

FOREIGN MISSION JOURNAL

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"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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THE LORD'S WAY.

It was our Lord who said, "the harvest is great but the laborers are few." Having all power in Heaven and on earth it were an easy thing for him to raise up laborers. He would only have to will it and angels would go forth to preach His Gospel. He need not ask the co-operation of men, or wait their slow and half-hearted assistance. He might, in His own person, accomplish His purposes, but that is not His way.

The laborers are few. What then? Pray ye the Lord of the harvest that He send forth laborers into His harvest. Laborers are needed, but it is our duty to ask for them. Our hearts must feel the magnitude of this work, and we must call for help to do it.

The grain may be ripening and falling and wasting, and there may be laborers waiting to be sent into the harvest, but they will not be sent until we ask for them. The Lord is ever ready to work with us, but He patiently waits until our hearts yearn for His presence. This is His way. He will not anticipate His people's wishes, or give His blessings before they are desired.

If we ask why the Lord does not move faster, the answer is, because He is waiting for His people. He will not go forward more rapidly than they can bear. He kept them in the wilderness forty years, not because He delighted in their wanderings and sufferings, but because they were not prepared to enter upon their inheritance. It would avail nothing to drive the heathen out of Palestine to make room for a people who had not learned to trust and obey. When the Israelites were prepared for the promised land the promised land was prepared and opened for them.

In the same way, whenever the Christian world is prepared for enlarged and more extended labors, the laborers will be provided. When the church earnestly desires the conversion of men she will ask for it, and ask for the means of accomplishing it, and this desire is the true preparation for it. If the kingdom of God does not come with power, let us understand the reason for it. It is because the Lord is waiting for us. His blessing does not go before, but follows, our consciousness of needing it. This is the Lord's way.

OUR NEIGHBORS.

We have consulted our big dictionary, and find that a neighbor is one who lives near. The family on the opposite side of the street are our neighbors, and so are they who live on the right hand and the left. But if we take the word near to mean not only proximity in space, but nearness in time, quick accessibility, the number of our neighbors has been greatly increasing of late years. Fifty years ago it would hardly have been allowable for a man in Richmond to speak of a man in Washington city as his neighbor; but there would be no absurdity in such a thing now. The Richmond man might take breakfast at his own home, dine with his neighbor of the Federal capital, and returning, spend the night with his own family. There are hundreds of what are called "near neighbors" in some parts of our country who could not do more. Indeed, so near are they to us in point of time, that we feel there is no impropriety in our speaking of our neighbors in New York, or Boston, or San Francisco.

It is the letter on our desk that suggests these thoughts to us. It has been only one week since it left the Pacific shore. In one brief seven days it has crossed the continent. What would the great old man Ben. Franklin, who once directed the postal affairs of this country, have said to that? How he would have laughed at the very thought of such a thing! "It is impossible, unthinkable," he would have said. And yet, here is the official mark that makes us know that this missive from a friend is but one short week from San Francisco. But there is another thing about it worthy of attention; it is but forty days from Asia, and but fifty days from the far off northern part of China. The American continent, the Pacific ocean, and a thousand miles of Asia are between us and the writer, and all that distance has been passed in fifty days. As they are so near to us it would hardly be wrong to speak of our neighbors in China. We could not treat neighbor Yates in Shanghai, or neighbor Graves in Canton, or neighbor Hartwell in Chefoo, like we treat our neighbors at home. We could not borrow of them a cup of toasted coffee, or a pound of sugar, or the morning paper. We are not quite near enough for that, but, when we think of it, we are really very comfortably near them.

Said the Georgia legislator: "The telegraph may possibly carry letters and small packages, but it can't carry a bale of cotton." If only it could carry the letters and small packages! Just for the name of the thing, we would telegraph over to our correspondent at Tung Chow and get her to send us a canister of genuine tea direct from China. Let us see. This is Monday night. As we are in no particular hurry about it, we would be satisfied to have the tea Sunday morning for breakfast, and we could have it. Thanks to the Atlantic cable, (there will be a Pacific cable after a while), it takes only three days to send a message to the heart of Asia. The time will soon come when it can be done in one day—when human thought can fly over all continents and seas more rapidly than the earth turns upon its axis.

We rather hope that we have something like seen the limit of man's feats in annihilating space. We do not like the idea of being too close to everybody. We do not fancy being too much crowded—we like a little breathing space. Another thing touches us very closely. We were always strong advocates of Foreign missions, and if things go on much further there will be no room for Foreign missions, the whole world will

be Home mission ground. "The Greeks are at your doors!" said the cynical Randolph, of Roanoke. That was true in his day; it is far worse now. Not the Greeks alone, but the Chinese, and the Japanese, and the Africans, and all the world are at our doors. The whole race of mankind have become our neighbors.

AN OLD STORY APPLIED.

