

FOREIGN MISSION JOURNAL

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

ALL POWERS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS.—THE SON OF GOD.

Vol. 7.—New Series.

RICHMOND, VA., JULY, 1874.

No. 1.—Whole No. 73.

FOREIGN MISSION JOURNAL

TERMS:

Single copy	5 cts
One year (12 copies)	50 cts
Three years (36 copies)	1 50
Five years (60 copies)	2 50
Seven years (84 copies)	3 50
Nine years (108 copies)	4 50
Twelve years (144 copies)	5 50

Advance payment in full. All orders accompanied by the address of the subscriber, and the name of the pastor or agent to whom the paper is to be sent. All communications in reference to the business of the Board should be addressed to H. A. Tupper, Corresponding Secretary, Richmond, Va.

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CHANGES IN JOURNAL.

At the last meeting of the Southern Baptist Convention, this paper, which has represented the three great interests of the Convention, was made the organ of the Foreign Mission Board alone. The sheet has been reduced according to the reduced work committed to it. The title also has been changed to suit its special mission. It is thought the part of a wise economy that the paper should be self-sustaining, if not a source of income to the Board, and its future management will be directed to this end. The paper will be sent gratuitously to the Baptist pastors of the South, with the confident expectation that they will aid in enlarging its circulation.

A few select advertisements will also appear on our fourth page. It is earnestly desired that all friends of the cause will do something for the spread of the paper among the people. The Executive Committees of the States will feel themselves specially commissioned in the name of the cause to see to this matter, as at the time of an increased interest in the work of Foreign Missions. As the terms are unchanged, while the reading matter is reduced, subscribers who have paid in advance will have their credits moved forward by intimating their desire to that effect.

UNMARRIED MISSIONARIES.

Dr. Gardner, corresponding secretary of the Home Department of the Missionary Union strongly recommends the appointment of unmarried missionaries. They could serve as pioneers and could go into regions into which it would be impossible for a man to go with a family. The first Foreign Missionaries of the cross were unmarried. Paul and Barnabas like the other Apostles, had a right to "lead about a wife," but for the kingdom of God's sake they refrained from using their right. While a missionary board ought not to appointees from marrying if they should be so disposed, and ought not to withhold a comfortable support from a missionary's family, even when the wife is not an efficient collaborer, if young men are disposed to follow the example they ought to be encouraged to do so. The friends of Christ should withhold no aid which may be necessary to the most vigorous prosecution of the work of converting the world.

POWER OF LITTLES.

The Infant class of the First Baptist church, of Richmond has contributed eighty dollars to Missions—think of it—the infants of the Sabbath-school! Suppose the Sunday-schools and churches throughout the South should do proportionately to this work, the pecuniary aggregate would be counted by millions, and the moral results would be as broad as the earth and as lasting as eternity. Will not our people think of the power of combined littles, and the importance of early training in beneficence?

In reply to a contribution from another infant class, Miss Edmonia Moon, of China, writes to the children:

TUNG CHOW, (P. O. CHIFFOO),
March 27th, 1874.

To the "Infant Class" of Baptist Church, Scotlandville:
MY DEAR LITTLE FRIENDS—I have been informed that you have given some money for my school. I thank you very much for thus remembering my work. I have a school of nine dear boys, some of them little boys like you. The youngest one is about five years old. His name was "Little Boat" before he came to school, when he was given another name, called his school name. The Chinese boys all have their names changed when they start to school. The names they have at first are more pet names than real names intended to last them all their lives. Little Boat is a good boy, and learns very well. He reads some in the hymn book to me every day, and besides his mother has taught him several pages in the catechism to say by heart. He can teach others what he has been taught, too. One day when we were some, playing on the street, some boys that were playing with him, were talking about the idols and calling them gods; Little Boat said, "They are not gods, they are nothing but mud images," whereupon the other boys took up stones and stoned him for saying this. They think that those men made of paper and wood are gods. I hope though they will learn better after awhile. With much love to you and many thanks,
I am yours fraternally,
E. H. MOON.

WHOSE FAULT!

There are not only many individuals but many churches that contribute nothing for missions, home or foreign; many societies ostensibly formed for the conversion of the world, and yet they give nothing to accomplish the object for which they were constituted. Who is to blame for this? It cannot be that these churches are too poor to give anything. A congregation of paupers, if only they were filled with zeal for Christ, might give something, just a little, for the advancement of His cause. We will not believe that they are unwilling to give anything. Such a supposition would imply a deadness and lack of the spirit of consecration wholly incompatible with Christian character.

Hardly rare, can they be worse
Who have never loved at all.

