

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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A WORD FOR THE MASTER.

Heavy payments are, and must be, made by our missionaries. The average contributions of our States for this purpose have been, in the last seven months, less than one-third their quotas for the year, recommended by the Southern Baptist Convention. If you can spare any more from your poverty or your prosperity to sustain these "messengers of the churches" for Christ's sake, will you not, for the love of Jesus and his cause, send us your free-will offering?

A GREAT OPPORTUNITY.

The Baptists of Baltimore propose to give, by the 15th of April next, seven thousand dollars for the missionary residence at Canton, China, which is greatly needed; provided, that three thousand dollars shall be elsewhere raised to make the ten thousand dollars required for the lot and building. Are there not six grand souls among our people who will give five hundred dollars each and complete this great work? At least, will not every Baptist in the land feel that he or she should be interested in accomplishing this enterprise, which will send such joy to the hearts of our missionaries at Canton, and give a new impulse to our work in China? Can the denomination afford to lose this great opportunity?

GOOD NEWS FROM AFRICA.

Just as brother David is appointed as a missionary to Africa the tidings come to us that the white man may be allowed to enter again the Yoruban country. This cheers our hearts, and opens a new prospect before our brother. Let the hearts of God's people be now opened, and who can tell what awaits us in that benighted land? The news comes in the following extract from a letter of sister T. M. Harden, of Lagos, widow of our late missionary, dated Sep. 7, 1874:

"It is reported that the people of Abeokuta are now willing to receive the Rev. R. H. Townsend to reside amongst them; so it is hoped that by God's blessing the missions there will soon be in as prosperous condition as they were before the shameful outbreak, which drove the white missionaries from the country.

WHAT MUST BE DONE WITH THEM?

A sister in Christ, whom we do not know, writes to us a letter full of the spirit of self-consecration, and sends a breast-pin which she has devoted to the service of the Lord. Another lady, also unknown, donates a pair of ear-rings, which belonged to her deceased daughter. These trinkets seem too sacred to be exposed for sale. They have a value far beyond what they would bring in dollars and cents. The givers are no doubt amply rewarded in the satisfaction which such sacrifices have borne to their own hearts; but, what shall the Board of Foreign Missions do with them? Brother W. J. David will start in a short time for his field of labor in Africa. As it is customary in that country to present gifts to the great, whose audience is desired or whose favor is sought, would it be well to commit these jewels to his hand? This does not strike us as exactly the thing for some reasons, and yet how can more good for missions be done with them? The ornaments are quite simple, but they are beautifully adorned with the pious spirit which accompanies them.

MISSIONARY TO AFRICA.

Brother W. J. David will start in a short time to Africa. The love of Christ constrains him. Many lovers of Christ are not thus constrained to forsake home and loved ones, and all that is dear in a civilized life. But, brother, or sister, what you are spared, and do what you can to aid this man of God to bear bravely and joyously the weighty burden which God has put upon his shoulders to supply our lack of service.

NEWSPAPER IN CHINA.

Our enterprising young missionaries at Tung Chow, the Misses Moon, propose to start, on the first of January, a newspaper in the Shan Tung dialect.

A WOMAN'S VIEW OF WOMAN'S WORK.

A sister in Georgia who has the cause of Foreign Missions much at heart, also has a just conception of the influence of her sex in the work of regenerating the world. Read what she says:

This is a day of small beginnings with us. Indeed it is more than probable that we may never achieve distinguished usefulness in our sphere of effort. Nor is this our aim. Is it not honor enough for us if we be but permitted to bear the humblest share in hastening the coming of that kingdom, so dear to the heart of every Christian?

We can all appreciate the moral sublimity of the triumphant acclaim which shall announce the culmination of terrestrial history: "The kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." Let us, then, see that we do not condemn nor withhold the rivulets of influence designed to contribute to this result. Woman's efforts may seem to be among the most trifling of these, yet who can estimate their real potency!

While subordination to man in power is the sphere in the social scale assigned to her by Heaven's irreversible decree, woman yet unquestionably wields the destinies of the races of mankind by the superior facilities at her command as respects formative influence over the human character. It is hers to mould the infantile existence almost at will, and thus does she rule the world.

When we labor for the salvation of the perishing millions of our sisters now enshrouded in the debasing, soul-destroying ignorance of heathenism, our efforts embrace in their scope the whole fabric of the communities of which they are most important constituents.

KIND WORDS.

