

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.

RICHMOND, VA., SEPTEMBER, 1877.

No. 6.—Whole No. 90

FOREIGN MISSION JOURNAL.

RATES PER ANNUM:

One copy.....50 cts.
Five or more copies, to one person.....40 " a copy.
Twenty or more copies, to one person.....30 "
Fifty or more copies, to one person.....25 "
Please remit by Draft, Postal Order, or in Registered Letter.

Address, FOREIGN MISSION JOURNAL,
RICHMOND, VA.

FOREIGN MISSION BOARD

OF THE SOUTHERN BAPTIST CONVENTION,
LOCATED AT RICHMOND, VIRGINIA.

PRESIDENT—J. L. M. CURRY.

VICE-PRESIDENTS.—Hiram Woods, Md., J. A. Hackett, Miss., F. Courtney, La., J. B. Jeter, Va., H. B. McCallum, Fla., W. M. Wingate, N. C., J. L. Burrows, Ky., S. Henderson, Alabama, W. Pope Yeaman, Mo., J. B. Link, Texas, H. H. Tucker, Ga., J. C. Furman, S. C., Matt. Hillsman, Tenn., J. B. Boone, Ark.

CORRESPONDING SECRETARY—H. A. TUPPER.

TREASURER—J. C. WILLIAMS.

RECORDING SECRETARY—W. H. GWATHMEY.

AUDITOR—JOSEPH F. COTTRELL.

BOARD OF MANAGERS.—E. W. Warren, J. B. Watkins, H. K. Ellyson, W. E. Hatcher, E. Wortham, Henry McDonald, W. Goddin, H. H. Harris, A. E. Dickinson, J. W. Jones, A. B. Clarke, J. B. Winston, T. J. Evans, O. H. Winston, J. R. Garlick.

All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

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."

TO CORRESPONDENTS.

The Editor has been quite sick during nearly the whole of August, and has been obliged to neglect his correspondence. We hope the same fact will induce our readers to cast the mantle of charity over any defects observed in this number of the JOURNAL.

AN OBJECTION.

A specious objection to Foreign Missions is, that the success is disproportionate to the means employed. Our knowledge of mathematics is too limited to compute the value of a soul in dollars and cents, but it may stimulate our faith to look at the earliest efforts that were made to "preach the gospel to every creature." What was accomplished would antecedently have been declared impossible. To the eye of sense, the means were very inadequate to what was undertaken. Yet, by the simple agency of preachers, commissioned by the Holy Spirit, and supported, in large measure, by contributions from the separate churches organized at different points, the nations bordering the Mediterranean were reached by the gospel. From Babylon to the Pillars of Hercules, the Roman Empire was penetrated and Christianity became the prevailing religion. A grander or more difficult achievement can scarcely be imagined. There is nothing in Paganism or Romanism harder to overcome than the prejudice of the Jew, the pride of the Roman, or the philosophy of the Greek.

DR. JUDESON.

It may interest some of the many admirers and friends of this great and good man to know that on the occasion of his visit to this city shortly before his final return to the East, he was asked by one who was deeply interested to know, what he thought of the separation of our churches in the work of missions, and of the formation of the Southern Baptist Convention? After a moment's thoughtful silence, he replied in these words: "In view of the vast extent of the field, I dare say it may turn out for the furtherance of the gospel."

For the benefit of our youthful readers, we print in another column the beautiful and touching "prayer for dear papa," written by his wife for the daily use of his children after he left Maulmain, probably to return to them no more.

THE LATE CONFERENCE OF MISSIONARIES AT SHANGHAI, CHINA.

This body, before its final adjournment, appointed a committee consisting of twenty-one of its most eminent members, to prepare and send forth to the Christian world, an appeal for more men and women for that great field. We are not able to publish in this number the whole of this very able and striking appeal—but our readers will find several extracts, which will give them a fair indication of its general tenor and scope.

We trust that these solemn and impressive words may sink into many hearts, and bring forth precious fruit to God's glory, long after their noble author has passed away to the skies.

A SELF-DENYING SPIRIT.

The following anonymous letter has been received at the Foreign Mission Rooms:

Dear Sir—I saw in the *Missionary Magazine* some time ago, the following: "Our superfluities should be given up for the convenience of others; our conveniences should give place to the necessities of others; and even our necessities give way to the extremities of the poor."

I have given all the money that I can spare. Please sell the accompanying "silver fork," and send the proceeds to foreign missions, and you will oblige a friend of missions. The fork was bought for solid silver.

"WHC BEING DEAD YET SPEAKETH."

We reproduce the two following articles from the pen of our lamented brother, Rev. A. M. Poin-dexter, so long identified with the work of the Board—assured that they need no commendation of ours to secure for them the earnest and interested attention of our readers.