The fables of Aesop, even without explanations, teach useful lessons. We have an idea that all our nursery stories, or at least all the old and good ones, have much wisdom and practical sense wrapped up in their crude conceits. We all have heard the story of the woman who went to the market and bought her a pig. The pig went on very well until it came to a branch, and then it would go no farther. The old woman called first upon a dog, then upon a stick, and then upon the fire, and then upon the water, and then upon the ox, and so on, to help her. At last, as the story goes, the ox began to drink the water, the water began to quench the fire, the fire began to burn the stick, the stick began to beat the dog, the dog began to bite the pig, the pig jumped over the branch, and the old woman got home.

It was a clear case of a number of agencies uniting to produce the desired result. If any one of these agencies had failed the result would have failed. Now, we cannot undertake to say who is the old woman, or who is the pig, or who is the fire. But it certainly is true, that our missionary works cannot go on unless a number of persons co-operate in them. If our Corresponding Secretary should stir up the pastors, and the pastors should urge on their more prominent members, and these the more sluggish or diffident, we would have something like the fable made fact. We should like to see the whole chain of agencies in active motion.

THE DISPUTER SILENCED.

Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is the true God." "You are very happy," replied the other, "in the choice of your words, for you have happened to hit upon the words of inspiration. St. John, speaking of the Son, says, 'This is the true God, and eternal life!'"

We are told that Sir Charles Lyell, the eminent geologist, in the early editions of his book estimated the period of man's existence on the earth at eight hundred thousand years. In his last edition he has fallen in his estimate to two hundred thousand years. Who but a geologist could dispose of time after that fashion? We who hold to the Bible chronology have to be more careful with our poor six thousand years.

"I would give," said an enthusiastic Southerner, in the summer of 1861, "a thousand dollars to have been in the battle of Manassas, and to have come out alive." A far more glorious battle than any waged in human wars is going on around us. The Prince of Light contends with the powers of darkness. If we choose we may take part in the contest on the side of light, and win a glorious crown.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., SEPTEMBER, 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, 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 Giannini.
MONFENA AND CARPI—Evangelist Martinelli.
LA TOUR—Evangelist Enon Ferraris.

AFRICA.

MARSHALL—G. F. Gibson.
OLD FIELDS—T. Early.
CONGO TOWN—G. Tyler and G. F. Gibson.
TAYLORSVILLE—G. Tyler and G. F. Gibson.
LITTLE BASSA—T. J. Tate.
PHILLIPSBURG—M. D. Liberty.
DONOGA—J. Cook.
MONROVIA—B. P. Yates.
EDINA—J. J. Cheeseman.

LARGE REQUESTS.

A story is told of a poor woman who went to a governor and told him a very moving tale of her poverty and her need. The governor was touched, and said to her, "My good woman, how much do you think would be necessary to meet your wants? I wish very much to help you."

"O, sir," she said, "If I only had a hundred dollars, I should be perfectly happy. That would buy all I want."

Now, think," said the governor. "Are you sure you do not want any more?"

"Yes, sir, I am perfectly sure that a hundred dollars would be enough for me."

The governor generously gave her the sum she asked for, and for a time she was full of ecstasy. But after a while she began to think that she might have had more for the asking, and she said, sadly, "Ah me! Why did I not say two hundred?"

When our God, the possessor of infinite resources, whom giving does not impoverish, says, "Ask and ye shall receive," we ought to make large requests. "Open wide thy mouth," says He, "and I will fill it."

INTERESTING LETTER FROM J. B. HARTWELL.

BEACH HOUSE, CHEFOO, June 4th, 1874.

My time has been considerably drawn upon of late by my serving, by special request, as interpreter in a very important trial before the United States Consul and the Tautai here, of persons who violently attacked a Presbyterian Missionary in the country; stoned him repeatedly, broke open his house and rifled it, took violently his baggage from a pack animal, and compelled him to flee by night on two occasions to save his life. I felt that I would be doing the Mission cause good service by acceding to the request to act as interpreter. I have accordingly thoroughly identified myself with the case, have worked hard upon it, fought it through at every step, and we all have now the satisfaction of feeling that we have won one of the greatest moral victories ever achieved in China. The ring-leaders have been punished, restitution for the things plundered is to be made, the Tautai is to issue a satisfactory proclamation, Mr. Corbett is to go back with a special passport, and a letter to the local magistrate, &c., &c. And all the accused, who were told in open court that they were dealt with so leniently, because Mr. Corbett and the Consul had interceded for them, have given their bond to keep the peace, and to use their best endeavors to prevent any further outbreak. They were warned not to disturb the native Christians on account of their connection with the Church, nor in case any of the Christians wronged them, were they to take matters into their own hands, but were to make complaints to the local magistrate, or if they failed to get satisfaction there to come to him. And so in regard to any foreigner, if he did wrong they were to complain to the Tautai and he and the consul would see that justice was done.