Whose fault, then, is it, that they do not give? Let our brethren, the pastors, who like Timothy are expected to be examples of the believers in word, and conversation, and charity, and faith, answer. If the pastors would lead in this matter the churches would follow. As a rule, our Boards can only communicate with the pastors—the pastors must reach the people.

NOBLE AIM.

One of the Lord's noblemen, who is the chairman of a State Executive Committee for Foreign Missions, writes:
"We do not know to what amount you will assess us for Foreign Missions, but we hope to raise twelve thousand dollars, and will shape our efforts for this end."

MORE SUBSCRIBERS NEEDED.

Some eighteen hundred additional subscribers will be necessary to make the income of the Journal cover its expenses. Will not each pastor and agent, and Executive Committee, and every friend of Foreign Missions make an effort to increase our subscription list? The aid of our Christian women is particularly solicited. There is no church at the South whose number of subscribers may not be doubled by a little effort of one earnest Christian woman. At each Association will not some brother present the claims of the Journal, and receive subscriptions to the same?

CHANGES IN THE PRAYER BOOK.

No thoughtful Christian can fail to be interested in the questions now agitating the Episcopal church in this country. The next few months must decide whether the evangelical or the ritualistic party is to triumph; and the points in dispute pertain chiefly to certain proposed changes in the Prayer Book. Whether it be true or not, as some contend, that certain expressions in the baptismal and other services, are "ritualistic gems," and give protection to that "small but rapidly growing number of the clergy of the church" who favor ritualism, the controversy has now assumed such a shape that a refusal to change the Prayer Book will be a decided victory for the ritualists.

It is, we believe, confessed on all hands that there is very little prospect of any material change. What the people, in their spirit, have said for the last seventy years they will probably continue to say, although many of them believe that their words, as generally understood, teach dangerous error. They will continue to thank God that the child is regenerated in baptism although they do not believe that it is so regenerated. An Episcopal exchange says:

"The only part of the Prayer Book that has any reasonable prospect of being touched, is the part for the institution of ministers. This not being strictly speaking a part of the Prayer Book, many think may be changed, without the evils that would be likely to flow from a change of any other part of our service book."

The change indicated is something; but it does not reach the evil. If we had the ear of our Episcopal friends we would comment to them that passage of Paul's in which he exhorts Timothy to hold fast not only the love and faith that are in Christ, but also "the form of sound words." But, as we have not their ear, we can only urge our readers to pray that a large and very influential body of Christ's people may be saved from the dangers to which they are exposed, and be brought nearer to the truth as it is in Jesus.

ENLARGING THE WORK.

The Missionary Union proposes to change its work. Dr. Gardner, the corresponding secretary, says in his report made at the recent anniversary in Washington city:

The Committee hope to send to the field during the present year nine, perhaps ten new men, with their wives, besides the single women who will go out under the support of the Woman's Boards. This is absolutely necessary, to give a practical working force to the existing missions. Even this comparatively large number of recruits will leave one important post in Turkestan, besides two in China, unprovided for. It will require an addition of at least \$25,000 to the gross expenditure of last year to place these families in the field, and provide for their support during the first year.

BLESSED is he that considereth the poor, the Lord will deliver him in time of trouble.

POOR PRINT

FOREIGN MISSION JOURNAL.

RICHMOND, VA., JULY, 1874.

FOREIGN MISSIONARIES OF SOUTHERN BAPTIST CONVENTION.

- CHINA.**
 TUNG CHAU—T. P. Crawford, Mrs. Crawford, Mrs. Holmes, Miss Lottie Moon, Miss E. Moon, Woo Tawun Chau and two native assistants.
 CHEFOO—J. B. Hartwell and Mrs. Hartwell.
 SHANGHAI—M. T. Yates, Mrs. Yates, Wong Pin Sang, and two native assistants.
 CANTON—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, N. B. Williams, Mrs. Williams, Miss Willden, native pastor, and eight native assistants.
- ITALY.**
 ROME—O. B. Taylor.
 CIVITA VECCHIA—Evangelist Gardiol.
 BARI—Evangelist Basile.
 BOLOGNA—Evangelist Giannini.
 MODENA AND CARPI—Evangelist Martinelli.
 LA TOUR—Evangelist Eason Ferrald.
- AFRICA.**
 MARSHALL—G. F. Gibson.
 OLD FIELDS—T. Early.
 CONGO TOWN—G. Tyler and G. F. Gibson.
 TAYLORSVILLE—G. Tyler and G. F. Gibson.
 HERNDONVILLE—M. D. Herndon.
 LITTLE BASA—T. J. Tate.
 PHILLIPSBURG—M. D. Liberty.
 DONOGA—J. Cook.
 MONROVIA—B. P. Yates.
 EDINA—J. J. Cheeseman.

