

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."

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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."

CLOSE OF VOLUME.

This number concludes another volume of the JOURNAL. Retrospecting the year we have much to be thankful for. The patronage of the paper has regularly increased and we have reason to know that some good has been done in disseminating missionary intelligence among our people. The JOURNAL has paid its way, but more is expected of it. Next year its expenses will be lighter than in the past, and we hope that it may be a source of pecuniary profit to the cause of missions. The sheet should be enlarged. Will not our brethren assist to this end, by renewing their subscriptions and enlarging the circulation?

MITE BOXES.

The question is frequently asked: "Where can Mite Boxes be obtained, and what is the expense of them?" A postal card directed to us will secure as many as may be asked for, and our thanks besides. The Board furnishes them gratuitously and gratefully, and we wish that our people would realize the value of these little vehicles to convey the pennies of the Lord from our purses to the treasury of the Master. The children of this world are indeed wiser in their generation than the children of light. The woman who swept her house for the lost piece of money, and when she found it called in her neighbors to rejoice with her, would have appreciated the maxim of the American sage: "Take care of the pennies and the pounds will take care of themselves." As the child is parent to the man; as the annual circlets of fibre form the majestic

oak; as the repentant sinners make up the countless host of the redeemed; so to compare small things with great, pennies are the parents of pounds—a pyramid of pounds is only the product of pence—hence the further adage of our poetical and "so called" parsimonious philosopher: "He that destroys a penny destroys the thousands of pounds which might have been produced by it." And he who saves a penny for a good use, as the piece of money was saved from the fish's mouth, may lay the foundation for untold wealth here and hereafter. There may be such a thing as "penny wise and pound foolish;" but there is no such thing as penny foolish and pound wise—at least in the economy of Him who presides over, not only the heavens and the earth, but the atoms which are their pillars and architraves—the whole substance from cap to foundation-stone, of the temple of nature, of which our Lord is the support and God. And we would beg those who have these boxes to use them regularly, and deposit according to the constitution commonly adopted by our mite box societies—two cents per family, every Lord's day; and not wait until the end of the month or quarter and then deposit the whole amount. The training is as valuable as the money.

Copies of the "Constitution" may be had with the boxes.

GEORGE MÜLLER.

Some one asks in one of our religious papers: "How would it do for us to conduct our missionary work on the principle of Mr. Müller?" His principle is to ask God, and not to ask man for the means necessary to carry on the work. If the vote of our people could be taken, it would not be hard for the Southern Baptist Convention to decide on which side of the question wisdom is to be found. And, were it wise, how happy would we be to begin the next conventional year with the duty of struggling with God alone for the support of our missionaries. How vast the labor and the anxiety and the expense that would be saved! How simplified would be the machinery of the Convention! How much more apparent would be the hand of God in the management of the work! We invoke the sentiment of our pastors and people on this subject. Let the question be raised in every church and association and State Convention. Should the majority of our churches vote that they ought not be asked for any more money to conduct the Lord's work among the nations, it would be a clear indication that it would not be safe to trust the principle. But, should the vote turn the other way, and our brethren feel that it would be a grief for them not to aid in this grand enterprise of Christ's kingdom, then there might be wisdom in having no more agents, and no more appeals for money. In the meantime we ask the consideration of our people to the question: *What is the high and holy use of the property which God puts into our hands?*

Agassiz said he had "no time to make money." But somebody must have time to make it, and a great deal of it. When money-making stops in the world, civilization, with its art and science and education; its social order and comfort and refinement; its civil institutions and protection and stability, would roll back into barbaric life; and the wheels of Christianity, itself—provided there be neither mir-

acle nor millennium—would as effectually back down as Pharaoh's chariot in the Red Sea.

Achan's wedge of gold and Babylonish garments were cursed, not because wealth, but because acquired contrary to the divine will. Balaam might have desired, without sin, Balak's house of gold and silver, but not in preference to the blessing of Israel. Ananias and Saphira might have justly retained the whole of their possession; but not a particle of it with a lie on their lips to man or to God. It is they that "err from the faith in coveting after riches that pierce themselves through with sorrow, and are drawn in destruction and perdition." As Bonhours says: "Money is a good servant, but a bad master." Abraham was a prince among shepherds, and yet he was the father of the faithful. David was one of the wealthiest of monarchs, and he was a confessed type of King Emanuel himself.

When our Saviour took that piece of money, and asked, "Whose is this image and superscription?" he did not mean to suggest that the things of Caesar are not to be rendered to Christ. The very first offering which he received on earth was of gold and frankincense and myrrh. Money being the representative of the commodities of this world, and the love of it being the most specious form of idolatry, the consecration of it to the true God is one of the best tests of loyalty to Him, a potent instrumentality to raise up the spiritual above the carnal of our nature, and a practicable exposition of the true use of all material and circumstantial good, which is designed to blend with the gracious and spiritual in the reign of Him whose throne is the diamond studded heavens, whose footstool is the richly tapestried earth, and whose palace is the material and immaterial universe.

