

# FOREIGN MISSION JOURNAL

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

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

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## FOREIGN MISSION JOURNAL.

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### NOT ENOUGH.

The thirty-two thousand dollars which the Baptists of the South gave to Foreign missions last year awakened feelings of satisfaction in many hearts. All things considered, it was the largest sum they have ever given in any one year to this great work. But this is nothing like as much as we ought to give. It is less than three cents a member of our churches. We will not insult the understanding of our readers by maintaining that our brethren and sisters can do far more than that. If our hearts were fully alive to our obligations to our Lord and our fellow-men, two hundred thousand dollars would not seem a large sum for us to give for the conversion of the heathen. Then, too, the work we already have in hand needs far more than we are giving. We have not a single missionary station that does not need reinforcement, and our missionaries already in the field ought to be better equipped for their work.

How are our people to be induced to give as much as we need, and as much as they ought to give for Foreign missions? The pastors must awaken them to a sense of duty and responsibility. The PASTORS must lead and instruct the membership.

### PRAY FOR THEM.

Even at home, surrounded by Christian friends, and sustained by Christian sympathy, the pastor sometimes feels lonely; there rest upon him burdens which seem too great for him to bear. If this is the case with pastors at home, with you, kind reader, how much more is it the case with our brethren and sisters in heathen lands? It is sweet here to know that kind friends pray for us; it must be sweeter to those who are in China and Italy to know that they are not forgotten at a throne of grace. At the "sweet hour of prayer" then, do not fail to remember our foreign missionaries.

### "IN HEAVEN."

The first contribution we received for foreign missions was from a little boy, E. P. J. There just comes to hand a gold dollar, from his little brother, with the affecting subscription, "Robbie, in Heaven."

### QUARTERLY, IN ADVANCE.

These are the words. The Southern Baptist Convention directs that the salaries of our foreign missionaries be paid "quarterly, in advance." What a pleasant sound there is in that little phrase—*quarterly, in advance!* How glad our pastors would be to receive their salaries in that way; and how much further their salaries would go! We think we could love a church very much, and work for it very heartily if at the beginning of every quarter the treasurer should hand us a check for three months salary. We would not draw it all out of bank at once; O, no! We would have it placed to our credit, and check for it as we needed it. Our wife should always have market money, and money to pay the *servants*, and money to buy the children's clothes. We should never be bothered with bills from shoemakers and butchers. All the merchants would want our custom; and we would feel proud and comfortable as we handed out the greenbacks to the attentive and smiling salesman.

"Quarterly, in advance!" We like to write it, and we like to think of it. To receive the salary at the end of the quarter is a great deal better than not to receive it at all, or than receiving it in dribblets. But it is disheartening to have to pay out all your money as soon as you get it. We know a brother who received two hundred and fifty dollars a few weeks ago. He handled it very tenderly. He put it in his pocket, and then took it out, and then put it in his pocket again. He walked meditatively across the floor, backwards and forwards; and then took his hat and went down the street and paid his debts—some of them! In less than three days his pocket-book was just as lean as ever. His money gave him no consciousness of power. Indeed, it was not his money; he had spent it before he got it. The pastor, poor fellow, who receives his salary at the end of the quarter never has any money of his own. It is Mr. Thompson's and Mr. Winfree's, and Mr. Smith's, and Mr. Heckheimer's, the Jew money that he gets, and he must pay it over without delay.

When the salary comes "quarterly, in advance," the case is different. The pastor then has money of his own; he is "master of the situation." He can then be a pastor of industry, an encourager of the fine arts, a promoter of sound learning, a comfortable family man, a dispenser of charity. We wish that all our churches would write on their banners, "Quarterly, in advance!" How comfortable and complacent our good brother, the clerk, will feel, as he adds a postscript to his letter to Dr. Hawkins informing him of his election as pastor. P. S.—Our church always pays its pastors *quarterly, in advance*. The truth is "quarterly, in advance," is best for both churches and pastors.

But, how we have wandered! We began by calling the attention of our readers to the fact that the Foreign Mission Board is directed to pay its missionaries "quarterly, in advance." Every argument that applies to the case of pastors, applies far more strongly to missionaries. The missionaries are in a foreign land. Their purchases can always be more advantageously made for cash. If they have to borrow money they do so at an exorbitant rate of interest. If they go in debt they are harassed in mind, and suffer in reputation. But how can the Foreign Mission Board pay quarterly in advance? It cannot do so, unless the churches help it. Some of the churches observe the monthly concert of prayer for missions. These take up monthly collections, and can, of course, forward these collections. Some of the churches have

mite-boxes. These can forward the contents of their boxes monthly or quarterly. The churches which have neither monthly concerts nor mite-boxes might have them, or adopt some other plan. Do they have communion every month, or every two months, or every quarter? Could they not give something on their communion days for foreign missions? In some way, will not the brethren enable the Board to pay "quarterly, in advance?"

