

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."

Vol. 9.—New Series.

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FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 29th, 1845, (here insert the amount, if in money, or 'subject,' if other property, either real or personal,) for Foreign Missions."

WHY RESUMED.

The publication of this JOURNAL was suspended in June, 1875, because the receipts from subscribers proved insufficient to pay expenses, and the Board was unwilling to divert money given for the support of missionaries, even to so good a purpose as the diffusion of missionary intelligence.

Since its suspension, however, churches, societies and individuals from all quarters of our Southern country have been regretting their want of full and regular news from the several mission-stations, and persistently urging us to resume the paper. The Board also felt the need of a special channel of communication with its friends and supporters. Therefore, with the approval of the Convention, as expressed at its last meeting, it was, after much thought and many unavoidable delays, finally decided to resume the publication in the same size and style, and on nearly the same terms as when it was suspended, and to issue it as before on the first of every month.

We are gratified to add that, owing to considerable reductions recently made in the cost of printing and material, the JOURNAL can now be issued at much less expense than heretofore, and will be fully self-sustaining, if the number of subscribers shall at all equal what it has been in the past. Indeed, we confidently hope that instead of being a tax upon funds contributed to our treasury, it will yield a handsome surplus to be applied to the spread of the gospel among the heathen. With

this end in view, we shall endeavor to conduct the business of publishing on recognized business principles. To print cheaply, we must pay cash; to do this, we must require prepayment by subscribers. All receipts, over and above cost of publication, will go into the treasury of the Board. Will not every friend of Jesus aid us in our two-fold endeavor to make known at home the triumphs of his grace abroad, and to strengthen the hands of our brethren who labor in Italy, Africa, and China?

THANKS.

The fourteen Baptist weeklies published within the territory represented in the Southern Baptist Convention have our hearty thanks, not only for the kindness with which they have noticed the resumption of the JOURNAL, but still more for the liberality with which, during its suspension, they accorded a portion of their space to matter furnished by the Corresponding Secretary of the Board. It is his purpose to continue, with their permission, to furnish from time to time articles suitable for their more stately columns. This little sheet has a special work of its own; but one of vast magnitude, and it will need the constant assistance of the larger State papers, as it will also on every suitable occasion contribute its mite to one or another of the general interests to which they are devoted.

TO PASTORS.

We are very anxious to induce every pastor of a Baptist church within the bounds of the Convention to read the JOURNAL regularly. Especially do we desire to visit monthly all that large, laborious, ill-paid, and most useful class of men, the ministers of scattered country churches. If we knew that we should be welcome, and had a list of their names and post-offices, we should enter them forthwith on our mailing book, but without such knowledge, the best we can do is to offer to furnish the JOURNAL free for one year to every pastor who will send us his address, accompanied with a promise to use his influence to induce his people to subscribe for and read it. Come, brethren, let us hear from you. And if instead of the vague promise above, you will give an earnest of its execution, by forwarding some names and money at once, so much the better.

WOMAN'S WORK:

In Georgia, Alabama, South Carolina and Virginia there are, probably, one hundred Woman's Societies working in connection with our Board, with central committees located respectively at Atlanta, Taladega, Society Hill and Richmond. Their work, as reported in the last proceedings of the Southern Baptist Convention, was beyond all praise. Societies in other States are rapidly forming. A letter before us says: "The ladies of Central Mississippi have united their several missionary organizations. The Central Committee has determined to apply their contributions to the support of Mrs. Seen, (Miss Whilden's Bible woman,) and the erection of a Chapel in the village of Shlu-Hing, China."

In a letter just received from Missouri, we read: "In the State we have organized eight Woman's societies. This seems small—small, indeed; small, when our anxieties are so great; small, in the

present emergency: but, may our Master come to the rescue!"

A brother of North Carolina writes: "We have over a hundred women at work for Foreign Missions."

From the same State, one of the noblest woman-workers for Jesus, sends the following, which we take the liberty of publishing, without her consent:

"We have organized a Central Committee composed of twenty of the most active members, for the purpose of organizing similar societies throughout the State and to which they can report."

"We propose to correspond with active female workers all over the State as individual appeals are usually more effective than those that are general or printed."

"I have been much interested in the annual reports of the societies of the North; and with the statement that 287 missionaries were supported by the women of the United States."

"As this is a new departure here, it will be necessary to keep the work before the people, and I am constantly looking for something to stimulate and encourage them."

CALL FOR PRAYER BY BOARD OF FOREIGN MISSIONS.

"Whereas the peculiar state of our country has greatly diminished our usual receipts, for the support of our Foreign Missionary work; and whereas, the ordinary methods for raising supplies for this purpose seem to have been exhausted in vain; therefore,

Resolved, That the Baptist churches of the South be and are hereby earnestly requested to appoint some day, early in April next, for prayer and almsgiving in behalf of this object."

Adopted by Board March 5th, 1877.

