	4,562 64	4,456 71	6,021 57	7,242 34	7,789 31	7,040 12	8,271 72	59,011 56	118,535 66
Nova Scotia.....	124 48													124 48
Ohio.....	130 95	10 40	1 40	2 40	2 40	20 00	20 00	20 00	4 00	20 00		20 00	116 60	247 55
Oregon.....	10 00							4 00					12 00	22 00
Publication Account.....	1,214 81							1,067 00	110 00	10 00		10 00	1,231 00	1,214 81
Pennsylvania.....	286 09		1 00	2,300 80	1 00	20 00	10 00	1,067 00	110 00	10 00	5 00	10 00	1,231 00	1,514 09
Returned and Exchanged.....	20,154 07		2,025 00				459 00						4,724 80	24,938 87
Rhode Island.....	145 77													145 77
South Carolina.....	100,010 82	4,255 10	6,084 13	5,720 32	6,300 15	7,690 83	7,894 34	8,368 57	7,042 75	8,101 12	9,435 22	11,472 18	82,564 71	182,575 53
Southern Baptist Convention.....	1,130 00	70 00		45 00	90 25			90 00	45 00				340 25	1,470 25
Tennessee.....	27,438 08	1,530 10	1,588 38	1,275 83	2,284 23	2,158 83	2,446 59	3,804 08	3,296 90	2,804 66	4,020 98	4,749 23	29,959 90	57,397 98
Texas.....	9,354 96	1,068 07	3,023 71	3,504 51	5,611 35	12,804 20	4,245 08	12,690 94	8,825 61	7,735 64	7,234 60	10,923 89	77,667 69	87,222 65
Virginia.....	195,431 11	8,244 06	5,231 67	8,613 97	10,377 04	8,718 96	9,961 85	9,425 85	13,347 75	11,768 88	15,100 00	16,173 72	116,964 79	312,395 90
West Virginia.....	3,708 20	100 80	89 13	157 43	131 12	121 27	107 60	56 61	104 80	103 62	82 55	103 71	1,158 64	4,866 90
Washington Territory.....													15 15	
Totals.....	\$939,377 23	\$45,543 32	\$46,808 45	\$51,157 02	\$56,904 71	\$80,465 87	\$65,431 47	\$83,933 02	\$87,830 53	\$86,340 66	\$99,023 75	\$109,174 20	\$812,662 00	\$1,752,039 23

NOTE.—The Table above does not include contributions on the field, by native churches and others, which, during the forty-five years of the Convention, would, if tabulated, aggregate many thousand dollars. These contributions, in 1889-90, were \$4,680.87.

CHAPTER XV.

OUR DENOMINATIONAL STATISTICS
AND
OTHER MISSIONARY ORGANIZATIONS.



REV. LANSING BURROWS, D.D.

SECRETARY OF S. B. C., 1882-90.

GENERAL DENOMINATIONAL STATISTICS.

For the following statistics we are indebted to the courtesy of the Statistician of the S. B. C., Rev. Dr. L. Burrows.

	Population. (See Note.)	Associations.	Ordained Ministers	Churches.	Baptisms.	ADDITIONS.			DIMINUTIONS.				Total White Membership.	COL'D BAPTISTS.		Aggregate Membership.
						Letter.	Experience.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Churches.	Membership.	
Alabama.....	1,558,453.	70	704	1,525	6,424	5,272	84	666	5,443	1,582	92	910	95,693	261	87,732	181,625
Arkansas.....	1,247,771	42	509	1,092	5,349	2,785	189	661	2,814	1,001	.....	531	59,492	476	32,493	84,895
District of Columbia.....	1	1	11	202	11	139	14	4	82	15	41	31	3,020	7	8,237	11,757
Florida.....	424,896	18	217	189	1,413	940	31	235	701	395	.....	182	17,886	219	15,512	33,508
Georgia.....	2,165,541	64	966	649	6,984	6,821	17	818	7,634	2,106	397	1,379	137,442	1,634	172,446	399,888
Indian Territory.....	6	6	132	154	488	457	.....	136	108	66	.....	66	6,309	.....	6,309	6,309
Kentucky.....	2,220,000	57	856	1,442	8,768	3,612	480	693	4,221	2,152	422	1,819	146,377	470	69,693	215,995
Louisiana.....	1,251,340	19	226	423	1,816	1,101	15	247	1,172	560	.....	297	22,653	750	71,689	94,242
Maryland.....	1,069,798	1	41	45	556	270	.....	80	248	239	.....	81	7,375	23	6,517	13,222
Mississippi.....	1,549,753	46	569	1,193	4,584	3,253	.....	689	3,402	1,160	68	751	80,416	1,381	102,099	109,525
Missouri.....	2,433,747	70	999	1,619	8,790	4,598	680	576	4,959	1,999	997	1,221	111,812	214	14,849	126,661
North Carolina.....	1,813,024	56	702	1,490	7,722	4,103	3	979	4,749	2,483	.....	1,255	132,571	1,058	99,496	232,067
South Carolina.....	1,260,000	30	371	805	4,339	2,625	74	566	3,939	1,168	81	838	79,573	688	119,443	197,016
Tennessee.....	1,800,000	44	788	1,314	6,712	3,131	171	525	3,517	1,549	291	1,125	1,075,000	302	266,698	1,341,698
Texas.....	2,314,812	81	1,136	2,040	8,136	3,189	95	853	7,343	2,719	97	1,073	113,532	1,133	85,840	199,372
Virginia.....	1,863,560	23	379	793	5,225	2,367	443	537	2,778	1,172	946	1,026	87,083	999	205,443	292,526
Totals.....	22,929,693	622	8,548	15,894	77,597	49,714	2,296	8,126	52,299	20,336	3,342	12,185	1,194,520	10,262	1,126,547	2,324,477

NOTE.—With the exception of Maryland and Missouri, which show population in 1886, the figures given are from reports of Governors or State Comptrollers giving their estimates of present population.

PROPERTY, EDUCATIONAL AND STATE MISSIONS, 1889.