We are so wont to see this paper in our Sunday-schools and on our table, and in our nursery, and among the children of our friends, that it has occurred to us that many people might not see it, and it would do well to say a word about it in the JOURNAL. The paper needs no commendation to those who see and read it. It is simply admirable. The original matter is well conceived and well put; and the selections are attractive and judicious. The pictures, of course, please; but what we like most is the clear aim of the sheet to save the souls of the children. For many years we preached every Sunday afternoon to the little ones, and not unfrequently addressed them through the press. The result of this work and experience was the fixed conviction that the end of every such talk or letter or story or volume to children should be the conversion of their souls. *Kind Words* seems to fall in with this notion, and we would be glad to see it in every Sabbath-school and every home in the land. If we were sure that the editor would not see this notice, we would be more tempted to say what we think, that he is one of the loveliest of characters, and just the sort of man to write for children.

We invite attention to the following terms of *Kind Words*:

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TO THE CHURCHES AND ASSOCIATIONS IN MISSISSIPPI.

I take this means of speaking to many that I could not otherwise, perhaps, as I wish to call special attention to our Foreign Mission work, by asking you to remember the toils, cares, wants and privations of our foreign missionaries. They are looking to us to help to relieve these. We can do this. Will not each church give us a contribution? We desire so much to enlist every church in Mississippi in this work. Of our seven hundred churches, the half of them did nothing last year. We do not believe it the fault of the churches, but because we failed to reach them and tell them our wants. We feel that this is all that our brethren need in order to give to Jesus for this work. This is our faith in the Baptists of Mississippi.

Then, too, let each Association yet to meet, discuss the great subject of Foreign Missions, and take up a collection for this object. Our apportioned part of this work for this year is \$3,500. This is small for 50,000 Baptists. Brethren, let us have a mind to work. Let us read and study this subject till our hearts are warmed by it.

Fraternally,

E. D. MILLER.

IN MEMORIAM.

The First Baptist church of Charleston, South Carolina, expects to erect a monument to the memory of Wong Mui, the late native pastor at Canton, China, who was converted under the preaching of the father of Rev. L. H. Shuck, the pastor of the First church of Charleston, by which Wong Mui was supported.

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FOREIGN MISSIONARIES OF SOUTHERN BAPTIST CONVENTION.
CHINA.

TUNG CHAU—T. P. Crawford, Mrs. Crawford, Mrs. Holmes, Miss Lotie Moon, Miss E. Moon, Woe 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 and Evangelist Cocorda.

ORVITA VECCHIA—Evangelist Gardiol.

BARI—Evangelist Basile.

BOLOGNA—Evangelist Giannini.

MODENA AND CARPI—Evangelist Martinelli.

LA TOUR—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.

DONOBA—J. Cook.

MONROVIA—B. P. Yates.

EDINA—J. J. Chessman.

HOUSE FOR THE MISSES MOON.

The work of collecting in Virginia goes bravely on. The ladies rarely fail in an enterprise to which they give their hearts and hands. Moneys from Virginia, for this house in Tung Chow, should be sent to Mrs. H. Theo. Ellyson, No. 100 South Third street, Richmond, Va.

LETTER FROM DR. G. B. TAYLOR.

NEW LOCALE RENTED—PROF. COCORDA MOVES FROM MILAN TO ROME.

ROME, ITALY, Oct. 12th, 1874.

On the 16th September, after a fortnight's anxious search, I rented for two years at \$600 per annum, a central locale in Rome. It was not possible to buy in time for this season, so that it was necessary to rent or lose a year. I rented for two years mainly because the hall could not be gotten for a shorter period; but even on other grounds it would probably have been wise. We will now have a year in which to select and purchase property with the light which may be thrown upon the subject by the present experiment, while as much more time may be necessary to get possession of the property bought and adapt it to our purpose; and in these two years we may hope, with God's blessing, gather a church and a congregation.

The situation of the present Locale is all that could be desired. It is in the very heart of Rome, on a beautiful Piazza, directly opposite the Parliament house, and in the same building with the postoffice. It is also a pleasant, attractive room on the ground floor, and will hold, when filled, nearly two hundred persons. It combines remarkably the advantage of publicity and privacy, being on the one hand within one hundred yards of the Piazza Colonna, where from five thousand to ten thousand persons come every Sunday evening to hear the music, while on the other hand it is so protected as to be undisturbed by the noise of the city. Many brethren of the other denominations have said that we have a noble Locale and the best position in Rome. I, who know something of the peculiar difficulty of getting even a tolerably good place for Protestant meetings in this city, feel a joyful, grateful surprise that we have secured one so eligible.