H. A. TUPPER, Cor. Sec.

OUR FINANCES.

We print in another column acknowledgments of all moneys received by our Treasurer from February 12th to March 22d, and with it a comparative statement by States of the receipts during the last eleven months and the receipts for the whole of the previous Conventional year. Some of the causes of the great falling off are obvious. They have affected more or less all the other Boards and Societies, North as well as South. A large portion of the deficiency is, however, undoubtedly due to the operation of influences which either ought not to have existed at all, or might have been successfully counteracted. A month of the fiscal year still remains. Much may yet be accomplished by concerted, vigorous, systematic exertion. Let us, brethren, one and all, by uniting many contributions, small though some of them may be, relieve our Boards of their embarrassment and enable them to present at New Orleans cheering reports from their Treasurers as well as from their missionaries. "He gives twice who quickly gives."

SPECIMEN COPIES.

We send a good many copies of this issue to persons who have not yet subscribed. The very heavy charge (comparatively) for postage will prevent us from repeating the experiment. This number is a sample of the size, type, &c., which may be expected; but far short, we hope, of a fair specimen as to contents. Starting without any exchanges and without an opportunity to establish beforehand a regular system of correspondence, the first number or two must be deficient in those very points, in which we hope to make it hereafter most interesting.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., APRIL, 1877.

OUR MISSIONARIES

In the Field:

CHINA.

At TUNG CHAU.—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Woo Tswun Chan, (native pastor,) and three native assistants.

At SHANGHAI.—M. T. Yates, Mrs. Yates, Wong Ping San, (native pastor,) and one native assistant.

At CANTON.—H. H. Graves, Mrs. Graves, Miss Lula Whilden, Yong Feen San, (native pastor,) and eleven native assistants and Bible-women.

AFRICA.

At ABBEOKUTA.—P. O. Lagos.—W. J. David, and two native assistants.

At LAGOS.—W. W. Colley, and one native assistant.

ITALY.

At ROME.—G. B. Taylor and Signor Cocorda.

At LA TOUR.—Signor Ferraris.

At MILAN.—Signor Paschetto.

At CARPI.—Signor Martinelli.

At NAPLES.—Signor Colombo.

At BARI.—Signor Basile.

At ISLAND OF SARDINIA.—Signor Cossu.

At Home.

J. B. Hartwell, Mrs. Hartwell.—P. O. Columbus, Ga.
E. Z. Simmons, Mrs. Simmons.—P. O. Kossuth, Miss. N.
B. Williams, Mrs. Williams.—P. O. Montgomery, Ala.
Miss L. Moon, Miss E. Moon.—P. O. Carter's Bridge, Va.

OUR RETURNED MISSIONARIES.

It would seem rather unfortunate and quite discouraging that, in our list of missionaries, we have to report so many as being now in this country. A few words of explanation are due alike to them and to their supporters.

Brother Simmons was obliged to return from Canton about three years ago on account of his wife's ill health. He came with the approval of the Board, based upon the assurance of his family physician that not only the health, but even the life of Mrs. Simmons depended upon a prompt return. He has since been laboring under the auspices of the Home Mission Society (New York), among the Chinese in California; but for a few months past has been employed as an agent in his native State, Mississippi, until a replenished treasury will warrant the Board in sending him again to China.

Precisely similar were the circumstances of brother Hartwell's return from Chefoo a little more than a year ago. With several children left behind in China, and still there, he "drags at each remove a lengthening chain." Under skilful medical treatment, secured in Baltimore, Mrs. Hartwell has been almost entirely restored, and is now with her husband as he prosecutes an agency in Georgia and South Carolina, where the fragrance of his father's memory still lingers in the hearts of many Christians.

The case of brother Williams differed only in the fact that its urgency did not admit of his waiting for an answer to his application for leave. Permission was given by order of the Board, but before it reached Canton his associates there had started him off by adopting the following resolutions (transmitted by R. H. Graves, chairman):

Resolved, 1. That in view of the fact that the state of Mrs. Williams' health demands her speedy return to America, we, as a mission, approve of brother Williams' return there without waiting to hear from the Board.

2. That we sincerely regret the necessity for this departure, and assure them of our prayers and sympathy and of our hopes for their speedy return to their chosen field of labor.

Mrs. Williams having been under treatment in Baltimore for three months has now rejoined her husband in his native Alabama, where he has a temporary agency for the Board.