	Reported Value of Church Property.	Colleges.	Female Seminaries.	Academies.	Instructors.	Pupils.	Amount of Endowments.	Value of Educational Property.	STATE MISSION WORK.					Contributed for State Work.	SUPERINTENDENTS OF STATE MISSIONS.
									Missionaries.	Sermons Preached.	Baptisms.	Churches Organized.			
Alabama.....	\$ 64,880.00	1	2	..	30	456	\$100,000.00	\$428,500.00	53	3,587	775	14	14	\$11,970.70	Rev. W. B. Crumpton, Marion.
Arkansas.....	217,689.00	1	..	..	15	290	45,000.00	28	2,695	404	12	12	12	2,679.30	Rev. J. K. Pace, Little Rock, Sec'y Board.
District of Columbia.....	355,575.00	1	..	..	60	567	250,000.00	780,000.00	3	92	..	..	..	1,619.47	S. M. Yeaman, Washington.
Florida.....	157,495.00	1	..	..	9	125	20,000.00	55,000.00	25	2,912	499	14	14	6,548.03	Rev. W. M. Chaudoin, La Grange.
Georgia.....	1,006,227.00	1	3	3	55	864	255,000.00	618,230.00	70	4,326	1014	70	70	32,540.98	J. H. DeVotie, D. D., Griffin.
Indian Territory.....	15,000.00	1	1	1	16	231	..	44,400.00	2	..	..	..	..	147.40	Prof. A. C. Bacone, Bacone, Treasurer.
Kentucky.....	1,850,012.00	3	2	4	59	1,234	670,000.00	1,604,350.00	38	2,534	549	1	1	14,602.50	J. W. Warder, D. D., Louisville.
Louisiana.....	56,670.00	1	..	..	21	300	..	25,000.00	25	2,088	479	16	16	8,982.55	Rev. J. T. Barrett, Shreveport.
Maryland.....	568,700.00	1	..	..	..	..	..	..	24	3,003	277	..	..	6,569.52	Rev. J. T. Christian, Jackson.
Mississippi.....	577,755.00	1	5	..	53	994	5,000.00	139,800.00	69	3,272	1050	15	15	9,830.85	Rev. C. Durham, Raleigh.
Missouri.....	1,025,313.00	1	3	6	73	1,163	250,000.00	530,100.00	58	4,258	1148	11	11	19,818.55	T. M. Bailey, D. D., Greenville.
North Carolina.....	612,568.00	1	3	2	43	719	170,000.00	333,400.00	112	7,773	750	40	40	13,340.13	Rev. J. H. Anderson, Nashville.
South Carolina.....	880,619.00	1	2	..	29	482	146,000.00	234,000.00	73	4,952	617	11	11	10,702.50	Rev. J. B. Cranfill, Waco.
Tennessee.....	1,138,985.00	2	3	1	48	995	60,000.00	234,000.00	108	1,881	240	3	3	7,107.00	Rev. J. B. Cranfill, Waco.
Texas.....	1,200,926.00	1	1	1	42	987	150,000.00	408,000.00	108	10,282	1201	90	90	18,237.38	H. K. Ellyson, Richmond.
Virginia.....	1,488,377.00	1	4	1	53	675	250,000.00	834,600.00	63	5,631	775	6	6	12,275.78	
Totals.....	\$12,778,741.00	18	29	19	606	10,082	\$4,230,000.00	\$5,686,890.00	779	59,423	9868	303	303	\$176,973.54	

STATE ORGANIZATIONS CONSTITUENTS OF THE CONVENTION.

STATE.	BODY.	PRESIDING OFFICER.	SECRETARY.	NEXT MEETING.
Alabama.....	State Convention.....	Hon. Jon. Haralson, Selma.....	Wm. A. Davis, Anniston.....	Mobile, November 7, 1890.
Arkansas.....	State Convention.....	Rev. W. E. Penn, Eureka Springs.....	Jno. G. B. Simms, Lake Village.....	Eureka Springs, October 30, 1890.
Florida.....	West'n Gen'l Ass'n.....	Rev. F. L. Compere, Dallas.....	W. B. Herndon.....	Dayton, Sebastian Co., Sept. 13, 1890.
Georgia.....	State Convention.....	Rev. W. N. Chaudoin, La Grange.....	Rev. N. A. Bailey, Orlando.....	Pensacola, January 22, 1891.
Indian Territory.....	Territorial Conv'n.....	J. H. Kilpatrick, D. D., White Plains.....	G. R. McCall, D. D., Macon.....	Hawkinsville, April 7, 1891.
Kentucky.....	General Association.....	J. S. Morrow, D. D., Atoka.....	F. B. Smith, Atoka.....	Atoka, October 23, 1890.
Louisiana.....	State Convention.....	Geo. F. Bagby, D. D., Frankfort.....	B. W. D. Seeley, Faywood.....	Owensboro, June 21, 1890.
Maryland.....	Union Association.....	Hon. Wm. H. Jack, Natchitoches.....	Rev. G. W. Hartstain, Arcadia.....	Ruston, August 8, 1890.
Mississippi.....	State Convention.....	A. J. Rowland, D. D., Baltimore.....	Rev. J. H. Brittain, Baltimore.....	Baltimore, October 14, 1890.
Missouri.....	S. E. General Ass'n.....	J. C. Hall (deceased), Sard's.....	Rev. H. F. Sproles, Jackson.....	Senatobia, July 24, 1890.
North Carolina.....	General Association.....	Rev. N. L. Clarke, Decatur.....	Benj. Thiigpen, Palding.....	Mt. Nebo Ch., Jasper Co., Oct. 23, 1890.
South Carolina.....	State Convention.....	W. F. Yeaman, D. D., Columbia.....	Y. P. Williams, D. D., Chilitcooth.....	Independence, October 31, 1890.
Tennessee.....	Western Convention.....	Col. L. L. Polk, Raleigh.....	N. B. Broughton, Raleigh.....	Shelby, November 12, 1890.
Texas.....	State Convention.....	Rev. D. E. Nelson, Asheville.....	Rev. K. A. Schnell, Waynesville.....	Union City, October 22, 1890.
Virginia.....	State Convention.....	W. G. Inman, D. D., Humboldt.....	Rev. A. J. S. Thomas, Orangeburg C. H.....	Chattanooga, October 16, 1890.
	General Association.....	A. T. Spalding, D. D., Galveston.....	Rev. T. S. Potts, Ponham.....	Waxahachie, October 16, 1890.
		W. E. Hatcher, D. D., Richmond.....	Rev. Geo. J. Hobbsday, Berkley.....	Richmond, November 11, 1890.

HISTORICAL TABLE

OF THE SOUTHERN BAPTIST CONVENTION SINCE ITS ORGANIZATION.