I have been greatly embarrassed in reference to a man for our work in Rome; for there were many things to be considered as regards both Rome itself and our general work in Italy, while it was also necessary to think of our future policy in the matter of education and a paper. Even when my plans were made I found myself again and again thwarted in carrying them into execution; and I tried, while doing my best planning and using my most energetic efforts, at the same time to commit the affairs into the Lord's hands to be conducted by his providence according to his own will. After some weeks of anxious suspense, it was finally decided that Giannini should come here to labor with me. He is an experienced and zealous laborer, and desired a milder climate, and I hoped that ere his dismissal from earth he might render good service in Rome. But, three weeks ago he was constrained by a new attack of sickness to ask to be released from his engagement. Then I called Cocorda from Milan. His church were sorry to give him up, but, recognizing the exigency, made the sacrifice for the common cause, an act which will not be without reflex benefit to themselves.

We had hoped to open our new Locale on the first Sunday in this month, but it was impossible to complete our preparations in time. All last week Mr. Cocorda and I were busy having the hall made ready and furnished. We were encouraged by the presence, for a few days, of brother Bitting. Saturday morning the citizens of Rome found, posted in every public place, placards announcing that on the next day the Baptist church would open their new Locale, etc. It is the first time this name has ever been used in Italy in connection with our mission work, but sundry considerations led me to decide to use it. An intelligent Roman gentleman who read the notice said to me, "But why do you call your church a Baptist church? Do you differ from the other evangelical denominations?" I gladly embraced the opportunity, at the street corner as we were, to deliver a lecture on the "Principles and Practices of the Baptists," and he said, "Ah, I see you propose to return to the simplicity of primitive times, putting away all that men have added." I told him that was precisely what we proposed, and he promised to come and hear for himself.

Yesterday morning we had present about forty persons, besides as many more who would listen a little while and then leave as is quite the custom here. Mr. Cocorda preached from the first seventeen verses of the first chapter of the Epistle to the Romans. He said that he wished like Paul to seek the edification of the brethren, since it was mainly through them that the truth must be diffused, but that he also wished like Paul to preach the good news of salvation to these in Rome. He would, preach a personal, a living Christ, "who palpitates in every Epistle of Paul," relying on the Holy Ghost to make the gospel the power of God unto salvation. At night the hall was crowded, many standing during the whole service, and many going away. Our dear brother spoke with much freedom and earnestness from the fifth chapter of Second Corinthians, specially the two last verses. He presented the motives for seeking reconciliation with God, and showed that it was to be effected through Christ and only through Christ. "Pardon me," he said, "but if you wish to buy salvation, you are not rich enough. But this is God's plan. To labor in Italy, unhappily, has God been making a general selling salvation. He has a plan, but it is not without money and without price."

For many months I have been in constant prayer that God would give us a meeting-place in Rome and a man to preach in Rome the gospel in its fullness and with simplicity and power. This prayer He has, I trust, answered. Now I feel that all this alone is vain. Without the out-pouring of the Holy Ghost, our money, our toils, our tears will all be lost. Shall we have that crowning gift? Yes, if we who are on the field, and the brethren and sisters at home whom we represent, cry earnestly and believingly to God, he will, sooner or later, vouchsafe his life-giving blessing. Therefore, "I beseech you," dear brother, you and the Board and all who may read these lines, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us."

Affectionately your brother in Christ,

G. B. TAYLOR.

A REVIEW OF THE CANTON MISSION FROM 1858 TO 1860.

Rev. Mr. Graves thus compares the condition of the mission from the two dates: In 1858 we began the year with a little chapel at Macao, now in January, 1860, we have two in Canton, holding three or four times the number. Then all our services were conducted by our assistant. Now brother Gaillard conducts some of his services alone, and I am able to add my testimony to the truth to that of Yeung Sin Shang. Then we were shut up in Macao, now we have the large city of Canton as our field, with the hope of the regions beyond soon being opened. With such prospects before us and so much land to be possessed, we should buckle on our armor and go up manfully to the battle before us. As to the future, we know nothing certain, but if God gives me health and strength I hope to penetrate some distance inland before January, 1860.

PENETRATING INTO THE COUNTRY.

"I must preach the kingdom of God to other cities also, for therefore am I sent." Luke iv: 43. These words of Jesus accorded with the expressed desire of our missionary before he entered upon the foreign field and continued to be the path of duty in which he delighted to follow the footsteps of his Master. He thus gives his own views and wishes. During the years 1859 and 1860, internal convulsions as well as external circumstances, led me to feel it was my duty to leave Canton and seek a new station in the country. We have two men in Canton, there are already twelve

or fifteen chapels of various denominations in that city—our right to settle in the interior and other reasons of greater or less weight influenced me. My own convictions of duty arose especially from a consideration of the language of the Apostle in Romans xv: 20, 21: "So have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written, to whom He was not spoken of, they shall see and they that have not heard shall understand."

