

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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BE NOT WEARY.

We heartily sympathize with those Christians who have occasional feelings of discouragement; who think of what they have all along been doing, and of what they must continue to do as long as they live, with a kind of shrinking, and a wish that they might have rest from their giving and doing. We have many times been appalled by the thought of what is expected of us, and what, indeed, it is our duty to do. If we could do so we would fold our hands, dismiss all care and thought from our minds, and sweetly float on down the current of life. But there is something within us that makes it necessary to work on; we cannot but help the things that need help, and do the things that wait and beg to be done.

Besides a sort of moral inability to refrain from doing certain things, we fortify our hearts against weariness by the thought that it is these things we do that give to life all its significance. If we did nothing our life would mean nothing. The world would be poorer by what we consume and by what was spent on our education and training. But what we give and what we do for others must be placed to our credit in the world's bank. The influence we exert in our own person, the trains of influence we originate and set in motion, and the existing influences which we keep in operation, all these go to make up the sum of our life. It is the difficult, strenuous, self-denying things that ennoble our character and bless mankind. If we waste a day or neglect an opportunity of usefulness, something is thus taken from us. The feeling that every unselfish act adds something to the worth and dignity of our life encourages us to bear up against a natural disposition to become weary in well doing. We are ambitious to have a large balance against the world, or in other words, to make the world better and richer by our living in it.

Another thing is to be considered, to become weary is to lose all. This does not mean that what we have already done is to cease to be good for others; (it remains a lasting possession for the world) but it is lost to us. The promise is, "In due season, ye shall reap

if ye faint not." "Be thou faithful unto death, and I will give thee a crown of life." The not fainting and the faithfulness to the end are the condition of the final reward. We cannot, then, afford to be weary, because we cannot afford to lose all the labor, and self-denying, and cross-bearing of the past years. Considering the example of Him who endured the cross and despised the shame, and is now reaping the joy that was set before Him, let us, too, run with patience the race set before us. If only we continue in well-doing, our life will all come back to us, and we will, after a while, find that what we have been doing for others, by the grace of God, has been accumulating as a treasure for ourselves in heaven.

THE LADIES OF GEORGIA AT WORK.

The ladies of Georgia and Virginia propose to build a house for the Misses Moon in Tung Chow, China, and we have no other thought but that they will accomplish their purpose. The plan is for the ladies of each State to raise \$1,500. This part of the plan, too, will be carried out to the letter. How pleasant is the thought that these two devoted sisters can have a house in which they may feel at home. What an air of permanence it will give to their work and our work.

The Georgia ladies, ~~at work~~ The Corresponding Secretary of the Woman's Missionary Society of Atlanta, Georgia, writing September 20th, says: "I have received, to date, in response to our appeal, about forty dollars, which, with money sent by the societies at Savannah and Macon, make a little more than Georgia's first hundred. Now, if we can only repeat this twelve or fifteen times." Why not? Is it expecting too much of the Baptist women of Georgia—they are many thousands—to give one hundred or two hundred dollars a month until the fifteen hundred are in hand? Ten cents each from only two thousand of these sisters in Georgia would make the two hundred dollars a month. We were about to propose that two thousand should send on their dime every month; but there are two objections to that plan. In the first place, it is too expensive. It would cost at least four cents to get the ten cents to the treasury of the Woman's Missionary Society in Atlanta; and second, some of the two thousand would almost certainly forget to send the money. Two other plans occur to us. The first is, that every Georgia woman who reads this article shall send at least one dollar to Miss J. H. Clayton, Atlanta, Georgia, for the Misses Moon's house. If any can send two dollars, that is better; and if any can send five dollars that is better still. Five dollars sounds comfortable—it is convenient change—and it looks very handsome in a letter. We would say, if it is at all convenient, by all means send five dollars. But if you cannot send five, don't neglect to send one.

The other plan we thought of is for some good sister in each church to get other sisters interested, and all clubbing together send their contributions, whether large or small, to Miss Jennie H. Clayton, Atlanta, Georgia.

P. S.—The Virginia ladies may take a hint from what we say to the Georgia sisters. Their contributions are to be sent to Mrs. M. C. Jeter, Richmond, Virginia.

N. B.—The ladies of the two States will be very particular and not give their funds a wrong direction. It would be awkward for the Georgia money to go to Virginia, and vice versa.

A PLEASANT RIVALRY.

The Misses Moon at Tung Chow, China, need three thousand dollars. Mrs. Dr. Jeter thus states the occasion of their need:

"In order to the greater efficiency and more successful prosecution of their mission, it is necessary that they should have a house, to answer the double purpose of a home and for school rooms. Brother and sister Crawford, who have great experience in missionary work, and on whose judgment we confidently rely, deem the building indispensable to the comfort and usefulness of our young sisters. The sum of three thousand dollars will be needed to erect a suitable edifice for their purpose. To obtain this sum they are dependent on Christian friends in this country.