If some such views could be impressed on the minds and hearts of our people; if they felt it a joy and benefit to employ their substance as God intends it to be employed, there would then be no necessity to appeal and implore for the meagre sustentation of our missionaries. Abundant supplies would come into the treasury of the Lord, in response to the necessities of our cause, and in accordance with our efforts unto God.

But is not the nature of English people who give so lavishly to Mr. Müller the same as that of Americans? Verily, but if we could condense the miseries of heathenism, and the blessings of the great salvation into a visible, tangible thing, like an orphan asylum, and keep it before the eyes of our people, we believe it would be the most powerful and successful appeal to their sympathies and charities. But as we cannot make such an appeal, we must content ourselves with following the old way, and wait for the expression of our people, before we decide it to be wise to apply to our missionary enterprise the principle advocated by the noble and godly German now visiting our country, George Müller, of Bristol, England.

ABSENT.—The Editor of the JOURNAL is at the South, in the interest of the Foreign Mission Board. As he has to edit at home and work abroad, it would not be strange if this number of the paper should be the least as well as the last of the present volume.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., MARCH, 1878.

OUR MISSIONARIES.

CHINA.

AT TUNG CHAU.—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, 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.
 " MODENA and CARPI.—Signor Martinelli.
 " NAPLES.—Signor Colombo.
 " BARI.—Signor Volpi.
 " BARLETTA.—Signor Basile.
 " ISLAND OF SARDINIA.—Signor Cossu.
 " VENICE.—Signor Bellondi.

At Home.

J. B. Hartwell, Mrs. Hartwell.—P. O. Raleigh, N. C.
 E. Z. Simmons, Mrs. Simmons.—P. O. Louisville, Ky.
 N. B. Williams, Mrs. Williams.—P. O. Montgomery, Ala.
 Miss E. Moon.—P. O. Carter's Bridge, Va.

MATERNAL LETTER FROM AFRICA.

The following letter, written in an elegant hand, and precisely as published, is from the widow of our deceased missionary, Rev. J. M. Harden, of their son at the Richmond Institute, of this city. Both mother and son are natives of Africa:

LAGOS, Nov. 27, 1877.

My own dear Sammy—Mamma's only darling, how did my poor heart ache when I received your farewell letter, and knew when I returned home your dear face would not be amongst those who would welcome me. I could not help crying over it, and now I treasure it to read over and over again. At the same time, I feel thankful to our Heavenly Father for having raised us such a very good and kind friend as Mr. S., so that your dearest wish is granted, and you now have the opportunity of getting a good education, as well as of seeing the great civilized world. Do not forget to thank the Lord daily for His great goodness to you.

Dear Sammy, you will be glad to know that the good Lord has been with me, and prospered my way. You know that I took very little with me when I was going, so that I had not much reason to expect to do very well; but, contrary to my expectations, I have done much better than I could hope. But you need not fear that this will tempt me to go up again; it is too great a distance from home. On the other hand, I came home seriously ill from a neglected cold, and the river is not healthy at all. But thank God I am well now—only so very thin still, or I should have had my likeness taken to send you; but I must get stout again before I can do so. It is owing to my being so sick that I did not write before now, as I have been home since the 4th instant.

Your welcome letter arrived on the 3d, and I came on the 4th, so you may guess how glad I was, for I had begun to calculate how many dangers you might be exposed to, &c., &c.; and so my mind was getting troubled, more especially as I learned how you could not get any vessel at Liberia, but had to go to S. Leone. Thank God for raising you such good friends wherever you go, and may He bless dear Mr. Smith for his fatherly reception of you.

My only one, now that I know that you are safe from the dangers of the sea, my anxiety has taken a new form, and that is, I fear that the new scenes, new life, and new pleasures, so distract you that you may be in danger of forgetting the great object for which you have gone over—viz., to fit yourself to be a preacher of the everlasting Gospel. Oh, my dear son, pray daily for a wise and understanding heart, for the true wisdom, which is the fear of the Lord. Do try to dedicate your heart to the Lord, for when your heart is right with God your conduct and daily life will be pleasing in His sight. Oh, pray earnestly for God's Holy Spirit to be your guard and guide, then you cannot go far wrong. Try to please and make a friend of your preceptor; and should you do anything wrong (as

we are all apt to), go at once to him, and, in a manly way, confess your fault without any prevarication, as that will show at once that you see your error, and will try to mend it.

It is a great meanness to make excuses or try to throw the blame on others; so take care not to do anything of the kind—rather be blamed for others than let others be blamed for you, as that would be mean, and you must avoid everything like that.

Do not let any prospect of worldly advantages tempt you to change your mind about being a missionary, as there are people enough to follow all the other professions. But O, the laborers in the Lord's vineyard are very, very few.