### GENEROUS ZEAL.

A young pastor, with his first charge, full of enthusiasm, thus writes: "My people must be a missionary people. To be a Baptist church, and not be a missionary church, is utterly impossible in my view of things.

I have had much to do to awaken my brethren into a love for missions, but with God's help, I believe we shall become thoroughly enthusiastic in supporting our noble missionaries in foreign lands."

Will not our pastors everywhere imitate the example of this young brother? We do not wonder that the Lord blesses him in his labors. He says: "I have everything to encourage me in my work; have had fourteen additions since entering this field."

### LET IT NOT BE FORGOTTEN.

Last year in the depths of the trouble of the Board a day was appointed for the churches to pray for our deliverance. A signal answer came. Let us not forget the goodness of the Lord, and let us ever remember to call upon Him in every time of need.

### BRO. E. Z. SIMMONS,

Our late missionary in China, writes from California, June 15th:

"We have some here who seem to be earnestly seeking salvation. May the Lord grant us many such. "Mrs. Simmons is improving daily."

### ITEMS.

There was for a long time the prospect of permanent division among the Karen Christians at Toungoo. A number of them were led astray by Mrs. Mason, wife of Dr. Francis Mason, who had been largely instrumental in gathering the churches. Mrs. M. labored very hard to introduce an Episcopal missionary among them; but it is now thought that her efforts will fail, and that the people will again be united. The work of reconciliation has gone too far to be set back by outside influences. The effect of the return of a better spirit is already seen in the increased number of baptisms. The churches report 125 baptized; 94 restored; and 20 received by letter. The whole membership is 1,931.

The *Religious Herald* has always supposed that Daniel De Foe, the author of Robinson Crusoe, was a Baptist. We do not know what he became in later life, but in his youth he was intended for the Presbyterian ministry; or as he expresses it, he "was first set apart for, and then set apart from, that sacred employ." He has recently been mentioned in connection with John Bunyan, of which he was a great admirer, and whose works he read with great delight.

The Baptist church in Paris seems to be very much pleased with their new chapel in the Rue de Lille. They propose to celebrate the anniversary of its dedication by an annual festival. The church now numbers 86 members, having received 8 by baptism, and 2 by letter during the year.

The Barman church at Tavoy, Burmah, contributes \$5 a member to benevolent objects.

## FOREIGN MISSION JOURNAL.

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FOREIGN MISSIONARIES OF SOUTHERN BAPTIST CONVENTION.  
CHINA.

TUNG CHAU—T. P. Crawford, Mrs. Crawford, Mrs. Holmes, Miss Lottie Moon, Miss E. Moon, Woo Tswun Chau and two native assistants.

CHERGOO—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 Whilden, native pastor, and eight native assistants.

## ITALY.

ROME—G. B. Taylor.  
CIVITA VECCHIA—Evangelist Gardiol.  
BARI—Evangelist Basile.  
BOLOGNA—Evangelist Ghannini.  
MODENA AND CARPI—Evangelist Martinelli.  
LA TOUR—Evangelist Eeon Ferraris.

## AFRICA.

MARSHALL—G. F. Gibson.  
OLD FIELDS—T. Early.  
CONGO TOWN—G. Tytler and G. F. Gibson.  
TAYLORSVILLE—G. Tytler and G. F. Gibson.  
HERNDONVILLE—M. D. Herndon.  
LITTLE BASSA—T. J. Tate.  
PHILLIPSBURG—M. D. Liberty.  
DONOGBA—J. Cook.  
MONROVIA—B. P. Yates.  
EDINA—J. J. Chessman.

## CANNOT SUCH MEN BE FOUND?

The Southern Baptist Convention requires the Board of Foreign Missions to pay their missionaries quarterly in advance. This is right. But it implies either that the churches will send the funds for such advance payments, or that the Board shall make some permanent arrangement for borrowing funds. The latter is only practicable when personal security is given for the money borrowed. The former is the proper thing to be done. The churches should provide quarterly in advance the required means. But suppose they do not; what must be done? Are there not similar institutions which are backed by wealthy men who are willing to use their credit for the extension of Christ's kingdom? A certain amount has been raised for many years by the Southern Baptist Convention for Foreign missions. It would be no risk for a few brethren to give the Convention credit in this country or Europe, for say thirty thousand dollars per annum. This would enable the Board to make their remittances regularly, and meet the obligations during the year as funds may be received.