The Misses Moon left Tung Chau a few months ago under circumstances which will be best ex-

plained by the following excerpts from letters. Rev. T. P. Crawford writes: "Miss Eddie greatly desired to remain at her post, and did all she could to recover her health. It is perfectly clear to us here that her throat, lungs, and nerves cannot stand the strain of life in this place, and she may with perfect honor give up the effort. In her disappointment, and that of her sister, they are entitled to the confidence and sympathy of the Board and the churches. * * * Tell the ladies of Richmond and the South not to give up because of this disappointment." Rev. M. T. Yates writes: "It was necessary for Miss Edmonia to return home, and that she should have company. The Board and the churches, I trust, will see the necessities of this case, and deal tenderly with these dear sisters whose hearts are so deeply interested in the mission work." Miss Eddie, under the pleasant surroundings and healthful atmosphere of her old home, is already much improved, and Miss Lottie, having discharged one duty imposed by the sweet tie of sisterhood, desires to get back as soon as possible to her work among those distant sisters who have not known the elevating influences of Christianity.

It thus appears that none of them has any thought of abandoning the work. They enlisted, in accepting appointment from our Board, not for five years or ten years or twenty years, but for *life*. They retire for a season from the fore-front of the battle, at what seems to be the bidding of the Chief Captain, made known in the visitations of disease which required better medical attention, and another atmosphere than could be found beyond the Pacific. We do not undertake to interpret the designs of Providence, but may it not be that their presence in our midst is intended to stir us up to more zeal in the cause to which they are so devoted, and that while the extra expense of their long journey has been quite a tax, the demands on our treasury may be somewhat lightened to suit the "hard times" through which we are passing? The Lord of the harvest never puts upon his people more than they can easily bear.

All those on whose account these missionaries returned are now either fully restored or decidedly convalescent. It will, perhaps, be inexpedient for Miss Eddie Moon to go back to China for a year or two, but her sister and the other six above-mentioned are anxious to re-occupy their stations at an early day. Mr. and Mrs. Simmons and Miss Lottie Moon are exceedingly anxious to go back at once. If it was the voice of God that, through sickness bade them retire for a season, does not the same voice speak as plainly through restoration to health? And if we accept the lightening of our load as mercifully adapted to our time of need, shall we not also take the present indications as a call from the Master for increased exertion? The fields are open, and the men and women acquainted with the language, the habits, the needs of the Chinese—equipped for immediate work—are eagerly longing to engage again in preaching the gospel among those by whom Christ is not known; but "how shall they preach except they be sent?" Beautiful upon the mountains are the feet of them that bring glad tidings of good things, and beautiful too, we may add, are the hands which minister to them as they speed on their errand of peace.

SOME churches of Liberia report revivals. Nineteen received into the church at Sinoe, and a number into other churches. One hundred persons in Salaheeya, near Sison, in Syria, became Protestants. The Presbytery of Chefoo report an increase of eighty-seven during the year.

THE COLORED CHURCHES, AND AFRICA.

A returned missionary makes the following generous proposition: "I am impressed with the idea that I should visit some of the churches of the colored Baptists in Virginia, and tell them the simple story of our Yoruban mission, and their duty to rally now as a body to its earnest and permanent support. I wish no pay but my necessary expenses, and I hope these will be small. I desire to take up collections where it is proper to do so, and I hope these will be enough to materially help our work in Yoruba, especially if it is understood that all will go to the African mission. I am moved to these thoughts by letters recently received from brethren Colley and David, and from the native youths whom they have with them in the mission work. I might do something in Virginia until July and August, and then I might visit Georgia and other States, and tell the colored brethren down there about it. I think they will certainly be hard to move, if they don't do something worth the trouble and expense of visiting them."

DEMAND FOR THE JOURNAL.

An earnest worker for missions writes: "When will our FOREIGN MISSION JOURNAL be published? We miss it so much."

One of our agents says: "Shall we not have the Missionary JOURNAL? From all parts of the State I am pressed for 'intelligence from the field.' It seems to me that we will be compelled to have something of the sort for our people."

The following is from a returned missionary: "I find a crying demand for a Missionary JOURNAL. Our people want information. I believe such a Journal is positively necessary, even to keep up our present interest in Foreign Missions. If we would increase our missionary operations we must have such a paper. If the Board is not willing to publish it, will it give its sanction and support to such a paper, to be published by private enterprise? Think of this, and let us have something definite by the meeting in May."

Similar calls are constantly coming in from pastors, earnest workers for Jesus, and especially from Missionary Societies.

TO OLD SUBSCRIBERS.

Two years ago, when the JOURNAL was suspended, notice was given to all whose subscriptions had not expired, that upon application their money would be returned, or if not applied for would go into the Treasury of the Board. One only wrote for his money and it was promptly refunded, the rest was used as a contribution to missions. We start therefore with new mailing-books, and cannot under existing postal laws, transfer names from the old to the new list. We send you, however, a copy of this number to remind you that the paper is again in existence and needs your support. We hope that you both will renew your own and secure many new subscriptions.

OBLIGATION TO THE HEATHEN.

In an appeal for Foreign Missions, Rev. Dr. Murdoch says: "We do not ask the people of God to give for this work as a favor or a charity. It is a debt they owe to the heathen for Christ's sake. Would that Christ might lay the sense of this obligation on the hearts of his ransomed people. Would that he might so infuse their souls with his love that they would come forward in the spirit of a real sacrifice with their treasure, saying, 'Saviour, this we do for thee and for the heathen.' Bring your tithes and offerings into the treasury, and see if the Lord has not a blessing for you."

