

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 REQUEST.

"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."

CHRISTMAS—NEW YEAR.

The season of jollity and good things! Our best wishes to our readers, our friends, and God's people! A crumb from the tables of your abundance would be gratefully received by the sore-covered, dog-licked, perishing nations who wail in the anguish of their neglected and hopeless state: "No man careth for our soul."

THE INFANT-CLASS.

Two Incidents.

A little boy, who is a member of an infant-class, wishing to make some money for the heathen and for himself, invested fifty cents in a rat-trap, and, making one hundred per cent on the investment by receiving five cents for every rat he caught, he devoted ten per cent of his income to the Lord's cause among the nations. Another member of the same class, a little girl, receiving a penny for every chapter she read in the New Testament, deposited two dollars in the Mite-box, as the material result of her Bible reading. The immaterial results will never be collected, as the daily habit of reading the Scriptures is formed, which may eventuate in endless benefit. These incidents are mentioned, not with the view of commending them at all, but simply as facts, which happen to come under our observation, and as illustrative of the salutary influence of intelligent instruction over even very young children, with regard to the grand enterprises

of the world. Our greatest earthly hope for missions is the Sunday-school, and the hope of the Sunday-school is the infant-class, whose importance can scarcely be exaggerated.

The Majesty of Childhood.

That was a remarkable thing, which our Saviour did, when he took a little child and set him in the midst of his disciples, and said: "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." It was remarkable, because of its plain implication, that the child—the little child—is the model of true character, and of heavenly greatness; an idea, how different from man's wisdom, which sets up the Jupiter of power, the Mercury of eloquence, the Venus of beauty, as the standard of human and divine excellence. Dr. Fuller took off his hat to the Mississippi river. The greatest of earth might well make profound obeisance in the presence of the dignity, the majesty of childhood, made more majestic by the fact that the personage at whose feet the sages of the East laid their offerings, was an infant—the infant of the blessed Virgin Mary.

Responsibility, Influence and Triumph of Infant Class Instruction.

How great and responsible is the work of this class of the Sunday-school. The Proximites and Powers of sculpture devote themselves to models. To ruder hands is committed the stone cutting of imitation. The genius of the Sabbath-school should be given to the infant class. How wide spread is its influence. The child of to-day is the man or woman of to-morrow; and, as one model may serve for a thousand copies, the outcome of an infant class may be countless generations of God's people. The inscription to Sir Christopher Wren, in St. Paul's Cathedral, of which he was the sole architect, is: "If you ask for his monument, look around you." The monument of the faithful infant class teacher, is all around in the Sabbath-school and the church, and shall be seen hereafter everywhere in that living Temple, "whose dome of many colored hues tints the white radiance of eternity."

Success in the infant-class is the highest of moral triumphs, as at the foundation of all others. (1) The greatest of orators said: "Oratory depends as much on the ear as on the tongue." The mothers of Greece had implanted in the bosoms of their sons the seeds of fire, which Demosthenes fanned into the patriotic flame which cried: "Lead us to Philip!" (2) "Let me make the songs of a people," said one, "and I care not who makes their laws." The *Marsaillaise* has done more for the glory of France than the Code Napoleon. And childhood is the emphatic period of song. (3) Ministerial reaping of our day is chiefly from the sowing of the Sabbath-school, of which the infant class is the nursery. Church discipline is controlled more by the songs of Zion, which we learn to love in the infant school, than by the creeds and covenants of after life; and the glory of Christianity is human transformation into the heavenly character of which the well instructed and pious little child is the most perfect possible model. It is worthy of note that the disciple who leaned on Jesus' bosom addressed the Saints uni-

versal as, "My little children," and that Jesus himself said with regard to infants: "Of such is the Kingdom of heaven."

Woman Teacher of Infants.

Not a thousand miles from us the infant class-teacher is a man, and a bachelor at that; and an excellent spiritual nurse is he! It was not, however, with reference to his class that, a few evenings ago, at a Sunday-school meeting, one of the teachers said something like the following: "If any outsider doubts that we have a model infant class, which is conducted under a due sense of its great responsibility, and in view of its vast influence, and with triumphant success; if any would be convinced that it is not only the model, but also the foundation of the Sabbath-school and of the future church—a foundation laid broad and deep on the principles of Divine Truth, and garnished, as it should be, with all manner of precious stones of aesthetic attractiveness and practical utility—if any thus doubt, or would be thus convinced, all I have to say is, in the language of Philip to Nathaniel, 'COME AND SEE.'