MISSIONS CONTEMPLATED IN THE LIGHT OF ETERNITY.

'Tis immortality gives consequence to man. Regarded simply with reference to time, how insignificant is humanity, with all its bustling activity, and ambitious aspirations. A bubble floating upon the stream of life, radiant it may be with the reflected glory of the heavens, but soon to break and disappear forever. And all human energy is devoted to a purpose as ignoble as the toll of the beaver—the labor of the frugal ant—the preservation of a precarious life. To live, and eat, and die—to be no more forever! Reason has no higher object than to grapple with brute force and animal in-

stinct for a short lived ascendancy; imagination is all a dreamy illusion, cheating the poor victim with the conception of a glory not its own, conscience no other than a spectre raised by the tales of the nursery.

And yet the relations and interests of time so absorb our attention and engage our feelings that we have little of heart left for those of eternity. All around us are men living only for this life; no thoughts of God, and death, and judgment, and eternity, ever enter their minds; or if they do, they come as unbidden and unwelcome guests. In the race for wealth, honor, or perhaps, for a bare subsistence, every power is exerted, every sacrifice encountered. Or, controlled by the virulence of appetite, or victims to an easy seductiveness, they are immersed in animal indulgences that at once preclude the opportunity for reflection, and incapacitate for just exertion. They live—and O God—they die!

Eternity! Time passes and its destinies change, but eternity ever abides, and its destinies are immutable. The millions of China, Africa and other heathen nations are immortal, and like ourselves, hastening to the bar of God. If they go there without a knowledge of salvation through the cross the gospel throws no ray of hope upon their pathway. "All the nations which forget God" are, with the "wicked," to be "turned into hell!" They can only be saved by the knowledge of the truth. "For how can they believe in Him of whom they have not heard," and "he that believeth not shall be damned." The missionary goes forth for no lower object than to save souls from eternal death. For this he toils and weeps—for this he prays and dies!

When called to labor in the mission, young man, think of eternity! When thou art disposing of thy treasures, Christian, think of the heathen and eternity. When thou prayest, remember eternity, and then remember missions!

THE PURPOSE, PROVIDENCE, AND GOSPEL OF GOD.

Are these on our side in our attempts to evangelize China and Africa? Then verily they that are for us are mightier than they that are against us. We must succeed. The purpose of God must be accomplished; the providence of God will "overturn and overturn," until "He shall come whose right it is to reign." The gospel of God, aye, it is his own power unto salvation to every one that believeth. Yes, we must succeed. Cheerily, cheerily, oppressed and care-worn missionary. Go on thy way rejoicing. "The heathen shall become" the inheritance of Christ. Lift up thy heart in faith, humble, trembling Christian, as thou prayest, "Thy kingdom come," for "the kingdoms of this world" shall "become the kingdoms of our God and of his Christ." Draw not back thy hand, child of God, from the offering thou wouldst make for the salvation of the poor deluded heathen. Heap up thy gifts upon the altar of Christian love for a world's renovation, "for the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Cast thy bread upon the waters, for thou shalt find it after many days.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., SEPTEMBER, 1877.

OUR MISSIONARIES

In the Field.

CHINA.

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

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

AT CANTON.—K. H. Graves, Mrs. Graves, Miss Lula Whilden, Yong Seen San, and eleven other 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.

LA TOUR.—Signor Ferraris.

MILAN.—Signor Paschetto.

CARPI.—Signor Martinelli.

NAPLES.—Signor Colombo.

BARI.—Signor Basile.

ISLAND OF SARDINIA.—Signor Cossu.

VENICE.—Signor Bellondi.

At Home.

J. B. Hartwell, Mrs. Hartwell.—P. O. Columbus, Ga. E. Z. Siminons, Mrs. Siminons.—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 ITALIAN MISSIONS—MILAN.

BY REV. GEO. B. TAYLOR, D. D.

[See fourth page for some further account of the place, based on the first part of Dr. Taylor's letter.]

Milan may be considered the moral capital of Northern Italy, if not of the kingdom, sending out a large part of the literature, both in book and periodical form, of Italy. Its population is liberal and enterprising. Near the site of the Cathedral once stood a building used exclusively for administering the ordinance of baptism. In this baptistry, Ambrose, the greatest Bishop of the Milan church, was baptized (immersed) in 374; and thirteen years later, he administered in the same place the ordinance to Augustine. For hundreds of years, trine immersion was preached here; and to this day vestiges of the primitive form are retained in Milan, as the priest dips three times the forehead of the infant in the baptismal font. But there is a spot in this city where there is a more perfect return to apostolic customs. It is almost within a stones throw of the great Cathedral, in the modest but respectable and very well placed *Locale* occupied by

THE BAPTIST CHURCH OF MILAN.