TO THE VICE-PRESIDENTS OF THE BOARD OF FOREIGN MISSIONS.

Dear Brethren:

Will you not see that Executive Committees are formed in your States according to the plan recently adopted by the Southern Baptist Convention, and published in this number of the *Journal*, and report as soon as possible the names of the Committee to

H. A. TUPPER,
 Cor. Sec. F. M. J., Richmond, Va.

PLAN FOR SUPPORT OF FOREIGN MISSIONS.

The following is extracted from the last report of the Board of Foreign Missions to the Southern Baptist Convention:

The Board would respectfully suggest that the Convention will appoint a committee, composed of one from each State, to present some well-matured plan for the collection of funds, which may be adequate to the needs of our mission, and which may tend to carry out the design of the Convention, to elicit and combine and direct the energies of the whole Baptist denomination at the South.

In compliance with this request the Convention adopted the ensuing

PLAN.

1. Let an estimate of the ensuing year's expenditures be submitted by the Board to the Convention for approval or modification.
2. Let the gross amount of the proposed expenditures, approved by the Convention, be carefully divided among the States.
3. Where no State Board exists, which will carry out the plan, let Executive Committees be appointed by the Board who shall be charged with the execution of the plan, and the interest of Foreign Missions in their several States, and under the counsel and with the co-operation of the Board.
4. Let effort be made to secure, during the year, some contribution from every Baptist of the South by the gratuitous and extensive distribution of "Mite Boxes," or by other agencies which will have regard to the gifts of the poorest, and to the gospel duty of general, habitual, unostentatious, and blessed giving.
5. Let the Pastors be earnestly appealed to to keep in their hearts and before their people the solemn claims of the nations to our prayers and beneficence.
6. Let the Board be instructed to pay their missionaries quarterly in advance; and when funds are not in the treasury to use the credit of the Board and of the Convention to secure them, that the burden of borrowing may not fall upon our missionaries.
7. Let the Convention seek to impress on the churches that no plan can accomplish aught of good without the approval and blessing, and succor of the Holy Spirit, to whom all, under a deep sense of dependence, should humbly, and hopefully, and constantly look.

Agreeably to the first article of the Plan the Board of Foreign Missions, by their Corresponding Secretary, submitted the appropriations proposed for the current year, which were referred to the Committee who had

presented the Plan. Subsequently the Committee reported their approval of the appropriations, and recommended the following paper, which was adopted by the Convention:

DIVISION OF APPROPRIATIONS, AMONG THE STATES.

The expense of agents must be added to the amounts against the States in which agents are employed.

Maryland	\$ 3,000	Louisiana	1,000
District Columbia	500	Texas	3,500
Virginia	7,000	Arkansas	1,000
West Virginia	500	Missouri	2,000
North Carolina	3,000	Kentucky	7,000
South Carolina	3,500	Tennessee	3,500
Georgia	7,000		
Florida	500		\$50,000
Alabama	3,500	Others say	602
Mississippi	3,500		
			\$50,602

The churches will notice that article sixth of the Plan requires that the missionaries should be paid quarterly in advance. So that the Executive Committees and pastors should arrange that one-fourth of the quotas of the States shall be sent to the Board quarterly in advance.

The division makes no provision for any State falling short of its quota. The amount divided, \$50,602, is the exact footing of the list of appropriations. Some of the wisest men of the Convention thought that ten per cent. should be added for any failure; but the Committee perhaps more wisely determined to rely implicitly on the States for the full discharge of their part of the work.

Let each State, therefore, remember that the failure of any one inflicts an injury on the whole scheme.

INTERESTING EXTRACTS FROM LETTER OF MISS LOTTIE MOON, TUNG CHOW,

To Woman's Missionary Society of Atlanta, Georgia:

NOT DEVILS.

I am sure your hearts will be greatly rejoiced to know that the work here has never been more encouraging. Last Sabbath we had the largest congregation I have ever seen in our church, and many of them listened most attentively. The city has been crowded for more than a week with students who have come up to the examination. They exhibit a more teachable spirit than heretofore, and Mr. Crawford's study has been daily thronged with interested auditors. The contempt for foreigners seems to be giving way to a feeling of respect. Trifles often show the drift of popular sentiment. Instead of hearing the offensive words "foreign devils" applied to us in the city, we hear now "foreign people," "foreign lady-teachers," sometimes spoken as we pass along the streets.