A GOOD EXAMPLE.

Less than twelve months ago there was, in a certain quiet country neighborhood, a young man, intelligent, educated, practising a noble profession, but withal wild, reckless, one who feared not God, nor regarded man. He had not been inside of a place of worship more than two or three times since his boyhood. There came over him one day a feeling of loneliness, and knowing that a protracted meeting was in progress near by, he rode over to the church, hoping to meet out in the grove some like-minded with himself. On arriving he found no one out of doors, and reluctantly went in. A solemn stillness pervaded the audience as the preacher in earnest tones spoke of sin and its wages, of Jesus and his love. The truth went to his heart, and in a few days he believed and was baptized. The writer met him some months afterwards in company with his pastor. He embraced the opportunity to make a number of enquiries about the different Boards of the Convention, and of the State in which he resides. One might have thought his questions were prompted by mere curiosity to know more about the denomination with which he had so recently connected himself, but he, apologizing for their number, gave this reason, that he thought every redeemed servant ought to inform himself about the various ways of serving his Master, and that every member of a church ought to contribute regularly, according to his ability, to each and all of the enterprises, in which his church professed to be engaged.

Oh, that this spirit of enquiry and of systematic work were generally diffused among us. Then speedily would Zion lengthen her cords and strengthen her stakes, break forth on the right hand and on the left, and her seed should inherit the Gentiles.

Letters from the Field.

FROM A CHINESE PREACHER.

[Rev. J. B. Hartwell sends the original along with the translation printed below. We publish it as showing how the native Christians work and how they feel, and as a specimen of the free way in which they write. The writer is supported by the Judson Association, West Virginia.]

To Pastor Hartwell, a reverential salutation!

During the fifth moon I returned to Tung Chau, and remained nine days, then returned to my home, and preached around in the vicinity. In the sixth moon, mindful of our many brethren at different places who had not been seen in a long time, I went into Hwang Hien district preaching. Wherever I was stopped by rains in the huts, on the road, in the villages, I preached the doctrine.

At the home of our brother Lon, I found him exceedingly warm hearted (as a Christian), and the farmers listening to the doctrine did not get angry. I then proceeded to the home of Wang Y'K'in in the city. Although he has been turned out of the church, he neither burns incense nor paper, nor worships images; but still speaks of loving the Lord and loving his fellow-men. Alas! that he cannot forsake opium!

His wife was not at home, so that I could not see her. After mutual exhortations to be stronger in faith, I went to the home of brother Chang, west of Hwang Hien city. There I was stopped by the rain, and preached for one day to his unbelieving father and to his expelled younger brother. The next day I went to Kan Wang Lien Kia to see the father and brothers of our brother Lien King Yu. The whole family spoke of their delight in the doctrine. I learned also that Lien King Yu had married in Twang Tung, and was deporting himself exceedingly well; that with warm heart he was proclaiming the doctrine of the Lord. Forty li (12 miles) from him at Shin Ye Chin there is a chapel to which he often goes. When I heard this news I was exceedingly rejoiced, and thanked the Lord for his great mercy in granting him peace

and so great earnestness of soul. Oh, that the Lord would bestow his great grace, and grant that all under heaven who believe in the Lord might have earnestness of soul (lit. hot hearts).

I desired to go to Lai Chau, partly to preach and partly to see brethren; but the weather was too hot and the waters from rain too great, so that the roads were truly hard to travel. Moreover, when I thought how long since I had been at the Shang Tswong chapel, my heart intensely yearned for the brethren there, and I therefore directed my course thither, preaching all the way along as I went. Many times on the way I was stopped by heavy rains, when at last I reached the chapel, I found the brethren all in peace! I am truly without gifts—a stupid man, unworthy the office of a preacher, and not able to persuade men to believe, and for this reason feel greatly abased. But I do hope that all will intercede in prayer, to the end that in Tung Chau and the other places the people may soon receive the Holy Ghost, and together turn to the Lord's doctrine, and that thus the Lord's doctrine may spread abroad and prevail.

Will you, sire, in my behalf, and in behalf of all the brethren, please wish the Judson Association golden peace. Present, also, many wishes for blessed peace to all the pastors and their wives, and to all who believe in the Lord, both male and female. I beg, sire, that you will translate this letter to the Judson Association for their information.

When we pray, all the church members, with united heart, always beg our Heavenly Father to bestow his mercy upon Mrs. Hartwell, that she may be restored to perfect health, that you, sire, may soon return to China. Accept many salutations of blessed peace.

Respectfully presented, 8th moon, 8th day, by the stupid church brother,

WONG CHAN YUIN.

FROM REV. M. T. YATES, D. D., SHANGHAI.