This church was organized about three years ago principally from the members of the Chiesa Libera (free church), who, under the teachings of Sig. Cocorda, and by the study of the New Testament, embraced Baptist views. When Cocorda went to Rome, Paschetto, who had been baptized by the writer, and who had completed the Theological course in the Geneva Seminary, in which Gausson and D'Aubigné were once professors, became the pastor, under whose care it has at least not gone back, and the little Sunday-school has flourished. The material of the church is good, the members being intelligent and versed in scripture, and the meetings are edifying. Uninfluenced from without, this church, after deliberate consideration and frank discussion, decided to practise strict communion, which they do, with the acknowledgment of their consistency by many of their Pedo-baptist brethren. They do not possess a baptistry equal to that used by Ambrose, but the *Locale* (for which we pay \$260 per annum) contains an extra room, into which, on occasion, a hired bathing *vasca* is borne, in which the ordinance is decently and scripturally administered. The Waldenses, the Chiesa Libera, the Methodist Episcopalians, the Wesleyans, and the Plymouth brethren, all have churches in Milan, and the Chiesa Libera has recently purchased an excellent chapel. When will we have in Rome, and in other cities in Italy, not only little Baptist churches, but worthy church buildings, in which they may meet for worship, for preaching the gospel, and for the administration of the ordinances?

LETTER FROM REV. R. H. GRAVES.

CANTON, July 14th, 1877.

Dear Brother Tupper.—The last mail brings us accounts of the Convention at New Orleans. I am rejoiced to learn that you had such a harmonious session and that Foreign Missions were not overlooked in your discussions.

Last Sunday I baptized four converts in Hong Kong, one girl from Mrs. Johnson's school and three men. Twenty-one communicants were present at the Lord's Supper. We are having excellent congregations in Canton now, and a few are showing a concern for their souls' salvation.

One of our young assistants, brother Lo Kwok, has just returned from an absence of two months in Ko Chau. He met with much opposition at first, but was protected by the Chinese authorities. The enemies of the truth then resorted to putting up placards, bringing the most abominable charges against christianity and its professors. He succeeded, however, in renting first one house and then another, as a preaching place, and in disposing of all his books. Brother Lo is the first Christian who has preached or distributed books in this region.

Your brother in Christ,

R. H. GRAVES.

LETTER FROM REV. T. P. CRAWFORD.

TUNG CHOW, CHINA, June 16th, 1877.

Dear Brother Tupper.—On the 9th instant we returned home from the General Missionary Conference at Shanghai, much refreshed in mind and body. We had a harmonious, and, in many respects, a most profitable meeting. Papers containing a running report of its doings, day by day, have been sent you. Its proceedings will soon appear in book form, a copy of which will be presented to the Board. This Conference will form an era, a new departure, in China Missions. A great change is coming over the minds of the missionaries as to their plans of labor, and hereafter the call will be for more men and women to preach the gospel directly to the people, and not for more money to spend on the Chinese. But I cannot say more regarding the Conference at present.

The harvest being excellent, the famine distress is rapidly passing away, and prospects generally present a more cheerful aspect. Mrs. Holmes, and all others connected with us here, are in usual health. We are anxiously awaiting the arrival of Miss Lotie Moon and brother and sister Simmons. They will receive a hearty welcome, our confidence and cordial co-operation. Through their influence and labors, we hope for better times.

T. P. CRAWFORD.

[For the Journal.]

THE BAPTIST MISSION STATIONS IN CHINA.

Beginning on the south border of the Empire, and coming up the coast, the first station is at Canton, under the Southern Baptist Board. The next is at Swatow, under the Northern Baptist Board. The third is at Wei Chow, under the Eng. Inland Committee. The fourth is at Ningpo and Shanghai, under the Northern Board. The fifth is at Shanghai, under the Southern Board. The sixth is at Chefoo, under the Eng. Baptist Committee. The seventh is at Tung Chow, under the Southern Board. The last named city lies immediately on the sea, just at the entrance to the Gulf of Pechille. It is surrounded by a strong wall, over thirty feet high, and contains a population of about 80,000. The houses are all built, without exception, of undressed basaltic stones, the outer surfaces of which are always naturally smooth. The streets are wide and clean, being paved with the same, or with cast-off mill stones. It is a very ancient city. More anon.

T. P. C.

LETTER FROM REV. DR. YATES.

SHANGHAI, CHINA, June 30th, 1877.