PERSECUTION.

Our hearts were made glad last Sabbath by the baptism of an individual who has interested us by his firm stand under the persecutions of his heathen family. They fastened him in a room without food or water, and endeavored to starve him into submission. Providentially, they did not take away his Christian books. He studied these more closely than ever. The pangs of hunger he satisfied by eating some raw beans he found in the room, and when he wanted water he commenced to dig a well in the room in which he was confined. Chinese houses are built on the ground and do not have plank floors as with us. When the family discovered the well-digging they yielded. They had no wish to ruin their dwelling. The man has shown that he is made of stern stuff, and we hope he will be very useful as a Christian.

MRS. HOLMES' PROPOSED RETURN.

Mrs. Holmes has a girls' boarding-school. The Chinese do not believe in educating women. Hence it is a very slow and difficult work to gather even a few girls for instruction. Very few of the women read at all. Mrs. Holmes' success has been gratifying. Unfortunately she must return to America, in about four years, to educate her son. We are very desirous that two ladies should be sent out, in the mean time, to learn the language, that they may take her place. One lady would find it lonely; indeed, it would not be at all desirable for one to live alone. Ladies out here are trying it, but, I am afraid, at the expense of health and happiness. Should two ladies come to take Mrs. Holmes' house, one might take charge of the school, and the other could devote her time to visiting among the women. The matter in which I am most concerned now, is the building of a house for my sister and myself.

HOUSE FOR THE MISSI'S ROOM.

A lot adjoining the church has already been purchased. We confidently trust that our Christian sisters will furnish the funds for building. Our desire is to have this house as a new centre of influence. Experience shows that more work can be done, and more good accomplished by scattering the mission forces. Of course, we would find it more pleasant in many respects to continue members of the Mr. Crawford's family, but for the interest of the mission it would be better to have a separate establishment. My sister wishes to have a boarding-school for girls.

DISCOUNT AND PREMIUM ON MATRIMONY.

A frequent question of Chinese women is if I have a mother-in-law? Mr. Crawford suggested an easy way to dispose of their astonishment when they hear of my destitution. It is to tell them that mothers-in-law are too hard to get along with—that I fear they will beat me. This joke amuses them invariably because they all know how hard a time a Chinese daughter-in-law must have. The woman who asked to-day seemed shocked that a person of my age was unmarried. She inquired about my family; seemed to pity my forlorn state, and said she would get me some relations of my name.

DISPOSING OF RUDE BOYS.

We then went to a house where a number of boys, a dozen or more, came swarming into the court. They evidently came to have their fun out of me; they were very disorderly. Finally I raised up very straight looking full at them, and gave them a little talk about manners; this quieted them awhile; when they began to be obstreperous again I told one of them, individually, that he had no manners. They all took this hint and I had a very pleasant time teaching them; they learned rapidly, both the Catechism and "Happy Land."

"REVEALED UNTO BADES."

At another house two women learned very fast; say women, but one was a girl about twelve or thirteen, already married, however. There was a little child about three years old. They said it knew some of "Happy Land." My sister asked, "Who is the True God's Son?" The little thing replied, in a very sweet voice, "Jesus."

A GOOD ANSWER.

Never was a better answer made than that by a poor Irishman to a Catholic priest while defending himself for reading the Bible:

"But," said the priest, "the Bible is for the priest and not for the like o' you."

"Ah! but, sir," he answered, "I was reading my Bible, 'You shall read it to your children,' and sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me heap o' good."

"Very well, Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

"And where does the church get it from but out of the Bible? Ah! your reverence, I would rather keep the cow myself."

Rev. W. J. DAVID, of Mississippi, who has made application to the Board for appointment as a missionary to Africa, attended the recent meeting of the Virginia Baptist General Association. He is twenty-two or three years of age; and is a young man of very pleasing address. He was introduced to the board and made a fine impression.

Rev. J. C. HIDDEN on beginning "an address on Foreign Missions said he was "Very much embarrassed on account of the fact that the Board had *perversely got itself out of debt.*" We should be glad for all our missionary speakers to be embarrassed just as brother Hidden was. How delightful it would be for the Board never to be compelled to go in debt; always to have just as much money as it could profitably spend.

An enthusiastic missionary speaker thought no man should be permitted to call himself a missionary Baptist for less than a dollar. This is not too much for the men; but we suggest that he should add, as they do on the show bills, "children half price."

NOTES FROM NORTH CHINA.

In the mission field, sectarian differences seem so unimportant that what affects one denomination, whether for good or ill, is keenly felt by all. This has been evinced recently in events which have stirred our hearts first with joy and gladness, and subsequently with indignation and sorrow.