AN ERUPTION OF THE SPIRIT WORLD.

A wave of superstition, that sent terror into the heart of all classes of Chinese, swept over three or four provinces, causing the greatest consternation. When there was every prospect of war with China, the agents of various secret societies, the object of which is to ferment rebellion against the Tartar Dynasty, and, if possible, restore the Ming (Chinese) Dynasty, sent forth a rumor that some supernatural power was at work. Soon various Chinese found that the ends of their tails were cut off. This caused them to carry their tails in their hands, or hanging in front instead of behind, and most men wore charms in their caps to protect their emblem of loyalty to the Manchu Dynasty.

(These rumors, I should have said, started in the vicinity of and in the city of Nanking.)

Everywhere, in many cities of different provinces, men had their tails cut, and it was generally supposed that it was done by demons. When this wave extended to regions beyond, another demoniacal wave started near Nanking. It was said that small paper men (a bit of yellow paper as long as your finger, cut in the shape of a man,) were sent up, and that they transformed themselves into demons that could take life; that they contracted themselves to the size of a gnat, and when they wished the life of any one they would take a position over a sick man, or a man or woman in bed (they appeared at night only), and then distending their dimensions to the size of a buffalo, fall on and crush the poor victim—(that man evidently had a nightmare).

In the region of Shanghai, the poor people saw a black cat. Here the excitement was of short duration. The police caught two men who were circulating the rumors about the black cat, and brought them for punishment to the mixed court, where I sat with a Chinese magistrate twice a week. They were sentenced to wear the cangue, upon which the inspector of police said he should paint a black cat to terrify others. I suggested that he paint the cat with the head off, so that the people could see that it was powerless to do any more harm. And strange to say, it was a success. The rumors ceased from that day, and I was highly complimented for my sagacity in quieting the minds of so many hundreds of thousands. A hundred miles from Shanghai the people suffered beyond description. They did not dare go to sleep at night, lest they should be crushed by the demons. They spent the night in rendering their towns hideous by an incessant beating of the gong to alarm the demons and keep them at a distance.

The people, seeing that the Christians were not affected by these terrifying rumors, charged them with sending forth the paper men. They were, therefore, attacked, some killed, and all sorely persecuted. Chapels were destroyed. Some of the inland missionaries, and many Roman Catholic priests were compelled to flee to save their lives. Some priests were killed. Shanghai was saved from these calamities by the decapitation of an imaginary cat. A demoniacal panic among such multitudes is something fearful! And all this for the want of the knowledge of the truth, as it is in Jesus. What we have been witnessing are some of the fruits of superstition. Now, that war has been averted, rumors are quieting down.

FROM MRS. R. H. GRAVES, CANTON.

After Miss Whilden's return from a country trip for recreation, she was kind enough to take care of Mary in order to send me off for a little recreation. So as my husband was going up for his regular appointment to Shih Hing we hired a Chinese boat, and left Canton Thursday morning at day break.

I think you would be interested to see how comfortable we are in so small a space. Our boat is about twenty-five feet in length, and eight feet in width. On each side of the door are benches which answer very well for beds at night, and in the day are used as lounges. Then we have a small dining table and hanging lamp, and a space for our lampers of provisions. Beyond this is a raised platform on which is our mattress, with a curtain hung before it. At the back of the boat, separated from us by a wooden partition, is the kitchen, where are a number of furnaces of baked clay.

We had in the boat with us one of our young preachers, S'ong Sin Shang, and one of my school girls, whom I brought to help me in the care of Johnnie and Anna Hartwell. On our way we stopped for part of a day to visit the famous mountain, Teug U Shan, where, as at all other beautiful localities in China, there is a Buddhist monastery.

I wish my faith were as strong as that of our Bible woman who came down with me to visit a village about 12 miles below Shih Hing. She said, as we were passing a temple in a pretty grove, "Will it not be delightful when the gospel prevails in China, as it soon will, to have all these pleasant places for the churches in which we can worship and praise our dear Saviour Jesus Christ."

Teug U Shan (the mountain) is from twenty-five hundred to three thousand feet in height, rising gradually from a fertile plain, dotted with rice fields. As you ascend the mountain the road winds through lofty trees by the side of a clear stream that ripples over a pebbly bed, giving that inexpressible sense of coolness and rest than which nothing can be more refreshing, especially to those who have not been out of a Chinese city during all the long summer. All the way up there are grand overhanging rocks, beautiful ferny banks, and masses of hanging vines, that give such a wild charm to these picturesque spots. A little farther on, at a waterfall, we sit down on the rocks to enjoy the perfect scene, and could rejoice in the language of Cowper to call the delightful scenery all our own:

"His are the mountains, and the valley his,
And the resplendent rivers; his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to Heaven an unassuming eye,
And smiling say, 'My Father made them all!'"

