

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."

CROWDED OUT.

We are glad to have our usual editorial matter crowded out by the interesting communications from our missionaries and others. Some missionary letters also were crowded out. They will keep.

A SABBATH IN THE NATIONAL CAPITAL.

That was a delightful day to us, in the city of Washington, when we talked to the Sabbath-school of the First Baptist church, and received from the admirable Superintendent, brother Mason, one hundred dollars for the Rome chapel, and preached at the same church in the morning, where a collection (and a good one, we presume,) was taken for the cause of the Master among the heathen; and discoursed to the men and talked to the ladies at night, in the new church of our excellent brother Meador, where the women are a power in behalf of foreign missions. But most delightful of all was it to be again in the family of our beloved friend, Dr. Cuthbert, whom we have known and loved from our youth, and whose magnificent uncle, Dr. Fuller, was spiritual father to us both. The life and labors of this great man formed the chief staple of our social chat. Among other pleasant friends, we met at Dr. C.'s, Mrs. Buell, former missionary to Greece, who filled us with profound interest for the Lord's work in that country; and we grieved that from lack of pecuniary

ability, no encouragement could be given to the proposition that our Board would adopt that mission, should it be abandoned by the American Baptist Union. Oh, that God's people would realize more fully the luxury of spreading Christ's kingdom amongst the nations!

ALMOST ELECTRIFYING.

The Elkhorn Association, of Kentucky, adopted a report on Foreign Missions, presented by a committee of which Rev. J. E. Carter was chairman, which concludes as follows:

"A general survey of the Foreign Mission Work presents an outlook that is almost electrifying. What is God—the God of Nations as well as the god of men—doing to open wide the gates of the world to the ingress of the Gospel? A few years ago and China was walled in from the Gospel. Now, by treaty powers and other influences, those Chinese walls have crumbled away, and the Missionary of the Cross finds his footsteps free to go almost everywhere proclaiming the Good News. Japan, like her land-locked Gulf of Yeddo, was locked a few years ago against the Gospel. Now she invites the Heralds of the Cross to her Island in the Sea.

"Italy, held under the iron heel of the despot who wears the tiara, is at last free; and on the very spot where, ten years ago, a Baptist would have been arrested, and probably secretly murdered for preaching the Gospel, now stands a Baptist house of worship, in which is preached the doctrines of Paul and the first church of Rome. And on events are moving, under the hand of the God of Providence; the God in whose hand is the hearts of the kings, and step by step Empires and Kingdoms are unlocking their gates to civilization and the Gospel. But the end is not yet, thank God! It is the opinion of good thinkers that the recent diplomacy of the Earl of Beaconsfield, in the Congress of the Great Powers in Berlin, in placing the Island of Cyprus in the hands of England, and giving to that government a Protectorate over Asiatic Turkey, is a grand juncture in the history of modern missions, which promises untold conquests for the Gospel of Christ. He who has observed the work already done by Americans in Turkey, in their schools and colleges, and missionary labors, may well high accept the above conclusion as a sure word of prophecy. Be this as it may, there is enough to stir every heart and stretch every nerve for Foreign Mission work as we look over the wide and extended fields opening and whitening for the harvest.

"We urge, therefore, that our prayers and labors, and our contributions for the Foreign Mission work, still prevail and abound more and more."

EAT AS DOTH A CANKER.

It was one of the choice privileges of our college life to sit at the bedside of that sainted man, Rev. Nathaniel Kendrick, D. D., and drink in his words of heavenly wisdom. As far back as 1810 he made the following utterance on the subject of missions:

"Have we received the gospel, as the miser does gold, that we may treasure it up in some secret deposit, where it will be useless to ourselves and others? Surely not. Were we to use it in this way, it would eat as doth a canker, and eventually prove a savor of death unto death. Is it necessary to take the most parsimonious measures to wring from the hands of Christians a few cents of their abundance, to support that cause which they deem of infinite importance? What shall we think of that conscience which can give dollars for ornaments to appear in the fashions of the world, and scrupulously withhold even cents in the cause of God?"

MISSIONARY REVIEW.

This review is the desideratum of those who wish to keep posted as to the progress of Christ's kingdom in heathendom, and the interest manifested in the subject by the evangelical churches of Christendom. To many inquirers after the best and most comprehensive missionary magazine, we say, send one dollar and fifty cents to Rev. R. G. Wilder, Princeton, N. J., and you will get the Missionary Review.

FROM THE LITTLE ONES.

"Little Perry Hawkins sends twenty-five cents, made by his picking cotton."

"I have a dollar that was sent, on Christmas, to my dear little girl, four years old, and she has very willingly agreed to send it to the little children who have no bibles, and have never heard of Jesus. I enclose one also that was sent me. You can hand them to Dr. Tupper for me. I only wish that each one was ten times as much."

"Little Richie was sitting on the floor at his mother's feet, while his father read aloud of Mr. Simmons' anxiety to return to China. Immediately getting up, he said he wanted his money to send Mr. Simmons to China. His father, to try him, asked if he would not prefer to spend it for candy. After a moment, he replied, 'no, sir; I want to send Mr. Simmons back to China.' So herein you will please find it, \$1, for little Richie. He is a little past three years."