DATE.	PLACE OF MEETING.	PRESIDENTS.	SECRETARIES.	PREACHERS.
1845..	Augusta, Ga.....	William B. Johnson, S. C.....	Jesse Hartwell, Alabama; James C. Crane, Virginia.....	Richard Fuller, Maryland.
1846..	Richmond, Va.....	William B. Johnson, S. C.....	Jesse Hartwell, Alabama; James C. Crane, Virginia.....	W. B. Johnson, South Carolina.
1849..	Charleston, S. C.....	William B. Johnson, S. C.....	James C. Crane, Virginia; Basil Manly, Jr., Alabama.....	J. B. Jeter, Va.; J. L. Reynolds, S. C.
1851..	Nashville, Tenn.....	R. B. C. Howell, Virginia.....	James C. Crane, Virginia; William Carey Crane, Miss.....	R. B. C. Howell, Va.; S. Baker, Ky.
1853..	Baltimore, Md.....	R. B. C. Howell, Virginia.....	H. K. Elyson, Virginia; William Carey Crane, Miss.....	A. D. Sears, Kentucky.
1855..	Montgomery, Ala.....	R. B. C. Howell, Virginia.....	William Carey Crane, Miss.; James M. Watts, Alabama.....	William Carey Crane, Mississippi.
1857..	Louisville, Ky.....	R. B. C. Howell, Virginia.....	William Carey Crane, Miss.; George B. Taylor, Maryland.....	D. K. Campbell, Kentucky.
1859..	Richmond, Va.....	Richard Fuller, Maryland.....	William Carey Crane, Miss.; George B. Taylor, Virginia.....	William H. McIntosh, Alabama.
1861..	Savannah, Ga.....	Richard Fuller, Maryland.....	George B. Taylor, Virginia; Sylvanus Landrum, Georgia.....	J. L. Burrows, Virginia.
1863..	Augusta, Ga.....	P. H. Mell, Georgia.....	George B. Taylor, Virginia; W. Pope Yeaman, Kentucky.....	R. Fuller, Maryland.
1866..	Russellville, Ky.....	P. H. Mell, Georgia.....	A. Fuller Crane, Maryland; A. P. Abell, Virginia.....	W. T. Brantley, Maryland.
1867..	Memphis, Tenn.....	P. H. Mell, Georgia.....	A. P. Abell, Virginia; A. F. Crane, Maryland.....	T. E. Skinner, Tennessee.
1868..	Baltimore, Md.....	P. H. Mell, Georgia.....	A. P. Abell, Virginia; A. F. Crane, Maryland.....	E. T. Winkler, South Carolina.
1869..	Macon, Ga.....	P. H. Mell, Georgia.....	J. Russell Hawkins, Kentucky; E. C. Williams, Md.....	J. L. Burrows, Virginia.
1870..	Louisville, Ky.....	P. H. Mell, Georgia.....	E. Calvin Williams, Md.; Truman S. Sumner, Alabama.....	William Williams, South Carolina.
1871..	St. Louis, Mo.....	P. H. Mell, Georgia.....	E. Calvin Williams, Md.; Truman S. Sumner, Alabama.....	J. W. M. Williams, Maryland.
1872..	Raleigh, N. C.....	James P. Boyce, S. C.....	M. B. Wharton, Kentucky; W. O. Tuggle, Georgia.....	T. G. Jones, Tennessee.
1874..	Mobile, Ala.....	James P. Boyce, S. C.....	G. R. McCall, Georgia; W. O. Tuggle, Georgia.....	E. G. Taylor, Louisiana.
1874..	Jefferson, Texas.....	James P. Boyce, Ky.....	W. O. Tuggle, Georgia; G. R. McCall, Georgia.....	T. H. Pritchard, North Carolina.
1875..	Charleston, S. C.....	James P. Boyce, Ky.....	C. C. Bitting, Virginia; E. Calvin Williams, Maryland.....	George C. Lorimer, Massachusetts.
1876..	Richmond, Va.....	James P. Boyce, Ky.....	O. F. Gregory, Alabama; W. E. Tanner, Virginia.....	Henry McDonald, Kentucky.
1877..	New Orleans, La.....	James P. Boyce, Ky.....	C. E. W. Dobbs, Kentucky; W. E. Tanner, Virginia.....	B. H. Carroll, Texas.
1878..	Nashville, Tenn.....	James P. Boyce, Ky.....	C. E. W. Dobbs, Kentucky; W. E. Tanner, Virginia.....	J. C. Furman, South Carolina.
1879..	Atlanta, Ga.....	James P. Boyce, Ky.....	C. E. W. Dobbs, Kentucky; O. F. Gregory, S. C.....	P. H. Mell, Georgia.
1880..	Columbus, Miss.....	P. H. Mell, Georgia.....	C. E. W. Dobbs, Kentucky; O. F. Gregory, S. C.....	S. Landrum, Georgia.
1882..	Greenville, S. C.....	P. H. Mell, Georgia.....	Lansing Burrows, Kentucky; O. F. Gregory, N. C.....	T. T. Eaton, Kentucky.
1883..	Waco, Texas.....	P. H. Mell, Georgia.....	Lansing Burrows, Kentucky; O. F. Gregory, N. C.....	John A. Broadus, Kentucky.
1884..	Baltimore, Md.....	P. H. Mell, Georgia.....	Lansing Burrows, Georgia; O. F. Gregory, N. C.....	Lansing Burrows, Georgia.
1885..	Augusta, Ga.....	P. H. Mell, Georgia.....	Lansing Burrows, Georgia; O. F. Gregory, Louisiana.....	J. L. M. Curry, Va.; J. L. Burrows, Va.
1886..	Montgomery, Ala.....	P. H. Mell, Georgia.....	Lansing Burrows, Georgia; O. F. Gregory, Maryland.....	J. B. Hawthorne, Georgia.
1887..	Louisville, Ky.....	P. H. Mell, Georgia.....	Lansing Burrows, Georgia; O. F. Gregory, Maryland.....	George Cooper, Virginia.
1888..	Richmond, Va.....	James P. Boyce, Ky.....	Lansing Burrows, Georgia; O. F. Gregory, Maryland.....	F. M. Ellis, Maryland.
1889..	Memphis, Tenn.....	Jonathan Haralson, Ala.....	Lansing Burrows, Georgia; O. F. Gregory, Maryland.....	J. P. Greene, Missouri.
1890..	Fort Worth, Texas.....	Jonathan Haralson, Ala.....	Lansing Burrows, Georgia; O. F. Gregory, Maryland.....	J. W. Carter, North Carolina.

OTHER MISSIONARY ORGANIZATIONS.

[The following tables are intended to include only Foreign Missions, understanding by the term missions to foreign countries, superintended by regular accredited missionaries other than natives of the country. They do not include the greater part of the work of the American Methodist and Baptist Boards in Europe, the colonial and Continental work of the English societies, the Chinese and Indian work in the United States. They also do not include the missions to the Jews. It is purposed to present these, together with some necessarily omitted from this list, as also a number of affiliated and independent societies, early in the coming year. Every effort has been made to be correct, yet we are well aware that there may be mistakes. The statements were compiled in the first place from the published reports, then submitted for correction to the secretaries, who, in almost every case, met the request very promptly and cordially. The different columns need no special mention, except to say that the varying methods adopted by societies of reporting the items renders it impossible to be absolutely accurate.

We cordially invite any suggestions, corrections, criticisms. Our one aim is to present as fairly as may be the work of the Christian church for the evangelization of the world.]

(From "Missionary Review of the World," December, 1889.)
STATISTICS OF MISSIONARY SOCIETIES FOR 1888-89.