"The traveler in Scotland who visits that most exquisite specimen of Medieval architecture, Roslyn chapel, whose elaborately wrought windows and architraves warrant the description of frozen music or crystalized poetry, is struck by the peculiar inscription upon one of the arches near to the chancel, *Vir fortis—Femina fortissima*: an inscription, which, if frescoed on our side-chapel walls, might be liberally rendered thus: In the main Sabbath-school are great male teachers, but the teacher of the infant class bears off the palm from all."

The Missionary Spirit.

We verily believe that the power of our infant classes resides largely in the missionary spirit which is infused into them. The children have objects outside of themselves, which is the secret of ever fresh interest and of generous activity. Infant classes, unlike the other departments of Sunday-schools, seldom support themselves; all their contributions go to benevolence. Unselfishness is thus inculcated in early childhood, and a high-toned and charitable spirit is fostered. When it is remembered that of every dollar given to benevolence, ninety-eight cents are appropriated to home works, the wise teacher sees at once that the infant class must inaugurate a system to overthrow this unchristian partiality of Christians. Twenty years from now the proportion will be more seemly, and the percentage given to the foreign field may even come up to that bestowed by the little rat catcher, if not to that of the youthful Bible reader, who honored the instruction of her infant class by the sublime gift of ALL THAT SHE HAD.

The Bishop of Madras stated at the recent Pan Anglican Synod in London, that 20,000 Hindoos had renounced heathenism and accepted Christianity within the year.

The Presbyterians, with 100,000 less communicants than the Baptists, gave last year \$473,371 for Foreign Missions.

THE OLD AND THE NEW.

Do not omit the "and."

The golden text of the International Sunday-School Lesson for December 22nd, is: "And, lo, I am with you always, even unto the end of the world." In the copy of the text before us, the first word, *and*, is omitted, which is a grave omission. This conjunction unites the promise with the preceding command to go and disciple the nations.

The suggestion, if not the implication, of this connection is that the spiritual presence of the Saviour, which is a peculiar feature of the gospel economy, will be specially manifested to his people while they are engaged in this all-important duty. That the command is addressed to his people of all ages, who are called "a royal priesthood," is apparent from the unlimited period in which this presence is promised, in the last words of the text which should be rendered, *even unto the end of time*. And this text is appropriately associated with the lesson referred to—Luke xxiv, 44-53—in which passage the death and resurrection of Christ are affirmed to be necessary, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

True Revival.

Here, then, we have a law of church and spiritual prosperity. The questions may be asked: Whether any soul or church was ever truly prosperous which was not practically and earnestly engaged in disseminating the gospel over the world? and whether any soul or church was ever otherwise than prosperous which did give itself to this work? Pastors are distressed because of the low spiritual condition of their people, and evangelists are earnestly engaged with them to bring about revivals. But these revivals have to be so constantly revived that an eminent Christian lawyer has written a letter for the forthcoming biography of a distinguished divine, in which the doubt is expressed whether, in what are called revivals, the good that is done counter-balances the evil. Certain it is that from the scripture which we are considering the lesson is derived that true prosperity is in that instructed and edified state of God's people which witnesses to the presence of the Holy Spirit by the execution of the great behest of the Head of the Church to give the gospel to the race of man. In this grand work, the church, as a body, is developed; as a building, is edified; as an army, is disciplined; as a holy nation, is sanctified. This is true, substantial revival; rather, it is the normal state of the church, which needs not to be revived.

Week of Prayer and Year of Blessing.

Our Saviour took the occasion of the solemn and sublime hour in which he was to leave his disciples and ascend to his Father, to impress this great law for the good of his people and the glory of his name. The Holy Ghost descended on the church, and the truth was scattered among all nations. The closing year is suggestive of that concluding scene on the Mount of Olives, and the new year of that new era when the Kingdom of Heaven was established by the out-pouring of the Holy Spirit and the spread of the glad tidings among all people. If we have not prospered in the past, may not the reason be discovered? If we would have a year of true revival, is not the way open to us? The disciples prayed for the Holy Spirit, and when he came, the gift was employed, as designed, for the salvation of the world. Is it the heart of God's people to do thus? Will our pastors instruct the churches, and enforce the truth that religion is not sentiment, and doctrine, and ordinances; but work, and self-sacrifice, and the recovery of the world? Let the last week of the old year be given to sacred

meditation and earnest study of God's work, and let the first week of the new year be given to prayer for the Holy Spirit, with the distinct recognition of the duty, and with the solemn determination to obey the command, to send out laborers into the harvest field of the world, and the year of new activities in missions will be a year of new blessings to the churches, in realizing, as never before, the blessedness of the promise: "And, lo, I am with you always, even to the end of the world."