It has been proposed that the Baptist ladies of Georgia and Virginia shall contribute the needed amount. The Georgia ladies have generously undertaken to raise half the sum (\$1,500), and have already, with great promptness and energy, begun their work. I doubt not they will nobly finish it. I feel assured that our Virginia sisters will gladly share in this work, and will contribute an equal amount for the proposed house."

The ladies of Georgia and Virginia are fairly in the field together. It is a lawful thing for them thus to "provoke one another to love and good works." We do not allow our sympathies to lean to either side. If Georgia should beat us, Virginia will not be far behind; and if Virginia should beat us we are sure Georgia will not be far behind. The truth is the parties are so equally matched that we do not like to venture an opinion as to which will do the work first and most cheerfully. Success to both!

THE WORK WIDENING.

We learn from an exchange that thirteen newly appointed missionaries will soon sail for their several Asiatic fields of labor under the auspices of the Missionary Union. These are Rev. M. C. Mason and wife, Rev. E. G. Phillips and wife, Rev. A. K. Gunney, and Misses Ella M. Gaylord and Mary A. Wood, for Assam; Rev. H. W. Hale and wife, and Misses M. C. Manning and Mary E. Walling, for Burmah; Rev. M. A. Churchill and wife, for China; and Rev. D. H. Drake, for the Telooagos. The young ladies going to Assam are supported by the Woman's Baptist Missionary Society of the West, and those going to Burmah by the Woman's Missionary Society of the East. In addition to the above, the following will return to their fields the present autumn: Rev. H. Jenkins and Mrs. L. W. Johnson, widow of our late missionary in Swatow, to China; and Rev. J. F. Norris and Mrs. C. B. Thomas, widow of our late missionary in Bassein, to Burmah.

This shows that our Northern brethren have no idea of taking a backward step in their missionary work. We can report no enlargement in our own work except in the African Mission; but we hope soon to have the pleasure of announcing re-inforcements for our Missions in China.

The church member who sets up his judgment against that of all his brethren, and who "will have his way," is often supposed to be in the secret employ of the devil. A more charitable supposition is that he is simply too much given to "leaning to his own understanding."

It is not the restless, jerky horse, but the steady, patient, true-puller that draws the loaded wagon up the hill.

At Plymouth, Mass., lives a sister of Dr. Judson. She is 84 years old, and is a pattern of thrift, industry and economy.

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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.

ONEFOO—J. B. Hartwell and Mrs. Hartwell.
SHANGHAI—M. T. Yates, Mrs. Yates, Wong Pin Sang, and two native assistants.

CANPOV—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 Basilio.

BOLOGNA—Evangelist Giannini.

MODENA AND CARPI—Evangelist Martinelli.

LA TOSCANA—Evangelist Enon 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.

LITTLE BASSA—T. J. Tate.

PHILLIPSBURG—M. D. Liberty.

DONGOLA—J. Cook.

MONROVIA—B. P. Yates.

BDINA—J. J. Chessman.

DEATH OF A MISSIONARY.

We regret to have to record the death of Rev. M. J. Knowlton, D. D., of Shanghai, China, the 10th of September. He had been a missionary of the Baptist Missionary Union for more than twenty years, and was an able and highly esteemed minister. The Union has recently suffered greatly in the loss of its missionaries by death. It has not been long since Drs. Ward and Mason died, and now Dr. Knowlton follows. The first and last were college mates and dear friends of our Corresponding Secretary. It is pleasant to know that the ranks thus thinned are filled by new appointments.

LIBERALITY OF CONVERTED NEGROES.

In the *Commission* for August, 1860, the beloved and lamented A. M. Poindexter, says:

"We have never appealed to a congregation of colored persons for aid in sending the gospel to the heathen without meeting a liberal response. If sufficient care were taken by pastors and others who have opportunity to instruct them, to impart information, and secure contributions, the colored members of our churches would more than sustain our Liberia mission.

"We have known many Christian slaves with whom it was not necessary 'to cease to be slaves' in order to possess the spirit or the means of Christian liberality, and who were able to get pay for their labor' to such extent as to afford them considerable sums, subject to their own control. We have known such, and others whose means were less, to give cheerfully, regularly, and liberally to the cause of Christ.

"We know of some churches, the colored members of which follow a course of regular contributions. We have never known well-directed and persevering efforts to fail of producing this result with any.

"We desire to attract attention to the importance of cultivating systematic habits of benevolence among our colored brethren. We desire this for their own sakes and for the aid they might be induced to render to the cause of African evangelization."