Date of organization.	Home Constituency.			Home income.	Per cent. per member.	Total expenditure.	Native contributions.	Per cent. per member.	Ordnained Lay Missions.	For Workers.	Natives.			Ordnained.	Other Helpers.	Stations and Outstations.	(Organized Churches.)	Communicants.	Years' growth in communicants.			
	Ministers.	Communitants.	Years' growth in communicants.																			
A. B. C. F. M. (Congregational)	1810	4408	475608	18024	\$685111	33	\$11653	00	\$30	177	17	314	174	2269	1116	358	3999	4529				
American Baptist Missionary Union	1814	6143	718455	..	398145	86	50219	37	.64	95	12	172	318	995	1286	688	78543	6093				
Free Baptists	1836	1414	86201	..	24885	97	275	80	.46	7	14	4	13	11	9	59	596	54				
Southern Baptists	1845	8036	1157080	44889	99023	75	101119	67	3520	72	171	33	47	28	47	70	57	2050	228			
Seventh-Day Baptists	1847	113	90000	156	4164	21	36	4164	21	..	3	1	5	3	1	30	5	..				
German Baptists (Lutherans)	1881	2445	1000000	..	5897	50	..	1055	54	..	5	..	..	..	..	..	..	..
Baptist General Association	1886	571	48845	3427	1107	51	..	1107	51	..	2	..	..	..	..	..	..	..
Methodist Episcopal Church, North	1819	12802	2154349	63114	566139	00	26	566139	00	26	145	3	190	353	1921	324	1162	63295	3987			
Methodist Episcopal Church, South	1845	4687	1140297	37641	244176	43	21	226687	96	7989	17	201	34	1	24	85	12	108	51	3771	185	
Methodist Protestant	1880	1282	147593	6654	20050	00	13	17850	00	..	4	3	10	..	1	11	3	3	222	..		
American Wesleyan Meth. Connexion	1879	16341	946	27600	00	12	15500	00	330	00	128	1	2	2	1	11	3	3	256	10		
Protestant Episcopal Church	1835	4963	459729	25406	159149	01	35	177205	11	4526	48	198	18	5	35	59	199	162	32	2581	160	
Reformed Presby. General Synod	1836	32	68600	250	4500	00	66	3590	00	100	66	.40	2	3	4	2	12	9	1	18	6	
Presbyterian Church, North	1837	5936	753749	31678	848601	00	112	901726	85	33488	00	144	176	34	286	137	1034	886	295	2345	2830	
Reformed German Church	1838	850	197000	8000	10000	00	09	19000	00	3219	81	223	3	..	5	5	16	29	12	1438	236	
Evangelical Lutheran General Synod	1839	938	141631	..	82494	71	58	82932	47	..	4	..	4	..	4	..	9	12	6	628	1001	
Reformed (Dutch) Church	1858	566	88812	1796	93132	24	104	109264	70	8058	07	158	23	3	30	26	245	141	51	5989	762	
United Presbyterian	1858	758	101858	2866	108585	13	106	108585	13	11401	00	129	20	..	37	21	434	175	34	8812	1874	
Reformed Presbyterian	1859	124	10817	213	16432	57	151	19779	65	53	00	22	4	..	5	4	..	..	..	236	42
Presbyterian Church, South	1862	1145	161742	9304	96754	64	58	94826	94	4737	00	282	34	1	41	19	26	98	..	1678	374	
General Council, Evangelical Lutheran	1869	840	244788	..	10088	20	42	10307	89	106	00	112	5	..	4	2	69	45	..	855	7	
Assoc. Reformed Synod, Southern Pres.	1875	84	74000	743	3573	00	48	4296	00	166	00	80	2	..	1	2	3	8	4	206	10	
German Evangelical Synod	1876	1595	160185	8256	17475	76	108	13079	72	495	19	79	6	..	10	1	6	11	8	513	64	
Foreign Christian Missionary Society	1849	2835	645000	40000	61649	15	07	609292	66	6329	38	201	27	..	15	..	27	3	30	2929	617	
United Brethren	1853	1490	204517	9239	14162	10	66	22259	31	6434	03	492	5	32	8	1	32	84	3	3600	75	
Evangelical Association	1878	1845	145693	4194	9513	03	66	9513	03	332	10	166	3	..	3	5	14	10	5	331	128	
Mennonites (General Conference)	1880	90	59000	..	60000	00	120	55000	00	..	3	7	10	..	2	..	..	..	..	6	6
American Christian Connexion	1886	30000	00	..	30000	00	..	2	3	140	47
Methodist Episcopal Church in Canada	1824	..	..	..	17838	95	..	17838	95	..	7	..	..	..	7	3	11	..	..	1283	42
Presbyterian Church in Canada	1844	847	152043	6373	87619	64	57	94394	44	3677	91	98	25	10	31	4	257	103	10	3739	386	
Baptist Church in Ontario and Quebec	1866	259	330000	2639	20115	84	61	18428	00	220	00	110	7	..	1	9	7	80	4	16	2106	280
Church of England in Canada	1883	750	..	..	13236	65	..	13236	65	..	13	40	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	3753034	63	..	3826145	36	..	885	135	1318	1261	7760	4792	2847	244705	2392		

STATISTICS OF MISSIONARY SOCIETIES FOR 1888-89.