You would have felt this much had you seen with your own eyes, as I have, what vice, misery, and degradation abound in the interior, where the true God is not known. So do keep to your resolution—to spend your life in laboring for the Lord, who died for us. For what are earthly riches, honors, and pleasures? Receive the answer from the *richest king on earth*: "Vanity of vanities." May God bless and keep you, my son.

I do not feel quite strong yet, so I must postpone giving any information about the Niger this time. I have brought you a nice Somyon gown, some fans and calabashes. At the first opportunity I shall send them to you. Were it not for the closing of the roads, you would have got them by the overland route before you left, but my messenger got as far as Ibaddar and had to return to Eggan, as the war had commenced.

I am thankful to be able to say that all the family are in good health. Mammy, your aunts, cousins, Dinah, and her mother, Mrs. Frayer, Levi, and all the members, send much love to you. Dear Mrs. Leigh and the children, and Mr. and Mrs. Macaulay, always speak very kindly of you; all wish you well. Try to write to Mrs. Leigh and Macaulay, as well as your cousin Shadrach, as he is very attentive to me. Mr. Jackson says he wrote you a long letter, and is counting the days until he can hear from you.

All your young friends miss you very much, and speak much of you.

Aunt Sabina sends you much love. She says you must not be vexed at her not writing this time. She promises to do so the next time that I write, which will not be long.

Try to write once a month, and I shall do the same.

Please remember me respectfully to the Principal of your school, and salute your young friends for me.

Mr. Colley was here this morning. He sends his love to you. He wishes me to tell you to be very careful of yourself this first winter—that you must not neglect what may seem to you only a slight cold—but take every care of yourself.

Dear Sammy, do remember that you are a widow's only son, and take care of yourself. Do not attempt to do all that your companions may do, but remember you were born in a warm climate, and so try to keep from taking cold.

Good-bye, my own darling. May the good Lord bless and help you, and spare us to see each other again.

Thus prays your dear mother,

SARAH.

LETTER FROM MISS MOON.

SHANGHAI, CHINA, Dec. 13, 1877.

Left.

My Dear Dr. Tupper—After Dr. Yates inquiring of the agent, and learning that the steamer for Chefoo would leave about the middle of this month or later, I determined to visit my friend, Miss Safford, in Soochow. To my dismay, my steamer went off two days ago without me. So here I am, waiting and hoping for another. People say there will probably be one about Christmas, and I still hope to be settled and ready for work by January 1st.

Hearty Welcomes.

I had a delightful visit to Soochow. Miss Safford had come down to Shanghai to meet me, and I returned with her. It is almost worth while to go away from China for awhile to get the hearty welcomes one receives on returning. I sometimes think that missionaries are the warmest-hearted people in the world. At Soochow, you might have thought I was a near and dear relative instead of a comparative stranger. Such overflowing cordiality and hospitality! I had but two days there, and came away very reluctantly, reaching here to

find that my steamer had left the day before. I do not worry about it because I could not do much in Tung Chow anyway until after Chinese New Year. The schools close in a few weeks, and according to Chinese etiquette one must not visit for some time before the New Year. People are too busy to have company.

Dr. Yates' Failing Health.

I am enjoying the very kind and cordial hospitality of my dear friends, Dr. and Mrs. Yates. They make me feel perfectly at home, and are just as good to me as friends could be. I have been distressed to see that Dr. Yates' health has very seriously failed. He has determined to run over to San Francisco for a change. I am very glad, indeed, he has so decided, for heretofore he has always been restored by a sea voyage. He does not propose to go east, but I sincerely hope the Board will give him an urgent invitation to visit Richmond. I am sure that his presence and conversation will arouse a new interest in the cause of missions. This veteran of thirty years' service—how nobly he has toiled—how generously he has given to that work to which he consecrated his life! It seems to me that the coldest heart would be stirred by his presence. There is not a man in China who could give you more valuable information as to the past history and present status of missions in this land. In short, you and the Baptists of Richmond would alike enjoy a feast if you could induce him to visit you. I must beg you, however, to spare our friend, and not let him work too hard. When he was in Richmond before, he had to go through with four services one Sunday, and it about used him up; but I know that you would not allow anything of that kind.

Mrs. Yates sends a large bundle of kind regards. She was so pleased with your last letter.

With kindest regards,

I remain yours sincerely,

L. MOON.

PREACHING—SCENES.

Rev. R. H. Graves writes from Canton:

Preaching and Sleeping.