Brother James B. Taylor also bore testimony to the liberality of our colored brethren in the *Commission* for October, 1860:

"We have received recently nearly fifty dollars from our esteemed brother I. H. Low, of New Orleans, the avails of appeals made by him to colored brethren of different churches in behalf of African missions. We commend the noble zeal of our brother to the imitation of brethren every where. If the colored membership through the South can be properly instructed on this subject, their liberality will abound to the praise of God's grace. Let the trial be made."

"THE fruit of the righteous is a tree of life; and he that winneth souls is wise."

SHANGHAI, CHINA.

LETTER FROM BROTHER M. T. YATES.

As you may see telegrams or accounts in the papers in regard to the recent riot at Shanghai that may cause you some anxiety for our safety, I write to say we are all well and unmolested. The riot was the result of a dispute between the French Municipal Council and the Ningpo clan, in regard to a projected road through their grave-yard. A mob of at least 20,000 men made a demonstration with bricks, stones, and broken bottles against the house of the Superintendent of Roads, which was situated only one block above me. The family of the Superintendent of Roads and Miss Maclane, an English missionary who lived in the next house, were rather severely handled, but not seriously injured. The whole block, and some houses on the adjoining block—occupied by French people—were burned by the rioters, and finding that the police had retired to the Municipal Hall, the mob proceeded to break all the street gas lamps on the French Concession. With the cry of so many enraged men, and the roaring of the fire so near me, and the multitude of Chinese families trying to escape to some place of security, it was an awful scene. As I knew that the Chinese could have nothing against me, we remained quietly at home in the midst of it without harm or alarm. Persons at a distance were much more alarmed than the riot would call for. Seven or eight Chinese were killed and many wounded, and several foreigners were injured. Troops were landed from the man-of-war in port, and the native troops from the city appeared on the scene about 9 P. M., and the mob dispersed without the use of power. It is now a week after the riot—all quiet again—though many of those who moved away have not returned to their homes. The condition of the city seems unchanged so far as I can tell. As, devoted and absent two years away from China as the only hope. Mrs. Holmes, who was not so well, came down two weeks ago with her son. As my house was full, she has been stopping with a Methodist mission family—the Rev. Mr. Lambath. She leaves for a trip to Ningpo to-day. (In my opinion she and her son both ought to go to California, a climate much better suited for their present state of health than China.) She is far from well, though better than she was a short time ago.

Nothing new in my work to report except an increase in the contributions of the native church—\$15 per month.

Faithfully yours,

M. P. YATES.

FROM BROTHER W. J. DAVID.

FRANKFORT, Ky., August, 27th, 1874.

The colored brethren are "wide awake." One of the churches in Louisville passed a resolution last Sunday to send \$250 annually to you. Two others I visited and preached for the same day were to meet last Monday and determine how much they would send annually. They assured me the sum sent every year from Louisville would amount to \$450.

I will secure the yearly support of one missionary by the colored Baptists of this State.

WEBSTER AT CHURCH.

A writer in the *Examiner* and *Chronicle* speaking of Plymouth, says:

"Not far from Plymouth Rock is the home of Webster, and the little parish church where he attended worship. His pew is pointed out. The edifice is barnlike and unattractive. Webster never omitted attending church. He had the most eminent men of the country and of the world as his guests. To his death he maintained the Puritan custom of having the 'strangers within his gates' keep the Sabbath, and worship with him in plain Puritan style, of which he was proud. Rain or shine, hot or cold, Mr. Webster was in his place on the Lord's-day. 'I am no half-day hearer, sir,' he said to Rev. Dr. Codman.

STORY OF A CHURCH COLLECTION.

The *Western Morning News* relates a story which is just now being told, and thus it runs: The Duke was in church when a collection was announced for some charitable object. The plate began to go round, and the Duke carefully took out a florin, which he laid on the pew before him, ready for transfer to the plate. Beside him sat a man, who, noticing the action, imitated it by ostentatiously laying a sovereign alongside the ducal florin. This was too much for his Grace, who pulled out another florin, which he laid by the side of the first. The man followed suit by laying another sovereign beside the first. His Grace quietly added a third florin, which was capped by a third sovereign on the part of the man. Out came the fourth to swell the Duke's donations, then the man triumphantly laid three sovereigns at once upon the board. The Duke, not to be beaten, produced three florins. Just then the plate arrived. The man took up his handful of sovereigns and ostentatiously rattled them into the plate, then turning defiantly towards his rival, as if to say, "I think that takes the shine out of you." Fancy his chagrin, when the Duke, with a grim smile, put one florin on the plate and quietly slipped the remaining six back into his pocket. His Grace used to chuckle when he told that story.

RECEIPTS FOR FOREIGN MISSIONS

FROM SEPTEMBER 15TH TO OCTOBER 10TH, 1874.