During last year a wonderful work of grace was manifest under the ministry of Rev. Mr. Corbett of the Northern Presbyterian Mission, at one of his out stations. Large numbers of people were interested in the gospel, and almost a whole village became Christians. Mr. Corbett deemed it wise, in this state of things, to remain in that region at least during the winter. He therefore sent for a few household conveniences, and had his children to join him. For a while everything went on well. But the history of the church is the same in all ages. Where God's ministers are most successful, there the powers of darkness marshal their forces for the conflict. "The blood of martyrs is the seed of the church." As it has been elsewhere, so must it be in China. A violent persecution arose. An appeal was made to the local magistrate for protection, and he declared himself powerless to render any assistance, saying that he himself feared the violence of the mob. He advised Mr. Corbett to leave. The latter, however, stood his ground until a personal attack was made on him by stoning. Some of the native Christians were beaten, and one of them was seriously injured. Mr. Corbett began to think it was time to remove his children to a place of safety. The result proved that this decision did not come a moment too soon. About two o'clock in the night he set out, and the next day about nine an enraged multitude came to the inn he had left with the design of killing him. In the meantime, tidings of Mr. Corbett's difficulties had reached the missionaries at Chefoo, and Rev. Mr. Eckard determined to go to his assistance, and at least bring away the children. Taking a different road from that Mr. Corbett was travelling, they failed to meet. On Mr. Eckard's arrival in the disaffected region, there was great excitement. He took refuge in an inn, securing the doors, and the mob stoned the building two hours. Finding Mr. Corbett had left, Mr. Eckard also returned home.

Much uneasiness was felt on account of the native Christians. It was known that a strong persecution was going on, and that they were standing firm under these trials. The news comes very recently that certainly one man has been killed and rumor swells the number to seven. Any appeal to justice seems worse than useless. The facts are probably that the officials are the instigators of these outrages. Mr. Corbett, through the American consul, represented the matter to the proper Chinese authority. The latter replied, after some delay, that he had investigated the matter and that it was thus: Some of the church members had attempted to kidnap a boy in order to force him to join the church, and that the crowd interfered and rescued him on hearing his loud cries. The Christians then tried to kidnap a man, and the crowd, justly indignant, interposed and saved the intended victim. As to Mr. Corbett himself, he said that no offence had been offered him further than this, that he had taken his children to the theatre to amuse them, and that the crowd, not being used to foreign children, pressed around to see them, and that Mr. Corbett then used very improper and unbecoming language. The magistrate stated further that when the people went to Mr. Corbett's house, it was because they had heard tales of his kidnapping children; they had therefore gone peaceably to investigate the matter for themselves.

As regards the property Mr. Corbett has lost, there seems at present no hope of restitution. It is easy to denounce these outrages in no measured terms, but we blush to think they have their counterpart in the justice meted out to the Chinese in San Francisco.

Here in Tung Chow, affairs are moving on pretty much as usual. We notice with pleasure an increased attendance on preaching. Another man has been received for baptism. He dates his first convictions to hearing the Christians talk about keeping the Sabbath. He says he had never before heard of a Sabbath except at the New Year, and his attention was at once arrested. He has endured firmly a cruel persecution at the hands of his wife.

This city offers a very wide field of usefulness for an active, energetic man, while the surrounding country is full of villages where the gospel has never been preached. Another minister is sadly needed to take some of the burden from Mr. Crawford. With a regular pastorate, street preaching, itinerating, and instructing a theological class, making books, and writing hymns—he is doing the work that ought to be shared. It is too much for one man.

The ladies of the mission are doing what they can to bear the word of life to the people, but the force is wholly inadequate to the work. Two ladies should be sent out. We say two simply because it would not be

desirable or pleasant for a lady to live alone. One of the Presbyterian ladies here is trying this, and she finds it very lonely.

We believe that there are men and women in our Southern Baptist churches who but require to be assured of the pressing demand for more laborers in some specific field, in order to respond, "Send us." We believe, too, that the money needed is in the denomination and that it will be forthcoming. We are convinced that the brethren and sisters at home will not allow these missions which God has blessed so abundantly to languish for want of more laborers or of material support. In this faith we wait, believing we shall hear from home that the needed re-inforcements will be sent.

TUNG CHOW, March 9, 1874.

L. MOON.

SOME OF THE RESULTS OF MISSIONARY LABOR.