We have preaching in the chapel every day but Saturday, and preach for about three hours a day. For instance, to-day I preached first. When the sexton opened the door one of the Chinese preachers stood there and invited the passers by to come in. I went into the pulpit and began to sing a hymn—"From of old there has been but one true God, &c." After singing it through, I repeated it and explained it line by line. By this time some twenty or thirty men had gathered in, then I took my text, "Repent, for the Kingdom of Heaven is at hand;" and explained the first half of the chapter—Matthew iii. As I went on more came in; some became much interested, and would leave their seats and come and stand as close to the pulpit as they could get, listening very eagerly. Others would stretch themselves out on a bench for a nap, but as soon as the sharp-eyed old sexton saw them he would make them wake up and take their feet off the benches. Others would talk, and he would have to tell them to keep quiet.

Disturbers.

Sometimes the people try to disturb us. To-day a boy walked down the aisle beating two sticks together and making all the noise he could. After awhile a young man who had picked up a few words of English rose from his seat, came up to the side of the pulpit, and shouted out "Hab die," by which he meant "I'll kill you!" and then walked out of the chapel. Sometimes six or eight will leave together, saying "What's the use of listening to him." We find it is generally best to take no notice of these evil-disposed folks unless they stay in the chapel, and persist in making a disturbance. Sometimes I have to come down from the pulpit and put a man out. This is, however, rarely necessary; a word or two is generally sufficient to cause a disorderly man to leave.

Inspiring Sight.

Many listen attentively. It is an inspiring sight to a missionary to have scores of men, as I had to-day, looking earnestly into his face, and hearing the message from God—many for the first time in their lives, and many, alas, for the last time. O, how solemn our office!

Our Prayers Needed.

This goes on day after day. What good is done? you may ask. Occasionally a man comes out and joins the church. But we are sowing seed—men

are learning more and more of the Gospel—becoming like men in Christian lands—acquainted with the truth. What they need is your prayers that the Spirit may enable them to do what they know to be right. Our work is in God's hands. He may not see fit to give us the joy of the harvest, but our successors will reap after we are laid in our graves.

HOW THEY OPPOSE.

One of our young men, brother Lo Kwok, has just returned from a city ten days journey away. No one had ever preached the gospel there before. He was hustled about and stoned, but persevered. God put it into the hearts of the Chinese authorities to protect him, but the enemies of Christianity seeing open opposition would not do, put up scandalous libels against the doctrines of Jesus and its followers. A man in a mandarin's office put out a counter statement, and told the people they were not obliged to listen; if the preaching did not please them they could pass on, but should not oppose. Brother Lo rented a house and preached in it; being obliged to give it up he secured another, but the opposition was so great that he had to give this up at the end of the month. Some were pleased and convinced, many listened attentively, and many opposed.

R. H. GRAVES.

Canton, China.

WOMAN'S WORK FOR WOMAN.

Woman's peculiar relation to our fallen race should make her sympathy for mankind as broad as the universality of their woes. In one place Paul says: "By one man sin entered the world;" and in another "Man was not deceived, but the woman being deceived was in the transgression." This may have raised the question in the ancient and learned council of Macon: Is a woman a man? Which question was decided in the affirmative on two grounds: 1st. Because *man* was made male and *female*; and 2d. Because "the Son of man" was the Son of a woman. But aside from the subtleties of the schoolmen, the position of woman in the history of our ruined world should give her deep concern about the fate of mankind, and especially about the condition of her own sex among the nations of the globe. Her heart should go out for her sister-woman, in her struggles with poverty and temptation and sin, and in her sufferings for others, and oppressions by the other sex, in the endurance of which there is often more of heroism and martyrdom than has ever been sung in human epics or been recorded in the martyrtype of the church. The thousands of girl-children annually immolated in heathen lands to save them from a worse fate in after life upon the altar of human passion and hate, should sweep the whole gamut of woman's sympathies for those whose life-experience is often more bitter than death itself, and whose only hope is that of Sisera's mother, looking out of the window and calling through the lattice: "Why tarry the wheels of his chariot?" looking and calling in vain, until the deep shadows of the last flash might envelop, and they are borne to a fate more certain and more fearful than that of the victim nailed through the temples to the floor by the murderous hand of the seductive Jael.

And our Christian women should long that these poor down-trodden wretches should be elevated, as they have been, by the influence of the religion of Him whose only earthly parent was a woman and who has honored the sex of his mother by rearing from it the noblest type of Christianized humanity.