Brother M. T. Yates, of Shanghai, writes us on the subject. We commend his words following to our brethren whom the Lord has entrusted with large means, and endowed with liberal hearts, with the inquiry: *May not such men be found, to give their denomination the facility needed to carry on the Lord's work?*

"The present system of transmitting mission funds is not good. Cannot something be done to improve it by establishing a credit with Messrs. Baring Brothers or Brown Brothers, of London?"

"Are there not two or three men willing to give their names to, or deposit stocks with, Baring Brothers or Brown Brothers, as collateral for the full amount of our annual appropriation? Then you would be able to send us or each mission our credit for the year's appropriation, with authority to draw quarterly at six months sight. That would give you at least five months to meet our drafts after they reached Richmond. You would see, then, what the churches had to do, and you would have all the responsibility of providing the necessary means to meet it. That would be a great relief to us abroad."

## A TOUCHING NOTE.

On February 27th the Lord took from us a very dear little boy—Arthur Fleet—aged three and a half years.

With sad hearts we to-day took from his drawer and opened "brother Fleet's" little tin bank. I send you the contents as we found them. You will please appropriate it to the cause of Foreign missions as you may deem best.

The little fellow used to say he was going to be a Baptist preacher. May God own and bless this little store as the means of bearing the Gospel to some benighted soul.

Yours, in bonds of Christian hope  
Charlotte, July 9th, 1874. RICH'D H. GRIFFITH.

EXTRACTS FROM PRIVATE LETTERS.  
THE NEW HOME.

Since we last wrote we have moved into the Wesleyan house, and are just as comfortable as we could be, and I trust I am heartily grateful to my Heavenly Father for His bounteous provision in giving us such a home.

The rooms are spacious and airy; our parlor and bed-room open on a verandah with a terrace outside, and from this terrace we have a fine view down the river, which to us here is a constant source of pleasure—it is such a change and relief from the close, narrow Chinese streets.

Miss Whilden has moved down to spend the summer with us, it is so near to her work, and will save her many hot miles by boat during the summer. She is very well and as eager in her work as ever.

J. W. G.

## AT SHIN HING.

"A few weeks ago I spent a fortnight at Shin Hing during the examinations which were in progress. Though the weather was wet, we had good congregations in our little chapel there, and many of the students listened to the truth. A few of them seemed to manifest interest and visited me at my house.

"Since my return to Canton we moved into the Wesleyan mission house. J. and I are both very well and enjoy our new home very much. I trust my ability to work will be increased by breathing the pure air we get here."

R. H. G.

## ENCOURAGEMENT.

Canton, May 8, '74—R. has been much encouraged in his work lately, so that we begin to hope we see the drops before the coming shower—our own hearts being stirred up to pray and wait upon the Lord for the power of the Holy Ghost to come down upon ourselves and the church here. Last Sunday R. felt specially drawn out to pray for a young man—the son of one of our assistants—and the next day he came to ask for baptism and told Rosewell he had been feeling solemnly impressed for some time with the thought of the one infinitely holy true God; and he said also he felt so differently from what he once did to Christians. Formerly he had been ashamed of his Father, now he felt that he pitied and looked down with sorrow upon those who did not believe in such a God.

J. W. G.

May 9th—We have felt some encouragement in our work here of late, and I trust I shall soon see the church moved and many turning to the Lord. In Shin Hing a Buddhist priest has acknowledged himself a believer in Christianity, and urges men to give up idol worship. I trust he may have the grace of God in his heart, and that he may have faith to trust himself wholly to Jesus.

In Canton two men who made their living by sorcery and deceiving the ignorant by charms, &c., have been converted, and one of them has been baptized. O may the Spirit descend with power upon many others! I have sent some of our colporteurs and native preachers to parts of the country where the truth has not yet been preached.

R. H. G.

## A CONVERTED COOLIE WHO BECAME A MINISTER

April, 1874—A letter from Demerara was received by Rev. R. H. Graves several years ago from a Coolie who had been a member of the Canton Baptist Church, requesting him to visit that place when he came to America, or to send a native Christian to labor among the Coolies. Not being able to grant these requests, a correspondence was carried on between them. From time to time encouraging letters were received respecting the work undertaken by this distant member of his Canton flock in Demerara. Afterwards the gratifying intelligence came that some friends in Demerara had bought out his time that he might devote himself to the work of the ministry—to labor among the Chinese emigrants there. In another letter he writes that he is studying Greek with an English Baptist minister in order to understand the Word of God in the original. The latest intelligence gave additional pleasure to his former pastor, when he writes that his friends have raised seven hundred and fifty dollars to build a chapel, and have commenced the work.

## THE WORK AMONG THE Teloogoos.

Our readers doubtless share with us the interest we feel in the mission to the Teloogoos. Rev. Mr. Molaurin, writing from Ongole, gives the following interesting account of the work among them during the year 1873:

The year began with a burst of blessing in the north which nearly surprised us, used as we are to great things from the Lord. During the first tour, in less than a month, 277 persons were baptized. From that time the work progressed steadily.