Some of the most remarkable results of missionary labor have occurred in the islands of the Pacific. It is now little more than fifty years since the attention of Christians in America was drawn to the Sandwich Islands. A native of that beautiful group was cast on our shores, educated, Christianized, and returned to his own people. With him went the first missionaries. When they reached the islands they found them already agitated by a great moral revolution. They had spontaneously given up their religion and abandoned their idol worship. They were ripe for the gospel. "There are now on those islands thirty native churches, with native pastors supported by themselves; which churches also support thirteen native foreign missionaries." They contributed, in 1868, for various purposes, more than \$29,000 in gold. Dr. Anderson says, "Having myself traversed all the Sandwich Islands, I do not hesitate to declare the United States to be no more entitled, as a whole, to the appellation of Christian than those Islands." Sixty years ago there was not a single native Christian in Polynesia; now it would be difficult to find an idolater in those islands in which missionaries have labored. The Feejee Islands are eighty in number, and have a population of 200,000 souls. Thirty years ago these people were all cannibals, and were the terror of the sailors who frequented the Southern Pacific. They now have the Scriptures in their own language. There are 22,000 church members among them; and, including the Sabbath-school children, ninety thousand attend public worship. They have more than six hundred native preachers, and are themselves actively engaged in Foreign mission work. An English naval officer, speaking of a religious service which he attended in one of these islands, says: "I was very much impressed with the scene before me. Only fifteen years before every man was a cannibal. Close to me sat the old chief, Bible in hand and spectacles on forehead, who was twenty years back one of the most sanguinary and ferocious of this terrible land; and within twenty yards of me was the site of the fatal oven, with the tree still standing covered with the notches that marked each new victim."

We take especial pleasure in the prosperity of the work begun by the first American missionary to the East. In 1813 Judson and his wife took up their abode in Burmah. For years they toiled on without producing any visible impression, and cheered only by faith in the promises of God. Others are now building on the foundation which they then laid. Churches have sprung up all over the land, which report twenty thousand members and the number constantly increasing. These churches are, many of them, supplied with native pastors; and are active, aggressive bodies. A little incident will show how the work goes on. A missionary asked an intelligent woman in India who told her about Jesus Christ. "Who?" she replied, "why, this teaching is all over the country." The story of the Cross, the sweet, old, old story, is carried from mouth to mouth by the people; and we see in its effects in heathen lands how profoundly our Lord understood the self-propagating power of His religion when He said, The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till all was leavened.

The island of Madagascar, off the coast of Africa, has a population of 5,000,000. The first missionaries visited the island in 1820, and were kindly received by the king. A number of the people were taught to read, after having been first provided with a written language; a number, too, professed the religion of Christ. In 1828, the king died and his widow succeeded to the throne. She was an enemy to Christianity. The missionaries were banished, and for twenty-five years the Christians were subjected to the fiercest persecutions. They were poisoned, they were hanged, they were speared, they were stoned, they were cast over precipices, they were burned, they were crucified. But amid all this they were steadfast and increased in numbers. In 1861 the queen died and the persecu-

tions ceased. Since that time Madagascar has been proclaimed a Christian land. It is of interest to us that these people who so nobly bore up under persecution belong to the African race.

In India the power of Christianity is silently but surely growing. Those who are working for the conversion of the natives work with assured conviction of ultimate success. A correspondent of the *Pall-Mall Gazette*, writing from Simla, says: "I lately mentioned the results of missionary enterprise in Bengal as ascertained by the late census. The results briefly amount to this—that there is now a total Christian population under the lieutenant-governor of Bengal amounting to 93,098 souls, of whom 70,000 are born and bred in India, and 50,000 are pure natives. The report of the missionary conference at Allahabad has just published the statistics for all India. Unfortunately, it deals only with Protestant Christians, pure natives, who number 224,161. The most remarkable feature disclosed by the missionary statistics is the rapid progress of proselytism during late years. Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India, the native church has multiplied by nearly four hundred per cent.; in Oude, by one hundred and seventy-five per cent.; in the northwestern provinces it has nearly doubled; in the Punjab and Bombay it has increased by sixty-four per cent.; and the total increase for all India is sixty-one per cent. The increase during the previous ten years, from 1851 to 1861, was only fifty-three per cent." I may mention that the third largest Baptist church in the world is at Ongole, India. Eight years ago it had but two members; it now has twenty-four hundred. During the year 1873, six hundred were baptized, and two hundred more were awaiting baptism.—*J. C. Long.*

A CURIOSITY.

In an old-fashioned wooden frame, bearing the inscription, "S. Brand, Carver and gilder, No. 27 High Street, Edinburg," but exhibiting no other marks by which its age could be decided, was recently found the following document.