In person or proxy, our women should go to these poor creatures and look into their eyes, and down into their souls, until they feel the stirring of self-respect and of the conscious dignity of true womanhood, which will assert itself and be as a

shield over their heads for protection. They should tell them that, while in their country women are thought incapable of education and unworthy of religion, in civilized lands they prove themselves the equal of man in intelligence, and his superior in moral character, as approaching nearer to that unit of humanity, of which man and woman are fractional parts, and who, when on earth, was characterized by the *womanship* of his character. They should tell them that woman is the centre of the social circle, and that on domestic virtue are reared the pillars of all aged governments; and that, as such a centre of moral influence, she should seek through the ten thousand radii of every day affairs to make herself felt for good over the whole circle and circumference of the humanity with which she has to do. They should tell her of Deborah, who led the forces of Jehovah; of Priscilla, who taught the eloquent Apollos in the way of the Lord more perfectly; of the blessed Virgin Mary, as the mother of the world's Saviour. They should go heroically for the protection of their seemingly dead womanhood, as Rizpah went and cast her sack-cloth on the water, and from the beginning of the harvest until the water of heaven fell on them, watched the bodies of the departed Kings of Israel against the preying birds by day and the ravaging beasts by night. Let them go humbly and tell the story of Jesus and his love, until those heathen women would lovingly prostrate themselves at the feet of the Master, and bathe them with their tears, and wipe them with the hair of their head. Let them go hopefully, knowing that as from the mulberry leaf come the silk and the satin; as from the dark of night is evolved the aurora of day, so, under the elevating and purifying influence of the Gospel, the degraded and despised daughter of China may rise up the noblest thing that walks under the canopy of Heaven—a true and Christian woman.

OUR COLORED MISSIONARIES.

REV. JOHN DAY AND REV. A. L. JONES.

Their Appointment.

John Day was born at Hicksford, Va., February, 18, 1797; baptized in 1820; licensed to preach, 1821; and went to Liberia, 1830. On February 2d, 1840, "It was moved that the Board of Foreign Missions deem it expedient, as soon as practicable, to establish a mission on the coast of Africa; and that the Corresponding Secretary be instructed to make inquiries concerning suitable persons for missionaries for the African mission." On the 7th of September, of the same year, "The following resolutions were adopted:

"1st. *Resolved*, That brother John Day be appointed a missionary to occupy a mission station at Grand Bassa, on the western coast of Africa, and labor among the natives in its vicinity.

"2d. *Resolved*, That brother Alexander L. Jones be appointed a missionary to labor at Cape Palmas, on the western coast of Africa, and among the natives in that vicinity."

Qualification of Brother Jones.

"Mr. Jones is a native of Richmond, but has spent the greater part of his life on the coast of Africa. His educational advantages have been good. He speaks the language of those among whom he will labor with fluency, and is regarded in every way well qualified for the office of a Christian missionary."

Appropriation to the Missionaries.

On November 2d, 1846, the following was adopted by the Board: "Salary for John Day, six hundred dollars per annum; for A. L. Jones, five hundred dollars per annum. The above amounts are for their entire expenditures. In case of the death of a missionary, leaving a family of children, the Committee recommend an appropriation of forty dollars per annum for each child up to seven, and fifty dollars from the age of seven to thirteen."

Painful Reverse.

In 1847 the Board reported to the Convention that they had "appointed brother John Day, who has been, for several years, in the employ of the Boston Board, to labor among the Bassa tribes; and brother A. L. Jones, a young and talented minister, residing at Cape Palmas, to be engaged within the limits of the Maryland colony. It was considered a favorable indication of Providence that such men could be secured; but the Board were required to suffer a painful reverse in this their first effort to bless the tribes of Africa. Before the notice of our appointment reached the coast, Mr. Jones had been called to mingle in higher and happier employments in the world above. His loss will be painfully felt, and to human view, it might seem that it could not be easily repaired; but God seeth not as man seeth. He can raise up other and better instruments, even by means of this afflictive bereavement. The Lord reigneth; let his people still trust and rejoice in him."

Missionary, and Lieutenant Governor.

Brother Day wrote: "I had recommended the appointment of brother Jones; but a few days after was called to mourn his death. When I wrote I thought I would do what I could in the service of your Board, and support myself. When, however, the intelligence came of my appointment, I took the subject more fully into consideration, and have determined to give the remainder of life to the work of a missionary, under the patronage of your Board. My mercantile business I close, so as to commence unencumbered the first day of next month. The office of judge I resign, and would immediately resign the office of superintendent of public affairs; but, without being consulted, I was elected Lieutenant Governor, and as I cannot resign that office without some little inconvenience to the people, I have concluded to retain the office of Superintendent, as I am paid one hundred dollars for the little service I render, and apply that to procuring an interpreter."

Division of the Field.

"Brother Day has been for many years connected with the Colony, and enjoys the confidence and esteem of all who know him, as a man of discretion and piety. Communications have been received informing us that he commenced his labors with the beginning of the present year.

The Rev. Mr. Clark, of the Boston Board, is also laboring among the Bassa people; an arrangement has been made with Mr. Day to divide the field between them."

Resolutions on Brother Jones' Death.

On March 19th, 1847, the following was adopted by the Board:

"*Resolved*, That the Board have heard with deep concern of the death of brother A. L. Jones, who was our appointed missionary at Cape Palmas, on the western coast of Africa; and while with all due submission we bow to this mysterious dispensation, we cannot forbear expressing our anxious solicitude that the vacancy thus created may be speedily filled.