The Christians are growing stronger in the Christian faith, and are beginning to understand better the principles of the Gospel; though I am sorry to say that the grace of giving has not developed as much as I should like to see. Still I feel that perhaps we are much to blame in this. For with such a field to cover, and so much to do, it is impossible that your missionary could give the direct personal supervision necessary to teach them this grace. The same remark is true about churches, which I feel ought to be established right away, though this would entail a great deal of extra labor and care on your missionary. It seems as if the time were more than come to establish independent churches under their own pastors. The bounds of our mission have extended but little during the year, but many villages within the old area have received the Word for the first time. I have set two young, strong men specially apart to travel in the mountainous regions to the north and north-west of the city. They have done a good work.

We have had eighteen preachers traveling as usual. They have worked well, and have given very little trouble, but a great deal of comfort and satisfaction. They have also done a great deal of good work. They sadly need more education, still they are lights in a dark place, and deny themselves to preach the Gospel, often suffering cold, hunger, and insult for the sake of their Lord and Master.

We are sometimes inclined to be impatient of our success among the higher castes, but I have thought perhaps God is in this way unconsciously educating them; whereas if a few came over before the whole were ripe suspicion might drive the people back to their old drawing back. I have no doubt that we shall see some mighty religious revolution in India before we die. Thousands of people expect it. Brahmins, Mohammedans, and people of all castes, have repeatedly told me and the other preachers, "Your religion is the only true religion. We know it must prevail. We all must come, too, some day."

I have known high native officials to use it as an argument with village officials, why they should not molest the Christians, saying, "We, too, must become Christians soon." I believe we can breathe the atmosphere of the change.

The year has been one of great blessing, though a great trial came on the people. The harvest failed completely, and famine was imminent for many days. Many suffered greatly—some eating only once in three days—for months at a time. They were tempted to eat dead meat, steal, pillage, poison cattle for their flesh, &c.; but all, with one or two exceptions, stood firm. This I consider very encouraging, indeed, especially as the heathen took this opportunity to torment them. They refused them grain on trust, which they gave to others, telling them to go to their God and he would feed them. They did go to Him, and He did feed them, and, in answer to prayer, removed the famine.

Baptized, 708; restored, 1; excluded, 12; died, 27; dismissed, 1; present number, 2,761.

These numbers refer only to the church at Ongole. At all the stations among the Teloogoos there were more than a thousand baptisms.

## THE BURMANS.

In reference to the Burmans, Dr. Murdock says: The number of baptisms among the Burmans last year exceeded that of any previous year in the history of the mission. There seems at last to be a new spirit among the people, so that they are inclined, as never before, to forsake their dead divinity, and accept the grace of Him who died and rose again. One of them said not long since to one of our missionaries, "Gaudama is dead; you say that your God died, but revived again, and lives forevermore. Perhaps he can do something for us." They are, without doubt, beginning to wake to the immense superiority of Christianity over Buddhism; and there is every reason to look for a great movement among them in favor of the gospel, which has now been preached to them and to their fathers nearly sixty years. Can we neglect to make seasonable provision for the multitudes who are already pressing at our doors for mental culture and spiritual guidance?

## MATTERS IN ITALY.

Brother Taylor writes a long and interesting letter to the *Central Baptist*. We should be glad to publish it entire; it is a real grief to us to be compelled to omit any part of it. We are almost like the little boy who cried because he could not eat all of the plum-pudding. He thus speaks of

## BROTHER FERRARIS OF LA TORRE.

I wish I could introduce him to every Southern Baptist; a man of stalwart form, and though past fifty, in full vigor, with deep toned voice, an ardent, affectionate disposition, a magnetic manner, burning with zeal, thoroughly versed in the Bible, and an earnest Baptist. This brother receives less than \$200 per annum from our Board, and, without making any charge for traveling expenses, goes on foot far and wide, scattering the seeds of Divine truth. Perhaps my knowledge of the man and his field may affect my estimate, but to me his reports have an almost romantic interest, and I seem to see him putting his tracts on top of the images, or dropping them in the way, and looking to see if they are picked up and read; sitting on the grass enlightening some inquiring Romanists; discoursing by the brook of the wash-women who leave their work to listen to him; using a little artifice to attract auditors; or receiving the tearful embrace of the simple-hearted old creature whom he has directed in her troubles to the Great Physician.

Brother Ferraris writes under date of April 28:

"Behold me at the end of the month about to give you some account of the work of the Lord.