I don't think I have written to you since the departure of Dr. Brown, of the English Baptist Mission, in the Chapel connected with whose hospital I have been preaching. He has been recalled by the Society, strangely enough, because he did not preach as well as practice medicine, when his own colleague and all the missionaries on the field thought he was doing a great and useful work, and doing remarkably well for the time he had been on the field. It was just one of those unhappy mistakes that sometimes arise from setting up theories at home against the experience of practical men on the field, and the loss of a good, efficient, thoroughly qualified missionary is the result.

His recall necessitated the concentration of the English Mission at the building that had been put up by Dr. Brown at his own cost for hospital; and this in turn necessitated my finding a new chapel. I took the one the English brethren were vacating on West street, which made us practically change chapels.

The one I now have is much larger than the one I left, and to my great surprise I get larger congregations there than I have ever gotten elsewhere in Chefoo or Tung Chow, and larger than have been gotten there before. May God have a blessing in store for us there. Accept our love. Mrs. Hartwell continues no better. Yours, hastily,

J. B. HARTWELL.

LETTER FROM BROTHER R. H. GRAVES.

MISSION HOUSE.

Brother Simmons' departure, and the slowness with which the funds for building purposes come in, lead me to think that it might be better to make a change in our former plan and build a house for a single family first, waiting for the rest of the money to come before putting up another house. This will give us two centres of influence in different parts of the city, which we hoped to secure before by having three missionaries. Another reason for this is the great difficulty of securing a lot sufficiently large for a double house in a locality suitable for our work. Brother W. and I both incline to this change, and unless some objection is urged by the Board we will probably so do.

BUDDHIST PRIEST.

Our work is in a somewhat encouraging condition, and we hope the Lord will speedily answer the prayers offered for us by the brethren at home.

Two have been recently baptized at Canton, and there are several other applicants. At Shin Hing a Buddhist priest has acknowledged himself a believer in Christianity, and openly urges men to give up idol worship. He is a temple keeper, and has his support in this way. There is scarcely any employment open for a priest, his shaven head exposes him to ridicule and prevents his obtaining employment except as priest. I hope God will give this man grace to trust Him for his daily food. We feel that he has a special claim on the prayers of God's people.

VISIT TO SHIN HING.

I was at Shin Hing for a fortnight during the Government examinations. Our little chapel was filled, and we kept up services often from 11 to 3 o'clock, P. M., myself and assistants speaking twice daily during this time. Many of the students attended, and some listened with interest. As a class they are very supercilious and self-conceited—full of hostility to foreigners and to Christianity—but I hope the good seed of the Word may find a lodgment in some crevice in the rock, and spring up and bear fruit. Some few came to my house several times to converse on religion, and to read the Scriptures with us at our family worship. More of them attended our services than we have had for several examinations. As these men come from twelve different districts, or counties, as we would say in the United States, they carry the truth with them to a large section of country. We sold quite a number of tracts at the chapel door.

Brother Williams and family have now gone up to Shin Hing and hope to spend several weeks there. We have had very wet weather since they left, but I hope they will be able to stay though the house there is a very indifferent one.

While at Shin Hing I sent two native brethren with tracts to Lo Teng, whither the Literary Chancellor goes to conduct his examinations after he gets through at Shin Hing. This city has not yet been visited by a missionary or colporteur. I trust the gathering of the students will afford an opportunity of sending our tracts to many villages throughout the department. Two more brethren were sent in another direction to a part of the country rarely visited.

SPECIAL PRAYER MEETINGS.

We are in the midst of our rainy seasons, and are having a great deal of rain; this interferes somewhat with our congregations. There are many, however, who know enough of the truth to be saved if they would only act up to what they know, hence we feel

that our great need is the out-pouring of the Holy Spirit. We have appointed some extra meetings for prayers, and I trust our members may be stirred up to greater consecration, to more earnestness in praying for the conversion of their fellow countrymen. We do long to see a revival here. Our souls are made to rejoice by the news from England and America, and we trust some drops of the shower may fall upon us. Will not the brethren pray for us?

ANOTHER LETTER FROM BRO. R. H. GRAVES.

CANTON, June 13th, 1874.

Since I last wrote to you four have been baptized into the fellowship of our Canton church. One of these is the only son of Teung Sin Shang, the native preacher who went to America with brother Shuck some years ago. He studied medicine at Dr. Kerr's hospital here, and has been under Christian influence all his life, but has never shown any interest in religion until lately. The truth which seems to have especially taken hold upon his mind is the majesty of the One Eternal God. He says he often lies awake at night thinking of God. On my asking him if he had read a certain religious book, he said he had seen it, but the Bible had so much interest to him now that he felt very little relish for any other book. I hope he will prove a consistent and useful member.

Another of those baptized is a workman in the shops of one of our native members. He related his experience in a very clear and forcible manner, and we felt no doubt as to the Spirit's work in his heart.