"*Resolved*, That we sincerely sympathize with the family of our deceased brother, and with the church with which he was connected; and pray that God may overrule this event to the good of his own cause at Cape Palmas, and the surrounding country."

Preferment.

August 2d, 1847, brother Day was made Treasurer of the Mission, and was appointed, with brother Jno. L. Cheeseman, Executive Committee and Supervisor of the field. The career of this good, if not great man, will be seen in the next few numbers, which will be devoted to his life and labors.

WOMAN'S BAPTIST MISSIONARY SOCIETY.

Receipts for the first year, \$7,809; third, \$25,625.20; fifth, \$32,878.80; sixth, \$34,867.95. They support now 218 missionaries: 8 among the Burmese, 6 among the Karens, 4 among Eurasians, and 2 among Japanese; 25 Bible-women. Woman's Baptist Missionary Society of the West: Collections this year, \$13,413.80; support 8 missionaries with their schools. Woman's Foreign Missionary Society of the Presbyterian Church: Missionaries, 80; Bible-readers and native teachers, 146; scholars and scholarships individually supported, 347; schools taught by native assistants, 104.

THE TRANSFIGURATION.

The most beautiful picture in the world is the Transfiguration by Raphael, in the Vatican of Rome. On entering the apartment where this master-piece of the pencil stands solitary in its excellence, one is painfully struck with the prominence given to the lunatic boy at the foot of the mount. But in studying the subject, the design of the great artist seems to have been to immortalize, in his limitless lights and shadows, the idea that the main feature of that glorious event was not the lustrous body of the Son of Man, nor the appearance of Moses and Elias as suggestive that the Christ was the end of the law and the prophets; but that it was the wondrous grace and goodness of this mysterious being in descending from this transcendent exhibition of his Godship, to care for and heal a poor demented boy! Thus he could impress on his people in all ages, that the glory of the gospel is not in our being the recipients of its grace, but in our being the dispensers of it—even to the benighted and demoniac nations of the world. Thus he would have us to illustrate the glorious revelation that "He so loved the world that He gave His only-begotten Son," and to aid in the fulfilment of his promissory command: "LOOK UNTO ME ALL YE ENDS OF THE EARTH AND BE YE SAVED."

SHANGHAI.

[Dr. M. T. Yates, in sending the map, with statistics and a full letter, which form the basis of the following article, writes: "I have endeavored in great haste to comply with your request, to give you the facts for you to work up to suit yourself." In working them up, with the help of geography and cyclopædia, we have not thought it worth while to note particularly the source from which each statement is derived. We lay no claim to authorship in this or any similar article in the JOURNAL, but as we must bear the responsibility for any misstatement, we earnestly desire that brethren who have better information will promptly correct any error into which we may have fallen.]

Kiang Su.

The province of Kiang Su extends some four hundred miles along the coast of the Yellow Sea, and has an average breadth of over one hundred. Its area, 43,500 square miles, is a little less than that of Tennessee, and into this small space are crowded thirty-four millions of human beings. In the capital, Soochow, the most populous city of China, are over two millions. Just stop a moment and think. Suppose half of the people could be induced to attend church some Sunday morning, all the houses of worship owned by Baptists in the whole of America would not contain them. Well does our missionary exclaim, "What are we among so many."

Soil and Climate.

The province lies between parallels 31° and 35°. Its latitude is just that of Georgia and South Carolina; but its climate, we judge, is not quite so warm as in those States. The country is flat, the soil alluvial and well watered, and therefore very fertile. It has been fitly called "the granary of China." In the western part are a few hills, which rise abruptly from the plain, like islands out of the ocean, without any intervening foothills or rolling land; but tide-water penetrates to every part of the province, and boats at high tide can come to the door of almost every dwelling. This is rendered possible by their complete system of

Rivers and Canals.

The two great rivers of China are named on my atlas Yang-tsz-kiang and Hoang-ho. Dr. Yates says *kiang* is the Chinese for a river of the first magnitude, *ho* for one of the second, and *puar-po* of the third. Therefore he says we ought to call the great river simply Yang-tsz (with equal accent on both syllables), and the second Hoang, or (as it

is pronounced in one syllable) Whong. The Yang-tsz rises in Central Asia, makes a long detour to the south, and then runs northeast and east through the southern part of Kiang Su. It is over three thousand miles long, drains a vast extent of country, and discharges a greater volume of water than the Mississippi. The Whong or Yellow river rises in Northwestern China, runs up into Tartary, returns to China, and formerly flowed eastward through the northern part of Kiang-Su; but for three hundred miles from the sea it has frequently changed its course, and at present runs northeast through Shan Tung into the Gulf of Pichili. Hundreds of years ago these rivers were connected by the Imperial Canal. Both it and they were tapped by canals to convey water into the interior to irrigate the rice fields. These trunk canals were tapped at regular intervals by smaller ones, and these again by others still smaller, until the whole province is intersected by a net-work of canals like the streets of a city.