The histories of the efforts made to prepare the way for mission stations in the towns and villages of the country, of the preaching tours and tract distributions through districts hitherto unvisited, are full of touching incidents respecting the condition of the people, and the difficulties encountered. Scoffings, insults, and threatenings were met with from rulers and the gentry, but the common people heard gladly, and even women drew near, manifesting much interest in the doctrine of Jesus. Though driven away from places where they hoped for permission to remain long enough to induce the people to become seekers of the truth, yet the opportunity was not lost. Men came from miles around to hear the gospel, and there was hope that the Holy Spirit was working in some of their hearts. This hope was realized after his return to Canton, several visiting him from their distant homes for further instruction, two desiring to be baptized.

SETTLEMENT AT SHIN HING.

During the year 1860, stations were attempted at Tai-Sha, Sz Ui, Sai-Nam, and Shin Hing, by Rev. R. H. Graves and his assistant Chinese converts—some being natives of the districts visited. In March 11th, 1861, he writes from Shin Hing where he had commenced a station: "Pioneering work is very difficult, in some respects, but nothing throws us so entirely upon God. You will see by the heading of this letter that I have left Canton. God has blessed us even above our expectations. One has been baptized and there are several others of whom I have much hope. The native brethren with me seem to be filled with a passion for winning souls. We spend an hour together after breakfast in reading and prayer, and the rest of the day, until three or four P. M. in preaching and talking. After speaking to the people, the brethren goes with me to the house, where I continue the service at the house. Another constant labor is wearying to the flesh, still nothing more delightful to the spirit. I dispense medicines once a week and am visited by patients every day, but have time to attend but few only."

DEATH OF REV. MR. GAILLARD.

Rev. Mr. Graves visited Canton from time to time, but had taken up his residence at Shin Hing. The death of his colleague, who was killed by the falling walls of his house during a terrible tornado on 27th July, 1862, obliged him to resume the pastorate at Canton. On 30th August, 1862, he writes: "My having the pastorate of the two churches will give me more work to do, and of course compel me to divide my time between Canton and Shin Hing, so I will not be quite so isolated as I was. The Shin Hing church have elected an assistant pastor from among themselves. Au was chosen, and will have charge of the church during my absence. I wish the Canton church to do the same as the church here."

"Though the native brethren are not all we could wish them to be, the churches must be thrown upon themselves and taught to walk as soon as possible. This was Paul's plan, and I believe we should follow it. Matters have been hurried a little by the death of brother Gaillard, but this is my original plan. I believe I am called to found churches rather than govern them. As Paul stayed in Ephesus three years and in Corinth eighteen months, so it is our duty to stay by a church until it is firmly established and then leave for some new field, meanwhile retaining the supervision of the churches we have planted. My ambition is to see this fair land every where dotted with churches which will be to the glory of God's grace. May God hasten the glad day!"

TRAINING A NATIVE AGENCY.

The death of Mr. Gaillard and the return of Mr. Graves to the pastorate of the Canton church necessarily lessened the opportunities of carrying the gospel into the outlying districts by his personal agency. His convictions of duty prevented its relinquishment and led him to send native converts with books and tracts into the country, and wherever a favorable opening was reported on their return he would accompany them on their next visit.

His previous preaching tours from place to place, and his temporary stay in towns or villages as long as permitted, were beginning to bring encouraging results. Many who had heard the gospel found their way to Canton to learn more of the doctrine of Jesus. These men were gradually gathered into Bible-classes to be trained for Christ. More was the nucleus of a

native agency through which he hoped the gospel might be carried into regions where no foreigner would be allowed to enter. Through this, under God's sustaining grace, he might be enabled to supply his own lack of personal service in places he had not yet visited. Hindered by want of funds, and having no fellow-laborer for so many years here, was found a field of promise—suited to the circumstances of the present, but having a glorious outlook into the future.

Indications of failing health, loss of appetite and prostration of strength, showed the need of some change, and a short missionary tour in the country was chosen as a remedy. He writes in October, 1863: "I felt I required a rest, not only from labor, but from the cares of the mission and church, and accepted an invitation from a kind Presbyterian brother to spend a fortnight with him in Macao. Macao is the sanitarium of Canton, and most persons spend part of the summer there; but this is the first time I visited it since 1858, when obliged to leave Canton on account of the war." In January, 1869, the possibility of being obliged to return to his native land for the restoration of health impressed itself upon his mind: "I hope sooner or later to be with you, but I can only follow as the Lord leads. I have given myself to my Master and His cause in China, and without His permission I cannot leave. If I become too unwell to work, then I must go, for this will be a clear indication of our Father's will."