A third man was one who has known the depths of Satan's slavery, but we trust he has been plucked as a brand from the burning. He was a doctor, and also imposed upon the people by magical rites and all kinds of sorcery and rascality. He was also quite an intemperate opium smoker. We have kept him waiting six or eight months that we might be sure he had broken off from his old sins. He was first aroused by reading a book brought home by his adopted son from a Christian school. He is naturally very intelligent, and had a very good theoretical knowledge of Christianity when he first came under our influence. We have hoped for some time that he is a converted man, but would not receive him until he had put away one of his wives and had broken off from his bad habits long enough for us to judge of the thoroughness of the change. He has been very active in talking to others, and has brought several to our meetings, one of whom has already been baptized.

The fourth candidate was a woman who has been an inquirer for a long time.

There are two other women who will probably be baptized to-morrow.

I am engaged this month with my Bible class. It numbers from twelve to fifteen. We have been studying 1st and 2d Samuel and the Psalms. Among the students is a Buddhist priest who gives us much hope. We have had a series of extra prayer meetings and I trust have seen some answers to prayers. Urge the brethren to pray for us. I do long to see an ingathering of souls here.

One of the brethren lately baptized has been passing through a season of trial. He has been an employee in a mandarin's office. When it was discovered that he was a worshipper of God he was turned off, but taken back again as he was a useful servant. When his employer returned to Canton from a distant district, he was promised a permanent situation if he would promise to keep away from Christian chapels. He nobly refused and said that he must have the seventh day for worship. He was received and baptized. After his baptism he led others from the office to attend our services, and urged upon them the claims of Christ. This led the mandarin to discharge him. Within a few days his employer, with whom he has been for a long time and who knows his value, has made renewed efforts to lead him to renounce his profession. When he found it in vain he grew very angry and cursed him and drove him away; not only so, but his wife has been stirred up against him, and is very angry with him for becoming a Christian and losing his employment under the Government. We have been praying for him that his faith may not fail. His loss of employment falls heavily upon him, as he has been in Government employ from his youth and has no acquaintance with any other means of support. I trust he may be remembered in your prayers.

No sooner was Jesus baptized than He was tempted by Satan, and so we find it here. A new convert is almost always put to some severe test, which makes his pastor more anxious about him than even his former danger as an unconverted sinner, for a fall now not only involves the danger of his own soul's loss, but is a severe blow to the cause which he has professed. But nothing can come except it be allowed by God, and He sits as a Refiner by the furnace.

LETTER FROM MISS L. MOON.

In a former letter some mention was made of the work in Chemi under the labors of Rev. Mr. Corbett, of the Presbyterian Mission, of the determined opposition that arose, culminating in an assault upon him and a subsequent attempt to take his life; and followed by a violent persecution of the native Christians. At one time there was a report that at least one of the latter had been murdered. Fortunately, however, they did not proceed to such extremities.

Every friend of missions, as well as every missionary, owes a debt of gratitude to Mr. Shepherd, American consul at Trenton, that he has not allowed the perpetrators of these outrages against Mr. Corbett to go unpunished. The Chinese officials were in full sympathy with the rioters, and used every expedient to shield them from justice. With a patience that never flagged, with a determined resolution that nothing could turn aside, Mr. Shepherd literally fought his way day by day, demolishing every stronghold of lies, until finally the *Taotai* was compelled to concede his just demands. The guilty parties were punished by beating or imprisonment, and the restoration of the stolen property or its equivalent in money was guaranteed. The men were likewise compelled to sign a bond not to molest Mr. Corbett any more.

After the trial was concluded, those who had been beaten went home and reported that the affair had gone in their favor, and that Mr. Corbett had received punishment. While they were busily circulating such falsehoods, who should make his appearance at Chemi but the very man whom they were boasting they should kill next time, and whom they were now representing as having lost the suit. They all fled in utter consternation. Mr. Corbett says he was never so well treated before as on this visit, that the very dogs did not bark at him. He reports that the persecution last fall against the native Christians was very violent, but that they have stood firm. At one time they could not go on the street without being reviled in a manner shocking even to Chinese ears, accustomed as they are to hear foul language. When a Christian would take his produce to market, the heathen women would band together and take it from him by force. These Christians have at present no pastor, but they meet every Sabbath for prayer and praise, and to catechise each other. Mr. Corbett says that the women learn to read faster than the men, and the children most rapidly of all.

In this city the good effects of the trial were at once apparent. People are no longer so afraid to receive us into their houses, and in visiting among the women there is a decidedly increased cordiality on their part.