Dear Brother Tupper.—By this mail I am sending out many hundreds of the "Appeal." I sent some to the Richmond College, Wake Forest, Greenville, Furman and Mercer Universities; also to Murfreesboro Female Institution, and many individuals. I cannot write to all. Will you put a note in the *Herald* requesting persons receiving this "Appeal" to give it as wide a circulation as practicable. I do not know the names and addresses of many people, or I would send it to them directly. This "Appeal" goes forth this week to the

four quarters of the Globe. May the blessing of God go with it, and make it a blessing to the world long after I have ceased from my labors.

Mrs. Yates and I have both been a little under the weather, but are better. We are having our most trying weather—the damp season. I enjoy my freedom from consular and mixed court work. I have received most flattering letters from the U. S. Minister and Acting Consul General, on the occasion of my resignation of the important post I occupied. There is some interest at my country station. No special interest in my city congregation. I have just completed translation of Acts of the Apostles into the spoken language, and would like to have the means to print it with Matthew's gospel. We have now but four men in China. I lament that we are doing so little for the evangelization of China. Let prayer ascend for the blessing of the Spirit upon our work at home and abroad.

Faithfully,

M. T. YATES.

FACTS FOR SOUTHERN BAPTISTS TO PONDER.

In the vast continent of Africa we have one white missionary and one colored. In Japan we have—not one. In Burmah, Siam, India, the Isles of the ocean—not one. In China, we have at present eight missionaries. Putting the population of China at four hundred million, this gives one missionary to fifty million people. Yet we call ourselves Missionary Baptists.

Our Lord says, "Go ye into all the world and preach the gospel to every creature." Are we obeying this command?

L. MOON.

ENCOURAGEMENTS.

There are many indications of promise: (1) Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2) A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3) The empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5) Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.—*Appeal*.

"IN DEAD EARNEST."

We earnestly appeal to the whole Christian world for help. There are still eight Provinces in which there is not one resident missionary. In others there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China, feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the spirit of God may move the hearts of all to whom this appeal comes, to cry, "Lord, what wilt thou have me to do?" And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.—*Appeal*.

Dr. B. SEARS, while a student in Germany, went to the river one night and baptized Oncken and three or four others, and organized them into a church at Hamburg. The German Baptists now report 116 churches, about 1,300 stations, 23,735 members; baptisms during the past year, 1896, contributions about 200,000 marks.

FACTS.

1. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

2. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

3. The Chinese, though the oldest nation in the world, are as full of vigor and promise as ever. Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them. Their enterprise and perseverance are proverbial.

4. At the present moment, one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra, Java, the Philippine Islands, Timor, Borneo, the Sandwich Islands, etc., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entering them by thousands, and in some cases tens of thousands, every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Tibet. It is clear, therefore, that they will ultimately become the dominant race in all these vast countries.

5. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.—*Appeal.*

"SING, BROTHER, SING."

Such was the request of a young Hindoo Christian to his friend a few hours before he died. Rejoicing in the love of Christ, he called for help in praising the Lamb that was slain, and who had washed him from his sins in his own blood.

The young Brahmin had been truly converted through the labors of faithful missionaries in India. He had given abundant proofs of love to the name and service of Jesus Christ. His godly life, however, was not of long continuance; for it pleased his heavenly Father to call him early to himself. That dreadful disease, the cholera, was the means whereby he was removed to a better world. A short time before his death, another young native Christian came to see and comfort him; and as he laid his languishing head upon the bosom of his young friend, he broke out in an ecstasy of joy, saying, in his native tongue, "sing, brother, sing." "And what shall I sing?" asked his friend. "Sing salvation, salvation through the death of Jesus! salvation through Jesus Christ!" And so he died.

And it was well to die with such words of triumph on his tongue, and such songs of praise in his ear. A sinner, a heathen sinner, hears of Jesus, and believes in his name. He feels the joy of pardoned sin, and, trusting in the righteousness of Christ for salvation, he looks upward with gladness in his dying hour, ripe for the joys of heaven, fully prepared to join in the songs of the redeemed.

"Salvation! O thou bleeding Lamb!
To Thee the praise belongs!
Salvation shall inspire our hearts,
And dwell upon our tongues."

[Ch. Miss. Juv. Inst.]

NO HOPE FOR CHINA IN ITSELF.

Millions pass into eternity every year! What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, to "shine as the brightness of the firmament, and as the stars for ever and ever."

How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in this generation?—*Appeal.*

A PRAYER FOR DEAR PAPA.

BY MRS. EMILY C. JUDSON.

Poor and needy little children,
Saviour, God, we come to Thee,
For our hearts are full of sorrow,
And no other hope have we.
Out upon the restless ocean,
There is one we dearly love:
Fold him in thine arms of pity,
Spread thy guardian wings above.

When the winds are howling round him,
When the angry waves are high,
When black, heavy, midnight shadows,
On his trackless pathway lie,
Guide and guard him, blessed Saviour,
Bid the hurrying tempests stay;
Plant thy foot upon the waters,
Send thy smile to light his way.