CENTRAL COMMITTEES OF GEORGIA.

An earnest worker of the Empire State of the South, writes to us: "I may safely promise you that you shall hear of good work in Georgia. 'May Georgia as a laggard never once be stigmatized.' We are almost ready to begin our work, and mean to work in earnest."

The Central Committee for this State will consist of twenty-one ladies, of whom Mrs. J. S. Wilson is Chairman, and Mrs. Kiddoo the Corresponding Secretary. The address of both of these ladies is Atlanta, Georgia.

GEORGIA ASSOCIATION.

Our space is so limited that it is impracticable to give the items of the collections of our agents in the several States. It may be due, however, for us to say that of the \$483.20 reported in the December JOURNAL, from our representative in Georgia, \$358.29 were received by him from the Georgia Association. These lines were written for the January number of our paper.

SHE HATH DONE WHAT SHE COULD.

Through the personal effort and influence of an infant-class teacher, contributions have been received to the Rome chapel, which aggregate one-third more than the donations to that object of three States of the South, whose combined square miles probably exceed the area of any three States in America.

THAT HEN.

Mrs. Mary G. Harley, of South Carolina, sends to us "\$1.50 for Mrs. Stephen Saunders, as proceeds of a missionary hen." Would all Baptists were as that hen.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., FEBRUARY, 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.—H. 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.

LETTER FROM MISS MOON.

TUNG CHOW, CHINA, Nov. 11th, 1878.

My Dear Doctor Tupper:

I returned two days ago from a country tour with Mrs. Holmes, and while it is fresh in mind, I will give you some of the particulars.

Children and Catechism.

The morning of our intended departure dawned cold, windy and disagreeable. It seemed to me the part of wisdom to stay in-doors. To my pencilled query, "to go or not to go," came back the emphatic monosyllable, "go." There was nothing to be done but to get into one's chair and depart. About twenty *li* from the city are a row of villages, known as the "An-hing" villages; we meant to take these on our way, and spend the night at the thirty *li* station. However, we gave general directions to our chair-bearers to take us to as many villages as possible. They following our commands literally, the afternoon found us still within twelve *li* of the city. Upon consultation we decided that as the weather was still cold and cloudy, we had better, after taking two more villages, return to the city. At the last village the children crowded eagerly close about my chair and answered promptly from the catechism what had been taught them more than two years before. We had been all along pleased with the spirit with which we had been received, but here we were delighted.

In a Private Family.

Our chair-bearers, who had set out for a good job of it and did not feel disposed to lose it, were disconcerted at the idea of returning to the city that day. They respectfully assured us that there was no fear of bad weather next day, but what was to be done? There was no inn nearer than the destination for which we had set out in the morning, and it was now too late to go there. Seeing our willingness to stay, two of the chair bearers set off to seek quarters in the village, and in a little time returned with the agreeable intelligence that a gentleman had consented to open his house to receive us. We have sometimes found difficulty in making good our right to stay at inns, but to be received into a private family in a village where all are heathen, was a most unexpected piece of good fortune. We took immediate possession of our room, and it was at once filled with an eager excited crowd of boys, girls, and women. Mrs. H. and I undertook to teach them, but the space was too small, and the confusion too great for any success to attend our efforts. Pretty soon she withdrew to the yard, carrying off the boys with her, and I could hear her putting them through on the catechism in her usual vigorous style. I wish I could convey to you some of the delight I had in teaching those who stayed in the room. In especial there were three young girls, whom I taught with a keen pleasure. They begged earnestly for books, a rare request from girls, for they usually think themselves too stupid to learn.

Our host, while never obtrusive, was very kind and polite. He asked for a New Testament, and I was sorry to have none with me. I, however, gave him a copy of St. Mark's Gospel.

Must speak the Words of Life.

Next morning we had visitors till the time of departure. We had now changed our plans and concluded to leave the "An Hing" villages for the last day of our tour, and had decided on this, the second day, to take a line of villages known as *Wan-sez-k'o*. We knew that whenever we took them it would be a hard day's work, for they are many, some of them are large, and the people are inclined to be disorderly. We meant, after taking them all, to push on to the thirty *li* station that night. They were out of our direct course, but we hoped, by losing no time, to carry out the plan. The sun was nearing its setting when we found ourselves at the eleventh village for that day, with many, many *li* between us and our intended sleeping place. I had said to Mrs. H., very decidedly, at the tenth village, that I should do no more missionary work that day, but no sooner had our chairs been set down, than the people came crowding about us, and it was impossible to keep silence. We have "the words of eternal life," and we must speak them to this people, spite all weariness. While we were talking, our chair bearers had not been idle. They had no fancy for the long pull before them, and they bestirred themselves to find quarters. Receiving a premature report of non-success, we started off, but had scarcely left the village before we were recalled by the joyful intelligence that a place for the night had been secured.

A Native House.