MITE BOXES.

With regard to these boxes we would make two or three practical suggestions. The first is, that the boxes, if properly used, may be kept for a long time. In order to open a box, a circle of some two inches in diameter, should be cut out of the under side. A piece of stout paper pasted over the hole, prepares the box for further use. This opening and closing of the same boxes are repeated by some persons and Societies, even for several years. Children become attached to their own boxes.

Another suggestion is, that a committee should be formed in each Society, or church, for the collecting, at certain times, of the boxes. All of us have so much to do, that unless it is the business of somebody to see that the boxes are returned, there is some danger that many of these little missionaries will never get back to the Society or church whence they came. The missionary bodies which raise the largest amount of money, are particular as to this point. If a box holder expects some one to call for the box, the box will not only be on hand, but will very likely have something in it.

We may suggest further, that the chairmen of the Central Committees might keep on hand a number of these boxes, which we will supply, and the Societies of their respective States could be more readily furnished by the Central Committees. If any Society prefer, however, to send directly to us, the boxes will be sent.

Application is sometimes made for the boxes, to be used for other objects than Foreign Missions. Were the boxes our personal property, they should be as free as water to all who call for them. But, as the cost of the boxes is paid by funds sent to us for Foreign Missions, there is no discretion as to the purpose for which alone they should be distributed by our Board.

WOMAN'S WORK.

The following is taken from an admirable paper addressed by the President and Corresponding Secretary of the Central Committee for Virginia, to the women of their State, but which is equally applicable to all the Baptist women of the South:

"Women are joint partakers with men of the inestimable blessings of the gospel. On them, as well as on the stronger sex, are conferred the remission of sins, the sanctifying influence of the Holy Spirit, and the promise of eternal life through Christ Jesus. The responsibilities of women are proportionate to the preciousness of their privileges.

They have obligations, not only in common with the other sex, but peculiar to themselves. Apart from the hope of eternal life, Christianity has conferred unspeakable advantages on women. In all countries where its benign influence has not been experienced, women are accounted as inferior to men and are treated as their slaves and drudges, or, at best, as their toys and playthings. Only under the refining influence of the gospel have women risen to their proper rank as intelligent, moral agents; the companions, helpers and equals of men. For the distinction and benefits conferred on them by the gospel, they owe a debt of gratitude and of service to its Divine Author.

That women took an active part in efforts to extend the knowledge of the gospel in the apostolic age, the Scriptures furnish conclusive proof. The

godly, Christian women, of whose labors "in the Lord" and "in the gospel" we are there informed, were not bishops or evangelists; they did not preach the gospel or administer the Christian ordinances, but in their proper, womanly sphere they did what they could to promote the kingdom of Christ. That they contributed of their substance for the support of those who preached the gospel, there can be no question. The holy women who followed Jesus from Galilee to Jerusalem "ministered unto him" and, doubtless, to his apostles also, as they had a common purse. Nor is there any reason to suppose that this liberality expired with the death of Christ. When the Philippian church sent once and again to supply the wants of Paul, while engaged in his missionary labors at Thessalonica, is it to be supposed that the generous Lydia and other sisters contributed nothing to the fund? They were, doubtless, the very women who labored with him in the gospel, and their benefactions were a part of their labors.

If, beloved sisters, our brethren go into heathen lands, or into countries blighted by corrupt forms of Christianity, to preach the gospel of the blessed God, we may well succor them by our prayers, our hearty sympathies and our cheerful gifts.

Who does not desire to contribute something to a cause for which Christ gave his life, to which we are indebted for all that is most precious in this world, which is our only source of consolation in death, and our hope of a glorious immortality?

In these trying times, we may have but little to give; but, by self-denial and a generous purpose, we may all give something, and it will be accepted according to what we have, and not according to what we have not.

It is our wish, beloved sisters, to organize a Woman's Missionary Society in every Baptist church in the State. Experience has shown that women, when they work independently of men, yet in harmony with their plans, accomplish more than when they labor with them. We aim at results. We wish to secure the largest amount of means for the prosecution of our missionary work. Let us by our liberality provoke our brethren to more generous contributions to this cause. If every woman in all our churches will contribute monthly or quarterly only a small amount, the aggregate will not only surprise them, but stimulate our brethren, and be an inspiration to our sisters of other States, to help forward our missionary work.