During the trial above mentioned there occurred a now and rather ludicrous application of the title "D. D.," usually read Doctor of Divinity. The acting clerk of the court was a missionary, who had a right to append those letters to his name. The consul not understanding Chinese, found it difficult to keep in his mind the names of the various witnesses so, in order to distinguish them, in jotting down his notes, he would give each witness some name by which to keep him distinct from the rest. Among others was a man whom the consul found it convenient to designate as the donkey driver. "I will put him down as D. D.," he said. Just then a gentleman who was acting as interpreter gave a comical glance at the clerk. The consul at once divining the joke, said gravely, "I mean no disrespect to Dr. —." Of course the court was convulsed with laughter, and the term "D. D." in this section at least will often bring up visions of a certain long-eared animal and his driver. We are earnestly hoping that the Board will ere long send us reinforcements. A man is sadly needed, while there is work for as many women as will come.

TUNG CHOW, June 29, 1874.

L. MOON.

LETTER FROM E. Z. SIMMONS.

OAKLAND, CAL., July 15th, 1874.

I have the good news from Canton that my teacher is going to join the church. I have prayed a great deal for him during the last three years, and I have asked many of our brethren and churches in America to pray for him; and I know if they knew of his conversion they would rejoice with us.

Two Chinese have just given their Christian experience, and will be baptized in San Francisco soon. Others seem to be earnestly seeking salvation.

We re-opened our school last week. We have as many pupils as we have room and teachers for. We need more money than we are getting to carry the work on successfully. Mrs. Simmons joins me in Christian love. Pray for us.

Your brother in Christ,

E. Z. SIMMONS.

LETTER FROM T. P. CRAWFORD.

TUNG CHOW, P. O. CHEFOO, CHINA, }
May 15th, 1874. }

The good Lord it seems is pouring out his Spirit on the churches in all parts of the country. From this source we may confidently expect the missionary spirit to increase among them. O, when will He breathe upon this great valley of dry heathen bones?

I wrote that you have written D. D. after my name—inadvertently no doubt, but it is peculiarly appropriate in my case; for I have been doctoring away on the diseased divinity of China long enough surely to justify any one in giving me the title.

I am delighted beyond measure to see from your letter that the Board has recommended the Convention to reinforce this mission. It is poorly "manned," and greatly needs it. Send on a man with good hard common sense, a tough heart, and generous nature, one who will doctor away whether his patients get better or worse, and, like Abraham, walk by faith, and hope against hope.

Please return our most hearty thanks to the Board for their liberal resolution permitting us to feel ourselves at liberty to return to America for the purpose of recruiting our strength. No doubt it would do us much good. Our friends have frequently urged us to do so, but we feel exceedingly reluctant to break up, and have refused to contemplate such a step; however, send on the fresh family as soon as possible, and time will determine whether it will be best to take a trip over to Japan or to the States. The Lord's ways are not our ways.

Yours very truly,

T. P. CRAWFORD.

CHINA AND EARLY MISSIONARY WORK.

Let us for a moment glance at the ancient "Land of Sinim," the modern "Empire of the Celestials." Vast as is the present population (numbering four hundred millions), yet it is not greater, we are told in proportion, than the population of England, to the square acre. But many regions of the empire are barely habitable. Toward the Tibetan frontier, westward, rise mountain peaks in giant ranges, dark gorges, and forests of cedar and fir. Then come the pleasant breezy slopes of the central provinces, on which the tea plantations flourish; these again sink into fertile and luxuriant plains, where every inch of land is cultivated like a garden, and which, dotted with towns and villages, stretch outward to the Pacific.

This latter region constitutes the teeming swarm of human life with which we are familiar.

In its expedients for stowing away human life in the smallest possible compass, the Chinese continent resembles the cabin of a ship. Anxious to leave every inch of ground available for culture, the natives contrive to pack themselves and their families in all conceivable quarters. Indeed, many are content to spend their lives upon the water, in order to save their land for other purposes.

The "religion" of the country is a strange medley of different creeds and superstitious, existing side by side in philosophic harmony, and blending together in the ideas and habits of the people. First in order come the followers of Confucius—the Literati, Deists, and Philosophers of China—dating their origin from the sixth century. Then follow the Buddhists, an Indian sect—the Mystics and Ascetics, of China—whose ambition it is to lose all personal identity, to be absorbed into the essence of the "Divine Buddha." Lastly we find the Taou fanatics, who people all earth and air with spirits and demons, dealing, besides, in magic.

Such as Chinese religion is, however, the signs of it obtrude themselves everywhere. The land teems with images. Their houses, streets, roads, rivers, carriages, boats, every niche and corner, every door and window, are plastered with emblems of idolatry.

As a mission field, China early attracted the interest of the Christian Church. Nestorian believers found their way thither as early as the seventh century, traveling across the vast deserts of Tartary from their Persian homes. During the thirteenth and fourteenth centuries we trace the footsteps of men of purer and more enlightened faith, such as the Franciscan monk, John de Monte Corvino, who baptized six thousand converts, founded two churches, translated the New Testament into Chinese, and died at last amidst labors and hardships whose record is on high. No unworthy precursor this of the illustrious Francis Xavier, who comes before us two centuries later. After all his labors in India and Japan, this ardent and holy man deemed he had accomplished nothing unless he had unfurled the standard of the cross in China also, and claimed possession of its vast territories for Christ.