We were prepared to put up with anything, and we expressed our pleasure to "mine host" when he had conducted us to our quarters. Fancy a low pitched room, nine feet by nine, with smoke-blackened walls and rafters, a dirt floor, a mud bed covered with matting, a dust-covered table, and one bench. There was a small paper window, which could not be opened, and a door-way with no door. This door-way opened into a room which our chair bearers used as an eating room, and this led in turn into their sleeping apartment. We were scarcely seated on the mud bed, according to Chinese style, before the room was filled with a crowd, and as usual, we found it best to divide our forces, Mrs. H. teaching in the yard and I in the house.

Just as it is here.

Of course the crowd watched us eat supper with the usual eager interest. Some time after supper we were invited to visit a family living in the same enclosure. We willingly accepted the invitation, but scarcely were we seated before the room instantly filled almost to its capacity. The Chinese know nothing of ventilation. Their windows are never opened in winter. We found the room stifling, between the heat, the crowd, and the tobacco smoke. I was so weary I could scarcely sit up, but Mrs. H. chatted as if she were fresh. I was a little amused at a question they often put to us: "In your country, do the women rule?" Mrs. H. explained that as in our country the women are educated, the men respect their opinion, and consult with them, but that if after consultation, there is irreconcilable difference of opinion, the right of final decision lies with the man. "Ah!" said the questioner, "just as it is here; they consult together and the man decides." Our wearisome visit came at last to an end, but our new friends escorted us back to our room, and made a short visit. Right glad were we to hang a shawl before the door, and prepare for slumber.

Torture of Human Eyes.

One might think that to people brought up in a civilized land, slumber on a mud bed would be out of the question. Such, however, was not our experience; we rather congratulated ourselves next morning on the pleasant night's rest we had enjoyed. No sooner was our elegant apartment thrown open, than we had a swarm of visitors. As we sat on the "kong" eating breakfast, Mrs. H. counted over thirty spectators in the room, two in the door-way, and behind these there were, I don't know how many, trying to peer in. Four boys stood on the table for a better view. On the outside, some enterprising youths were tearing holes in the paper window, that they too, might have a glimpse of the wonderful scene. Did you ever, my dear Dr. Tupper, feel the torture of human eyes bent upon you, scanning every feature, every look, every gesture? I felt it very keenly for a moment, and than went on chatting with an old

lady. "Do you know what I have been doing?" I asked her, "I have been counting the number of persons in this room." For a moment she looked disconcerted, then she said apologetically, "We have never seen any heavenly people before." After such a magnificent compliment, what could one do, but redouble one's effort to be gracious?

A hurt and a cliff.

It was at this place that one of Mrs. H.'s chair bearers received a serious hurt. Striking his head against a harrow that hung from the wall or low-pitched roof, his skull was at first reported broken, but having gotten it bound up, with a Chinaman's usual nonchalance, he declared himself ready to travel. On this day villages were not so thick, and the work was consequently less. We turned aside to see a natural curiosity of which the people told us, a lofty cliff close beside the sea, from which for a space of about fifty yards, there trickled countless streams of clear, pure fresh water, delightful to the taste. At the base were spots of beautiful green moss. They say there is an underground outlet into the sea. We felt amply repaid for going out of our way. There were boats drawn up on the beach, and the rough looking fishermen crowded around Mrs. H. begging for eye medicine.

What now?

About sunset we found ourselves at *San-she-pu*, the thirty *li* station. Here at the inn they are old acquaintances, and treat us with kindness and cordiality. We have free access to the family quarters, and go in and out at our pleasure. Spending the night here, we started as early as we could get off, and near sun-set reached the eleventh village. Across a narrow stream there was another village, and a little farther on still another. When we had finished at the eleventh village Mrs. H. said, "What now?" I had been gathering all my courage to say, "No more work to-day," so I answered resolutely, "I am going right on to *San-she-pu*." "I am going to the village across the creek," said Mrs. H., but added in excuse of my desertion, "The sun will be down when you get to *San-she-pu*." We parted company then and I proceeded to the inn. Going to the family quarters on my arrival, the landlady invited me to sit on her "kong" and get warm. I was immediately surrounded by two or three boys and two young women, eager to be taught. I questioned them from the catechism until summoned to supper. That meal being over I resumed the lesson. Pretty soon they were called off to their own supper. "Don't go to sleep," was their parting injunction; "we are coming back to learn again," which they did afterwards with a good will. While they were gone I taught a man and boy, while another man looked on. By time they were all gone for the night, I was too weary even to speak without an effort.

Snow more comfortable than an inn.

Next morning we woke up to find a high wind blowing and some snow on the ground, while it still snowed at intervals. The question was, since it was Saturday, whether to spend two days in a Chinese inn, or to travel ten miles in an open chair, in a cutting N. W. wind with snow. To one who knows the manifold discomforts of a Chinese inn, it would be no wonder that we decided in favor of the latter alternative. Contrary to expectation, however, after we started the wind abated, the snow ceased, and we made the journey in comparative comfort. It was good, though the wind blew sharply as we ascended the plateau overlooking the city, to catch a view of the grim old walls with their massive gate-way. We knew that within them we should find warmth and comfort. Pleasant too was the welcome home, from teacher and pupils. Pleasant also the coming in, after dinner, of my opposite neighbor, with her two little girls, to welcome me back. The latter recited from the catechism, and sung a stanza or two, they have learned from the hymn-book.