MARYLAND.—Eutaw Place Baptist church, by J. Levering, \$123 56.

VIRGINIA.—Ladies' Aid Society, Grace-Street Baptist church, Richmond, by Mrs. T. H. Elliott, Tr., \$20; W. E. Wiatt, for his church, for Italian missions, \$15; Lebanon Association, by Dr. Dickerson, \$15; W. J. David, collected by him, \$150; W. D. Thomas, for young ladies' of Mrs. Grubbs' school, \$25; W. J. David, collected by him, \$60 87; "cheerful giver," \$2—total, \$287 87.

WEST VIRGINIA.—Plegh Association, by D. Huffman, Tr., \$20 66; Union Baptist Association, by Dr. Dickerson, \$13; Green River Association, by Dr. Dickerson, \$10; Salem Association, by J. B. Bristow, \$5 25—total, \$59 54.

NORTH CAROLINA.—Western North Carolina Baptist Convention, \$40; 1

SOUTH CAROLINA.—P. Hawkins, Greenville, 50c.; Reedy River Association, by J. D. Pitts, Tr., \$20 25; Columbia church, by W. J. Cathright, \$12 40; Santee church, Orangeburg county, by W. J. Snider, \$11 50; First Baptist church, Charleston, \$12 40; Middle Baptist Sunday-school, Charleston, \$3 63; Swift Creek Sunday-school, by R. N. Hawes, \$8—total, \$73 77.

GEORGIA.—W. M. Society, Savannah Baptist church, by Mrs. Eliza R. Phillips, for Misses Moon's house, \$50; O. M. Irwin, agent, collected, \$50; C. A. Davis, Tr., Greensboro', \$7 50; Albany Baptist church, by E. H. Bacon, Tr., \$16 02; W. M. to W. Lagrange, by W. B. Hardill, for Miss Whilden, \$12 50; W. B. Hardill, for Miss L. Moon, \$12 50; J. A. R. Hanks, for Dalton church, \$21 80; Middle Cherokee Association, for Miss L. Moon, \$111 10; C. M. Irwin, agent, collected, \$95 70; O. M. Irwin, agent, collected, \$217 95—total, \$595 13.

ALABAMA.—J. D. Trammell, \$5; Chasasta church, Mrs. J. M. Vernon, \$1; W. M. Society, by Fannie A. Traylor, Sec., Benton, for Miss Whilden, \$11 60—total, \$17 60.

TENNESSEE.—J. B. Duncan, \$8; Buck River Association, by A. D. Phillips, \$7 70; J. M. Senter, Tr., W. T. B. Con., from B. F. Farmer \$10; from Central Association, \$3 70; Salem Association, by J. M. D. Cotes, \$8 20; Salem Association, by J. M. Phillips, \$20—total, \$62 60.

MISSISSIPPI.—Raymond S. S., mite boxes, by Mrs. T. W. Tillman, \$1; Dr. W. A. Hunt, by H. Pittman, Winona, \$2 50; Plegh Association, by J. M. Pace, clerk, \$24 15; Yazoo Association, by Benj. Rouch, Tr., \$53 30; E. D. Miller, from Sunflower Association, \$33 35—total, \$114 20.

KENTUCKY.—R. L. Thurman, agent, collected, \$200; R. L. Thurman, agent, collected, \$100; R. L. Thurman, agent, collected \$54 65; W. J. David, agent, collected in Kentucky and Tennessee \$43 45—total, \$657.

TEXAS.—Red River Association, by J. B. Daniel, for support of Mrs. Lewellyn, \$10.

GRAND TOTAL, \$2,346 40.

FURTHER RECEIPTS

From October 10th to October 15th, 1874.

MARYLAND.—Woman's Mission to woman, Baltimore, by Mrs. L. W. Crane, Tr., for salary of Bible woman Rosa, at Rome, to Aug., 1875, \$27; Newtown Baptist church, \$3 04; Rev. L. D. Pauling, \$5—total, \$35 04.

VIRGINIA.—Mrs. L. W. Bullock, \$2; Rappahannock S. S. "mite boxes," by Thomas E. Pullen, \$4 02—total, \$6 02.

NORTH CAROLINA.—Yodkin Association, by E. Dodson, \$4 20.

GEORGIA.—Cartersville F. M. Society, by Mrs. M. E. Montgomery, Tr., for support Miss Moon, \$12 50; "bright jewels," by N. L. Wylie, \$3; New Hope church, \$4 46; Growville church, \$5; Summerhill church, \$5 75, by J. M. Ruskin; O. M. Irwin, agent, \$150—total, \$178 71.

ALABAMA.—L. B. Society, Benton, by Miss Fannie A. Traylor, for Miss Whilden, \$16.

TENNESSEE.—R. B. Freeman, support of brother Crawford, \$1 25.