The summer months of 1869 brought a return of feeble health. "Our congregations are large, he states, but alas! I have not always strength to preach to them. This week I preached on Monday and Tuesday, but since have been obliged to keep still. I hope the cold weather may make me feel better." He lingered in the hope that a missionary might be sent, but none came. A native pastor was chosen by the church, who was ordained in December.

It was a sad trial to leave the people with whom he had been laboring for fourteen years, but God strengthened his heart: "One text has been very precious to me, and I can set my seal to its truth—it is this, 'commit thy way unto the Lord and He will bring it to pass.'"

You can readily understand my anxiety in leaving my church wholly in the hands of a Chinese pastor, about any foreign supervision, which is an experience I shudder at. But God is able to make them sound, and I am persuaded He will do it.

THE SILVER IS MINE, AND THE GOLD IS MINE, SAITH THE LORD OF HOSTS.

"A three cent piece! Not of much value in trade; it will not pay for a ticket to the theatre, or a ride in the street-car; it will not buy a pair of gloves, nor go far toward buying a dinner; so it is, as a general thing, solemnly set apart, and consecrated to the help of the Lord against the mighty."

So, or somewhat so, says a certain preacher. There is less to make us smile, than there is to make us sigh in this sarcasm launched at Christian liberality, for it is barbed with truth. Let conscience witness for those who have never let the Lord's plate pass, innocent of a contribution from their hands, because they had no change *small enough* to bestow. The two-dollar or the five dollar bill in the pocket is mentally appropriated to some other object. Having supplied our own wants, real and imaginary, having gratified ourselves and our friends as far as we are able, we find (no doubt regretfully) that we have nothing left over for the Lord.

Is this the kind return,
Are these the thanks we owe?
Thus to abuse eternal love,
Whence all our blessings flow?

Shall we dole out our superfluous change, and flatter ourselves that we are liberal, when our Creator saith "The silver is mine, and the gold is mine?"

That which you, Christian, call yours, was but His loan to you when you walked after your own devices, and made your own advancement and pleasure the sole aim of life; and when He called you, and set His seal upon you, He set His seal upon your possessions also, and thenceforward you held all in trust for Jesus. See that you use the trust well, for He is coming some day to inquire how you have invested His silver and His gold.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."

Not alone that which the Christian calls his—those glittering heaps of treasure, which you, oh, miser! in your solitude lovingly handle and fondly reckon, are the property of the Lord of Hosts. He knows each coin, has destined each to His own ends, and when your reluctant hand loses its grasp, and your glazing eye takes its lingering farewell of the precious dust, then He will send His agents to do whatsoever He listeth with His own.

And while the miser hoards, let the spend-thrift scatter the silver and gold of the Lord. From the

thousand channels where it flows like water, the Lord will turn it all into the stream which winds its resistless course to the accomplishment of His great and wise purposes.

Let the man of public spirit exert his influence to pour the silver and gold of the Lord into corporations and state treasuries. As his new railroads stretch their sinuous length through trackless forests, and across rolling prairies, they do but serve as pioneers to the Lord's own enterprises. As forests give place to cities, and the wild herds of the prairie retreat before encroaching towns and villages, the Lord's cause moves onward. At the side of the stately Capitol rises the graceful church spire; up through the din of trade, and the clang of machinery, steal the silver notes of praise to God; and as the eager man of business hurries down the thronging street, behind him treads, but on his more pressing mission of love and mercy, the minister of Christ.

Let invention, seconded by cupidity, expend millions to facilitate travel and communication, in order that hundreds of millions may be the reward. The electric cables, the lines of palace steamers which link the Old World with the New, serve as highways by which the Lord's messengers come and go, meet on business, interchange thought, and devise plans for the promotion of His glory.

Let science, with the aid of that wealth which is often liberally bestowed upon her cause, when it is denied to the cause of Christ, enlist her many followers in the toilsome pursuit of hidden treasures of knowledge. Scientific research does but reveal in the firmament above, in the rocks beneath, in the exhumed remains of ancient cities, clearer and more convincing testimony to the truth of that Holy Record which science—falsely so called—has sometimes been daring enough to denounce as false.

Let England, covetous of the treasures of India, equip her armies, and send them to conquer and to hold that rich tropic land. In the wake of the vessel which bears the hostile stranger to shed the life-blood of the heathen, follows the gentle Carey, bearing draughts from the living fountain open to this nation afar off, and bringing a free title to the inheritance that is incorruptible, and undefiled, and that fadeth not away.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."

"When Miss Lottie Moon, a young lady of whom Prof. Broadus, of Greenville, is reported to have said, that among all the elegant and accomplished women of the South, he knew none that surpassed her in literary attainment, or in mental culture—when this young lady was leaving America for Tung Chow, China, a few months ago, a gentleman exclaimed: 'What a pity! what a pity!' To him the life of an elegant and accomplished woman was too precious, too costly, to be laid on the shrine of Jesus of Nazareth. He would not have begrudged her to the demands of a fashionable and frivolous world; but the sacrifice was too great when her life was given to the Lord of heaven and of earth."