"Good Friday I went to Bibiana to make some visits. At the gate I met a Valdese widow with whom I am acquainted. After saluting her, I spoke to her of the state of her soul. She fixed her eyes on the ground, listening humbly to my words. I reminded her of the duty of the Christian, after having believed, to render testimony to the truth as is written, Mark xvi. 15, 16; Acts ii. 38; and that as Christ came into the world to render testimony to the truth, John xviii. 37, so our faith ought to be confessed. Afterwards I visited her, and exhorted her to come out of Rome in order to become a part of the body of Christ, and to enjoy all His blessings. I have good confidence that she will soon leave the world and see Jesus.

"I visited a Catholic family in Bibiana who had bought the New Testament, and read it continually as you may judge from the following. When I arrived at the house, none of the family were in but the woman and the children. There was also with her a neighbor who asked me to stop a moment and preach to them as they had not gone that morning to hear the Passion. Then the mistress of the house and some children joined us in studying Luke's account of the crucifixion of Jesus. The mistress wept freely at hearing the prayer of the penitent thief, and the words of Jesus, "To-day shalt thou be with me in paradise." I spoke to them of the grace this man received without works; and insisted that these words destroy entirely the doctrine of *Purgatory*—that Christ alone has purged our sins by means of his death, I John ii. 1, 2, and that the blood of Jesus purifies us from all sins, Rom. iii. 25, John i. 29. All thanked me warmly. I gave them some of the tracts received from Rome. These tracts have already done much good. I say this because of the testimony I have; and there is fruit not yet seen.

"Last Sunday I went again to Bibiana to hold a meeting according to appointment. The man at whose house it was to be held, was waiting for me in the field. His wife and other women were in the house. He, not wishing to make idle chat, had planned to take me aside, and ask explanation on certain matters. A young man was with him, and we sat down on the grass. The first thing that he asked me was, whether it was true that the Virgin had other sons besides Jesus. I opened the Catholic version at Matt. i. 21-25; Luke ii. 7-21; Mark iii. 31-35; Matt. xii. 46-50; John vii. 3; Acts i. 1-14. They were stupefied at finding such things in their own Bible, and yet hid from them by their priests. They begged me to look in the version of Martine, Archbishop of Florence. I don't know whether I can find it here, but I am sure the Lord will enable me to get it for the good of souls and for his glory.

"In the mountains of Torre I met a woman 69 years old. After we had exchanged greetings, she told me that her soul was full of sorrow. I spoke to her of the Supreme Physician who can heal all our maladies of soul and body; who had borne our sins in His own body on the tree, and by whose stripes we are healed. I Peter ii. 24. As we walked on, I continued to talk to her of the love of God for us. When we came to separate she could not restrain her feelings; her tears fell fast, and she clasped her hands around my neck. Dear brother, great was my joy,

as is that of all who go in search of lost sheep. Oh, that God may continually guide us till the day of Christ, that we may then shine as stars. Dan. xii. 3.

"At St. Giovanni I visited a widow with whom I am acquainted. She hastily left her washing to come and talk with me. She showed me where she was reading in the New Testament. 'Behold,' I said, 'the will of Jesus that you must be converted; without this condition you cannot at all enter his kingdom.' John iii. 3-5. With down-cast eyes she said, 'This is true; Jesus says it,' and promised to come to me for further conversation. She also told me of her sister-in-law, and for an hour I talked to her by a brook, explaining conversion, and baptism as a profession of the same, and then gave her some little tracts on the subject. May God bless these efforts.

"The Evangelist at St. Giovanni has accepted some tracts on Baptism, and is now studying them.

"With my sack of books and tracts I made the round of the town. Most persons refused them, but a few received tracts. Finding myself near a book-stall, I availed myself of the occasion to sell some copies of John's Gospel; and to distribute some tracts. Many persons also approached to hear my words.

"We need a good colporteur in this country to prepare the ground; for there is no one from the Mountain of Tenda in Turin. I pray that God will cause those brethren who have such zeal for His glory, to perceive this necessity."

## MODENA.

My next extracts are from the letter of Martinelli, of Modena. Modena is regarded as a peculiarly hard field. Martinelli is a gentle, lovable man. I have been urging him and other brethren to go out more, taking in fact Ferraris as a sort of model. The following speaks for itself:

## PETTY PERSECUTIONS AND FAITHFUL TESTIMONY.

"On the 26th of April, a brother from Carpi summoned me to attend the funeral of a little daughter of one of our brethren in Ravereto, a village six miles from Carpi. I did not fail to go. The room was filled with people from the neighborhood, and the service seemed to be to their edification. We had started with the remains for the graveyard, when we were met by the parish priest and more than a hundred persons. The former stopped the hearse and said, with authoritative tone, 'The burial must be according to the rites of Rome.' Seeing the firmness which I, from my confidence in the guarantees of the State, was able to manifest, he next sought to arouse the crowd against us, in which he would have succeeded had not two carabinieri appeared in the nick of time for our protection. The reverend priest, being thus unable to carry out his wishes, protested against the proceedings, and then handed over the key of the cemetery, and we, after speaking of Christ to a large concourse of people, buried the little girl. Thus was rendered a faithful testimony to the Gospel.