GREAT BRITAIN AND EUROPE.	Date of organization.	Home Constituency.		Home income.	Per cent. per member.	Total expenditure.	Native contributions.	Per cent. per member.	For Workers.			Natives.			Stations and Churches.	Communications.	Years' growth in communications.
		Ministers.	Comms.						Vrs growth in comms.	Missionaries.	Women.	Ordained.	Other helpers.				
London Missionary Society	1795			£128,310		£1,172,596	£117,227		136	18	157	1185	4319	1933		74,127	
North African Mission	1830			4000		4000			16		28			12		22	20
Society for Prop. of the Gospel	1791			138,367		111,880			408	14	75	150	2286	464		66,593	
Church Missionary Society	1799	5000	10000000	252017	s 5	227174	12000		270	47	254	291	3700	305	500	48000	2973
South American Missionary Society	1844			14011		13917			9	12	6			25			
Universities' Miss. to Central Africa	1859			16279	s 5	17107	76		118		2	2	29	14	11	700	
Baptist Missionary Society	1792			80818		73188	8105		9	7	2	20	528	450		12406	966
General Baptist Missionary Society	1816			4842		3940			4	6	36	18	22	15		390	38
Strict Baptist Mission				634		596			159	20	109	216	5920	357	357	37778	5344
Wesleyan Methodist Missionary Society	1814			145,685		148,877	4678		60	12	7	7	766	65	250	1018	101
United Methodist Free Churches	1857			9572	s 25	8718	10857	100%	6	1	5	25	18	51	4	1495	26
Methodist New Connexion	1866			4490		2751			7					2		514	88
Primitive Methodist Missionary Society	1843			14480		8161	685		4					2			
Bible Christians	1821			7921		400			1					2			5
Welsh Calvinistic Methodists	1840			6916	s 1	7999	769		16	2	8	24	200	136	60	1595	269
Pres. Church of Eng. Foreign Mission	1847			14079		13870			18	11	40	8	175	159	44	3597	212
Friend's Foreign Missionary Association	1807			10718		9020	237		14		20	40	379	6	141	320	
Ch. Scot. Com. Prop. Gos. For. Parts	1827			2740	s 13.7	34421	217		17	11	38	7	184	17	32	805	72
Ref. Pres. Ch. Scotland and Ireland				600		600			1			8		1		40	
Free Church Scotland Foreign Mission	1847			64999	s 4	72868	1767		50	29	72	15	553	211	33	6276	816
United Presbyterian Church Scotland	1847			42185	s 4	37665	13045		64	4	89	20	508	228	86	14079	582
Pres. Church of Ireland For. Miss.	1840			6294		6786	156		13	2	10	133	103	26	12	403	75
China, Inland Mission	1865			36011		34531			30	120	182	11	133	145	80	2464	472
United Brethren Moravian Mission	1732			16893		20193			288			48	1613	127		29707	5993
Basel Evangelical Miss. Society	1835			1021674		1040610			162		110	40	641	311		10484	1788
Leipzig Evan. Luth. Missionary Society	1830			m 307138		301324			24				205	23		4500	
Rethin Evan. Missionary Society	1849			300783		306667	124566		57	10	57	2	357	147		10222	531
Rhenish Missionary Society	1840			382968		304762	49752		75	3	56	9	477	130		10475	380
Gössner's Missionary Society	1824			122881		153939			19				185	12		11532	
North German Missionary Society	1828			81045		84791	781		7	4	4	1	24	12		374	
Herrmannsburg Missionary Society	1822			281136		281136			69				150	59		4500	
Memnonite Missionary Society	1869			f 17173.09		f 26287.65			4		2		16	8	6	277	16
Dutch Missionary Society				£3000		£3400			7		6		74	10	19	251	69
Ersmelo Missionary Society (Evang.)	1859			£1000		£1000			6		6		10	6	30	700	
Danish Missionary Society	1821			c 73784		c 70182			5	2	6	3		4		175	45
Mission of Free Ch. Fr. Switzerland	1869			f 62535.25		f 1422.75			8		0		16	4	6	256	9
Norwegian Missionary Society				£200.00		19000			42	5	50	16	1000	332	300	22000	4000
Totals				\$5766360.08		\$544687.53			2317	358	1460	212	24662	5817	1090	391565	24899
Totals America				3752034.63		3826145.36			885	135	1318	1261	7760	4792	2847	244905	23982
Grand total				9518214.71		9272732.89			3202	493	2718	1473	32422	10609	4837	636470	

(From Almanac of "Am. Board Cons. F. Missions.")

FOREIGN MISSIONARY WORK OF WOMEN OF UNITED STATES FOR 1888.

CHURCHES AND SOCIETIES.	Missionaries supported.	Am't contributed.	
		For 1887-88	From their Organiz'n.
Woman's Union Missionary Society, N. Y.	53	\$4,3024	\$100000†
Presbyterian (North) Five Boards	289	315600	2954021
Southern Presbyterian	35	20732	172906
United Presbyterian	14	15619	66273
Cumberland Presbyterian	7	..	42771
Woman's Board, Boston (Congregational)	108	97620	1651329
Woman's Board of the Interior (Congregational)	61	51117	481175
Woman's Board of the Pacific (Congregational)	5	4537	45151
Methodist Episcopal, North	67	191158	1680315
Methodist Episcopal, South	25	69729	355345
Methodist Protestant	3	7217	25000
Baptist, Woman's Board	38	75369	760606
Baptist, Western	30	36328	312626
Baptist, Southern	*	15554	80000
Baptist, Free	*	7200	60000
Reformed (Dutch)	*	17535	144206
United Brethren	3	..	65472
Disciples (<i>Home and Foreign</i>)	*	26226	144516
Lutheran	3	7488	35000
Protestant Episcopal	*	24425	214412
Friends	10	11287	40000
Evangelical Association	*	488	*
Totals	751	\$1038253	\$10335124

* Incomplete.

† About.

SUMMARY OF WOMAN'S WORK FOR WOMEN (1889).

Life and Light makes a record of sixty-one woman's foreign missionary societies. Of these thirteen are in Great Britain, having an income last year amounting to \$234,000. Nine of the sixty-one are in Canada, having an income of \$84,257. In the United States there are now thirty-nine organized woman's societies, with about 25,000 auxiliaries and 8,000 children's bands. The membership of the auxiliaries is estimated at about half a million, and that of the bands at about 200,000. Their contributions last year amounted to a little more than one and a quarter million dollars; the total contributions since the beginning of Woman's Boards being about ten million dollars.

They support 1,200 missionaries, 2,500 native Bible-women, teachers and other helpers, and have under their charge 2,500 schools of various grades, with 60,000 pupils. Surely this is a noble record.

STATISTICS OF FOREIGN MISSION WORK OF WOMEN'S SOCIETIES FOR 1890.

Date of Organization.	UNITED STATES.						Total under Instruct'n.	Auxiliaries and Bands.	Income.
		Missionaries.	Medical Missionaries.	Native Helpers.	Boarding Schools.	Total Schools.			
1861	Woman's Union Missionary Society	58	3	109	.	139	1743	178	\$ 41562 85
1868	Woman's Boards (3) Congregational Ch.	178	7	326	38	968	36500	3303	160381 04
1870	Woman's Boards (6) Pres. Ch., North	296	10	186	39	..	20387	5136	294267 85
	Woman's Societies, Pres. Ch., South							600	22832 71
1883	Woman's Board, United Pres. Church	13	1	10	.	.	.	737	16704 00
1880	Woman's Board, Cumberland Pres. Ch.	8	.	.	.	.	.	939	10614 49
1869	Woman's Board, M. E. Church, North	92	10	408	26	245	.	5449	225000 00
1878	Woman's Board, M. E. Church, South	25	1	54	9	33	.	2742	68729 65
1879	Woman's Board, Meth. Protestant Ch.	4	.	.	.	.	.	80	7500 00
1871	Woman's Bpt. For. Miss. Societies (4)	75	7	170	20	150	.	4315	108000 00
1876	Woman's Bpt. Miss. Soc. So. Bpt. Conv. . . . .	.	.	.	.	.	.	1259	18716 28
1873	Woman's Miss. Society, Free Baptists	14	.	.	.	.	.	250	7279 27
1871	Woman's Auxiliary, Protest. Epis. Ch.*	32	1	.	.	.	.	1361	119380 58
1875	Woman's Board, Christian Church	4	2	.	.	.	.	1421	36279 17
1875	Woman's Board, Ref'd (Dutch) Church	30	.	.	6	.	.	263	17437 59
1875	Woman's Miss. Assoc'n, United Brethren	7	.	7	.	5	192	464	10798 63
	Woman's Society, Evangel. Association	1	.	.	.	.	.	116	2352 06
1879	Woman's Societies, Evangel. Lutheran*	4	1	.	.	.	.	507	32331 35
1881	Woman's For. Miss. Societies, Friends	11	.	.	.	.	.	250	15465 30
	Totals	850	43.	†	†	†	†	29670	\$1157032 90

CANADA.