What more touching scene in the whole range of missionary annals than the death of Francis Xavier? Stretched upon the naked beach of a little islet, overlooking the mainland of China, which his feet would never tread, prostrated by fever, shrinking from the cold blasts of winter, yet gazing still towards the country over which his heart yearned, we see the face of this heroic and saintly man lighted up with heavenly brightness, as he exclaims, "while tears of joy stream from his eyes, 'Lord, I have trusted in thee, and shall not be confounded!' And in uttering the words dies! Glorious sunset, to be followed by a yet more glorious morning."

In the sixteenth century the Jesuits entered China in disguise, and obtained employment under the emperor as Buddhist priests. With them and their success we have little sympathy, and pass onward, therefore, to another apostolic spirit worthy to rank with Francis Xavier. This was Robert Morrison, the true pioneer of Protestant mission-work in China, who began his glorious labors in 1806. Ten years of toil resulted in the publication of a Chinese dictionary, printed in six volumes. He and his faithful coadjutor, Dr. Milne, afterwards translated the Bible into Chinese, and founded the first mission-college. These were their greatest works and truest monuments; for in them they sowed the seed of harvests which other hands are now gathering.

Just eight years after Morrison's death, the five ports were thrown open to foreign commerce, and Hong Kong ceded to the English (1842). Within four years of this event no less than fifty missionaries were settled in China, or on their road to it—*London Missionary News*.

WHAT A FRIENDLY CALL DID.

In a quiet street of a thriving suburban town lived a poor widow and her one little girl. She was not a God-fearing woman, for unhappily her early life and training had left her no memories of Christian example nor lessons of domestic piety. Her father and mother had both been atheists, and her husband had delighted to ridicule religion, and scoff at church-going people. Few of the many who daily passed the widow's humble house took any notice of her, or thought of her soul's need. One of the few was a kind-hearted young lady, the daughter of a rich dry-goods merchant. She was a devoted and diligent Christian who spent her wealth, time and talents freely in her Master's cause, and overlooked no one to whom she could render a service.

The fear that she should be counted an intruder hindered her for some time from speaking to the widow about religious things, but one evening her duty to do this became so plain to her that she could not delay longer. It was stormy, but not minding the weather, she repaired to the poor woman's house and knocked at the door. There was a stir within immediately.

"Louisa, go to the door and see who's rapping. I wonder who can be wanting anything here such a night as this."

The child opened the door.

"Is your mother in, little girl?"

"Yes'm. Mother, here's a lady wants to see you."

"Come in, ma'am," said the widow, rather constrainedly, rising and looking perplexed.

But the visitor's pleasant manners soon made her welcome. "I have come," said she, "to ask if you would not like to attend some of our Friday night prayer-meetings. They are very interesting, and I am sure you would find something there to do you real good, and make your work easier."

The woman hesitated. The invitation was unexpected, and she could not think at first what reply to make. At last she excused herself by saying that she had "no time."

The young lady did not urge the matter, but conversed awhile in a kind, genial way, telling how much Christ had done for her soul, and then bade her good-night, leaving the widow in a frame of mind entirely new.

"What made her come to me in this storm just to ask me to go to prayer-meeting?"

She could see nothing selfish about it.

"If religion makes a person do so, and feel so interested, there must be something in it," she said. "I'll go to her meeting and see."

And the next Friday evening she went. She heard the old, old story, and believed it; and herself, and afterwards her young daughter became earnest Christians. The kind invitation of that young lady broke the long line of unbelief in a Godless family, and probably laid the altar-stones of many pious future generations.

Other forms of Christian friendliness may be equally blessed. The principal is the same, and the reward the same in every honest effort to do a human soul good.—*Youth's Companion*.

OUR MONTHLY MEMORANDUM FOR THE SOUTHERN STATES.

It was designed to publish weekly our MEMORANDUM through our denominational papers. Circumstances make it more convenient to publish in our JOURNAL, and consequently monthly. Will not our State Baptist papers contribute to the cause by copying so much as relates to their respective States?

MONTHLY MEMORANDUM FOR THE SOUTHERN STATES.

"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 be rich."
"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The SOUTHERN BAPTIST CONVENTION orders the Board of Foreign Missions to pay our missionaries quarterly in advance.