Let him try it.

Possibly you have noticed throughout this letter, that I have made frequent allusions to physical discomforts, and to weariness of mind and body. I have always been ashamed in writing of missionary work, to dwell upon physical hardships; and then, too, we get so accustomed to take them as a matter of course, that it does not occur to us to speak of them, save in a general way. In this letter I have purposely departed from my usual reticence upon such matters, because I know that there are some

who, in their pleasant homes in America, without any real knowledge of the facts, declare that the days of missionary hardships are over. To speak in the open air, in a foreign tongue, from six to eleven times a day, is no trifle. The fatigue of travel is something. The inns are simply the acme of discomfort. If any one fancies that sleeping on brick-beds, in rooms with dirt floors, with walls blackened by the smoke of generations,—the yard to these quarters being also the stable yard, and the stable itself being in three feet of the door of your apartment,—if any one thinks all this agreeable, then I wish to declare most emphatically that as a matter of taste, I differ. If any one thinks he would like this constant contact, with what an English writer has called the "Great Unwashed," I must still say that from experience, I find it unpleasant. If any one thinks that constant exposure to the risk of small pox, and other contagious diseases, against which the Chinese take no precautions whatever, is just the most charming thing in life, I must still beg leave to say that I shall continue to differ in opinion. In a word, let him come out and try it. A few days roughing it as we ladies do habitually, will convince the most skeptical. There is a passage from Farrar's "Life of Christ," which recurred forcibly to my mind during this recent country tour. "From early dawn * * * to late evening, in whatever house he had selected for his nightly rest, the multitude came crowding about him, not respecting his privacy, not allowing for his weariness, eager to see him * * * There was no time even to eat bread. Such a life is not only to the last degree, trying and fatiguing, but to a refined and high-strung nature * * * this incessant publicity, this apparently illimitable toil, becomes simply maddening, unless the spirit be sustained by boundless sympathy and love. But the heart of the Saviour *was* so sustained." He was the Son of God, but we missionaries, we are only trying in a very poor way, to walk in his foot-steps, and this "boundless sympathy and love" is of the divine and not the human.

Four to Thirty million.

A few words more and I have done. We are astonished at the wide door opened us for work. We have such access to the people, to their hearts, and homes, as we could not have dared to hope two years ago. Instead of regarding us with the former hatred and cold distrust, they receive us with cordiality and kindness. We feel that we should press this country work to the limit of our ability. But how inadequate our force! Here is a province of thirty million souls, and Southern Baptists can only send one man and three women, to tell to them the story of redeeming love. Oh! that my words could be as a trumpet call, stirring the hearts of my brethren and sisters to pray, to labor, to give themselves to this people.

Seed time and harvest.

"But," some one will say, "we must have results, else interest flags." I have seen the husbandman go forth in the autumn to plough the fields; later, I have seen him scatter the seed broadcast; anon, the tiny green shoots came up, scarcely visible at first; then the snows of winter fell, concealing them for weeks; spring brought its fructifying rains, its genial sunshine, and lo! in June the golden harvest. We are now, a very, very few feeble workers, scattering the grain broadcast, according as time and strength will permit. God will give the harvest; doubt it not. But the laborers are so few. Where we have four, we should have not less than one hundred. Are these wild woods? They would not seem so were the church of God awake to her high privileges, and her weighty responsibilities.

Yours sincerely,
L. MOON.

LETTER FROM DR. YATES.

SHANGHAI, CHINA, December 2, 1878.

Dear Brother Tupper—I have had a good time, all alone, since I returned from the South. Two Sabbaths ago I baptized two women—one from Kwin San and one from this city. Others are expected to come forward soon.

A Remarkable Incident.

A few days before the baptism, there was a remarkable incident, in our connection, which has had a remarkable effect upon our people. A young woman—a relation of several of our members—

died under peculiar circumstances. A few years before, she was a regular attendant at my church, and avowed her faith in the Lord Jesus, and expressed a wish to be baptized and join the church; but, as she was betrothed into a family of unbelievers—into which she soon married—she was not allowed to join, or even come to church, after her change of views became known. And she has not been allowed to attend church since she was married. A few weeks ago the Messenger called for her to go up higher. One of our good sisters—a relative—was present, and states, that some time after they thought she was gone, while they were standing around her bed, she suddenly came to, with a startled expression of her eyes, and with much agitation, exclaimed, "the doctrine, (the gospel), is true! Ah-boo hau-lay! Ah-boo hau-lay!" Ah-boo was the mother of the sister mentioned above as being present, and a relative of the dying girl. She died in the triumphs of faith, six or seven years ago. Hau-lay means she was beautiful, and happy and comfortable. As her agitation continued, the bystanders asked the reason of it. She replied, "I saw Ah-boo! O, so beautiful! but I was not allowed to go to her." "Why not?" She replied, "I was stopped by two men in white, one taller than the other, who said that my credentials were not good." They asked her if she wished them to have the priest come and perform religious ceremony. She replied, "No." The sister present then asked if she would like to have Wang, (my native pastor,) called to read and pray with her. She replied, "Yes; ask him to come and help me with my credentials." Wang went; read and prayed with her, in the midst of the raging heathen. He urged her to faith in Jesus, as the only thing her credentials needed. "Don't fear Jesus, for he loves you, and will let you pass, if you put your trust in him. Soon after this she passed away again. After those present thought all was over, she came to again, expressing ecstatic delight at having been permitted to go to Ah-boo. Said, "she had not been baptized, but her credentials were accepted. Ah-boo was beautiful—was in white, was playing an instrument—and the glory of heaven—no tongue can tell." Those were the last audible words. And she passed away never to return.