With Dr. Spalding, from whom we quote, let us cry shame upon the Judas spirit, which complains, "Why was this waste of the ointment made?" That is no new spirit which calls it a "waste" to lay on the altar of God our most cherished and valuable possessions. It actuated the impious Ahaz when he "took the silver and gold that was found in the house of the Lord, and sent it for a present to the king of Assyria." "Why," doubtless thought he, "should so much treasure lie idle, when it may be made useful in purchasing me an ally?"

When the honored Moses, "esteeming the reproach of Christ greater riches than the treasures in Egypt, refused to be called the son of Pharaoh's daughter," and went forth from the lofty palace to mingle with the despised Hebrews as one of them, the proud Egyptians, doubtless, pitied and deplored his infatuation. And when Paul, the haughty Pharisee, the learned theologian, the free-born Roman, renounced his Jewish love for the simple story of the cross, and assumed the living of a servant to the despised Nazarene, no doubt many pitied his delusion, and regretted that so much worth should be diverted from the sphere where it would have shone so brightly.

Thus thinks, thus acts the short-sighted unbeliever and scoffer. What says the servant of God? Is aught that he has too precious to be laid on the shrine of his Creator and his Redeemer? When God would demand a sacrifice from Abraham, he calls not for Ishmael, the son of the bondwoman, but for Isaac, the dear child of promise, the crown of his old age; and Abraham, with unquestioning obedience, responds: "Not even Isaac is too costly a gift for the Lord." And hear Hannah's grateful dedication, as she brings the tender Samuel up to the house of the Lord, there to leave him: "For this child I prayed, and the Lord hath given me my petitions which I asked of Him,

therefore, also, I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord."

Richly does God bless those who yield Him thus cheerfully what He claims. While he rewarded Hannah in the peculiar favor he bestowed upon her son, he gave her other sons and daughters in place of the one precious child so freely lent to Him.

How quickly and how graciously follows His recognition of Abraham's obedience! "By myself I have sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

As condescending as are His pledges to those who do not withhold from Him what He claims, so terrible are His denunciations against those who rob Him. To Tyre and Sidon, He says, "Swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly, pleasant things."

Well may they tremble who rob the Lord of His silver and His gold—the silver and gold of their youth, their talents, and their influence, carrying these goodly things into temples of worldly gain and fashion and pleasure. "Swiftly and speedily will I return your recompense upon your own head," saith the Lord. And well may they rejoice who yield a ready and willing obedience to the claims of the Lord of Hosts, who, like Abraham, count not their dearest possession too costly an offering for God—who, like Paul, reckon not life itself dear unto them. Exceeding rich and precious are the promises unto them. Let us strive to be found among those who inherit them, when the Lord comes to recompense those who have defrauded him. "For he will render to every man according to his deeds: tribulation and anguish upon every soul of man that doeth evil; but glory, honor and peace to every man that worketh good."

HOW MUCH WAS HE WORTH?

There is a terrible significance in the questions we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the questions, "How much was he worth?" we ask. And the angels might reply, "Worth? He wasn't worth anything. His money was worth something. His body is worth something as a source of fertility to the soil. But he wasn't worth anything." So we vary the question: "Yes, but how much did he leave?" "Oh, leave?" it might be answered: "Yes, I will tell you. He had houses, lots, bonds, stocks, gold, notes, merchandise, farms. And he left—great God!—he left them all. He carried nothing with him. Naked and destitute came he into the world, and as naked and destitute did he go whence he came. He carried nothing: neither land, nor money, nor yet did he carry with him the blessing of the poor. He left all—he carried nothing away with him." But his neighbor has died; a man who was not known on 'Change, nor in the tax-list. "And what has he left?" we may, perhaps, curiously ask. "Left? he has left nothing; but he has taken much with him. He has gone to heaven laden with the blessings and gratitude of the poor, of the helpless, of the young, of the aged, of the widow, of the friendless; of those whom he, by his counsels and his acts, and his prayers had blessed; of those whose poverty he had relieved, whose ignorance he had enlightened, whose darkness he had dispelled, whose bodies and whose souls he had fed." When Wilberforce died, Daniel O'Connell said: "He has gone up to heaven bearing a million broken fetters in his hand?" Happy he, whatever he may leave, or may not leave, on earth, who goes thus freighted into the other world.—*Good Words.*

A BEAUTIFUL INCIDENT.