1871	Canadian Woman's Board For. Missions . . . . .	.	.	.	.	.	.	.	\$ 958 42
1876	Pres. Ch., Woman's For. Miss. Soc's. (3)	30	2	.	.	.	.	670	34298 17
1876	Bapt. Ch., Woman's For. Miss. Soc's. (3)	10	.	.	.	.	.	355	11111 22
1881	Methodist Ch., Woman's Miss. Society †	16	.	.	.	.	.	244	19070 38
1886	Congregational Church, Woman's Bd. †	1	.	.	.	.	.	39	1281 56
1886	Church of England, Woman's Aux.	2	1	.	.	.	.	200	18675 81
	Totals	59	3	†	†	†	†	1508	\$85395 56

ENGLAND AND SCOTLAND.

1834	Society for Prom. Fem. Ed. in East	40	.	.	.	275	19976	.	\$35000 00
1837	Ladies' Society for Female Education in India and South Africa	34	2	181	6	.	7108	627	£11892 10 10
1837	Ladies' Association for For. Missions	26	1	106	.	.	2500	.	£7657 11 0
1845	Ladies' Association for Christian Education of Jewish Females	6	.	.	.	5	673	.	£414 18 6
1852	Indian Female Normal School and Instruction Society, or Zenana Bible and Medical Missions	63	4	175	.	66	4340	.	£11577 00 0
1859	Ladies' Aux. Wesleyan Miss. Society	29	5	.	18	268	12704	87	£7000 13 6
1867	Ladies' Association (Baptist) for Zenana Work and Bible Women in India	42	.	114	.	50	2900	.	£9641 2 7
1873	W. Assoc. for Prom. Christianity in East ‡	8	1	56	.	14	1000	154	\$14000 00
1875	Ladies' Comm. L. M. S.	36	.	288	15	130	9870	.	£6471 4 2
1878	Woman's Missionary Association	15	.	12	5	9	.	139	\$11000 00
1880	Ch. of England Zenana Miss'y Society	105	8	507	4	192	10157	.	£24866 5 11
1880	U. P. Ch. of Scot. Zenana Miss'y Soc'y	21	1	56	.	11	.	.	£3752 0 4
	Ladies' Soc'y in Connection with S. P. G.	61	.	105	.	18	4250	.	£6351 0 0
	Totals	488	26	†	†	†	†	†	\$488556 70

* Home and foreign. † Not complete. ‡ Organized for both home and foreign missions.

‡ Ireland.

§ Reported May, 1890, for foreign missions, \$21,222.91.—H. A. T.

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CHAPTER XVI.

THE CARPENTER.



CHAPTER XVI.

THE CARPENTER.

THE following sermon is the germ of the book, "The Carpenter's Son," which was originally named *HO TEKTON* (*ὁ τεκτων*), "The Carpenter." The sermon was preached first before an "Order of Mechanics." In the last eight or ten years it has been preached, in churches of different denominations, in Richmond, Va., and in cities North and South and West. Thinking it would be a fitting conclusion to this volume, the author publishes it in the exact form in which it has been so frequently proclaimed from the pulpit. The late Dr. Boyce being reminded that he had preached one of his sermons on several occasions, replied: "Why, I have preached that sermon thirty times."

THE CARPENTER.

In the Apocryphal New Testament, this story is told:

The King of Jerusalem ordered Joseph of Nazareth to build for him a throne—to fit a place in the palace where the King was accustomed to sit. After two years Joseph finished the throne, but found, to his dismay, that it did not fit the place "by two spans." Joseph's son bade his father to take hold on one side of the throne, while he, taking hold on the other side, stretched it until it made a perfect fit. The story continues in these quaint words: "The wood that was used was the same that was in being in Solomon's time, namely, wood covered with a variety of shapes and figures."

This is a curious story, and more the less curious because material said to have been used by the royal builder of the first temple of Jerusalem is associated with the rising mechanic of Nazareth, who was called "the Son of David;" who made his first public appearance in the Temple; and whose zeal for the Temple was so great that beholders were reminded of the Messianic prediction: "The zeal of thine house hath eaten me up."

In the sixth chapter of Mark, and the third verse, are these words:

IS NOT THIS THE CARPENTER?

I. And I remark that the trade of Joseph's son was most appropriate. His father was a carpenter; and there was a Jewish adage that a man who does not teach his son to work teaches him to steal, so that nothing was more appropriate than that the carpenter's son should be a carpenter. But, this trade was not given to him by his reputed father only. It was given by his real father also; and given, not merely for livelihood, and to honor manual labor, but that he might be a personal and phenomenal representation of what he and his real father were essentially and eternally. God deals much in signs and symbols. The tree is a symbol; the sun is a symbol; family relations are symbols. The natural world, with its pictorial objects and panoramic history, is symbolic of things invisible, spiritual, everlasting. And, in this world of types and shadows, nothing is more typical than this carpenter's son, whose true father is the Almighty Maker; of whose son it is written: "All things were made by him; and without him was not anything made that was made."

II. And I remark again, that there is a constructive principle running through nature that seems akin to this divine constructiveness and is very significant.

1. The intelligent school-boy recognizes this principle, in the several kingdoms of nature—animate and inanimate, human and angelic.

(1) The animal-germ, so small that a million of them may rest on the point of a needle, no sooner comes into existence than it begins to build, with marvelous skill and beauty, a home for itself, perhaps in the tissues and vesicles of human nerves. The polyp joins its fellow-polypi and constructs coral reefs on which navies are stranded and empires are founded. The ant, the bee, the conies are builders, made famous by classic song and inspired proverb. The constructions of the bird of the air and the beast of the field have been celebrated by the Master-builder himself.

(2) The sap and the acorn build the oak; the zephyr and the sunbeam construct the tempest. And when we think of the constructive power of light and sound and magnetism and electricity, and of the elements that make up earth and water and air, we begin to think that this constructiveness is the primal law of the forces of nature.

(3) Man is a great builder. He builds houses, and roads, and constitutions, and governments, and races—"the builder of his race"* is a good ancient phrase. He builds fortune and fame; arguments and

* *ὁ τεκτων γένους.*

hope ; character and destiny—for weal or woe, according as he builds on rock or sand. So inveterate a builder is he that, when he has nothing or nowhere else to build, he “ builds castles in the air.”

(a) So dominant is this building passion that no sooner was Cain driven from the presence of the Lord than he began to build a city for himself; and the first device of man, after the flood, was to construct a tower to defy another such catastrophe on the earth.

(b) Man’s art is but imitation of the building of nature; and human science is only construction of a few of the principles, generalized in the divine mind, on which are erected the edifices of creation.

(c) And what is the glory of our world’s history, as recorded by man, if not its monuments, its temples, its palaces, its pyramids, its institutions, its civilizations?

(d) And worthy of note is it, that the oldest and most wide-spread human organizations employs, as its symbols, the implements of the builder’s craft, and is known as “ Free Masons ;” who, *it is said*,—for the speaker knows nothing of the honorable order,—claim the royal builder of the First Temple as their own “ First Most Excellent Grand Master.”