Will our sisters in every church make immediate arrangements for organizing a Society? The machinery may be very simple: a President to superintend the work; a Secretary to record the proceedings and conduct the correspondence of the Society, and a Treasurer to receive and forward the contributions, either quarterly or annually—are all that are essential to the efficient working of a Society. Our Secretary, if informed by a postal card, will forward the form of a Constitution to any who may desire it."

NOTHING EITHER WAY.

In a week-day infant-school, which we attended in our childhood, there was an ugly little saying among some of the ruder children, by which they protected their lunch from the appetite of their less fortunate fellows: "Them that beg shan't have none; them that don't beg don't want none." In our latter days we find ourselves goaded by one or the other horn of somewhat the same dilemma. The JOURNAL is the organ of the Southern Baptist Convention. It is edited without expense to the denomination. All that is asked is that the printer and the mailing clerk be paid. For the past quarter, the editor has had the honor of not only editing gratuitously, but of paying promptly all the expenses of the publication. A practical friend suggested that a polite note to subscribers was the thing to do. We did it. But the notes bring no better responses than our silence. The saying of the naughty boys of our childhood seems to be the sentiment of some of the good people of our maturer age: "Them that beg shan't have none; them that don't beg don't want none."

There are now 10,000 Christians among the Kafirs of South America, connected with the Wesleyan Mission, where sixty years ago all were heathen savages.—*Christian Index*.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., JANUARY, 1879.

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.)

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

HONOR HIM WITH THY SUBSTANCE.

The ancient Jew returned to the Lord a tithe of what he gave to him. If our people would give ten per cent of what they *throw away* during the holidays, the Lord might be honored, his treasury might be replenished, and joy might be sent through the hearts of a multitude of the neediest of the children of men, who have never learned to pray: "Our Father, who art in heaven * * * give us this day our daily bread;" and who have never been consoled by the paternal assurance: "If ye, being evil, know how to give good things to your children, how much more will your Father in heaven give his Holy Spirit to them that ask him."

LETTER FROM MISS MOON.

TUNG CHOW, CHINA, Oct. 10, 1878.

The Hungry Chinese.

My Dear Dr. Tupper—The money you sent me—five dollars and fifty cents—from some lady for the "hungry Chinese," was disposed of as follows: I sent five dollars to Rev. Mr. Richard, who has been distributing food to the famine sufferers the past two years. The remaining fifty cents I gave to famine refugees here. We consider the famine about over now, though there is much destitution and suffering still in parts of the country, and a number of missionaries are still engaged in the work of distribution. In our section crops have been fine, the price of food has gone down, and the value of silver has risen somewhat. Still, one can't help looking a little longingly back to the days when a tael brought seventeen hundred and forty cash, while now it brings only about fourteen hundred and forty.

House Question.

I wrote you some time ago that my house-matter had been satisfactorily settled. The rent is now reduced to one hundred dollars. The money is in the Shanghai bank. The yearly rate is five per cent. At private investment twelve per cent could be had, but the bank seemed safest. I hope the house-question is now definitely settled, for a state of doubt as to one's "local habitation" is conducive neither to usefulness nor happiness.

Thanks to Mr. Mateer.

I have a special request to make of the Board. It is that they pass a vote of thanks to Rev. C. W. Mateer. Since Mr. Crawford has been away, Mr. Mateer has preached for us twice every month, and will continue to do so until he himself leaves for America, probably during the winter. One would have to be in China to understand the very great advantage it is in keeping a church together to have preaching, if only twice a month, by a foreigner.

Then, too, no Chinaman can attract and hold a heathen audience as a foreigner can. We feel under very great obligations, indeed, to Mr. Mateer, for his great kindness; and we would be very glad if the Board would give some official expression of thanks.

How they Look in Heaven.

The mission are in usual health. The schools are prospering. The church remains *in statu quo*. With no one to administer the communion or the ordinance of baptism, it would require large faith to expect a great revival. It is odd that the million (is it a million?) Baptists of the South can only furnish three men for China! Odd that with five hundred Baptist preachers in the State of Virginia, we must rely on a Presbyterian minister to fill a Baptist pulpit. I wonder how these things look in heaven. They certainly look very queer in China. But then we Baptists are a great people, as we never tire of saying at our associations and conventions, and possibly our way of doing things is the best.

With kindest regards, yours sincerely,
L. MOON.

LETTER FROM BROTHER GRAVES.