LOUISIANA.—Collected 1; N. G. G. y, \$24.

ARKANSAS.—Judson Association, by J. B. Searcy, \$12 40.

GRAND TOTAL, \$277 62.

LETTER FROM ITALY.

BELIEVERS' BAPTISM.

is meeting with favor and with opposition at the same time in Italy. I mentioned in a late letter the baptism of a promising young minister in Milan. I will give one or two other instances. You may remember my writing of meeting in Bari, some months since, a pious, zealous Pedo-baptist brother, who spends much time in travel and every where acts as a volunteer evangelist. He has recently been baptized by Basile. I am informed that his zeal has led him to suffer as well as to labor for the truth, and that he has been twice imprisoned for the gospel, once in Austria, where his business relations lead him. Another prominent man in Italy who has lately accepted our doctrines on baptism is Signor Rosetti, who is the minister of the Plymouth Brethren Church in Florence, and the editor of a *Review*, and has considerable reputation as a Christian poet, having written many of the hymns now used by the evangelical congregations of Italy. This brother was recently baptized by Giannini, of Bologna, and has put forth a pamphlet giving his reasons for this step. The general subject is attracting attention, and exciting some discussion.

It should, however, be understood that not all who agree with us as to the act and subject of baptism, are entirely with us in other things. Some, for instance, would perhaps accept the immersion of believers, and yet not observe strict communion; while others, agreeing with us on baptism, would hold some other tenets which we do not accept, as is the case with Rosetti, who has not ceased to adhere to the other doctrines of the Plymouth brethren.

The controversy in Italy on the baptismal question differs somewhat from that in America. I have found considerable disposition to admit that immersion was the primitive, scriptural act. But there is with many a tendency to ignore the whole matter. Thus Rosetti states that he for some time regarded water baptism as of no importance, and since his baptism this idea has been much pressed by some who have written. They quote such texts as Paul's thanking God that he had not baptized, 1 Cor. i: 14-17. Others who do not reject water baptism, and who freely admit that immersion is the scriptural act, yet having been sprinkled in infancy, believe that will suffice. I had a very pleasant interview with a highly intelligent and ingenious young Pedo-baptist minister, in which he said that he had always in the Theological School maintained immersion, but he added, that under the spiritual economy under which we lived there was liberty on such points—that in our fight with Romanism it was a pity to magnify minor differences, and that his church had a noble history, and he, feeling for her the affection of a son, would think only very strong reasons would justify him in leaving her. You can readily imagine my reply to each of these arguments. My object is simply to give you an idea of the position occupied by some in Italy. I incline to think it is a position much held on the continent. Another young theologian, who studied in Switzerland, told me that his professors, all of whom are eminent Pedo-baptist scholars, did not assail immersion, but rather ignored the subject, holding that it was a matter for liberty.

Altogether I feel that Believer's Baptism has a future in Italy; but it also meets with much opposition, and our position on the communion question is far from popular. On this point the controversy is less simple than in America, as many of the Evangelical churches in Italy would admit to the communion on a profession of faith entirely irrespective of baptism. Others, who would be logically constrained to admit the correctness of our course in the matter of communion, supposing that we are right on baptism, yet have not been in the habit of looking at it in that light, and, knowing less of the Baptists, find it harder than our Pedo-baptist brethren in America to understand that we may be very strict on this question without unchristianizing those who differ from us, and without any lack of hearty Christian love for all who love our Lord. My studies on early Baptist history, made in connection with our memorial movement just before I left America, have been very instructive and consoling to me since I have been in Italy.

I have been a little surprised to find a practical obstacle to immersion in the popular prejudice in Italy against cold water. This prejudice has been carried to the length of a fear of being immersed in the winter, and in some cases where there have certainly been no other luxurious arrangements, the water has been warmed for the administration of the ordinance. My statements as to having often baptized in very cold water and during the coldest weather without the slightest harm, or even serious inconvenience to myself or the candidate, have been heard with astonishment.

I close my references to my work this summer with a brief notice of my visit to

LA TOUR,

where our brother Ferraris lives, and which is the centre of his field of operations. This excellent brother, in his over conscientiousness, had had an idea that the seventh day of the week as well as the first should be observed as a day of rest, and this opinion had been somewhat a stumbling block to his usefulness. Hearing of his views I had been brought to study the question as never before, and I was able to give some relief to his scruples. I happened to mention the matter to an excellent Christian of the church of England, who has always manifested much interest in our work, and he remarked that our evangelist was certainly erring on the safe side, as the trouble generally in Italy was to get one day in the week kept sacred.