The Church and Community Moved.

I make no comment on this remarkable incident. It has moved my whole church, as well as all the relatives of the deceased. Even the heathen family, into which she had married, are anxious about the credentials that will admit them into that glorious rest of heaven. I hear that a dozen, or more, have given up all their wicked habits and idolatry, and are praying to the true God. Many of them who live two miles away, were at my chapel yesterday, where they heard a sermon from the first proclamation of our Saviour and of John the Baptist: "Repent ye, for the kingdom of heaven is at hand." O, will not all the Christians, at least, help me to pray for God's blessing upon his word of truth?

Native Missionary Work.

A week ago yesterday, being the regular communion season, I made an effort to get my church to take the first organized step towards sending the gospel to regions beyond. There are in my church two young men of promise, and of some education, who have, for a year or two, shown a spirit and aptness in teaching others gospel truth; but they require a more thorough training in the Scriptures before the work of teaching the Scriptures could be intrusted to them; and this they could not get unless their families were supported in the meantime. I said to them—my church, "If you can, in addition to the \$15 a month which you contribute for the support of the native pastor, support the families of these young brethren, I will do the teaching, and will contribute something too. You are to take the direction of this matter, and fix the amount of support for the families. It is your enterprise, and not mine personally. It is time for this church to walk alone. Do something yourselves and you will have something to think about and pray for, and will feel better. You will be doers of the word and not hearers only—not babes, sitting quietly, waiting for one to feed you. As this matter means work, we don't want naked promises; come up to the table and give the pastor your names, and the amounts you will give monthly for this important object—the first payment to be handed in next Sunday, and after that, monthly, on every church-meeting,"

day. And you must arrange to bring it regularly, without solicitation from any one. It is your offering to the Lord for the extension of his kingdom. What will you do for your Redeemer's cause? Remember, this is laying up treasures in heaven. You will get your reward now, and the principal, with big interest, by-and-by. Now for the names and amounts." More than twenty came forward and gave their names and contributions, which ranged from ten cents to two dollars per month. I put down my name, to encourage them, for four dollars. When all present who felt that they had anything to give had given their names, we found that we had pledged twelve dollars. With this result I was more than satisfied—I was delighted; for most of the members are poor, and none of them are rich. Yesterday the amounts pledged were paid in promptly. The church fixed the salary of the brother who resides at Shanghai, at \$6, and the one who resides in Soo Chaw, the provincial capital, at \$7, as he would have some expense in passing to and from his home. The young men have entered upon their studies. And may a blessing rest upon this effort. I hope by-and-by to commence work in the capital of this province.

Tour of Inspection urged.

"The fields are white unto the harvest." It is impossible for you, or any one in America, to conceive of our want of laborers. As the great mass of the churches seem to be deaf to the call of Providence, I shall do what I can to supply a felt want, out of the materials at my disposal. Just now I feel my need of a Theological education. Every missionary for China ought to be qualified to teach Theology. Can't Dr. Curry be induced to come to Japan and China—make a tour of inspection? Come and make us a visit—we have earned it. Such a visit would result in great good to the cause of missions, and glory to God. In this I mean business and work for the Master. If Dr. Curry can't come, send T. H. Pritchard.

Faithfully,
M. T. YATES.

MISSION TO BRAZIL.

MUNDEN, LA., Oct. 1st, 1878.

Elder H. A. Tupper:

Dear Brother—In behalf of Foreign Missions, I would ask the Board to consider Brazil, S. A., as a very important field.

Toleration.

The recent changes in her laws respecting the toleration of Free Masonry, and the civil right of marriage, are some of the fruits of the rapid growth of the "Liberal" party, who wish to separate the Roman church from the Empire.

Protestantism.

The majority of that people would rejoice to be relieved from the dogmas of Rome, that they might exercise their own opinions in matters of religion. They are more than anxious to hear what they call "Protestantism." I speak from an experience of eleven years with them, while a self-sustaining missionary.

More than in any other field.

The first missionary Baptist church in St. Barbara San Paulo Province, is composed of English speaking people. And it is the opinion of that church, as they have told you time and again, that if the Board would use them as a nucleus, or an aid, the Board could accomplish more with the same amount of means than in any other field.

Without a cent.