Apart from any historic value which may be claimed for it, the description is perfect in its simplicity, and presents the picture which is painted by our imagination, of what might have been the aspect of Jesus of Nazareth to the eyes of the generation that beheld him walking in their midst.

The Epistle is said to have been taken by Napoleon I. from the public records of the city of Rome.

LETTER OF PUBLIUS LENTULUS,

TO THE SENATE OF ROME, CONCERNING JESUS CHRIST.

It being the usual custom of Roman Governors to advertise the Senate and People of such material things as happened in their Provinces, in the days of the Emperor Tiberius Cæsar, Publius Lentulus, President of Judea, wrote the following Epistle to the Senate, concerning our Saviour:

"THERE appeared in these our days, a Man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the People is accepted for a Prophet, but his own Disciples call him THE SON OF GOD—He raiseth the dead, and cureth all manner of diseases—A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear—His hair, of the color of a chesnut full ripe, and plain to his ears, but thence downwards it is more orient, curling and waving about his shoulders—In the midst of his head is a beam, or partition of his hair, after the manner of the Nazarites—His forehead plain and very delicate—His face without spot or wrinkle, beautiful with a lovely red—His nose and mouth so formed as nothing can be reprehended—His beard thickish, in color like the hair of his head, not very long, but forked—His look innocent and mature—His eyes grey, clear and quick—In reproving he is terrible—In admonishing, courteous and fair spoken—Pleasant in conversation, mixed with gravity—It cannot be remembered that any have seen him laugh—But many have seen him weep—In proportion of body most excellent—His hands and arms delectable to behold—In speaking very temperate, modest and wise—A MAN, for his singular Beauty, surpassing the Children of Men."—*Exchange.*

THE IMPATIENT HEN.

This is a tale of a queer old hen
That sat on eggs exactly ten.
She made her nest with pride and care,
And, weather foul or weather fair,
You always found her at her post,
For patience was her daily boast.
Alas! how oft it is our lot
To brag of what we haven't got!
This will apply to hens and men,
And boys and girls.

"O dear! O dear! here I am tied!
A weary lot is mine," she sighed.
"No gleam of pleasure do I catch;
Why don't these threesome chickens hatch?
It worries me in heart and legs
To sit so long upon these eggs,
I'm sick of pinning here at home;
O, chicks, chicks, chicks, why don't you come!
Your little houses, white and warm,
I've sheltered from the angry storm."

Then something rash and sad befell;
This old hen pecked each brittle shell.
And, not so wonderful to tell,
Her treatment, which was very rude,
Killed on the spot her tiny brood!
And now, despised by fowls and men,
She lives a broken-hearted hen.

This is the moral of my lay—
To reap success in work or play,
Why spoil whatever you begun,
Through eagerness to have it done?
Remember poor Dame Partlett's fate,
Don't be impatient—learn to wait.

—Exchange.

RECEIPTS FOR FOREIGN MISSIONS

FROM MAY 22D TO JUNE 9TH, 1874.

VIRGINIA.—"A cheerful giver," \$2; Dr. G. B. Steel, Treasurer, \$312 37—total, \$314 37.

By Rev. L. H. Shuck, for C. A. Baynard, \$13; bonds, \$44; Mt. Adel square church, Charleston, girl in Hartwell's school, \$2 54; for N. B. William's school, \$29 07; by J. T. Miller, superintendent; M. B. Society, Hartsville church, by Mrs. J. L. Coker, \$3; Clear Spring church, "mite box," by C. H. Judson, \$30 30; Bethel church, by L. C. Ezell, \$25; two "mite boxes," by W. H. Lyles, \$2—total, \$99 91.

GEORGIA.—Collected by Dr. H. H. Tucker, \$133 85; Providence and Raytown churches, by T. B. West, \$8 35; Athens Baptist church, \$17 20; "Woman's China Mission," \$1—total, \$165 40.

ALABAMA.—Cave Creek church, \$5 85; Oak Downy church, \$2 55; by Wm. C. Mynatt; L. B. S. Town creek church, for Miss Whilden, by Miss F. Traylor, \$5 80; Big creek church, by J. T. Yerby, \$4 25—total, \$18 45.

KENTUCKY.—R. L. Thurman, agent, \$164 25; R. L. Thurman, agent, for Mrs. Eliza T. Gardner, Augusta church, \$50—total, \$214 25.

TENNESSEE.—Mt. Kense church, \$6; Woodland church, \$8; Republican Grove church, 5; McLencoreville church, \$2; Trezevant, \$1, by S. P. Jones—total, \$20.