CANTON, October 28th, 1878.

Dear Dr. Tupper:

We returned last week from a visit to Shiu Hing.

Bible Studies.

I had arranged for as many members as possible to meet me to spend a week in studying the Bible. Our commission is not only to make disciples, but also to teach them to observe whatever Christ has commanded us. I am persuaded that without a good training in the knowledge of God's Word, our converts from heathenism will never be a power in the land. They must be well acquainted with the Word of God, in order that their own souls may be blessed as well as that they may be a blessing to others.

We went over the first half of the book of Acts, the Epistle of James, and some other portions of the Bible. I had from thirteen to sixteen present daily, among whom were some inquirers, and I believe all were benefited by contact with God's Truth.

The Gods versus the Church.

While at Shiu Hing I baptized four, two men and two women; three were baptized on the first Sabbath, and one on the second. One man was restored to fellowship. There are several other applicants, two of these we thought best to delay until we have further proof of a saving change. Another is an excellent man who should be baptized, as all his neighbors know him already as a Christian. He, however, meets with much opposition from his mother and his wife. He says his mother gave her consent for him to come to the class, but only on condition that he would not join the church. As he bid her goodbye, she said "Remember, every morning at day-break I will go out under the open heaven and pray for you, that the gods may preserve you from joining the Christians." As he came with a tacit promise not to be baptized, he feels he would do wrong in disobeying his mother. He hopes to convince her of the truth and gain her consent for his baptism at an early day. I trust all will remember him in their prayers. I believe him to be a truly converted man.

Large Congregations.

We had some fifty present at our Lord's Day services, filling our little chapel. This is the largest Sunday congregation I have had at Shiu Hing.

A Slip.

Mrs. Graves and Miss Whilden visited two villages, where we have native Christians, and Miss Whilden spent three nights in one of them. She had hoped to visit some other villages, but it rained so that the country roads were too bad for her to travel. You know our roads are mere foot-paths over mountains or between rice fields. Mrs. G. fell from the slippery path into the water and mud nearly up to her arm-pits. The ladies also visited with the Bible women, among the women at Shiu Hing, and met everywhere with a cordial reception, and found many attentive listeners to the gospel message.

Quite Encouraging.

I stopped at Sai Nam on my way to and from Shiu Hing, but found the assistant there absent.

The work in this vicinity is quite encouraging of late, as there are many attentive listeners to the Truth. Especially is this the case at Shek Kok, the new station on the North river, some twenty miles above Sai Nam. Brother Lo Krook, the assistant at this place, writes that he has very good congregations, and that ten to fifteen come every evening to read the Bible with him.

Vengeance on Christians.

While I had much to cheer me on this visit, it was not without its trials. One of the members had got into a difficulty with some of the gentry and, I fear, hoped that his connection with foreigners would enable him to carry his point. At any rate the gentry seem inclined to wreak their vengeance on the Christians for the faults of one of our number. I refused to act as Judge, and told them I was simply a teacher, and exhorted all parties to peace and to do what is right in God's sight. I am much pained that the cause should be involved through the worldliness of one of our number, but this is one of our trials as missionaries.

Down-Right Earnest.

At our church meeting in Canton yesterday, two men were received for baptism, whom I expect to baptize next Sunday. One has been attending regularly for six months; he is naturally very modest and timid, and has been kept back through fear of man, but has now fully made up his mind to come out on the Lord's side. He seems to be a thoroughly good man. The other is a Tartar soldier, 58 years old, who has heard much of Christianity, and has been attending our church regularly for some two months. In character he seems very different from the other man; he is down-right earnest, and shows much more feeling than the Chinese usually do. I trust both will prove useful additions to our church.

Need of Reinforcements.

We have just been enjoying a delightful visit from brother Yates. Though he has been in China 31 years he has never visited Canton before. He and I are the only male representatives of our Board now in China. Your oldest three men, Yates, Crawford, and myself, who came in '47, '52, and '56, are all that you have left in China now. O, when shall we have some young brethren to reinforce us? I have almost ceased to hope for permanent help from home, and am doing all I can to train our native assistants as the next best thing to be done. If we do not have men from home, we must at least have a Chinese ministry to take our places.

Retiring of Bro. Hartwell.

Brother Hartwell has written to me, giving his reasons for resigning his connection with the Board. I am very sorry that the services of such an efficient man and able missionary should be lost to the mission work, but his family seem to demand his care.

Brother Simmons.