When he lies, all pale, and suffering,
Stretched upon his narrow bed,
With no loving face bent o'er him,
No soft hand about his head,
O, let kind and pitying angels,
Their bright forms around him bow;
Let them kiss his heavy eyelids,
Let them fan his fevered brow.

Poor and needy little children,
Still we raise our cry to Thee;
We have nestled in his bosom,
We have sported on his knee;
Dearly, dearly do we love him,
We, who on his breast have lain—
Pity now our desolation!
Bring him back to us again!

If it please thee, Heavenly Father,
We would see him come once more,
With his olden step of vigor,
With the love-lit smile he wore;
But if we must tread life's valley,
Orphaned, guideless, and alone,
Let us lose not, mid the shadows,
His dear foot-prints to thy Throne.

MAULMAIN, April, 1850.

ON BATHING.

What can be more beautiful than a little child, fresh from its morning bath—face, hands, hair, clothes, all sweet and clean. There is no need of pearls, coral, lace, or fine linen, to make it lovely. Little children, do you know there are hundreds in this country, and thousands and millions in heathen lands, who have no morning bath or clean clothes? Suppose we undertake to get up a lot of "*Bathing tubs for heathen children.*" How many of you would be willing to save some of the money you spend for candy, to buy them? There is one little petted girl, who could soon buy a nice tin set; another could get a large tub, and a third, a wooden bucket; and you would be all the better for the self-denial, and for eating so much less "*trash*," as your great-grand-mothers called it. Shall we do it? Do you wish to help make dirty, sickly children, clean and well? I believe you would like it. Only very selfish children refuse to share their good things with those who have none. But stay—I do not think it would do any good, for their mothers would not know how to use them.

Mr. Moffat, a missionary in South Africa, says in his book, that the grown people never wash or put on clean clothes. Instead of that, they make themselves as dirty as possible, by rubbing grease all over their bodies; but when they become Christians, they begin at once to go to the river and wash their clothes. So, when one was seen with clean clothes, the people said, "*He is a Christian.*" Instead of bath-tubs let us collect some "*New Testaments for the heathen.*" for when the fathers and mothers read about Jesus Christ, and become Christians, they will bathe their little children and have for them clean clothes, and good breakfasts, and sweet homes, and dear Sunday-schools, such as you have, and best of all, they will be taught that their souls need washing as well as their bodies, and they will be led to Christ, that he may wash them in his own blood and make them clean and pure, and give them a happy home in heaven forever.

How many of the children will give enough to buy a Testament or a Bible for the heathen? I'll try to let you know next month how much each will cost. M.

MUDDY AND CLEAR WATER.

I was in Rome, Georgia, several weeks ago. The city is between two rivers, which unite at the lower end of town. The Etowah is a rapid, turbulent stream and was very muddy. The Oostanaula glides gently between green banks, and was clear as crystal. I walked down to where they unite, and noticed that for some distance they did not seem to mix, and there was a river muddy on one side and clear on the other, but gradually the crystal strip got narrower and narrower, till it disappeared, and the whole stream became muddy.

And so it is, methought, with some boys and girls who come out from pious homes with light hearts and clear characters. They fall into bad company; for a time they stand aloof, but gradually give way, till their purity of heart is all stained with sin. Nothing can keep us pure in this evil world but the grace of God as a wall between us and wickedness, and "the blood of Jesus Christ, his son, which cleanseth us from all sin."

LENDING TO THE LORD.

A merchant sat in his private counting-room with an anxious, troubled look upon his face. A few thousand dollars had just been paid, which he now wished to re-invest. But it was the dark winter of 1854, a date long to be remembered by the business world. Railroad companies were failing, banks were crashing, large firms were daily being closed, men supposed to be high above the tide, were astounding their acquaintances by assignments; indeed, the commercial bark seemed to have struck the hidden rocks, and only a general wreck could be anticipated.

The merchant continued his perplexed meditations, which were every moment becoming more unsatisfactory. He could easily lend the money at 45 or 50 per cent., but his sense of uprightness would never allow him to take advantage of his friend's necessity; besides, were he disposed to lend it, whom could he trust? At length a silent voice whispered to his soul a little text of Scripture, about lending to the Lord. A warm glow stole over his heart, and a ray of light seemed dawning on his mind. Yes, that would be a safe investment; no fear of loss or failure there.

But prudence queried, "Can you afford to give so much; does your income justify it? Few rich men bestow as large a sum at once, unless it be something in their legacies."