My "gude mon" enjoyed clambering over the rocks and collecting botanical specimens, while our little pets, Johnnie and Anna Hartwell, were full of joy at being allowed to wade in the bright crystal pools at the foot of the waterfall. We left our boat for this excursion to the mountain at daylight on Saturday morning, and were again on our way to Shih Hing by 12 M., feeling grateful indeed for such a charming recreation. How do God's mercies abound towards us! Oh, that they may lead us to a more full surrender of ourselves to His glorious service.

The West river, on which Shih Hing stands, is very broad, and our sail, with a fair wind, extremely pleasant. We reached there in four hours, and as soon as we landed went off to the chapel, expecting that some of the brethren and sisters from the villages would be there. We found many of them awaiting us, and were warmly welcomed. The Bible woman from To Hai was there, and had with

her an old woman who had been received at a former church meeting, but whose baptism had been delayed by untoward circumstances. Seven or eight men were there, and seemed so glad to see us that I wished you could see how the Grace of God can make even these unimpressionable Chinese show christian joy in meeting together. The women were very warm in expressing their pleasure, as my coming was entirely unexpected.

Both the Shih Hing and To Hal Bible women gave me encouraging reports of their reception in several villages, and I have no doubt that ere long we shall see some of these women who have given up their idols, enabled to go yet further and openly avow themselves the servants of the Lord Jesus. After we had spent some time with the brethren and sisters we went back to the boat, as the accommodations at the chapel were not sufficient. My husband returned for a while, and had a prayer meeting. Sunday was quite a busy day. First a Bible class, then the sermon and communion, and after that the church meeting. At the church meeting our young brother, Tong Shu Shang, related his experience and call to the ministry, which was most satisfactory. He began by speaking of his conversion, and said that very soon after his heart was renewed by the Holy Ghost he began to feel a desire to tell others about the grace of Christ, and was anxious to study earnestly the word of God. At that time an opportunity was offered for being instructed more fully, as Mr. Simmons engaged his services as house servant, and at Canton he could attend the quarterly class held by the secular missionary.

He spoke with much feeling of how deeply his mind had been impressed with the fact that, to the Chinese themselves is entrusted the great work of evangelizing China, and if foreign Christians so loved Jesus as to leave their homes and all they hold dear to come so far to make known the glad tidings to the Chinese, how much more ought he to love his own flesh and blood and seek to save them.

After the relation of his experience the church was unanimous in favor of his ordination, so he was set apart for the work of the ministry by a prayer and the laying on of hands.

After the ordination we went to the boat and were rowed across the river to a quiet spot, and there the pastor baptized the woman from To Hal. It is always a solemn and speaking ordinance to me; but it seemed to preach more loudly than ever of death to sin and the life unto righteousness, and my very soul went out in gratitude to God that He had permitted me to come to this land, and when I thought of my husband's labor for so many years at Shih Hing, now to see a growing church which we doubt not is a vine of the Lord's own planting, I felt what a privilege and honor is conferred on us that we are put in trust with such a gospel.

After a little rest and dinner we went out on the bank for a walk, where I saw a number of women congregated round a door, and on going forward to talk with them I found they were assembled for a wedding feast. I gave them some tracts, and had a little opportunity to tell them who Jesus was and why I wanted them to believe in Him. I could not say much, however, as I found the servants were bringing in supper, so after a polite invitation from them to return after the feast, we left. After our return to the boat my husband went back to the chapel for an evening prayer-meeting, and while there was called upon to perform an operation on the eye of the newly baptized sister, and also on the eyes of a man from one of the villages. So you see what a variety of duties may come to a missionary in a single day.

FROM MISS LOTTIE MOON.

GOOD AND BAD POINTS IN CHINESE CHRISTIANS.

During the three years I was in China, I never knew a church member to refuse to pray in public. I heard poor prayers and embarrassed prayers—but no refusal to pray when called on.

All try to sing. Even little children six or seven years old bring their hymn-books and use them.

The three churches in Tung Chow, two Baptist and one Presbyterian, have agreed that the members, male and female, shall give one hour of every Sabbath to making known the gospel among their heathen neighbors, friends, acquaintances, or, in short, wherever they can find a listener. This plan was commenced last summer and has been enthusiastically prosecuted.

The worst feature in the character of a converted Chinaman is that he does not feel the guilt of sin. In general, any Chinaman will admit that all are sinners, but it is a sad fact that even the most advanced christians among them do not feel the enormity of sin as an offence against God.

Akin to this is the lack of the emotional in Chinese christianity. How often have I heard the lament among old missionaries: "If they could only feel! If there were only some way to arouse them from their stolidity!"

Shall we not pray that God will bless and sanctify to his glory the good points in these our dear brethren, and that the Holy Spirit will guide them into all truth, thus correcting and subduing their faults?

FROM DR. GEO. B. TAYLOR, ROME.

SHALL OUR WORK BE EXTENDED.