Brother Simmons is anxious to return here; when can you send him? May we not look for him soon? Remember me affectionately to all the brethren.

Your brother in Christ,

R. H. GRAVES.

LETTER FROM BRO. CRAWFORD.

NEW YORK, Dec. 7th, 1878.

Rev. H. A. Tupper, D. D., Richmond, Va.:

Dear Brother—I received two letters sent me to Boston, and just this moment yours of the 3d, sent me from Boston. Very many thanks.

A Case before the Court.

I have enclosed your two letters to Mrs. Crawford, one to show to Miss Moon, the other to translate for the North St. brethren. I don't see that there are any "difficulties." If they do not wish to unite (it is entirely with them), no one would complain, or regard them as bound to do so or not to do so. Their complaint was quite too hasty. They should have waited for something to complain of. They don't comprehend church matters—are fearfully ignorant of all its principles, relations and modes of procedure. It will take time to teach all these things. There must be patience, forbearance and prayer. Men should have a cause before they go to court.

Long enough to talk over Matters.

I quite approve of the mode you propose in regard to Miss Moon's house money. I thank you very much for your kind invitation to your house. I expect to remain here some three weeks yet. I will be in Richmond long enough to talk all matters over ever so closely with you and the Board.

I shall attend the Convention at Atlanta in May. My address is care Baptist Publication Society, 76 east 9th street, N. Y. Very kind regards to Mrs. Tupper.

Yours very truly,

T. P. CRAWFORD.

LETTER FROM BROTHER GEORGE P. TAYLOR. ROME, ITALY, Oct. 7, 1878.

My Dear Brother—On the 20th September I left S. Giovanni Pellicce, and spending a few days at Modena and Venice, en route, I came to this place.

Fair Health and Usual Spirits.

Though I had on my journey a slight return of my summer malady (inflammation of the bowels), I am now enjoying very fair health, and have entered upon the new season with my usual spirits. I trust you have not suffered from the hay-fever, or otherwise, in consequence of remaining longer than you are wont to do away from the mountains.

Our Money's Worth.

I have been much occupied, since my arrival, superintending the work on the chapel—especially on the apartments which were left to the last—and my labor has been accompanied with much perplexity and anxiety; but I have done the best I could. I have been able, by economizing here and there, to make some reductions in the estimates sent me; and I trust the total will not exceed—perhaps, will come under—the figures indicated in my last letter. The saving would have been greater could I have been at work here in August, instead of being in bed at Torre Pellicce. When I speak of *saving*, I refer chiefly to the outlay of funds; for I believe we shall have our money's worth for all that is expended.

Well-Founded Anxiety.

But I am not without anxiety as to the funds. I am now sending letters to the Northern papers, designed to aid the collections, which I trust Dr. Hague, or some one, is making in that region. It would be better, on some accounts, to send me sterling bills for the payments to be made, as the money is raised; but if there is not time, then I will have to draw, say at intervals of a few weeks, four drafts for \$500 or \$900 each. So far, the contractor has behaved very well, and seems disposed to show me every indulgence. I anxiously await advices from the other end of the line. When the work is all done, I will give as detailed an account, financial and otherwise, as may be desired; and I trust, ere long, some representative brother, like Dr. Curry or Professor Harris, will pass by, and see everything with his own eyes.

Vatican Mission.

Yesterday I formally handed over to Mr. Van Meter his Vatican mission, which, I think, has not grown less in my hands. I am glad to be free from the care of managing it, while I expect to be often there to speak of the gospel.

Mysterious Disappearance.

The woman of whom I wrote in my last, as being so set upon by the Catholics, both before and after her baptism, has disappeared mysteriously, and under painful circumstances, and we have no trace of her; but she evidently left voluntarily, and it has been a great grief to Cocorda, and to us all. There is a mystery about the whole affair which we cannot solve.

Adieu. Yours in Christ,
GEO. B. TAYLOR.

ROME CHAPEL AND THE NORTH.

[A special cause of rejoicing among the Baptists of the South at this time, is the purchase of our chapel at Rome. None who knows the kingdom, in the very heart of which this representative of gospel doctrine and church polity has been erected, is surprised at the hard struggle which we have had in securing a permanent and legal foothold in "the Eternal City." As a Parthian shot at our mission there, the organ of the Vatican referred to the dedication of our chapel, on the 3d of last month, as the "opening of an infernal hall." And will not our brethren at the North rejoice with us and help us in the residue of the chapel enterprise? The Board of Foreign Missions has paid over twenty-five thousand dollars for the building. Some five thousand dollars more are needed for improvements. The money must be promptly raised to meet forthcoming drafts. Have we no reason to expect that the North will do this part of the work? Dr. Hague was endorsed by the Cleveland Anniversaries to collect the amount. But why await the necessarily slow process of one man canvassing a hundred churches? A spontaneous offering of these improvements to the South-

ern Baptist Convention would be a grand pledge of good will toward our people which would arouse a widespread and enthusiastic response of gratitude from our Southern Zion.