They have never asked you for money for themselves, but that you help them preach the gospel to the natives. Their present pastor authorized me to say to the Board, that he would accept an appointment to the Brazilians, (he is a teacher of their language,) and make quarterly reports to the Board without charging one cent.

I ask the Board to open correspondence with him at once—Elder E. H. Quillin, St. Barbara P. O., San Paulo Province, Brazil.

Yours in hope,

RICHARD RATCLIFF.

P. S. My motherless children constrained me to return. If the Board wish, I can give some of the causes why brother T. J. Bowen in 1860 did not recommend Brazil as a favorable missionary field.

My address will be Mexia P. O., Limestone Co., Texas.

R. R.

BREAD CAST UPON THE WATERS.

"Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God, himself, says thou shalt gather
It again some future day."

Yes! it seemed to be lost—this seed sown week by week, year after year. These heathen women came to the hospital for medical treatment; listened to the precious truths of the gospel while there; and then returned again to their far-off heathen villages, where many of them were never heard of again. Were the seeds of truth, thus sown, lost, then, because we did not see them, or was God watching over them and making them spring up and bring forth fruit in those distant heathen homes?

Such were some of the thoughts that were passing through my mind after I had spoken of Jesus to a group of women at the hospital. There were promises enough in God's Word to have silenced every doubt or misgiving, but God has many ways to teach his children, and while he sometimes only points to the bare promise and requires them to trust, at other times he shows them its fulfillment also, and asks them to rejoice.

And so it was that day. He sent a heathen woman to show me how the seed sown there, two years before, had been watched over by him and made to bring forth fruit.

As I paused, after speaking, one of the women said, "I have a relative in my village who worships Jesus." Seeing I was interested, she went on as follows: (little dreaming of what comfort it was to give me.) "Two years ago this woman came here for medical treatment and heard of Jesus. On her return home she refused to worship idols. She is a widow, very poor, sometimes in need of food. The people of the village sometimes say to her, 'Come up to the temple with us and worship the idols and we will give you a good meal.' But she refuses, saying, 'I cannot worship the idols, for it would be sinning against Jesus. If I starve to death, I shall go to Heaven and live with Jesus. I cannot sin against him. I would rather die than sin against him!'"

"Every one says she lives a holy life. She has a daughter, and every night and morning they kneel down together in their home to pray to Jesus. It is so strange a sight to see people praying to a God that they cannot see, that the neighbors often come in to look at them. While she is praying, the tears often roll down her cheeks."

"She tells the people of her village that she is only an ignorant woman—does not know much—but knows that all that she has told them about this Jesus is true. At her request, the men of her village sent back to the hospital for some Christian books."

As the woman spoke, every additional fact gave me cause for thankfulness. The story was told without any questioning on my part, and yet I could not have desired stronger evidence that this woman truly loved the Saviour than was to be found in that shrinking from sin, which led her to say, "I would rather die than sin against him."

Ah! we see not as God sees. Elijah had grown weary of his life as he seemed to stand alone amid idolatry and wickedness, but God saw the "seven thousand" that had not "bowed the knee to Baal." And there may be many more than we imagine, who though they once did, no longer bow the knee to any idol. The Shepherd is going out every day to seek and to save some wandering sheep. Perhaps he has already saved some poor lost one, over whom we have yearned, though we know it not. There was a cry of joy over the lost found, which was heard in Heaven, but it was never echoed back to us on earth. It is enough—"the Lord knoweth them that are his," and one day these his "hidden ones," shall be brought forth and acknowledged as his own before an assembled world.

Only let us strive to be faithful—"steadfast, unmovable, always abounding in the work of the Lord"—thankful, when we can see where he has designed to use us—trustful, where we cannot see—"Forasmuch as ye know that your labor is not in vain in the Lord."

It may be "many days" before the "bread cast upon the waters" shall be found—so "many days" that the heart has grown weary with watching for it, and unbelief whispers that it is wasted or lost; but let it be enough that the God who has bidden us to "cast" it there, has also said, "Thou shalt find it."

Canton, China.

LULA WHILDEN.

THE TO-HAI CHAPEL.

The Ladies' Societies of the Yazoo Association, Mississippi, have contributed from June 19th, 1877, to June 2d, 1878, the sum of \$125 10, for building a chapel in the village of To-Hai, (about eighty miles from Canton,) and for the support of a Bible woman who lives there.

The materials for building this chapel are being purchased, and the building will probably be completed by January, 1879. Many of the people of this village seem to have lost faith in their idols, and we trust that the day is not far distant when they will serve the one living and true God.

Canton, China.

LULA WHILDEN.

DR. YATES IN CANTON.

SHANGHAI, CHINA, November 14, 1878.

Dear Bro. Tupper—On the 11th of October, having had for a week symptoms of a return of the inflammation from which I have suffered, more or less, for two years, I took Mrs. Yates to Hong Kong for a visit to our daughter and son-in-law. I returned to my work ten days ago quite well. Salt air seems to be a panacea for my bodily ailments.