At my request Cocorda accompanied me to the Valleys. He is well known there, and a good congregation of earnest listeners gathered with their French bibles and hymn-books, and heard for more than an hour his exposition of divine truth. I cannot report our cause in the Valleys as specially promising, but the laborer is faithfully doing his work, and the rest we must leave to God. And there is the greater reason for this, inasmuch as this excellent brother has not confined his labors to his immediate field, but has scattered the good seed far and wide and in some cases with known good results. In the latter part of the spring or the early summer, he made a trip to Switzerland to place one of his daughters where she would learn a trade. During this journey, he lost no opportunity to distribute tracts and testaments, and to declare in public and in private "the whole counsel of God."

At Culoz, (which you will remember as the little town where one leaves the main through line for Geneva), he was busy with his colporteur work when he was arrested and rudely handled by the officials, and all his tracts and testaments, both French and Italian, were taken from him. "At least," he pleaded, "let me keep my Italian tracts." But the officer was inexorable, and but for the presence of the daughter, who was weeping as if her heart would break, the father would have been sent to prison. In Switzerland, the evangelist bore clear and faithful testimony as to the duty of a believer in Christ to confess Him in baptism. In one place much interest was awakened in the subject, and after returning home he prepared and sent in manuscript an elaborate argument for the immersion of believers. He said to me, "It cost me much labor, but I did not begrudge it." Nor do we wonder, for as the result of his labors there was organized in that place a Baptist church.

Since writing the foregoing, I have come to

ROME

to arrange for our winter campaign here. Our night-school in Trastevere has opened with more pupils than the teachers or the rooms are equal to. No tourist in Rome ever felt more pleasure than I experienced in meeting and greeting the boys and girls. I feel an inexpressible anxiety that their attendance upon the school may not be a mere form, and that they may not only receive valuable secular instruction, but learn the gospel and become wise unto salvation. I have mingled with the brethren, specially of Mr. Wall's church, for the past few days, and as I have gone into the chamber to see the new born, first born of a dear brother, as I have knelt by the bedside of a sick and dying believer, and as I have conversed with a wandering but penitent soul, I have felt the old pastor spirit strangely awakened in me.

This is the third year in which I have been in Rome in dog-days (once in 1870), and I am satisfied that this is the time to see how the Romans live and the true Rome life. In the winter all is brilliant, but the city is crowded with strangers, and everything seems to be arranged with reference to them. Now, one sees the people half hiding themselves in the hot hours of the day, or moving languidly, almost stealthily through the streets, shunning carefully the sun, the stores protected with curtains and awnings; but as the cool evening comes on they crowd the streets, and wine shops, and the beautiful piazzas, and gather about the noble fountains, enjoying their ices and cool drinks, and luxuriating in the reviving breeze, while the children play their games freely in all the open spaces that can be found. Two nights, as I have returned from the Trastevere, I have witnessed scenes which are ineffaceably impressed on my mind.

Yours, in haste,
GEO. B. TAYLOR.

Rome, September 4, 1874.

"TAKE HEED, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth, but rather seek ye first the kingdom of God. Sell whatsoever thou hast, and give to the poor, and all things shall be added unto you."

MOHAMMEDANISM IN WEST AFRICA.

Modern researches show Western Africa to be unlike the generally entertained notions of it. The vast interior, instead of being a desert, is an abundantly watered and densely peopled table-land, with a climate salubrious and by no means torrid. The tribes are numerous, and greatly differ from each other, physically, intellectually, and morally, many of them not only showing capacity for high improvement, but having already a considerable amount of civilization and culture.

The greater part of the inhabitants of this extensive region are believed to be Mohammedans, and being an Arabic reading people, a grand opening is presented for the spread of the gospel and an enlightened civilization. The Rev. Edward W. Blyden writes:

"The Mohammedans are the great masters of Western and Central Africa, commencing their rule but a little distance from the West Coast; but they are more pliable and tolerant, according to the idiosyncrasy of Africans, than their Oriental co-religionists; and a little sympathetic treatment on the part of Christians towards them, showing an interest in their country and their literature, etc., would make them our willing and efficient co-laborers in the work of African civilization, and, I may add, evangelization. They would open the door for us, and keep it open, to the great pagan tribes of whom they are the practical rulers."

"I saw during my travels in the countries east of Sierra Leone, in 1872 and 1873, about 300 miles from the coast, in every large pagan town, one intellectual Mohammedan directing the policy of the Chief, acting as Secretary and Prime Minister. There is an Ashantee prince at Sierra Leone, held as a sort of prisoner by the Government. He is uncle to the present King of Ashantee. He frequently called to see me, and entertained me with descriptions of his country and people. From him I gathered that the chief advisers of his nephew are Mohammedans from Sokoto. The same is the case in Dahomy."