These significant lines appeared in the December number of the FOREIGN MISSION JOURNAL: "Some five thousand dollars are needed for the repairs. As yet our Northern brethren have sent us no offerings for this object. They will come. But Bro. Taylor's drafts cannot be delayed in Rome, nor asked to await 'a convenient season' in Richmond."

But this article was begun to introduce the following letter of our missionary at Rome, Rev. G. B. Taylor, D. D.—*Eds. Herald.*]

27 VIA TEATRO VALLE,

ROME, ITALY, Nov. 19, '78.

My Dear Brother.—My drafts for the work on the chapel, I will extend as far as possible into the future. I sympathize with your anxieties as to finance, and never lose sight of them. I am distressed that Dr. Hague has taken a pastorate.

Not so Much Evil Eye.

My Southern trip was pleasant. Almost every day and night for a fortnight I attended and aided in some meeting, in Naples, or Bari, or Barletta. In the latter place my reception was very cordial, several respectable citizens calling on me—among them the chief of police, who expressed the hope that we would conduct there an aggressive work. Basile says he is not regarded with an evil eye as when he first went there. You will remember this city as the scene of persecution twelve years ago. In Bari, the Sabbatarians have been making an active propaganda, as they are doing elsewhere. This question of the seventh-day Sabbath is one that we shall be called to meet in Italy.

While in Naples, I made a pleasant visit to our advocate, Sig. Mancini, then residing in the King's palace in that city. The heavy rains during the latter part of October damaged and retarded our work in the house and chapel.

Too Good to be True.

Despite all difficulties, we were enabled to open the chapel according to the statement of my last. The opening services began on Saturday, 2d inst., and continued just one week. Everything passed off satisfactorily, and I cannot be thankful enough for God's great goodness. Indeed, that we have actually entered and are worshipping and preaching the gospel in our beautiful chapel, after so many fears on my part, and so many actual obstacles and dangers, seems too good to be true.

Infernal Hall.

Our first service was participated in by all the ministers in Rome, and was a delightful occasion. It was fully reported by telegraph for the London secular papers, and kindly noticed by *The Baptist*, (London), while the Pope's organ referred to it as the "opening of an infernal hall." I send you a copy of the hymns sung; the second and third are by Belloni, an evangelist in Venice, and were sung to original music. The organ-harmonium was bought for us by Mr. Van Meter at a reduction of one-half. We still owe for the balance. The Young Men's Christian Association conducted the singing.

Doctrinal and Ecclesiastical Questions.

After this first opening service, our eight evangelists, gathered from their several stations, held public meetings every night for a week, while during the day we were in session for business and conference. At these last sittings we had the pleasure of welcoming several of the English-speakers and Italian workers in Rome; and in yet more familiar meetings, held in my study, we discussed sundry doctrinal and ecclesiastical questions, and I am happy to say that almost all of our workers seem to be very firm and very intelligent in their convictions.

Half Fixed and Wholly Uncomfortable.

On the whole, the week's work was pleasant, and, I trust, useful, though it might have been more so, but for the fact that Cocorda and I had just gotten into our new house, and were but half fixed and thoroughly uncomfortable. This was especially the case with me, as I had little furniture, and my apartment was quite new, and the week was one of dreary rain. I had moved in prematurely so as to be able to receive our brethren.

Now for the Money.

I am happy to send you this first letter from this house, where I hope, for years to come, some representative of our Southern Baptists will live. All this month has been very bad weather, and last Sunday the Tiber was very near, and threatening to enter our chapel; but God was merciful. We are hardly under way yet. The chapel is beautiful, and, with its furniture, exquisitely simple and neat. Now, I pray for the needed money, and specially for the Divine blessing. Our foes threaten to appeal. If they do, I am not specially uneasy.

To Dr. Tupper, Cor. Sec.

JESUS.

"For him let endless prayer be made,
And endless praises crown his head,
To him let rich perfume arise,
With every morning sacrifice."

RECEIPTS FOR ROME CHAPEL

From April 11th to December 17th, 1878.