VIRGINIA.—Quota for year, recommended by Convention.....	7,000 00
Paid to date.....	1,676 30
Balance.....	5,323 70
WEST VIRGINIA.—Quota for year.....	500 00
Paid to date.....	92 67
Balance.....	407 33
DISTRICT COLUMBIA.—Quota for year.....	500 00
Paid to date.....	74 38
Balance.....	425 62
MARYLAND.—Quota for year.....	3,000 00
Paid to date.....	241 19
Balance.....	2,658 81
NORTH CAROLINA.—Quota for year.....	3,000 00
Paid to date.....	73 85
Balance.....	2,926 15
SOUTH CAROLINA.—Quota for year.....	3,500 00
Paid to date.....	760 50
Balance.....	2,739 50
GEORGIA.—Quota for year, recommended by Executive Committee.....	12,000 00
Paid to date.....	1,450 28
Balance.....	10,549 72
ALABAMA.—Quota for year.....	3,500 00
Paid to date.....	588 73
Balance.....	2,911 27
MISSISSIPPI.—Quota for year.....	3,500 00
Paid to date.....	482 57
Balance.....	2,017 43
LOUISIANA.—Quota for year.....	1,000 00
Paid to date.....	86 45
Balance.....	913 55
TEXAS.—Quota for year.....	3,500 00
Paid to date.....	907 65
Balance.....	2,592 35
ARKANSAS.—Quota for year.....	1,000 00
Paid to date.....	46 50
Balance.....	953 50
MISSOURI.—Quota for year.....	2,000 00
Paid to date.....	200 40
Balance.....	1,799 60
TENNESSEE.—Quota for year.....	3,500 00
Paid to date.....	484 75
Balance.....	2,015 25
KENTUCKY.—Quota for year.....	7,000 00
Paid to date.....	1,005 90
Balance.....	5,994 10
FLORIDA.—Quota for year.....	500 00
Paid to date.....	11 30
Balance.....	488 70

H. A. TUPPER,
Richmond, August 10th, 1874. Cor. Sec., F. M. B.

RECEIPTS FOR FOREIGN MISSIONS

FROM JULY 6TH TO AUGUST 10TH, 1874.

MARYLAND.—Entaw Place church, Baltimore, by J. Lovering \$100.42.
VIRGINIA.—Geo. B. Steel, Treasurer Baptist General Association of Virginia, \$500; "Robbie in Heaven," gold dollar, \$1.10; Ladies' Aid Society of Grace street Baptist church, Richmond, by Mrs. T. H. Ellett, Treasurer, \$20; Mite Boxes, Fulton Baptist church, Richmond, by Pastor, \$5; Mite Boxes, Warrenton church, by J. L. Carroll, \$22.25; "A Cheerful Giver," \$2; Mrs. E. Southall, Emmaus church, by S. O. Clifton, \$2; collected at Dan River Association, by K. B. Tupper, \$18.85; M. S. Black, Walnut church, \$3.95; W. H. Markdale, Beth Car., \$11.10; Dan River Association, \$14.86; collected at Middle District Association, by K. B. Tupper—Sandy Creek church, \$2.50; for African Missions, \$8.60; for Foreign Missions, \$1.60—total, \$611.70.
SOUTH CAROLINA.—Mount Zion church, by J. C. Stewart, \$6.60; First Baptist church, Charleston, by Captain Budd, for support of Wong Mui, \$20.23; Sunday-school for same, \$12.33; by G. E. Elford, Rosa Leach, \$6.00; Mary Ford, \$5.00; Buffalo Baptist Sunday-school, by B. F. Miller, \$5; Welsh Neck church, by L. M. Coker, Treasurer, \$7.81; Turkey Creek church, mite boxes, by H. W. Burts, 45cts.; Barnwell church, (colored) by W. C. Lindsey, \$16.50—total, \$73.21.
NORTH CAROLINA.—W. T. Farrow, Chapel Hill, \$4; Contents "Tin Bank" of little Arthur Fleet, Griffith, deceased, \$1.50; Murfreesboro' church, by A. McDowell, \$20; Infant Class Wake Forest Sunday-school, for Miss Whilden's translation, \$3.30—total, \$28.80.
TENNESSEE.—Central church, Memphis, by J. M. Senter, Treasurer, \$8.40; Dandridge church, by Jesse Baker, \$8.50—total, \$16.90.
GEORGIA.—Athens Baptist church, by S. O. Dobbs, \$23.21; W. M. S., Cartersville, by Mrs. Pattillo, Treasurer, for Miss L. Moon, \$18.50; J. H. Fortson, Danburg, \$1; Mrs. Howes, Macou, first quarter, second year, pupils in Hartwell's school, \$10; Greensboro' Baptist church, by C. A. Davis, \$8.75; W. M. to W., Americus, by Mrs. J. Kendrick, Treasurer, \$20; Athens Baptist church, by S. C. Dobbs, \$16; First Baptist church, Atlanta, by C. E. Harman, Treasurer, \$36.50—total, \$133.00.
ALABAMA.—Salem church, by J. M. Bennett, \$2.05; Friends for church at Jerusalem, \$2; Sumterville church, by J. Henry Hedden, \$1; W. Wilkes, Fayetteville, \$8—total, \$13.55.
FLORIDA.—John L. Beck's, \$1.
MISSISSIPPI.—Mississippi College Society of Inquiry, by R. M. Leavell, Treasurer, for E. Z. Simmons, \$40.25; Hazled Green Sunday-school, by E. D. Miller, \$3; Jas. L. Mabry and J. W. Lipsey, \$10; George Whitfield, Clinton, \$25; "Rez," 25cts.—total, \$87.50.
KENTUCKY.—Mrs. G. W. Burton, for support of Miss Whilden, \$100; Bethel church, by E. N. Dicken, \$39.75; Joe Werne, Louisville, subscription at Southern Baptist Convention, \$100; Bethel church, by E. N. Dicken, \$21.65; R. L. Thutmap, Agent, \$100—total, \$361.40.
WEST VIRGINIA.—Willow Island Sunday-school, by J. Cochran, \$3.
TEXAS.—"A Friend of Missions," for China, \$1.50; Teoria Baptist church, by K. B. Brooks, Treasurer, \$5.50; Waco Baptist church—on account \$100 subscription at Southern Baptist Convention, \$20—total, \$27.00.
MISSOURI.—First Baptist Church, Glasgow, by M. J. Breaker, \$51.00; Charlie Betts, Fayette, \$5—total, \$56.00.
ARKANSAS.—Spring Hill church, by J. P. Everett, for J. B. Hartwell, \$15.
LOUISIANA.—Louisiana State Convention, by L. L. Tomkies, \$36.45.
NEW YORK.—Mrs. M. O. Lane, "mite box," \$5.
GRAND TOTAL, \$1,631.19.
RECEIVED, also, by E. Wortham, Treasurer, \$70, from G. W. Norton, Treasurer Southern Baptist Convention.