Again the merchant pondered long, but was dissatisfied and undecided. Kneeling, he prayed earnestly for guidance from an all-wise hand. He rose with a soul filled with the sweetest peace. The decision was made. In his own home was enough to supply all the wants of his household, and a portion for the needy. Had the money been lost before it reached him, no suffering would have come near his dwelling in consequence. Besides, it was only a partial payment on the immense debt he owed for all his mercies. The sum was appropriated, and a light heart and a soft pillow was his that night.

The money went its ways, cheering the sad hearts of widows and orphans, gladdening a poor missionary's little circle as they wondered over the anonymous letter, which brought them fifty dollars, sending little tracts to the lowly home of the pioneer, or buying the bread of life for starving souls in Asia, Africa, or the islands of the sea. It was ever increasing in value, until, at length, the amount was beyond computation. Never did the merchant regret the investment, for the sums were secured to him with a sure bond, with a three-fold signature, and laid up in the mansion where were all his treasures.

Would that many, who yearly compute by thousands the surplus of their incomes above their expenditures, might follow the example of this money-lender.

"IT IS POSSIBLE."

We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, "According to your faith be it unto you." The church of God can do it, if she be only faithful to her great commission.—*Appeal.*

Talks with the Children.

MISSIONARY GEOGRAPHY—LESSON NO. IV.

In Northern Italy.

When we took leave of each other a month ago, we were in our imaginary journey, at Turin, on the river Po, not far from its Alpine sources. If we had been there in reality, you might have occupied the time, till we were ready to leave, in a number of excursions into the surrounding country. Most interesting among the short trips would be a walk across the beautiful bridge which spans the Po, and up the hill on the south side to the old Capuchin Monastery, from which you would get a fine view of river, city and plain, with Alps in the background. Another most delightful trip would be taken by rail, in about five hours, to a beautiful city lying in crescent shape around one of the prettiest harbors in the world. The city you have all heard of as the birth-place of Columbus, now who can tell me its name and point it out on the map?

As for myself, I should hardly have been able to join in your pleasure trips. The angels came to my house some three weeks ago, and of the five little ones who prattled around, only four are left me now. They took the fairest and the sweetest to a land brighter than Italian skies—to a city, ancient, glorious, whose maker and builder is God. I have been since quite sick myself, and if in Turin, should have been obliged to put myself under the skillful care of Dr. Laura, a good brother who was baptized about a year ago, and who, with three or four others, meet regularly five times a week to worship, to study the Bible, and to make known its truths to others. Though few in number, they bear all expenses without help from any Board. Very sweet it would be in a great city, given to pomp and vanity, to meet in their quiet little *locale*, and realize with them the fulfilment of the Master's promise, to be in the midst where two or three are gathered together in his name.

But I am better now, I hope, and we will try to resume our journey. The railway train will take us in five and a half hours from Turin, the capital of Piedmont, to Milan, the capital of Lombardy. Our route is eastward, lying for 20 miles on the north bank of the Po, then gradually leaving the river, it crosses its numerous tributaries, which come in from the mountains and lakes on the north. The scenery for the first half of the run is rather wild; those of us who sit on the left especially will catch glimpses of Alpine scenes. During the latter portion of our journey the country is more and more level, till near Milan we find it intersected by numerous canals, one of which, *Naviglio Grande* they call it, was commenced just 700, and finished more than 600 years ago.

The country is very fertile and tolerably well cultivated. Potatoes, wheat, corn, and in the low lands kept under water two months of every year, rice and flax grow in abundance. Of fruits, we find grapes, olives, walnuts, chestnuts and lemons in plenty. But here, also, silk is the great staple, and all the fields are surrounded with rows of mulberry trees. Near the city the cultivation is better, and the country looks like a succession of gardens, watered partly from Artesian wells, partly from the many streams and canals. A few miles before reaching Milan we pass the battle field of Magenta, on which, in 1859, Napoleon III beat the Austrians, and Gen. MacMahon, since so famous, gained his first distinction. In the burial-ground of the slain are many little hillocks with a cross on each, and in the midst a chapel where prayers may be said for the dead. How vain and yet how natural are the superstitions which lead them to try to do something for the souls thus sent suddenly into eternity. They forget that our hereafter depends not on how we die, but on how we have lived.