As has been already mentioned the tides ebb and flow twice a day in all these channels, and thus they are constantly changing, washing out deeper and wider at some points, filling up at others. For instance the grand canal has been allowed to silt up in some places to such an extent that it cannot now be navigated by the large grain junks, which as late as fifty years ago collected the imperial tax-in-kind. The Emperor's rice is now carried on steamers by sea to Tientsin, the port of Peking. On the contrary the Wham-Pu, on which Shanghai is situated, was at first probably an artificial channel, but is now nearly a mile wide and from four to five fathoms deep.

Strangest of all is the fact that the tide water which permeates the province is fresh and is every where used for making tea and for cooking as well as for irrigation. Shanghai is only twelve miles from where the Whampu empties into the Yang-tsz, which is there an estuary 15 or 20 miles wide, (the situation is not unlike that of Norfolk, Va.) and yet Dr. Yates has, in the thirty years of his residence there, but once known the water to be slightly brackish. That was in February when the Yang-tsz was very low. This is a striking proof of the immense volume of fresh water rolled down by the rivers—the Ocean tide cannot force it back before the ebb sets in.

Products.

Kiang Su produces some wheat, some cotton and a great deal of rice. Some silk is made on the hills along its western border. Much tea is exported from here, but it grows further inland.

The canals, not only furnish water to man and soil, and take the place of roads, but also swarm with fish and are covered with numerous flocks of ducks. The Doctor made no mention of fowls, but we presume the Shanghai chickens have not all been brought to America.

The City.

Shanghai on the right or western bank of the Wham-pu, is in the Southern part of the province, has nearly the same latitude as Savannah, Ga. The walled portion of the town is not very large, but outside the walls, northward or down the river, are the so-called Concessions—the French next to the city, then the English, and lastly, below the mouth of Soo Chow creek, the American. In each of these live foreigners of different nationalities, and in them are also more than 100,000 Chinese. Dr. Yates resides near the north gate, in the French concession—one of his churches is just across the street from his residence, the other is within the walls.

The whole population of Shanghai is 500,000 or more, consisting of Chinese from all parts of the Empire and foreigners from everywhere else. It is a great babel, because a great centre of trade. Here vessels call in passing between the northern and southern ports, and between these and Japan, and through Shanghai is conducted the principal commerce of China with the civilized world.

Oh, that we could reinforce our veteran at this important station, and have some young men, trained under his experienced eye, to take his place, ere the time of his departure shall be at hand!

He that followeth after righteousness and mercy, findeth life, righteousness and honor.

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 them.
 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 JANUARY 23D, 1878, TO FEBRUARY 19TH, 1878.

ALABAMA.—Mrs. W. C. Sanders, Salem, \$1; St. Francis Street church, Mobile, by J. E. Sherman, Tr., \$100; Albert Hudson, Marion, by W. H. McIntosh, \$2.60; Claiborne Baptist church, by John W. Thompson, \$5.50—Total, \$109.30.

ARKANSAS.—L. D. Dawson, Camden (of which he from his little brother), \$4.05; B. F. Wilson, Springdale, \$8; J. B. Searcy, Sec. P. M. State Convention, \$8—Total, \$17.05.

DISTRICT OF COLUMBIA.—A. J. Hanington, Col. College, \$5.

GEORGIA.—Through C. M. Irwin, agent, \$151.57, as follows: Beulah church, \$4.50; C. A. Sweat and wife, \$5; Cordelia R. Morris, \$2; J. Martin, \$5; Miss Martin, \$5.50; Bowen Association, \$23.46; May Thompson, \$1; Sister Jenkins, \$3; Antioch church, by Abda Oglesby, \$3.35; Carr Spring Association, \$4.41; Madison church, \$17.35; Macon church, by Mrs. Howes, for Chinese boy, \$10; brother and sister Skinner, \$10; Mrs. House, \$1; Mrs. Blise, \$1; own contribution, \$5; C. M. Irwin, agent, for A. M. Walker, by S. Boykin, \$5; Washington Baptist church, by J. T. Wingfield, \$13.15; White Plains church, by J. H. Kilpatrick, \$40; Hephzibah Association, by H. H. Hickman, Tr., \$12.66; Woman's Missionary Society, Quitman, for Miss Whilden, by Mrs. C. C. Hillard, Sec., \$13; S. S. and Missionary Society, Union Point church, by T. M. Bryan, Supt., \$12.55—Total, \$275.03.

ILLINOIS.—Mrs. Lucy Neville Wight, Galena, by J. L. M. Curry, \$2.71.

KENTUCKY.—R. L. Thurman, agent, \$70; South Elkhorn church, Fayette county, by Levi Rice, Tr., \$5.40; Broadway church, Louisville, by J. L. Burrows, \$213; J. P. Boyce, Louisville, \$20; Hope church, Louisville, by L. Z. Simmons (less P. O.), \$3.65—Total, \$317.05.