A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet churchyard, where repose the bodies of many faithful and humble Christians. Near a grave in a corner of the churchyard he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of "the Dairyman's Daughter," whose remains lay beneath their feet. As the lady proceeded with the narrative he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as that dairyman's daughter had been. After planting a beautiful lily on the grave they walked slowly away. The gentleman upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now Queen of England.

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 2,567 75

Balance 4,432 25

WEST VIRGINIA.—Quota for year 500 00
Paid to date 295 33

Balance 204 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 520 39

Balance 2,479 61

NORTH CAROLINA.—Quota for year 3,000 00
Paid to date 1,056 59

Balance 1,943 41

SOUTH CAROLINA.—Quota for year 3,500 00
Paid to date 1,058 63

Balance 2,441 37

GEORGIA.—Quota for year, recommended Executive Committee 12,000 00
Paid to date 3,069 45

Balance 8,930 55

ALABAMA.—Quota for year 3,500 00
Paid to date 673 88

Balance 2,826 12

MISSISSIPPI.—Quota for year 3,500 00
Paid to date 721 97

Balance 2,778 03

LOUISIANA.—Quota for year 1,000 00
Paid to date 124 45

Balance 875 55

TEXAS.—Quota for year 3,500 00
Paid to date 925 90

Balance 2,574 10

ARKANSAS.—Quota for year 1,000 00
Paid to date 102 20

Balance 897 80

MISSOURI.—Quota for year 2,000 00
Paid to date 236 40

Balance 1,761 60

TENNESSEE.—Quota for year 3,500 00
Paid to date 620 60

Balance 2,879 40

KENTUCKY.—Quota for year 7,000 00
Paid to date 2,480 25

Balance 4,519 75

FLORIDA.—Quota for year 500 00
Paid to date 11 30

Balance 488 70

H. A. TUPPER,

Richmond, Nov. 14th, 1874. Cor. Sec., F. M. B.

AN INSTANT decides the life of a man and his whole faith; for, after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so, by your hesitation, get confused.—Goethe.

WHAT I LIVE FOR.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake,
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crowd history's pages,
And Time's great volume make.

RECEIPTS FOR FOREIGN MISSIONS

FROM OCTOBER 16TH TO NOVEMBER 14TH, 1874.

MARYLAND.—E. Levering, Tr., for First colored church, \$5 00, and Nonjemo church, 5 00—total, \$10.

VIRGINIA.—Anonymous, \$1 00; Anonymous, 50cts.; W. A. Wyatt, \$1 00; W. H. Turpin, \$1 25; Chas. W. Childrey, 10cts.; Fulton Baptist church, by brother Crews, \$5 00; Mrs. W. C. Knight, \$2 00; M. and E. S. Turpin, \$10 00; Mrs. V. A. Bowen, 50cts.; W. T. Hancock, 50cts.; W. L. Simon, 50cts.; Mrs. Sale, First church, \$2 00; Mr. and Mrs. Temple, \$5 00; Anonymous, \$2 00; J. B. Hill, \$5 00; W. H. McCarthy, \$1 00; Dr. Geo. B. Steel, Treasurer General Association of Virginia, \$100 00; J. B. Watkins, \$5 00; Theo. Ellyson, Treasurer Second Baptist M. S., \$37 50; D. O. Davis, \$2 00; Jas. D. Crump, \$5 00; J. S. Burke, \$5 00; Mrs. A. J. Ford, \$2 00; Y. M. M. S. Grace street church, by R. Gwathney, \$50 00—total, \$244 85.

NORTH CAROLINA.—Baptist church, Murfreesboro', by A. McDowell, \$20 00; R. Newton, \$1 40; State Convention, by J. O. Williams, Tr., \$497 55; State Convention for Dr. Yates' chapel, by J. O. Williams, Tr., \$40 03.

Received by J. Wm. Jones at the North Carolina Baptist Convention for Foreign Missions:—Fayetteville church, \$10 00; Cape Fear Association, \$71 00; collection Thursday night, \$59 49; Brown Creek Association, \$25 00; Wake Forest Sunday-school, \$3 75; Central Association, Mt. Vernon church, \$2 50; J. L. Pleasants, High Point, \$5 00; Cedar Creek Association, \$28 60; Mt. Zion Association, Hillsboro' church, \$5 00; Eastern Association, Newbern church, \$9 03; Charlotte church, \$3 22; Warrenton church, \$3 00; Pee Dee Association, \$8 40; do, Bethel church, \$7 05; do, Forks of Little River, \$2 25; do, Spring Hill, \$12 50; do, New Union, \$17 00; do, Ebenezer, \$8 90; do, Mt. Hill, \$3 62; do, Blockwood Chapel, \$2 75; do, Haner Creek, \$4 75; additional collection, \$6 00; an "Old Sister" for the Moon residence, \$10 00; Sunday-school collection, \$12 70; total collected by J. Wm. Jones, \$350 31; total from North Carolina, \$933 20.