Maryland.....	\$245 50
District of Columbia.....	100 00
West Virginia.....	41 13
Virginia.....	1,560 53
North Carolina.....	554 97
South Carolina.....	594 19
Georgia.....	367 33
Florida.....	22 00
Alabama.....	354 67
Mississippi.....	415 90
Louisiana.....	127 15
Tennessee.....	295 08
Kentucky.....	595 80
Missouri.....	223 53
Arkansas.....	37 48
Texas.....	67 85
Pennsylvania.....	5 00
Illinois.....	50 00
Kansas.....	1 00
Connecticut.....	12 00
Rhode Island.....	5 00
New York.....	300 00
	\$6,006 11

RECEIPTS FOR FOREIGN MISSIONS

FROM NOVEMBER 26TH TO DECEMBER 17TH, 1878.

DISTRICT OF COLUMBIA.—Sunday school, First church, Washington, for Rome chapel, \$100.00.

GEORGIA.—Union Point church, for Rome chapel, by T. M. Bryan, clerk, \$2.77; "a friend," \$75.00; Mrs. Twitty's Sunday school class, Camilla, by W. Watson Twitty, \$3.50; Macedonia church, by C. P. Lee, clerk, \$1.00; C. M. Irwin, agent, \$71.77—Total, \$157.04.

KENTUCKY.—R. L. Thurman, agent, \$70.00; Simpsonville church, by A. B. Knight, \$17.00—Total, \$87.00.

LOUISIANA.—Shreveport church, for Rome chapel, by J. A. Hackett, \$25.00; Grand Caye Association, for Rome chapel, by O. L. Durham, Tr., \$1.00—Total, \$26.00.

MISSISSIPPI.—George Whitfield, Clinton, \$10.00; Kosciusko Association, by W. M. Farrar, \$17.35; Yazoo Association, by R. A. Cohron, \$11.15—Total, \$38.50.

MISSOURI.—R. S. Duncan, agent, for Rome chapel, \$10.00, less 10c., paid for P. O. order, \$9.90; Walker Lillard, by Jeter & Dickinson, \$2.00—Total, \$11.90.

NORTH CAROLINA.—J. B. Hartwell, agent (of which \$1.95 for Rome chapel), \$131.36; Murfreesboro' church, by A. McDowell, \$10.00—Total, \$141.36.

NEW YORK.—Nathan Bishop, for Calvary church, New York city, for Rome chapel, \$200.00.

RHODE ISLAND.—Elias H. Johnson, Providence, for Rome chapel, \$5.00.

SOUTH CAROLINA.—Mrs. E. C. Cunningham, by J. D. Pitts, \$5.00; Savannah River Association, by John T. Morrison, Tr., (\$72.95, less 50c., paid express charges), \$72.45; B. M. Bean—Meeting Street—by Jeter & Dickinson, \$20.00; "Shuck" Missionary Society, First church, Charleston, by Miss Lizzie Nipson, Sec., \$5.00; Standing Spring church, Greenville county, by F. C. Hickson, \$9.00; Santee Association, by W. M. Graham, Tr., \$21.28; Mrs. R. O. Hair, Greenville, by H. A. Tupper, Jr., \$1.00; a friend, \$4.30; Huntsville church, by J. D. Pitts, \$4.50; Beaver Creek and Cool Branch churches, by John D. Mahon, (\$13.00, less 25c., paid express charges), \$12.75; J. B. Hartwell, agent, \$32.29—Total, \$237.57.

TENNESSEE.—Rutland church, by A. Sperry (of which \$1.00 for Rome chapel), \$3.35; Pechahontas church, by E. Z. Simmons, \$5.35; Gallatin church, by A. D. Phillips, \$3.00—Total, \$16.75.

TEXAS.—M. Hagood and wife, by J. W. D. Creath, \$1.00; Baptist General Association, by R. C. Buckner, (\$5.00, less 10c., paid P. O. order), \$4.90—Total, \$5.00.

VIRGINIA.—"The Aid Society," Grace-Street church, Richmond, by Mrs. Parker, Tr., through Mrs. R. Adam, Tr., C. O., \$20.00.

WEST VIRGINIA.—Female Missionary Society, Fayette county (of which \$4.40 for Rome chapel), \$8.50; James Montgomery, for Rome chapel, \$1.25; by M. E. Thurman, Cor. Sec., (\$10.05, less 25c., paid express charges), \$9.80—Total, \$9.85.

AGGREGATE, \$1,050.52.