I spent a few days in, now, the queen city of China, with brother and sister Graves, and Miss Whilden. They were well and hard at work. It was truly pleasant to meet with sympathizing co-workers. They have a great field before them. I visited brother Graves' chapel in the city, and heard him preach; but the dialect is so entirely different, I did not understand him, except the name of Jesus, consequently I could have no conversation with the disciples. Brother Graves has a good chapel in an apparently good position. I met Yong Seen Sang, the man who visited the United States with brother I. L. Shuck, in 1846. He is looking old now, but still engaged in the Master's work.

I continue to preach to good congregations, and am not without encouragement. I expect to have a baptism next Sabbath. One of my old members went to her reward two days ago. She died in the faith. She gave strict injunction against the use of any idolatrous ceremonies, saying "I belong to Jesus Christ, and He does not want such useless things." Mrs. Yates will remain in Hong Kong a month or so. With Christian salutations to all, I remain,

Yours faithfully,

M. T. YATES.

ROME CHAPEL.

It is gratifying to state that quite a large proportion of the subscriptions made to the Rome chapel, at the last meeting of the General Association of Virginia, held in Portsmouth, has been paid, but we need it ALL and more. Will not those, therefore, who are delinquent in this matter, come to the rescue, and send their contributions at once to the Treasurer of the General Association of Virginia?

Among the unpaid pledges are several from missionary and other societies. For original list of subscribers see page 57 of minutes of General Association.

GEO. B. STEEL, Treasurer,
723 Main St., Richmond.

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.

NOTICE.

PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS OR SUBSCRIPTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

FROM DECEMBER 17TH, 1878, TO JANUARY 21ST, 1879.

ALABAMA.—Tuskegee Association, by W. B. Frazer, Tr., \$20.63; Unity church, Prattville, by E. F. Baber, \$9.50, less P. O. order, 10c., \$9.40; Anonymous, by J. L. West, Selma, \$2.00, (of which \$1 for Rome chapel); From "Little Richie," by his mother, a sister in Christ, \$1.50; By Jno. F. Lannan, Ladies' Missionary Society of Tuskegee church, \$3.00, Mrs. Garner, 65c., "A Friend," 10.00, \$13.65, less 10c. P. O. order \$13.55; Opelika church, by G. E. Brower, \$6.00.—Total, \$43.08.

ARKANSAS.—Mt. Pleasant church, by T. Moody, \$1.25; T. W. Quinn, Prattville, for self and family, \$3.30, less postage paid, 12c., \$3.18.—Total, \$4.43.

CALIFORNIA.—Richard Bayne, Colusa, \$10.

FLORIDA.—Mrs. Roberta C. Ayer, Ocala, by Jeter & Dickinson, 40c.; Mrs. W. D. Chipley, Pensacola, \$3.00.—Total, \$3.40.

GEORGIA.—Woman's Miss. Society, Sardis church, by Miss Mattie Dickson, Cor. Sec., \$1.00; Dalton church, by J. A. R. Hanks, \$8.00; C. M. Irwin, agent, (of which \$70.35 for Rome chapel), \$298.15; Ladies' Miss. Society, Quitman, by Mrs. O. C. Hilliard, \$26.00; Mrs. F. A. Stocks, Greensboro, \$25.00; Woman's Missionary Society, Americus, by Mrs. J. A. Kendrick, President, 10.75; Miss Ayer's Sunday-school class, and Ladies' Missionary Society, Washington church, \$12.70; Mrs. Mary Cooper, Perry county, 60c.; Cartersville Female Missionary Society, by Mrs. Janie Wilkes, Sec. and Treas. \$16.55; Sardis church, by J. H. McMullan, \$2.00; J. Watson Twitty, for Rome chapel, \$5.00; Miss Mattie Buford and Mother, Cartersville, \$2.00; Mrs. M. E. Howes by S. Boykin, Macon, \$10.00.—Total, \$227.98.

ILLINOIS.—B. C. Coghill, Roseville, \$3.00.

KENTUCKY.—R. L. Thurman, agent, \$123.25, George town Church, by M. T. Bradley, Tr., \$127.01; J. Pike Powers, collected by him, for Rome chapel, in Bracken Association, \$23.40; G. F. Bagby, Russellville, \$1; Woman's Mission to Woman, Frankfort church, by Mrs. J. M. Lewis, Pres., \$5; Bardstown church, by Will Wilson, Tr., \$2.—Total, \$303.66.

LOUISIANA.—By A. J. Terry, Bordelonville, La., Association, \$14.95; Ditto, from Evergreen S. School, \$7.55; Mrs. Mary A. Moss, for Rome chapel, \$2.00.—Total, \$24.50.

MASSACHUSETTS.—Isaac Davis, Worcester, for Rome chapel, by J. B. Jeter, \$100.

MISSISSIPPI.—W. S. Webb, Clinton, for Rome chapel, by E. D. Miller, \$1; by H. A. Cochran, Vaiden church, \$2; Ladies' Foreign Mission Committee of Vaiden church, \$6.00, \$25.00; by B. H. Whitfield, Wm. Bibb, \$5.00, and Mt. Pisgah church, \$2.05; Chickasaw Association, by Jno. D. Seabrook, Tr., through E. D. Miller, \$29.50.—Total, \$65.55.