(4) Angels are so possessed by this constructive principle and passion that, when they convert themselves into demons, as some have done, they indulge this propensity by constructing destruction—as Milton says:

“ Nor aught availed him now
To have built in heaven high towers, nor did he ‘scape
By all his engines, but was headlong sent
With his industrious crew, to build in hell.”

2. And need I say that this constructiveness of nature has been constituted by its creator—who is not merely a creator; he is a constructor.

(1) He did not merely bring into existence the world; he constructed it. He constructed it upon the same principles of mathematics and mechanics as this house, as the temple in Jerusalem was constructed upon. Some say he did it in six days; Dr. McCosh says in 100,000,000 years; others in 200,000,000. But all agree that the world was built. “ Every house is builded by some man,” saith the Holy Writ, “ but he that built all things is God.”

(2) And this constructiveness of nature was significantly imbedded in it by its Maker and Architect, *primarily* that that might be a universal publication of this essential divine principle reflected by nature: *secondarily*, and perhaps more significantly, that every creature of his

hand might be constitutionally stamped and proclaimed as a co-worker with the Master-builder in the erection of a Temple grander than that of nature, whose headstone, in the language of Hebrew prophecy, shall be brought out "with shoutings, Grace, Grace, upon it;" and whose foundations, according to evangelical teaching, have been laid in the blood of its builder—touchingly suggested by Holman Hunt's painting of the young artisan of Nazareth, stretching himself after a day's work, while his outstretched arms throw on the opposite wall the image of a Cross; and painfully predicted by the plentifulness of blood, with which Solomon dedicated his SYMBOLIC TEMPLE, of which it is written: "And Solomon . . . sacrificed sheep and oxen which could not be told nor counted for multitude." *1 Kings 8: 5.*

III. This leads me to remark further that, in the world's history, there have been two noted builders typical of the Divine Architect and Builder:

1. One was the builder of that antediluvian naval structure, by which was preserved a remnant of the ruined Temple of human nature, as material for the new and imperishable temple of salvation, which temple is so associated in the mind with its symbol that it is not unfrequently called "The Ark of Safety."

2. The other is the royal builder of the first Temple, whose great glory was derived from his being a type of the true "Most Excellent Grand Master."

(1) There was glory in Solomon's riches; for he was the richest of living men.

(2) There was glory in his wisdom; for he was wiser than the wisest of the east.

(3) There was glory in his reign of peace; and in his world-wide renown, which brought kings to Jerusalem, to hear his wisdom and to see the luxury of his court and the splendor of his palaces and cities.

(4) But there was greater glory in his having these gifts, personal and circumstantial, in order to qualify him as a pre-eminent representative of the great Master-Builder, for building a grand House for the Lord—a house which was entirely unique, being the only spot on earth where there was a general localization of religious thought and sentiment with regard to the true God, and where there was a visible representation of the great Jehovah; a house which the best architectural skill, the costliest material, tens of thousands workmen, billions of money and a divine model with divine superintendence, made the most perfect building on earth—more symmetrical than Minerva's Parthenon in Athens; more beautiful than Diana's Temple at Ephe-

sus; more awe-inspiring than either the Olympic or the Roman Capitoline Temple, dedicated to the great Jupiter.

(5) And being the builder of this Temple, so "magnifical of glory," Solomon became the grandest representative of the universal constructive principle of nature, and the most brilliant type of him who, prompted by the divine and benevolent instinct for creation, undertook, in co-operation with the other persons of the Trinity, the erection of a Temple worthy of THE DIVINE NAME AND NATURE OF LOVE: whereby he would realize the divine prophecy and promise first applied to Solomon, but which could be realized only by Solomon's King: "He will build a house FOR MY NAME: and I will establish his throne over Israel forever"—a throne more extended and more varied in powers and influences and subjects than the throne of his Father David—as *hinted in that stretched out and variegated throne* of the Apocryphal New Testament!

IV. And the question naturally arises: How is the work on this Temple of Divine Love and of Salvation to be done?

1. Man is to do much of it.

(1) He is to work for salvation and sanctification and for the divine glory. He is to work on himself and on others; he is to work in all his relations and with all his powers; he is to work to the ends of the earth and to "the consummation of the age." He is to work as the mason works on the block of marble or granite which he shapes and adorns for the edifice, with care, intelligence and increasing skill. He is to work—if I may continue this figure—with the white apron of honest toil; work by the square and plummet of the divine will; work with the compasses of truth, describing the area of the building proposed; and above all he must work with a heart of love and with the eye of faith, ever looking unto him, who says to every fellow-workman: "I will guide thee with mine eye."

(2) And, as he works, he must study, as Solomon studied, the autobiographies of the Master Architect and Builder—Nature, Providence, Revelation; and all truth derived from such study intermixed with prayer, should be consecrated to the energizing and directing of the constructive principle inherent in his nature, for this God-ordained edification, personal, social, spiritual, ecclesiastical, natural, universal, everlasting, divine!

(3) If any refuse to enter upon this life of highest wisdom, involving regeneration, repentance, faith, justification and final glorification, they do not defeat the divine plan and work, they only identify themselves with those, of whom the Master Builder and Teacher said:

“The queen of the south shall rise up, in the judgment, with the men of this generation, and condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here!” Even Solomon’s Lord, who is the wisdom of God and the power of God, unto every one that believeth! Hence the command: “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

2. But it is evident that the most of the work must be done by the sovereign power of the Master Builder himself.

(1) A little child coming into the Foreign Mission Rooms in Richmond, Va., and seeing a gilded idol with arms all around its body, said: “But God has more arms and bigger hands.” Yes, omnipotence, and omniscience too, are needed for the proposed temple. 1st. To inspire and superintend the good. 2d. To check and overrule the bad. 3d. To subsidize art and science and civilization, as scaffolding; and to subordinate all forces and faculties as instruments for the great consummation.

(2) Hence the Master Builder was born, not only a mechanic, but, as typified by Solomon, he was born a monarch.

(a) Before his birth of the Virgin Mary, Isaiah said: “For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end; on the throne of David and on his kingdom, to order and establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts shall perform this.”

(b) And after his birth from the tomb of Joseph of Arimathea, Paul said: “God raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.”

(3) Thus—in his mediatorial office—he presides over all things, in the interest of this temple. Like the lofty steam-derrick, rising up from the centre of the edifice, in the course of erection, with great arms revolving all around to lift up and put in place blocks of stone and beams of iron, the providence of this Divine Builder extends to the limits of creation, and moves in every direction, gathering up prepared and fit

material, here and there and everywhere, for this "building" which, the apostle says, "fitly framed together, groweth unto an holy temple IN THE LORD."

V. Very obviously, much work has been done on this temple. What work?

1. In the eternal world, the ideal of this temple was conceived and its plans prepared; and when the physical world, so vast, so varied, so harmonious, was stretched out, as the model of the temple, "the morning stars sang together, and the sons of God shouted for joy."