We approach Milan on the north side, and run into a station house which is one of the finest in the world, adorned with frescoes and fitted up with every arrangement for the comfort and convenience of passengers. The city is an old one, being anciently larger than any other in Italy, except Rome. It was called in Latin *Mediolanum* (i. e. *middle town*). The Italians, with their disposition to make every word end with a vowel, call it *Milano*. The French, whom we commonly follow, call it *Milan* (pronounced *Mil-an*). Only fragments, however, of the old buildings are left, for it was sacked by Attila in 452, A. D., and razed to the ground in 1162 by Frederick I, surnamed *Barbarossa* or *Redbeard*. It was rebuilt a few years after and from about 1,300 to 1,500 enjoyed great prosperity. Filled with the luxuries and beauties which wealth gathers together, it set the fashions for the rest of Europe, as Paris now does. The people of Milan excelled especially in fixing bonnets and head-dresses, their neighbors of Mantua excelled on cloaks and skirts, and so to this day the fashionable workers on ladies' apparel are called *milaners*, (or *milliners*), and *mantua-makers*. The city is circular in shape, surrounded with a wall about nine miles long and contains a population of 212,000. The old part of the town is enclosed by canals, its streets are narrow and irregular, and its houses of mean appearance, but some of the more modern squares and buildings are of Parisian elegance. Its chief industry is the manufacture of silk, of which immense quantities are exported.

Near the centre of the city we find the *Piazza del Duomo*. Let me explain that *Piazza* is pronounced *Pe-ats-a*, and means, in Italy, a public square. On it is the *Galleria Vittorio Emanuele*, (named in honor of the King Victor Emmanuel,) a large building in the shape of a cross, covered with a lofty glass roof adorned with statues and paintings, and occupied by attractive shops and cafés. Thronged with well-dressed ladies and gentlemen, especially on a summer evening, it presents a scene of rare brilliance. The building cost more than a million and a half dollars, and surpasses anything of the kind in Europe. From this we pass into the Cathedral. Some other time I will try to explain more fully the differences between different kinds of churches; for the present I stop only to say, that every bishop has his *Cathedra* or throne, and the Cathedral is the Bishop's church. The Cathedral at Milan is, with two exceptions, (St. Peter's at Rome, and one at Seville,) the largest, as it is, with probably no exception, the most beautiful church in the world. It was begun in 1387 and work upon it is still in progress, though the principal parts were finished in a little over a hundred years. It is nearly 500 feet long and 250 feet wide. The crown of the roof is 155 feet, and the top of the tower 260 feet, above the pavement. The exterior is adorned with over 2,000 marble statues, and the interior, walls, roof, windows, altars, everything, with innumerable paintings of saints and angels. From the top, which you may ascend—I am too weak to undertake it, for you must go up about five hundred steps—you will get one of the finest views in the world; your eye takes in the whole plain of Lombardy and, if the air be clear, you can see from the Alps on the north, to the Apennines on the south. Besides the Cathedral there are eighty other Catholic churches in Milan, many of which are well worth visiting; but most attractive of all is an old building, at first erected as barracks for soldiers, then turned over to a brotherhood of monks, from whose hands it again passed into military uses, and was, at one time, occupied by cavalry, the lower floors being the stable, but has now reverted to religious uses. In a basement-room where the monks dined, Milan's greatest artist, Leonardo da Vinci, painted on the wall "The Last Supper," copies and engravings of which are found everywhere. The wall has peeled, and the picture is half destroyed, but is still more famous than all the rest in Milan put together.

And now, dear children, do you wonder that the Italians worship Mary more than her Son, revere the church more than the Bible, and follow the Pope rather than the Christ? Suppose you had been born there, and your father and mother had trained you up in a religion supported by the wealth of princes, the power of kings, the enchantment of art, the eloquence of priests, a long array of saints and many pretended miracles—a religion, too, which doesn't require much self-denial, and offers an easy escape from the penalties of sin—I reckon you, too, would be devout Catholics. Let us earnestly pray God to open their eyes that they

may see the beautiful simplicity of the gospel, and turn from their vain ceremonies, to the meek and lowly Jesus.

Close by the great Cathedral is the *Locale* (i. e. preaching place) which we are helping to support. I should like to introduce you to the young pastor, Enrico Paschetto, and to attend his Sunday-school and some of his meetings, for Bible study, and for preaching—but I am very tired and must stop now. You may learn something of Sig. Paschetto from Dr. Taylor's letter on another page, and if you meet him you will have no difficulty in getting acquainted, for though quite learned, he is full of the freshness of youth and has great love for children. His Sunday-school you will find very prosperous, and his little church zealous and unusually well informed on the Bible, and well established in the truth as we hold it. So good-bye till next month.

RULES OF THE BOARD AS TO SPECIAL CONTRIBUTIONS.

1. Donations made to any specific object are to be understood as included in the appropriations by the Board to that object, not as superadded to it.

2. The expenses of all regular missionary work appointed or approved by the Board, and for which funds are transmitted through our Board, shall be included in and covered by the appropriations made annually to our missions; and funds sent through our Board specially for such work shall be understood as going to meet such appropriations.

3. If at any time the donations to a specific object should amount to more than is appropriated or needed for that year, the Board may consider the surplus as retained, to be devoted to the same object another year.