## EVANGELISTIC LABORS.

"I have been for four days absent from Modena, laboring in connection with our colporteur. I held three meetings of about ten persons. They wish me to return, and I have promised them to do so this month. May the blessed Jesus cause the good seed to fall in good ground. My journey was very fatiguing, as I had four hours of walking. In a few days I hope to go into Castelfranco, if the colporteur, who is now there, calls me.

"I have just received a letter from Carpi, which tells me that that blessed priest, above referred to, is making war against the father of the deceased child, and against another brother concerned, who lives in his parish. Let us pray the Lord to make His holy cause triumph."

## BARI.

We will now hear a word from Bari, away down on the Adriatic. I will not conceal that our church here has been afflicted with terrible troubles. It has cost me some sleepless nights, for I say it humbly, "on me cometh the care of all the churches," to an extent brethren at home could little realize. But things are now brighter in Bari. The bad element is now outside, and peace reigns within, despite opposition from without. Basile had just before reported several baptisms. He now writes May 9:

"Thanks to the Lord, our meeting daily increases, and often after our devotional service, we have requests from persons who desire to unite with us. There are some youths, students, who come in at night, and even in the day, for conference, and who manifest a desire to know their eternal salvation through Jesus Christ. We will have several candidates for baptism in a short time.

"We have heard with much pleasure of the prayers of our brethren in America for God's blessing in these difficult times. We in Bari gladly unite our petitions with those of our brethren of the same faith and hope."

## AN OUTSTATION

has been commenced near Bari; and the young brother who is our teacher in Bari, and is studying for the ministry with Basile, writes:

"As regards the maintenance of the church at Grumo, we have arranged with Minister Basile that I shall go every week or fortnight; and as soon as the brethren there are baptized, every first Lord's day in the month we will break bread. I hope after my next trip to send you good news."

## MILAN.

I close with an encouraging line from our newly-appointed teacher, Professor Concorda, touching our new interest in the important city of Milan. Concorda is a highly educated man, and an able preacher:

"I rejoice to share with you the news that yesterday we had the consolation of baptizing another brother. Now the baptized members number thirteen, who break bread in the Holy Supper which is celebrated every Lord's Day. Five other brethren and sisters are ready to be baptized. The meetings for evangelization, Sunday evening, are well attended. The two last Sundays we have had about fifty hearers present."

## ROME.

Our school in Rome is largely attended. We have preaching every Sunday by Signor Rivelli, who labors without salary. I also employ as colporteur a worthy brother, who has come to me frequently to study the Word of God, and who I have some hope will make a useful evangelist.

Next year we hope to begin in earnest towards building up a church in a central part of the city. I do not conceal the fact that we shall have, in some respects, to begin again almost at the beginning; and this without any reproach to other good brethren who have faithfully labored hitherto. The field is hard; the difficulties many. Brethren, pray for us. To me the past year has been one of great anxiety.

Yours in Christ,

Rome, Italy, May 21, 1874.

GEO. B. TAYLOR.

## PRAY FOR TUNG CHOW.

TUNG CHOW, May 4th, 1874.

As in many other places in China, when missionaries reached Tung Chow, houses were rented without any special difficulty. After a year or two, however, when the number increased, the literati and gentry of the city entered into a pledge to prevent the people from selling, leasing or renting to foreigners. The Mandarins themselves are powerless against this class, and are generally their obedient servants—so that for years we tried in vain to secure residences and chapels for new missionaries. Finally Mr. Crawford's assistant succeeded in getting a house in his own name, and then gave Mr. C. the deed for it. A mob resisted the taking possession of it, and the matter was not settled until the Mandarin persuaded the gentry that by treaty the house was clearly ours, and further resistance might involve them in trouble with the American government. A United States man of war afterwards came to demand satisfaction for mobbing the United States consul and citizens, and though no satisfaction given, there was no more trouble in getting houses. Up to the present the people are as ready to sell to us as to one of themselves.