2. In the antediluvian world, and in the postdiluvian, great foundation-principles for this temple were established. For example (1) The great foundation-principle that "without shedding of blood there is no remission," the universal conviction of which pointed to the Lamb of God, "slain from the foundation of the world;" and (2) the great foundation-principle of faith, on which were established many institutions, social, commercial, political, religious; the necessity of which faith to please God and to develop humanity was illustrated by blessings coming on those who practiced it, and curses on those who practiced disbelief, and by a roll of the heroes of faith being published, by divine decree, that all ages might learn to look unto him "who is the author and finisher of faith."

3. And when the great Master Builder appeared, in the person of the young carpenter of Nazareth, he did so much building on this temple, in fact and in doctrine, that even his skeptical fellow-townsmen asked: "what wisdom is this that is given unto him, that even such mighty works are wrought by his hands."

(1) What building facts did he perform? (a) By his vicarious life and death, and his well-attested resurrection and ascension, 1st, He laid the corner-stone of this Temple, so that the Spirit says to the church: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," and 2d, He not only gathered many "lively stones" for this spiritual house of the Lord," but he made sure that in all ages, there would be ample material and workers for the Lord's House, despite the indifference of men, the hostility of devils, and the sad, sad mistake of, alas! how many, who—though they do not resemble him who said: "Destroy this Temple and in three days I will raise it up again;" and are unlike those to whom the Apostle says: "Know ye not that ye are the Temple of God, and that his Spirit dwelleth in you"—who, I say, as the Prophet tells us, are ever crying: "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are we!" And the

cry is not confined to Moslems, to Buddhists, to Brahmans, or, to Hebrews, to Christians, to Infidels!

(2) What building doctrine did he teach? He taught, 1st, That that destructive principle, antipodal to the divine constructiveness called moral evil—the most offensive form of which is lack of faith or distrust of the God of this Temple—shall be appropriately represented hereafter by destroying fire—foreshadowed by the fiery indignation which God heaped upon the nations that destroyed Jerusalem, represented by Jeremiah thus: “*This* is the vengeance of his Temple; this is THE VENGEANCE of his Temple; this is the vengeance of HIS TEMPLE.” He taught, secondly, that the constructiveness of God, the best exhibition of which appears in active saints, shall be represented hereafter by the City of the Lord—the New Jerusalem, which city will be only an element of the great Temple, as chapels may be seen in the pillars of the Grand Cathedral of St. Peter’s at Rome, on the principle that Jerusalem was made for the Temple, and not the Temple for Jerusalem. Hence, Ezekiel says: “The name of the City shall be The Lord is there”: and John says—in accordance with Paul, who describes “the Holy Temple IN THE LORD”: “I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it.”

4. And since the Master Builder has ascended to glory and sent down his Spirit to superintend the work on this Temple, fulfilling his promise, “And lo, I am with you alway, even unto the end of the world,” what has been done?

(1) Before the destruction of the Roman Empire this Temple had visibly gone up in every part of the then known world: and since that time it has been gradually going up, in every land under the blue canopy of heaven.

(2) The extent of this building cannot be estimated. But, let it be asked: If Solomon’s Temple was built in seven years by 180,000 workmen; if the Cathedral of Cologne was built in 500 years by 250,000 builders, how much building must have been done upon this Temple of God, in 1900 years, by the thirty billion souls—twenty times the present population of our planet—who have been here since the Lord’s ascension, every one of whom, consciously or unconsciously, willingly or unwillingly, has done something for this edifice? I repeat “every one”; for, if all things work together for the good of them that are predestined to conformity to the image of the Son of God, must not all things and everybody work for the benefit of this Temple, in which these saints are to be light or reflectors of light; and who, in order that they might be qualified for such office, were predestined to this

comformity to the divine image? But, these thirty billion are only a small part of the workers on this Temple. They are as many as the subjects of the kingdoms of earth, and heaven and hell. The bloody Herod the Great did signal building when he made the wise men of his realm prove that the Messiah was to be born in Bethlehem of Judea; and whose testimony of the Messiahship of Jesus was more powerful than that of the Demons who cried: "We know thee who thou art, thou holy one of God?" And which of the angels or the hierarchy of angels are not employed in this work, which engages the energies of the triune God—Father, Son and Holy Ghost?

(3) If we see not the vastness of the work, may it not be because of its vastness? Do we perceive the earth's revolution around the sun; and the grand procession of the sun, withall the solar system, around some central star, where may be the Throne of the Builder and Ruler of all!

VI. And what is the great consummation of the Temple?

1. The race of man, now broken into diverse and conflicting nations, shall be united in peace and love and holiness, and coming from the east and west, north and south, shall sit down in the heavenly kingdom, with Abraham and Isaac and Jacob and the saints of all ages, as the redeemed part of the Family of God.

2. Heaven and earth shall be brought together in most cordial and intimate relations, according to the divine decree that, in the dispensation of the fullness of times, all things in heaven and in earth shall be gathered together in one—even in Christ.

3. The physical creation groaning and travailing under the consequences of sin, to which it was forcibly subjected, shall be restored to its original estate, on which the Creator looked and said, "It is good"; the earnest expectation of the creature—physical creation—waiteth for the manifestation of the sons of God; "for the creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

4. In a word, the Universe, seen and unseen, known and unknown, conceivable and inconceivable,—the good universe, I mean—shall be blended in one grand magnificent whole—*το παν*—which Humboldt describes as "essential unity with infinite diversity." This, some may call a definition of Nature: others a definition of God. But this, this is the Temple, universal and everlasting, which is "IN THE LORD"—a Temple so beautiful that its builder might point to the least floral decoration on the capital of one of its pillars, and say: "Solomon in all his glory was not arrayed like one of these"; so vast, that in its courts are to assemble, not only the tribes of Israel, but everything

that honors God ; so glorious that its best definition is its verification of the divine declaration : “The whole world is full of his glory”—a Temple, whose Shekinah is one, sitting upon a throne, surrounded by a rainbow of glory ; and the elders, round about the throne, take the golden crowns from their heads, and cast them before the throne, saying: “Thou art worthy, O Lord, to receive glory and honor and power ; for thou hast created all things, and for thy pleasure they are and were made.” And the redeemed sing a new song, saying, “Thou art worthy, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God Kings and Priests ” ; and the angels, around about the throne—and “the number of them is ten thousand times ten thousand and thousands of thousands”—say, with a loud voice: “Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing ” ; and “every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them ” join in the chorus ; and, the archdome of the Temple echoes and re-echoes with “Blessing and honor, and glory, and power be unto Him that sitteth upon the throne and the Lamb forever and ever ! ”—even the once crucified, but now glorified and eternally adored one, of whom little infidel Nazareth sneeringly asked : “Is not this the Carpenter ? ”

Now, unto him, who is able to do exceeding abundantly above all we ask and think, according to the power that worketh in us ; to Him be glory, in the church, by Christ Jesus, throughout all ages, world without end. *Amen.*

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