A FORTUNE TELLER CONVERTED.

In preaching and healing at Sai-Nam, we do as follows: Every day at 12 o'clock the doors are opened for people to come in; at night we meet to read the Bible and pray, when some neighbors and friends come in and meet with us to read the Bible. I sometimes go up to Shin Hing and sometimes go to preach in the villages. There are at present two young men studying medicine at the dispensary who are pleased with Christianity. There is an old blind man at Sai-Nam named Wong Heep. One day he came, and after preaching he asked, "Will the teacher please tell me how to worship Jesus?" He came back another day, saying, "Every day I knelt down and worship God as the teacher taught;" he then sighed and said, "Alas! my business is deceiving men, (he is a fortune-teller). I am blind and can not follow an honest business; if I could see I might find some other way of making my living, but now what shall I do?" I told him, "If you know your employment is not right, ask God to show you another way of making a living;" the Bible says, "If thy right hand cause thee to offend, cut it off, and cast it from thee, if you love God and keep His commandments God will love you. Do not, I beseech you, for a little gain risk your own soul."

Another day he came and said, "Yesterday I intended to come and worship with you, as it was the Sabbath, but while I was visiting one of my guild, it struck twelve and I would be too late, so I knelt down in my friend's house and prayed to God." My friend perceiving this said, "Ah! you have been led astray; I will acknowledge you as a friend and fellow-guildsman no longer." (The Chinese are all organized into guilds and unions, according to their various occupations. This man belonged to the fortune-tellers' union.) "I said, you need not turn me out of the trade-union; I have left it on my own accord, because I know it is wrong; I will renounce it and seek another way of earning my living."

The next time he came he said, "I have left my old business and must seek for something to do for a

support." I feel for him very much. When the Saviour was in the world He said that He came "that they which see not might see, and that they which see might be made blind." How true this is! In China blind men all make their living by telling fortunes. That this blind man should give up his living for his love to the Saviour is surely a lesson for us who can see.—Wong Lune Fong.

A FAITHFUL SERVANT.

Wong Lune Fong, one of our native Chinese preachers, who is supported by the Sunday-school of the Entaw Place Baptist church of Baltimore, thus writes:

"I am glad that you, my brethren, have so much love for our Central Kingdom and wish its people all to know the truth, so that you give your money to support my daily wants. When I think how you send this money ten thousand miles away to spread the Gospel, I feel that I, your servant, ought to be frugal and self-denying, and not seek my own good, but the good of others; moreover to preach the Gospel is my simple duty and I should not seek your contributions, but only wish enough to live on. The Bible says 'Redeem the time.' Since I have experienced God's grace and have received your contributions sent so far, I feel that it is not for me to seek my own ease and comfort.

The feelings of this servant of Christ would do honor to any minister of the Gospel.

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 CLOTHES, COATINGS, and CASSIMERES, and withable cutters and first-class workmen, we can guarantee PERFECT SATISFACTION to all that will favor us with their patronage.

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