MISSOURI.—E. S. Duncan, agent, \$121.00; W. G. Hatcher, Carrington, by Jeter & Dickinson, \$2.40.—Total, \$123.40.

MARYLAND.—Fuller Memorial S. School, Balt., for Rome chapel, by J. R. Edmunds, Supt., \$10; O. C. Bitting, for Rome chapel, by J. Frank Brown, Balt., \$20; S. School, 7th Church, Balt., (of which \$40 for Rome chapel), by W. T. Brantly, Jr., \$114.50; First Church, Balt., by J. W. M. Williams, for Rome chapel, \$100.—Total, \$244.50.

NORTH CAROLINA.—By J. B. Hartwell, agent, \$57.69; Theo. Whitfield, Charlotte, \$10; W. O. Allen, Wake Forest, by C. E. Taylor, \$5.00; Jordan Womble, Jr., Tr., \$35.00; Murfreesboro church, by A. McDowell, \$5.00.—Total, \$122.19.

SOUTH CAROLINA.—Rehoboth, Red Oak Grove, and Red Hill Sunday-schools, by G. W. Bussey, \$4.00; "A Friend," \$7.00; Pee Dee Association, by F. D. Jones, Tr., \$73.85, less exchange 60c., \$73.35; "A Friend," Columbia, \$5.00; A Brother, by P. C. Hickson, \$30.00; Barnwell Association, by Isaac A. Blanton, Tr., \$35.50, less express charges, 60c., \$35.00; Beulah church, W. N. Association, by S. M. Richardson, \$1.50; J. K. Fant, Greenwood, \$4.10; Beulah church, \$2.50; Sileam church, \$3.40; O. H. Judson, Greenville, \$25.00; B. M. Bean, Meeting street, \$15.25; Belton Sunday-school, by Jno. M. Geer, Secretary, \$16.61; Barnwell Sunday-school, by A. P. Manville, Superintendent, \$7.00; J. B. Hartwell, agent, \$134.74; Mrs. S. Sanders and her little son, "Perry Hawkins," by Mrs. Harley, \$1.75; Sunday-school, First church, Charleston, by Mrs. Annie T. Shuck, \$6.00; Cedar Springs church, by E. O. Allen, Treasurer, \$2.50; E. B. Murray, Tr., Ex. Bd. Saluda Association, \$22.60; Miss L. McIntosh, Society Hill, \$30.00, less exchange 25c., \$29.75; Bethel church, by L. O. Ezell, \$3.33, less postage 13c., \$3.20; Children's Missionary Society, Woodruff, by Enmet Westmoreland, Tr., \$6.00; Antioch church, by J. L. Wilson, Darlington county, \$6.37; Colleton Association, by Isaac Sauls, Tr., \$1.15, less 13c. postage, \$1.02.—Total, \$463.52.

TENNESSEE.—Holstein Association, by M. J. Phillips, Tr., \$26.26, less postage paid, 13c., \$26.13; Sallie Stein, Winchester, \$5.50; W. N. Carson, Knoxville, \$5.00; "O," Clarksville, by G. B. Steel, \$5.00; L. M. Jones, Trenton, (of which \$1.00 for Rome chapel, \$6.00; "A Friend," \$1.00.—Total, \$48.63.

TEXAS.—Salem church and her pastor, by W. S. Lackey, \$5.00; Colorado Association, for Rome chapel, by F. Kiefer, \$15.00; N. Hester, Lexington, \$10.00.—Total, \$30.00.

VIRGINIA.—Pepper's Ferry church, for Rome chapel, by C. A. Woodson, (through J. & D.), \$1; Mrs. Mary D. Jesse, for Rome chapel, by J. & D., \$1; Anonymous, Richmond, "Christmas gift," \$5; H. Petty, Chatham, \$5; Crooked Run church, for Rome chapel, by Mrs. Jno. Lightfoot, through J. B. Hill, \$5; Mrs. Jennie E. Roller, for Rome chapel, by L. C. Whitescarver, 25c.; Pleasant Brown, \$1.40; C. T. Davis, 1st Church, Richmond, \$4; A friend of missions, \$10; J. L. M. Curry, 1st Church, Richmond, \$20; by Mrs. Curry, for Rome chapel improvements, (from S. School, 1st church, Richmond, \$38.53, Infant class of do., \$36.47, S. School Leigh St. church, Richmond, \$40.31, S. School Free Mason street church, Norfolk, \$20.58, S. S. Black Walnut ch., Halifax co., \$10.40,) \$146.29; A sister and her little girl, by J. B. Watkins, \$2; G. W. Suttler, Fishersville, by Jeter & Dickinson, \$2.18; Miss A. L. Goode, Staunton, by Jeter & Dickinson, 40c.; "M. T. W." by Jeter & Dickinson, 25c.—Total, \$206.77.

WEST VIRGINIA.—Mrs. C. Deltz, Greenbrier county, for Rome chapel, by Jeter & Dickinson, \$1.

AGGREGATE, \$2,447.51.