MISSISSIPPI.—Hopewell church, \$5 60; Palestine church, \$1 60; by T. Green; Friars Point church, by E. D. Miller, \$10; Liberty church, \$9; Bethel church, \$5; by H. F. Sproule; Mrs. E. A. Foster, for Crawford's chapel, \$2 50; D. M. Wellborn and wife, \$5; "Lex," Covington, \$6; Copiah church, \$5 15; Bethel church, \$5 15; by T. Green—total, \$52 50.

MISSOURI.—John B. Henelle, subscription at Southern Baptist Convention, \$50.

LOUISIANA.—J. H. Slade, by Dr. Long, \$4; Mrs. L. Allison, \$10—total, \$14.

ILLINOIS.—B. C. Coghlin, \$8.

ARKANSAS.—B. F. Wilson, by Dr. Long, \$5.

GRAND TOTAL—\$961 88.

Further Receipts for Foreign Missions from June 9th to June 16th, 1874.

VIRGINIA.—Enon church, by J. R. Harrison, \$5; New Hope church, by M. S. Chancellor, for "Rome," \$10 50; Hebron church, by J. A. Gordon, \$35 50; Hanover church, by W. B. Coakley, \$65; Little children for China, by Dr. Thomas, \$2 55; Mrs. Curry's infant class, for pupil in China, \$10—total, \$123 55.

DISTRICT COLUMBIA.—Dr. Cuthbert's church, by Dr. E. M. Chapin, by A. E. D., \$64 38.

SOUTH CAROLINA.—Collection at Union meeting, by J. E. Acker, \$17 05; monthly concert collections, Darlington church, by T. P. Lide, \$14 25; Executive Committee, \$13 03; A. P. West, Tr. Union meeting, 2d district, Edgefield Association, \$8 30; Salem church, by J. Edwards, \$2—total, \$55 23.

GEORGIA.—Savannah S. S., by R. E. Morgan, for G. B. Taylor \$35 10.

ALABAMA.—M. G. Hudson, for Texas, pledge, \$50.

KENTUCKY.—Little Union church, by J. A. Chambliss, \$8.

TENNESSEE.—J. H. Coltharp, \$5.

MISSISSIPPI.—Oxford S. S., by Professor Quinche, \$13; Annie Quinche, \$2; Tommy Lowrey, \$6; Levi Manning, \$2 30; Willie Wallace, \$1 70; by E. D. Miller—total, \$25.

MISSOURI.—Zoar church, by Luther and Teasdale, \$43.

GRAND TOTAL, \$414 56.

FROM OWENSBORO', KENTUCKY.

OWENSBORO', Ky., June 9th, 1874.

Editor of Foreign Mission Journal:

A meeting of a number of the young members of the Owensboro' Baptist church was held on May 30th for the purpose of organizing a Missionary Society. Rev. T. C. Stackhouse was elected president; Miss Mary Branham, treasurer; and E. B. Colgan, secretary. The following preamble was adopted:

"We, the undersigned, on becoming members of this, the Owensboro' Baptist Missionary Society, promise that we will devote a portion of our means, time, and love to this work, believing that the command 'Go teach all nations' was intended for us, and that it is our Christian duty to assist in sustaining the teachers of the gospel in the Home and Foreign Missions." Rule 1st of the Society provides that the officers, president, treasurer, and secretary, shall be elected semi-annually.

Rule 2d, That the meetings shall be held once a month, and shall devote one hour to business, after which one hour may be devoted to social intercourse.

Rule 3d, That each member shall pay ten cents a month and shall pay a fine of five cents for every time they are absent.

Rule 4th, Advises the establishment of a penny box in each household in which young and old may drop their mites.

Rule 5th, Provides that the Society subscribe for a copy of the Foreign Mission Journal, to be read aloud at each meeting by the secretary, that we may become better acquainted with the progress of the missionary work in the different fields, and thereby sustain an interest in the cause. The subscription money to be raised independently of the monthly payments.

Rule 6th, That the meetings shall open with reading of the Scriptures, singing, and prayer.

Very truly yours,
E. B. COLGAN, Secretary.

MR. EDITOR.—We take this method of returning our thanks to your numerous readers for their very liberal patronage extended to us during the past, and to solicit a continuance of their favors.

We are now receiving our STOCK OF GOODS for the SPRING TRADE, and it shall embrace all of the newest and best styles of Foreign and Domestic CLOTHS, COATINGS, and CASSIMERES, and, with able cutters and first-class workmen, we can guarantee PERFECT SATISFACTION to all that will favor us with their patronage.

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Apr 1874.

THOS. J. STARKE. JOSIAH RYLAND.

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