In the same manner, and probably at the same time, these literary gentlemen, who are the governing class of the city, agreed to use all their influence in preventing the people from joining our churches or even attending public services. They have been so successful in this that even up to the present probably not more than half-a-dozen of the two hundred members of the three churches here (two Baptist and one Presbyterian) are city people. Those who live in the city have moved here from the country, but the great majority are from the country—more than twenty miles distant, away from this influence. If this power of the ruling class could be broken as effectually in this as in regard to getting houses, what might we not expect! A great deal of labor has been expended here. The brethren have preached on the streets and to individuals—in the shops, and wherever they could find hearers. Both foreign and native sisters have faithfully visited from house to house, seeking those who would listen to the Word. Many are heedless, but there are many who earnestly long for these fetters to be broken that they may come out and boldly learn Christ. What I wish to ask is that all the readers of the *Journal* will join with us in earnest prayer for the breaking down of this stronghold of Satan—that the Holy Spirit may descend, in copious showers, upon this city, and a great harvest be gathered. Dear brethren and sisters will you pray for us.

M. F. CRAWFORD.

## MISSION TO THE CHINESE.

We are evidently on the eve of brighter things in missionary work in China. Missionaries in that country are far more hopeful, and conversions are much more frequent. Some years ago Dr. Dean, missionary of the Missionary Union at Bangkok, wrote almost despondently. Last year there were thirty persons baptized at Bangkok. The church there has one hundred and thirteen members.

In southern China preparations are making for more extended and permanent efforts. "The affairs of the mission at Swatow have moved along prosperously in spite of certain impediments. Nearly all the missionaries have been engaged in building and laying the foundations for future work." The report continues.

The native evangelists are reported to have been diligent in study and abundant in labor. The baptisms last year were forty-six. A large number of these converts were gathered through the fruitful labors of Po Sun, one of the most efficient of the native evangelists, who has been the principal instrument of building up the important station of Tang O, where Mrs. Johnson spent a considerable portion of the last year.

On a careful review of what was affected during the twelve months under consideration, we see much for which to thank God, and large reasons for future confidence. The material progress of the year, the effective organization of the work, the harmony of the workers now in the field, and the evident tokens of the divine favor received in the continued accessions to the church, conspire to awaken the hope that the new year on which the mission has entered will be a year of yet more signal blessing.

In eastern China they have a new thing under the

## A CHINESE BAPTIST ASSOCIATION.

The six churches in this province were organized into an association called "The Che-Kiang Baptist Association," last December. There were twenty-three delegates present, of whom twenty are helpers, either as preachers, colporteurs, or teachers. The session was held in the brick chapel at Ningpo, and continued from the morning of December 22d, till noon of the 24th. It was a deeply interesting season. The delegates manifested an excellent spirit, and had several important inquiries relative to their mission-work and church regulations, for the Association to consider, and give advice. This new step in advance will no doubt result in great good. All seemed cheered, and quickened to new zeal in the cause. The declining state of the Kinghwa, Hangchow, and Chusan stations, was especially considered. A committee was appointed to visit Kinghwa, and see what can be done there. The preacher at Hangchow reports the hope of reorganizing the church there. At Chusan there are signs of new life in the fact that there are seven or eight inquirers.

The statistics, as gathered from the letters from the churches, were as follows: Chapels and preaching places, 15; delegates from the churches, 23; preachers, 15; colporteurs, 3; student preachers in charge of chapel in western suburbs, 2; churches, not including Kinghwa and Hangchow, 6; baptisms during the year, 24; died during the year, 12; excluded during the year, 7; total members in good standing, 219; contributions of native members, about \$94 00; students for the ministry, 6; Bible-women, 4.

## NORTHERN BAPTIST MISSIONS.

The report of the Corresponding Secretary of the American Baptist Missionary Union is a document of extraordinary interest. It indicates that our northern brethren are in earnest in their labors for the conversion of the heathen. It shows, too, that the Lord is with them in their work. It cannot be very long before their work in Germany and Sweden will be substantially completed. The churches they have planted there will soon become missionary centres. Indeed, this is very nearly the case now in Germany. The feeble interests in France and Spain will need fostering for many years to come; but the Union may look forward to the time when they can concentrate their strength on the work in Asia and Africa. Dr. Murdock, in his report, says:

The spiritual results of the past year indicate the continued presence and power of the Holy Spirit in our missions. They have all been blessed with ingathering, some of them in an unusual degree. We have abundant occasion for gratitude to the bountiful Dispenser of grace; and we may find ample encouragement to undertake yet greater things for the

advancement of Christ's kingdom among men. In Burnah 1081 converts were baptized; in the Presidency of Madras, among the Teloooons, 1026; in Assam, though the account is not complete, we have a record of 103 baptisms; of 100 among the Chinese; and of 1 in Japan; while in Europe the increase will equal, if it does not exceed, that of any previous year. We have accounts of seasons of refreshing in various parts of Sweden and Germany; but no statistics have come to hand. The hand of the Lord has not waxed short, but has been stretched out for the salvation of the people.