"The Mohammedans always station themselves in strength in the most influential town nearest the coast; generally those commanding the trade from the distant interior. Boporo, the greatest mart within eighty miles of Monrovia, though reigned over by a pagan family, is governed by the Mohammedans, whose prestige is supported by the indefinite idea which the pagans have of great and warlike Mohammedan kingdoms on the east of them."

The Fulahs are stated to be a numerous and influential people, occupying one-tenth of the continent. A recent English traveller amongst them, Mr. J. A. Skertchley, says: "In all the large towns there is a mosque or public place of worship, wherein the faithful assemble at the hours of prayer to propitiate the favors of Allah."

Missionaries and others in Liberia testify that numerous Fulahs and Mandingoes who come to that country for trade and other purposes, gladly receive from them copies of the Bible in the Arabic language. The Rev. G. W. Gibson, of Monrovia, writes: "Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization."

Very similar is the testimony of Bishop Payne, as follows: "Mohammedan priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously engaged in their mission. They do not seem bigoted and fanatic like Mohammedans in other places. * * * The Mandingoes are at once active traders and religious propagandists, pushing their trades and schools to the boundary of, and indeed within, the Liberian settlement." And again: "The Veys are the most intelligent and interesting people on the West Coast, and are at this moment the subject of Mohammedan missionary effort, to which they are rapidly yielding."

Professor Blyden, in a late letter, says: "On my return to Liberia, after an absence of two years, I noticed a marked advance of Mohammedan effort. Some of the natives very near Monrovia have come to me inquiring for copies of the Koran, who, two years ago, were indifferent pagans; others who hardly knew an Arabic word are now regular in their recitations of verses and prayers from the Koran. Mohammedanism is a real missionary force in this country, and only those can understand its activity who have some acquaintance with the religion."

A system which has extinguished idolatry in so large a part of Africa, which has introduced letters and learning into the darkness of a previously impenetrable heathenism, and which continues a living missionary force, steadily making converts, should not be lightly considered: It ought rather to be carefully studied by the earnest friends of African evangelization, and those elements in it which can be available for the spread of Christian truth and the dissemination of higher religious principles in that land should be utilized.—*African Repository*.

AN EXAMPLE IN GIVING.

There never was a truer or better example of Christian liberality than that shown by the Macedonian Christians in the days of the Apostle Paul. Let the reader turn to the eighth chapter of Second Corinthians, and ponder what he there reads. Notice

1. These Macedonians gave of "their deep poverty." They were not rich or happy, with more than they could conveniently consume. It was not in large sums that they could give. Even their smallest gift was made with difficulty, and not without a stinting of themselves.

2. They gave willingly. They needed no begging, no stirring appeal. They were not grieved and vexed that they were asked to give. But, says the Apostle, "They were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

3. The giving of their means was preceded by the giving of themselves.—See verse 5.

Happy churches so blessed with the grace of giving. Happy Paul to meet with such churches.

THE PRESENT EXIGENCY.

When we look over the whole field of our missions, the success already achieved, the work now projected, the families just sent or about to be sent forth, and the meagreness of the resources furnished as compared with the exigencies of the occasion, we are appalled. We are struck dumb with wonder and alarm. We ask, what is to be the end of these things? Never had a body of Christians grander possibilities set before them. Never did God more wonderfully bless feeble efforts than in the history of our work. And never were a people lured forward to greater efforts more manifest Divine blessing. Yet our liberality is far behind our ability. Our interest, as a people, is unspeakably behind what so sublime a work would naturally inspire. The walls of Jericho have fallen flat, or seem ready to do so; and yet we hesitate to go up and take the city. We seriously ask ourselves, will this great Baptist community suddenly arouse from their slumbers, and act worthy of so great an occasion? Will they combine together for the achievement of a work which shall give joy to heaven and bring glory to the Redeemer, advancing civilization, destroying heathenism, and lifting nations out of their degradation and sin? Or will they allow the dying nations to cry to them in vain, while sin keeps carnival, and the period of Messiah's triumph is indefinitely delayed? Shall we, as a denomination, accomplish the work which has been providentially thrown into our hands? Or shall we leave it to be taken from us and our children, and given to others? It is a grave question, which we cannot leave to be settled in a future generation. The responsibility is for us, and we cannot innocently transfer it to our successors. If we meet the exigency of the present period in a manful and Christian spirit, we may hope that not many years will elapse before Burmah, with her millions, will become a Christian people, and all the tribes within her borders will bow to the Messiah; China, with her teeming population, will forsake her idolatries and yield allegiance to Christ; the Telegoos will finish the work so well begun at Ongole, and renouncing all other castes, will become of the one caste of God's dear children; Assam will join the company of the saved, and all her tea-gardens will be vocal with hymns of praise; Greece will be baptized into Christ's death, and her disenthralled people will rise together in newness of life; and along the vine-clad hills and in the sunny vales of France and Spain the song of the Christian reaper, as he thrusts in the sickle, will echo to the psalm of the vine-dresser, as he dyes his hands in the blood of the grape; Germany will thrill again with the brave melodies of a new reformation; and the ice-clad hills of Sweden will reflect the glories alike of nature's sun and of the Sun of Righteousness. If we fail to meet the exigency through lack of piety, or through inactivity, or through a parsimonious spirit, still the kingdom of the Lord Jesus Christ will be established; but we, as a denomination, our children, and our children's children, shall lose our share of the blessedness of Christ's workers, and of the triumph that shall be finally inaugurated.—*Examiner and Chronicle.*

FOR THE WORLD'S CONVERSION.
MONTHLY MEMORANDUM.