SOUTH CAROLINA.—Long Branch church, by A. Bulst, "Mite Boxes," \$10 39; Mrs. J. L. Coker, President Ladies' Mite Society, Hartsville Baptist church, \$8 00; Turkey Creek church, by R. W. Burks, \$5 18; Bethabara Baptist S. S. "Mite Boxes," by Edwin C. Rice, Laurens co., \$10 00; Walhalla Baptist church, by H. A. H. Gibson, \$12 70; Welsh Neck church, by L. M. Coker, Tr., \$8 01; Gapway church, by R. R. Brookes, \$5 00; Welsh Neck church, by Mrs. T. H. Coker, for Miss Whilden, \$12 00; Crooked Run Baptist church, by C. O. Trapp, \$1 25; Ladies' Mite Society, Sumter, by W. F. B. Haynesworth, \$26 00; J. O. Buckingham, Tr., Barnville church, \$11 00; Mrs. M. G. Harley, \$10 00; T. P. Bell, member of Second church, colored, \$1 00—total, \$118 51.

GEORGIA.—Mrs. Howes, Macon, by Dr. McIntosh, for Chinese boy, "Paul Howes," Hartwell's school, \$10 00; C. M. Irwin, Agent, \$325 00; C. M. Irwin, Agent, \$25 00; "Georgia," \$50 00; Flint River Association, by J. M. Wood, through A. T. Spaulding, \$12 50; Athens church, by S. O. Dobbs, Tr., \$14 60; Georgia ladies, through W. M. Society, Atlanta, for Miss Moon's house, by Mrs. Bell, \$229 55; "A sister in Christ," \$1 00; W. M. Society, Americus, by Mrs. C. T. Goode, \$17 00; Second Baptist church, Atlanta, by Mrs. Bell, \$53 40—total, \$738 05.

ALABAMA.—By M. T. Sumner, \$1 00; Jas. L. Lampey, Tr., Salem Association, Mrs. R. Williams, \$1 20; half Sabbath collection, \$9 20; Pine Barren Association, by E. Gullett, Tr., \$6 00; W. Baptist Association, by H. P. Chappell, Clerk, \$11 25; Coosa Valley church, by L. Law, \$5 10—total, \$43 75.

TENNESSEE.—Holston Association, by M. T. Sumner, \$17 00; T. T. Eaton, First church, Chattanooga, \$17 00; T. T. Eaton, Second church, Chattanooga, \$1 00; Rev. Dr. May, \$15 00; A. H. Bell, \$2 00; J. M. Phillips, Lebanon, \$20 00—total, \$72 00.

KENTUCKY.—C. R. Moorplan, Tr., Owensboro' church, \$11 25; W. Union Association, by Western Recorder, \$15 00; Fifth Street Baptist church, Louisville, colored, for African Missions, by Moses Lawson, \$62 60; Thos. H. Pettit, \$1 60—total, \$90 35.

LOUISIANA.—Mrs. M. J. White, by W. W. Landrum, \$3 00.

MISSISSIPPI.—E. D. Miller, for Cold Water Association, \$64 70; A. J. Bolles, 50cts.; Goodman Baptist church M. Society, by A. V. Rowe, \$7 70—total, \$102 90.

ARKANSAS.—Caroline Baptist Association, by T. P. Bowne, \$16 55; by M. T. Sumner, \$5 00; Bentonville Association, by J. W. Sikes, \$9 00; State Convention, by T. P. Epey, Sec. F. M., \$12 75—total, \$43 30.

MISSOURI.—Pleasant Grove church, by Luther and Teasdale, \$15 00; Liberty church, by J. H. Eaton, Tr., \$9 00—total, \$24 00.

TEXAS.—General Association, by J. E. Sligh, for Mrs. Llewellyn, \$8 25.

MASSACHUSETTS.—Miss Fairchild, by Dr. Corlimer, \$12 00.

WEST VIRGINIA.—By L. E. Peters, Hartford church, \$11 34; Mt. Vernon, \$1 26; Corey Shoup, 30cts.; Blue Stone church, by M. Ellison, \$5 00; Judson Association, by J. O. Garrett, \$10 00—total, \$34 00.

ILLINOIS.—B. C. Coghill, \$8 00.

GRAND TOTAL, \$2,476 25.

RECEIVED also from Mrs. Temple, Tr., by E. Wortham, Tr., \$248 71 from Woman's Miss. Society, Richmond, Va.

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