The above rules have no reference to donations of Societies not connected with the Southern Baptist Convention, as Tract and Bible Societies, or to funds for buildings, etc., to which the Board makes no regular appropriations.

RECEIPTS FOR FOREIGN MISSIONS

FROM JULY 24TH TO AUGUST 28TH, 1877.

ALABAMA.—Young Ladies' Helping Hand, First Baptist church, Eufaula, by O. F. Gregory, \$10; Georgiana and Mary Lowry, through "Kind Words," \$1.80; N. B. Williams, agent, \$106.40; Mrs. K. Waller's infant class, First church, Montgomery, (Williams' House), by N. B. Williams, agent, \$11; E. L. Simmons, agent, \$6.50—Total, \$135.70.

ARKANSAS.—E. Z. Simmons, agent, \$72.90.

DISTRICT OF COLUMBIA.—Miss Polkinton's Sunday-school class, Washington, by J. H. Cuthbert, \$11.

FLORIDA.—J. H. Tomkies, Gainesville, by Religious Herald, \$1.

GEORGIA.—First church, Macon, for Paul Howes, by S. Boykin, \$10; Elm church, Stewart county, by W. M. Howell, \$2.10; N. A. Bailey, Quitman, collected at the union meeting of Mercer Baptist Association, \$13; Quitman Baptist church, by N. A. Bailey, \$5; Woman's Miss. Society of Quitman Baptist church, for Miss Whilden's school, by brother Bailey, \$13.10; S. M. Irwin, agent, \$89.10—Total, \$132.30.

KENTUCKY.—S. S. First Baptist church, Covington, by J. Percival, \$11.10; Ladies' F. M. Circle, Poplar Ridge, Trimble Co., by Lizzie Arnold, \$6.35; Ladies' F. M. Circle, Middle Creek, Trimble Co., by Monie Law, Treas., \$3.80—Total, \$21.25.

LOUISIANA.—St. John's (colored) Baptist church, by J. D. Fletcher, for brother David, \$3.75; Mrs. Conger, Ft. Jefferson, two S. S. boys, through "Kind Words," \$5; Collection at Baptist State Convention, (colored,) by A. F. Owens, \$7; E. Z. Simmons, agent, \$103.50; St. John's (colored) Baptist church, Bastrop, by James Bussey, \$9.10—Total, \$126.25.

MARYLAND.—Nanjemoy Baptist church, by Samuel Sanders, \$10.

MISSISSIPPI.—Ladies' Missionary Society, Baptist church Holly Springs, by E. D. Miller, \$2; E. Z. Simmons, agent, \$41.35; L. S. Foster, Starkville, \$1; Hebron church, by E. Redus, \$5.20; Springfield Association, by J. L. Greham, Treas., \$13.50; Ladies' Missionary Society, Palestine church, Hinds co., by J. L. Pettigrew, \$10—Total, \$73.05.

NORTH CAROLINA.—Whitesville Bapt. S. S. through "Kind Words," \$1.20; O. L. Powell, Williamston, \$1; J. B. Hartwell, agent, \$100; Asheville Bapt. church, by J. L. Pleasant, \$12—Total, \$114.20.

SOUTH CAROLINA.—M. G. Harley, Greenville, \$10; Bethany church, Kershaw co., by A. S. Willeford, \$1.55; Aiken Baptist church and Sunday-school, by J. O. Browne, \$10; R. W. Lide, Cheraw, \$6; M. H. Culpeper, Ellingham, \$1; Fannie, Theodore, Georgia and Ozello Cannon, \$1; Executive Board of Saluda Association, by E. B. Murray, Treas., \$51.50; John S. Croxton, for Beaver Creek and Fork Hill churches, \$9.54; Spartanburg Baptist Association, by E. S. Allen, \$121.55; Colleton Baptist Association, by Isaac Sauls, Treasurer, \$6.40—Total, \$218.14.

TENNESSEE.—N. B. Williams, agent, \$82.86; E. Z. Simmons, agent, \$29.70; Ladies' Mite Society, Knoxville, by Mattie J. Mayes, \$2—Total, \$114.56.

TEXAS.—E. Z. Simmons, agent, \$49.50; J. W. D. Creath, \$10—Total, \$59.50.

VIRGINIA.—J. B. \$3; Robt. F. Sizer, Clay-street church, Richmond, \$10; Mrs. Roy's Infant Class, Enon church, by J. T. Hardaway, Jr., \$1; Female Miss. Society, Mt. Carmel ch., by W. G. Dandridge, \$5—Total, \$19.

WEST VIRGINIA.—Guyandotte Association, by Jos. A. Reeco, Treasurer, \$5. Aggregate, \$1,112.85.