## THE JEW AND HIS DAUGHTER.

As I was going through a western part of Virginia, (says an American writer) an old clergyman gave me a short account of a Jew, which greatly delighted me. He was preaching to his people, when he saw a man enter, having every mark of a Jew on his face. He was well dressed, and his look seemed to tell that he had been in great sorrow. He took his seat, and listened in a serious and devout manner, while a tear was often seen to wet his cheek. After the service, the clergyman went up to him and said: "Sir, am I not speaking to one of the sons of Abraham?" "You are." "But how is it that I meet a Jew in a Christian church?" In reply to these questions, he gave the following account:

He had been well educated, had come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fruitful banks of the Ohio. He had buried his wife before he left England, and he knew no pleasure but the company of his dear child. She was indeed, worthy of a parent's love. Her mind was well informed, her disposition amiable; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder then, that a doting father, whose head had now become sprinkled with gray, should place his whole affections on this lovely child. Being a strict Jew, he brought her up in the strictest principles of his religion.

It was not long ago, that his daughter was taken ill. The rose faded from her cheek, her eye lost its fire, her strength decayed; and it soon became too certain that death was creeping over her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak, except by tears. He spared no expense or trouble to get her medical help, but no human skill could save her life. The father was walking in a wood near his house when he was sent for by his dying daughter. With a heavy heart he entered the door of her room. He was now to take a last farewell of his child, and his religion gave him but little hope of seeing her hereafter. The child grasped the hand of her parent with a death-cold hand.

"My father do you love me?"  
"My child, you know that I love you; that you are more dear to me than all the world besides."

"But, father, do you love me?"  
"Why, my child, will you give me pain? Have I never given you any proof of my love?"

"But, my dearest father, do you love me?"  
The father could not answer.

The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents and I tenderly love you; will you grant me one request? Oh! father, it is the dying request of your daughter, will you grant it?"

"My dearest child! ask what you will, though it take every farthing of my property; whatever it may be it shall be granted; I will grant it."

"Dear father," replied the girl, "I beg you never again speak against Jesus of Nazareth."

The father was dumb with surprise.

"I know but little," added the dying girl, "about this Jesus; for I was never taught; but I know that He is a Saviour, for He has made Himself known to me while I have been ill, even for the salvation of my soul. I believe he will save me, though I never before loved Him. I feel that I am going to be with Him, that I shall ever be with Him. And now, my dear father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth. I entreat you to obtain a Testament that tells of Him, and I pray that you may know Him; and that you may bestow on Him the love that was formerly mine."

The labor of speaking here overcame her feeble body. She stopped, and the father's heart was too full even for tears. He left the room in great horror of mind; and ere he could recover his spirits, the soul of his dear daughter had taken its flight, as I trust, to that dear Saviour whom she loved and honored.

The first thing the parent did after he had buried his child, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and happy followers of Christ.—*Church of England Magazine.*

## RECEIPTS FOR FOREIGN MISSIONS

FROM JUNE 17TH TO JULY 6TH, 1874.

VIRGINIA.—M. G. Field, Culpeper Courthouse, \$1 00; "a cheerful giver, \$2 00—total, \$3 00.

WEST VIRGINIA.—Blue Stone church, by J. Lilly, \$5 00; by L. E. Peters—General Association, \$3 40; Hartford church, \$2 00—total, \$10 00.

NORTH CAROLINA.—Miss M. E. Newton, 25c.

SOUTH CAROLINA.—By Rev. J. W. Burts, for Turkey Creek church, and J. S. Lattimer, \$12 71; Bush River church, by W. D. Rice, \$3 75; R. W. Burts, \$2 00; Second Missionary and Sunday-school Union, Reedy River Association, by J. D. Pitts, \$10 20; Cornith church, by George A. Haynes, \$6 45—total, \$35 21.

GEORGIA.—"Bright Jewels, by Mrs. N. Wylie, \$3 00.

TENNESSEE.—Salem Baptist Association, by J. Clarke, \$41 45; E. Dodson, \$3 80—total, \$45 25.

MISSISSIPPI.—Jobe Harrol, \$10 00; C. B. Young—Sardis, \$5 00—total, \$15 00.

KENTUCKY.—R. L. Thurman, Agent, \$55 00.

LOUISIANA.—Mite Boxes First Baptist church, New Orleans, by pastor, \$3 00.

MISSOURI.—By Mrs. Moss: August Johnson, \$1 60; Mite Box, \$5 00; W. S. Society, collection, \$8 00—total, \$14 60.

GRAND TOTAL.—\$194 71.

Received also by E. Wortham, Treasurer, from Dr. Steel, Treasurer, \$700 00 of which \$200 00 was for Home missions. Also, by E. Wortham, Treasurer, \$50 00 from A. K. Seago, of First Baptist church, Atlanta, Ga.

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.

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Apr 1874.

THOS. J. STARKE. JOSIAH RYLAND.

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