"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."

VIRGINIA.—Quota for year, recommended by Convention.....	\$ 7,000 00
Paid to date.....	2,322 90
Balance.....	4,677 10
WEST VIRGINIA.—Quota for year.....	500 00
Paid to date.....	261 33
Balance.....	238 67
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.....	510 39
Balance.....	2,489 61
NORTH CAROLINA.—Quota for year.....	3,000 00
Paid to date.....	123 30
Balance.....	2,876 70
SOUTH CAROLINA.—Quota for year.....	3,500 00
Paid to date.....	940 12
Balance.....	2,559 88
GEORGIA.—Quota for year, recommended by Executive Committee.....	12,000 00
Paid to date.....	2,331 40
Balance.....	9,668 60
ALABAMA.—Quota for year.....	3,500 00
Paid to date.....	645 13
Balance.....	2,854 87
MISSISSIPPI.—Quota for year.....	3,500 00
Paid to date.....	619 37
Balance.....	2,880 93
LOUISIANA.—Quota for year.....	1,000 00
Paid to date.....	121 45
Balance.....	878 55
TEXAS.—Quota for year.....	3,500 00
Paid to date.....	917 65
Balance.....	2,582 35
ARKANSAS.—Quota for year.....	1,000 00
Paid to date.....	58 90
Balance.....	941 10
MISSOURI.—Quota for year.....	2,000 00
Paid to date.....	214 40
Balance.....	1,785 60
TENNESSEE.—Quota for year.....	3,500 00
Paid to date.....	548 60
Balance.....	2,951 40
KENTUCKY.—Quota for year.....	7,000 00
Paid to date.....	2,389 90
Balance.....	4,610 10
FLORIDA.—Quota for year.....	500 00
Paid to date.....	11 30
Balance.....	488 70

H. A. TUPPER,
Cor. Sec., F. M. B.
Richmond, Oct. 15th, 1874.

FOR BIBLE WOMAN AT ROME.

REV. H. A. TUPPER, Cor. Sec. F. M. B.:
Dear Sir—I am requested, as treasurer of our Society, to ask you to appropriate the amount, \$165 97, you have to our credit, with the check I send, \$27, to Rosa's salary, the amount of her salary for the coming year, viz: to August, 1875. * * * * By request of the Society please acknowledge the appropriation in the *Foreign Mission Journal*.
Yours, very respectfully,
L. W. CRANE.
BALTIMORE, October 18th, 1874.

TO BAPTIST PASTORS IN LOUISIANA.

I was appointed agent (without salary) for Foreign Missions by our late Convention at Shreveport, to collect funds and otherwise excite interest in the subject among the Baptists of the State. A list from every Baptist in Louisiana would make a large aggregate, and I propose (as far as possible) to write to every pastor in Louisiana, asking each to collect for this object and remit to me.

I shall report to the next Convention all names written to; all replies received; all amounts remitted and all who do nothing.

I ask each of you, my brethren, to do what you can, and let me hear from you. I hope to be able to report a good work done at the next session of the Convention at Trenton. Do write.

Your brother in Christ,
F. COURTNEY,
Agent F. M. S. B. C.

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

We are now receiving our STOCK OF GOODS for the SPRING TRADE, and it shall embrace all of the newest and best styles of Foreign and Domestic CLOTHS, COATINGS, and CASSIMERES, and, with able cutters and first-class workmen, we can guarantee PERFECT SATISFACTION to all that will favor us with their patronage. Our stock of READY-MADE CLOTHING will always be found up to the mark as regards quality and variety, and our prices shall be as low as the lowest. In our Furnishing Goods Department we have a full line of Under-wear, Neck-wear, Gloves, Suspenders, and Hosiery, and in this Department we desire to call especial attention to our celebrated PEBBROKE SHIRTS. Those that have tried them are delighted with them, and all we ask is that your readers will give them a trial.

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Yours, respectfully,
E. B. SPRENGLER, Corner Market Tailor,
105 Main Street, Richmond, Va.

Apr 1874.

THOS. J. STARKE. JOSIAH RYLAND.

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