Brother Geo. B. Taylor writes as follows: "Silence gives consent, and as you have not negatived my proposition to enlarge, I have done so a little but cautiously, both to avoid embarrassment, and also to enlarge to the greatest advantage. * * * It is probable that one or two very important centres will open to us, with the chance of getting a good foothold. Indeed, one is now open to us. But it will not do to enter and then retreat. May I go forward?"

ABOUT OUR AFRICAN MISSIONARIES.

Rev. Thos. S. Malcolm, D. D., Secretary of the Colonization Society, writes from Philadelphia, calling attention to the following from the *National Baptist*:

"Rev. W. J. David, a native of Mississippi, and a graduate of Crozer Theological Seminary, recently visited Ogbomoso, a native town about one hundred miles in the interior of Africa, from Lagos. Although no missionary had been there for twenty years, he found articles left there by the last missionary. There were chairs, tables, seven candlesticks, two or three iron bedsteads, one compass, one sextant and coolers—all kept safely for twenty years. Rev. W. W. Colley, his colored fellow-laborer, trained by Rev. O. H. Corey, in Richmond, Va., meets much encouragement on the Lagos Island. The Southern Baptist Convention desire to reinforce these brethren."

Dr. Malcolm adds:

"Rev. W. J. David's success has been truly wonderful; but I feel great solicitude about his life. Could he not take a British steamer and go to England, and there collect some money for the mission, and obtain aid from the London Religious Tract Society, the British and Foreign Bible Society, &c. I think he could secure several thousand dollars for your Board, and at the same time recruit his health. His life is a precious one. Could not one of brother Corey's students go out and hold the post with brother Colley's aid?"

CLIPPINGS.

A WEALTHY Mohammedan lady, having studied the New Testament, written in Hindustani, became convinced of her need of salvation through Christ, and traveled to Calcutta—a journey of five days—in order to obtain baptism. She found Baptist missionaries at Howrah, and after examinations, she and her three adult companions were baptized.

LETTERS from Oroomiah speak of wonderful movements of grace at several out-stations. At one of these, meetings were held each day for a week, with an attendance of 300 or 400. One evening 35 persons arose and asked prayer of God's people.

THE first Protestant church in Constantinople was opened in 1846. There are now seventy-six in the Turkish Empire, of which a third are self-supporting and independent.

THERE is a remarkable religious revival in progress in Australia, and from New Zealand tidings are received of gracious religious awakenings.

COMPARATIVE STATEMENT OF RECEIPTS

For Foreign Missions during the last Conventional year, and the receipts for the present Conventional year to the 22d of March, in order to indicate the respective amounts which the States should contribute before May 1st, 1877:

	1876.	1877.
Virginia.....	9,263 61	4,663 18
Georgia.....	7,174 70	3,099 60
South Carolina.....	6,088 86	2,749 90
Kentucky.....	5,024 87	3,320 23
North Carolina.....	2,081 03	1,708 42
Maryland.....	2,252 95	906 56
Mississippi.....	1,628 00	1,512 95
Texas.....	1,689 62	836 76
Tennessee.....	1,548 02	644 59
Alabama.....	1,371 13	1,005 46
Missouri.....	710 63	915 99
Louisiana.....	499 15	309 05
West Virginia.....	476 91	119 09
District of Columbia.....	272 80	189 25
Arkansas.....	192 00	413 40
Florida.....	62 78	34 70
New York.....	61 00	90 00
Illinois.....	18 00	19 40
Totals.....	\$41,916 06	\$22,486 09

RECEIPTS FOR FOREIGN MISSIONS

FROM FEBRUARY 12TH TO MARCH 22D, 1877.

GEORGIA.—Bethesda church, by J. S. Callaway, \$2; S. M. Irvin, agent, Ga. State Convention, \$30; friends of Greeneboro, \$37.30; O. M. Irwin, agent, \$100; J. B. Hartwell, agent, \$100; O. M. Irwin, agent, \$75; Union Point church, by J. S. Callaway, \$4.25; O. M. Irwin, agent, \$21; Mrs. A. A. McGuthrie, \$2; S. S. class, Cartersville, by S. Boykin, \$1.00; Dalton church, by J. A. H. Hanks, \$11.15; Mrs. J. A. Kendrick, Tr. for W. M. Society, Americus, by T. Wheatley, \$30; Pine Bluff church, by W. H. Cooper, \$2; Ladies of Savannah Baptist church, \$100; J. B. Hartwell, agent, \$21.25; Miss Lula Ayer's pupils, \$2; O. M. Irwin, agent, \$22.42; Albany church, by F. C. Johnson, \$1; J. B. Hartwell, agent, \$4.65; J. T. Wingfield, \$2—total, \$1,123.70.