LOUISIANA.—Clinton S. S. for brother David, by L. De Lee, Sec., \$50; Monroe Baptist church, by W. C. Friley, Sec., by T. W. Ebbett, Friendship church, \$5.50; a member of Mansfield church, \$2; Lu Lu, \$3; Lucile, \$5; Shreveport Baptist church, by J. A. Hackett, \$35; "a Friend," Kingston, De Soto Parish, \$3—Total, \$62.75.

MARYLAND.—High Street church, Baltimore, by J. P. Frames, Tr., \$50; Mission S. S., Hereford, Baltimore, county, by E. B. Waltz, \$2.50; Mrs. William Bayne, Baltimore, \$25; Second Baptist church, Baltimore, by J. A. Healy, Tr., \$41—Total, \$118.50.

MISSISSIPPI.—Winona church, by R. A. Colborn, \$3.25; T. J. Babb, Pontotoc county, by Jeter & Dickinson, \$2; Central Baptist church, by G. W. Toombs, \$2.00; sundry parties, through J. B. Gambrell, by brother Simmons, \$14.15; brother Isom (now at Seminary), for brother Simmons, by E. Z. S., \$1; B. H. Whitfield, Clinton (of which \$50, from Newton Campbell, a little boy), \$5.50; E. D. Miller, for Ladies' Aid Society, Holly Springs, \$1.50; Mattie, Emma, and Lela Wallace, (three little girls), \$15; Woman's Missionary Society, Aberdeen church, by W. A. Evans, \$5; Joseph P. and Willie P. Roberts, Cartersville (25c. each), \$50; R. A. Colborn, Valden (for Simmons' return), \$11; H. Burnley, Hazlehurst, by Jeter and Dickinson, \$20; Walter Hillman, Clinton, \$25; collected by Miss Mollie A. Longest, Tokish church, through A. J. Seale for Simmons, (less P. O.), \$1.50—Total, \$97.25.

MISSOURI.—R. S. Duncan, agent, \$50.17.

NORTH CAROLINA.—New Berne Baptist church, by W. G. Brinson, Tr., \$15.97; "Yates'" Female Missionary Society, First church, Raleigh, by Mrs. J. M. Poole, Tr., through N. B. Broughton, Tr., &c., \$50; George S. DeJarnette, for Shanghai Mission, by L. Dodson, \$10; J. B. Hartwell, agent \$136.18; J. L. Pleasant, Tr., W. B. C., (of which \$15 for brother Yates), (less exchange), \$26.25—Total, \$238.45.

SOUTH CAROLINA.—Fork Hill church, by John S. Croxton, \$15; "Lula Whilden" Society, of Harmony Baptist church, Reedy River Association (for Miss Whilden), by J. D. Pitts (less P. O.), \$32.55; from E. B. Murray, Sec. Board, Saluda Association, for Anderson Baptist church (for China Missions), by W. H. Strickland, pastor, \$12.87; a member of Cross Roads Baptist church, Saluda Association, by E. R. Carswell, Jr., \$5; L. M. Franks, Greenville, \$2.50; Miss M. L. McIntosh, C. C. C., Woman's Missionary Societies, from sundry parties (for Miss Whilden), less charges for express and exchange, 76c., \$219.51; Cedar Springs church, by E. C. Allen, Tr., \$2.50; L. D. Loache, Edgefield county, \$15; C. H. Judson, Greenville, \$1.25—Total, \$330.63.

TENNESSEE.—Concord church, Green county, by H. W. Buttorff, Tr., &c., \$3.60; E. W. Bachman, for Fall Branch church, \$2—Total, \$5.60.

TEXAS.—O. B. Faulconer, Cuero, \$12; N. Hester, Lexington, by J. B. Link, \$5; Houston church and S. S., by Mrs. Link, \$5; M. M. Dawson, by W. R. Selvidge, Pittsburg, \$2; Liberty church, by E. W. Bramblett, \$2.10—Total, \$26.10.

VIRGINIA.—Mrs. S. M. Farrar, First church, Richmond, by J. M. Butler, \$1; Missionary Society, Leigh Street Baptist church, Richmond, by F. R. Butler, Sec., \$10.57; Warwick church, by E. F. Blair, \$2.50; Flat Run church, Goshen Association, by E. H. Willis, clerk, \$32.55; Mrs. H. G. Miller, Lower Gold Mine church, by H. H. Harris, \$4; mite boxes Beulah church, King William county, by Miss Mary P. Burnley, \$2; Miss Josephine Eaton (R. F. Institute), for Sig. Ferraris, Italy, \$10; "a Friend of Foreign Missions," Rapid Ann, \$25—Total, \$67.57.

AGGREGATE, \$1,775.01.