TENNESSEE.—A poor Virginia couple, \$1.50; T. H. Vaughn, \$20; A. J. Kincaid, for sundry persons, \$8; J. L. Humphreys, \$60; Trenton church, by J. M. Senter, \$11.30; J. P. Bashaw, by A. Sperry, \$10; "J." by Jeter & Dickinson, \$5; Miss Evie Brown, for First Baptist church, Nashville, \$16; J. B. Hartwell, agent, \$141.78—total, \$214.03.

SOUTH CAROLINA.—A. W. Lamar, Secretary State Mission Board, \$17.20; Hartsville Baptist church and Sabbath school, \$3.57; John Stout, for Welsh Neck church, \$3; for W. M. Society, Camden, \$1.25; Miss M. E. McIntosh, O. C. \$201.46; W. J. Alexander, sundry parties, \$8.40; Aiken church and S. S., by J. C. Browne, \$13.25; T. P. Bell, for Clear Spring church, \$34; Standing Spring church, \$6; Philadelphia church, by E. E. Smith, \$6; Z. DeLouch, \$33; Cedar Spring, by E. O. Allen, Tr., \$3.80; a friend, Graham, S. O., \$1; L. O. Ezell, \$2.62; Batesville S. S., 33c; Union County Baptist Association, by Wm. Eller, \$2.40; Walhalla church, by J. W. Stribling, \$5; York Association, by A. McIver, Tr., \$24.53; J. B. Hartwell, agent, \$110.79—total, \$492.73.

MISSISSIPPI.—Clear Creek church, by R. G. Hewlett, \$50; Mt. Pisgah church, by Geo. Whitfield, \$30; R. P. Bonds, by H. Pittman, \$10; E. Z. Simmons, agent, \$100; Eureka church, by R. G. Hewlett, \$7; sundry parties, by M. P. Lowry, \$12.00; V. W. Helm, \$2; J. L. Pettigrew, for Raymond church, \$10; for R. P. Underwood, \$4; anonymous, \$60; Fair River Baptist Assn., by A. J. Martin, Tr., \$27.10; E. Z. Simmons, agent, \$33; E. D. Miller, agent, for sundry parties, \$9.55—total, \$307.03.

MISSOURI.—R. S. Duncan, agent, \$53.20; R. S. Duncan, agent, \$50; R. S. Duncan, agent, \$241.90—total, \$350.19.

ARKANSAS.—J. B. Searcy, "Rome," \$7.25; Jos. H. Denison, \$10; Oak Grove church, by Wm. Daniel, \$2.50; Fair Play church, by R. M. Thrasher, \$5.60; J. B. Hartwell, agent, \$207.03—total, \$322.28.

NORTH CAROLINA.—R. Newton, \$5.40.

LOUISIANA.—Lovie DeSee, \$5; F. Courtney, \$5; C. M. Sherrouse, \$2.50; J. B. Hartwell, agent, \$96.45—total, \$103.95.

KENTUCKY.—Phillip's Miss. Socy of First Baptist church, Dayton, by Wm. Marsh, \$21.75; R. L. Thurman, agent, \$105; R. L. Thurman, agent, \$45; R. L. Thurman, agent, \$300; Z. T. Leavell, for Columbus, Ky., \$2; Glen's Creek church, by A. L. Wright, \$37.25; J. B. Hartwell, agent, \$164.80; R. L. Thurman, agent, \$809.15—total, \$1,545.01.

WEST VIRGINIA.—E. H. Stewart, \$2.40; Union church, by E. O. Rece, \$6—total, \$8.40.

MARYLAND.—Collection W. M. Society, at First Baptist church, Baltimore, \$9.95; Cumberland church, by Mrs. M. A. G. Chandler, \$2.50; Mrs. E. Baynard, Seventh Baptist church, by Dr. Brantly, \$20; H. H. Josse, \$2; S. H. Kennedy, Tr., for Zoar church, \$34.15—total, \$72.30.

ALABAMA.—Miss Fannie A. Traylor, Sec'y L. B. L. T. O. C., Benton, Ala., \$4.80; Unity Assn., by Dr. Sumner, \$6.12; N. B. Williams, agent, \$100; First church, Montgomery, by P. L. Jones, Tr., \$62.21; Selma Baptist church, by J. W. Hudson, \$33—total, \$206.17.

VIRGINIA.—G. B. Steel, Tr., \$500; a cheerful giver, \$2; Mrs. P. J. Fowles, \$4; Mrs. M. M. Pleasants, \$3; O. S. M. W., \$1; Master Howard Lee Jones, \$1.00—total, \$511.50.

FLORIDA.—Gainesville church, by O. V. Waugh, \$17.50; Florida Assn., J. R. Walker, Tr., \$4—total, \$21.50.

TEXAS.—L. W. Sherman, by Mrs. J. C. Carpenter, \$2; J. B. Hartwell, agent, \$383.05—total, \$385.05.

ILLINOIS.—B. C. Coghill, \$9.

NEW YORK.—Tabernacle church, by J. B. Hartwell, agent, \$30.

AGGREGATE, \$4,742.10.