

# 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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## FOREIGN MISSION JOURNAL.

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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."

### EDITORSHIP ON WHEELS.

The sanctum of the editor of the JOURNAL is to be found now in railroad trains between Virginia and Texas. If a rolling stone gathers no wool, no golden fleece will be found at least in this and the next number of the paper.

### SOUTHERN TOUR.

#### First Day's Stage.

Accompanied by a pleasant *compagnon de voyage*, I started from Richmond, at 12 o'clock on Tuesday, the fourth of February, and, in twelve hours, was in Athens, Georgia. I enjoyed the elevated hospitality of Dr. J. S. Hamilton; and received an agreeable visit from my friend, Rev. C. D. Campbell, who has the cause of missions very near to his heart. A fashionable wedding and reception, to which my young friend was hasting, brought out, in the evening, the beauty and chivalry of the classic city of the Empire State of the South. One seeing Athens, unlike Naples, does not wish to die; but he wishes to live to see Athens again. General Toombs says, that "Middle Georgia is, for purity of water, healthfulness of climate, variety of products, and desirableness of residence, unsurpassed by any country of equal extent, on the globe." The people are less in debt than formerly; but the low price of cotton has so restricted the "circulating medium," as to leave a narrow margin for the perishing heathen.

### Savannah and Augusta.

Unfavorable dispatches from the Baptist Bishop of the former city were overruled by a kind providence, to a most cordial welcome of the Corresponding Secretary, by the three pastors of the latter place, in whose churches I respectively preached on Sunday morning, afternoon, and night. Only good was heard of these faithful workers for Jesus. I spent a pleasant morning with Rev. W. W. Landrum, among his members, who responded gracefully to our applications, and made us feel that it was their work as well as ours. I made my home with the choice family of Major Kerr Bryce. Augusta is rated in my mind as A No. 1. Savannah would doubtless be, also, had I been favored with the opportunity of visiting our good people there.

### Atlanta.

The central point here is the *Index* office, and the head centre there is, of course, the distinguished editor of that paper. Despite the posting on his sanctum, "Do not trespass on the editor's time," I made my way in; and perhaps deceived myself, as hundreds of others do, that *the hint was not meant for me*. The Doctor is overflowing with energy and brain-force, and will make the *Index* a power in the land. One evening with his genial family was a pleasure not to be forgotten. The First Baptist church, under the care of our courtly brother, Dr. Gwin, is beginning to prepare for the Convention. It needs no spirit of prophecy to predict that the delegates and visitors will have a good time. One who does not visit his house, sees only the half of the Doctor. With Rev. Dr. Spalding, of the Second Baptist church, and his able coadjutor, brother J. T. McGuire, *par nobile fratrum*, I received many free-will offerings for Jesus among the nations. At night, I presented his cause at brother Spalding's church. A collection was taken. The receipts of the day aggregated fifty per cent above the amount I asked of the church. I refrain from noting particularly a delightful visit at the home of the Right Rev. Mr. Beckwith, Bishop of Georgia, and fraternal and cheering interviews with brethren, and noble women not a few. I found Governor Joseph E. Brown hard at work as ever, and much improved in health. As I noticed a telegram from Richmond painfully headed: "THE CRIPPLED COMMONWEALTH," I could but say to the Governor: "I wish we had you in Virginia to do for our State what you have done for Georgia."

### Newnan.

This is one of the *live* towns of Georgia. Formerly, some twenty or thirty bales of cotton were annually sold there. Now probably one-half that number. Bishop Hall, one of the most modest, and one of the worthiest of Baptist preachers, met me cordially and presented the Secretary to the brethren "in authority." An assessment for the place was agreed upon, and in a few hours, under the guidance of Alvan Freeman, Esq., a young lawyer of eminence, if I must not say pre-eminence, in the church and community, the last dollar of the amount was received. Our work having an official representative in Georgia, with a grateful heart I took the train, on Valentine day, for Montgomery, Ala. As the school-girls say: *More, anon*.

### GIVE AND IT SHALL BE GIVEN TO YOU.

The receipts of the Board of Foreign Missions of the Southern Baptist Convention, from the first of May, 1878, to the first of February, 1879, have not met, by some Fourteen Thousand Dollars, the necessary disbursements of the Board. The aggregate receipts have not been less than those of the same period last year. The short coming occurs by the Board having to pay some seven thousand dollars of last year's indebtedness, as reported to the Convention; and some seven thousand dollars, beyond the funds invested, for the Rome Chapel. This deficit must be made up before the meeting of the Convention, in May next. Jesus, who is doing among the nations such wonders as have been unknown since he was in person on the earth, calls for help, as the evidence of our faith and love. Shall we deny him? Shall we deny ourselves? The reports of our missionaries have never been more cheering and hopeful. The present gives occasion for us to rise to a sublime moral obligation, and to enjoy an inestimable spiritual privilege. The times may be hard; but, were they not hard with the Master, who said: "My meat is to do the will of him who sent me?" Trust Him: trust God. Give, and it shall be given unto you, good measure, pressed down, shaken together, running over. God says: GIVE.

### INFORMATION NEEDED.

The following is from the *Baptist Courier*:

Now, we suggest that our Foreign Mission Board have made a little book, with maps of China, Africa, and Italy, giving our mission stations, cities, population, names of missionaries, the needs of each field, past success, outlook, etc., together with such information as Dr. Tupper, in his wisdom, may embody in said book; that the book be given away to all pastors and Sunday-school superintendents who will ask for it. It occurs to us that an investment of this kind *will pay*. If a pastor had say twenty of them to hand out among his congregation for examination, then, after a week's time, let him follow up the matter with a lecture, solid information would be gained and increased contributions would be secured.

Long before this, we hoped to publish a book somewhat similar to the one described above, agreeably to the request of the Southern Baptist Convention. Our prepared material was sent to China to be revised by our missionaries there, and has not been returned, though for many a long month it has been anxiously looked for. Perhaps the touches of criticism, like the pencils employed on a certain picture exposed for improvement in an ancient Forum, have obliterated the original performance.

### "THE GREAT MISNOMER."

The clearness and beauty of the style of this work is only equalled by the strength and conclusiveness of the argument. Assuming that the term Communion is misapplied to the Lord's Supper, the whole army of assaults against us, on the ground of lack of Christian sympathy and fellowship, is put *hors de combat*. It is one of the most readable of books, and gotten up in the very best manner by its publishers, Messrs. Mayfield, Otley & Patton, No. 22 North Cary Street, Nashville.

## MONEYS LOST.

By the veriest chance we have just heard that some dear children sent for the heathen, last summer, their precious little savings, which we did not receive. From the same city a check on New York was sent to us on the 30th of July, which did not come to hand, and of which also we have just heard. A duplicate of the latter has been secured. These remittances would never have been heard of had we not fortunately met in person the parties who remitted. This leads us to call special attention to our request that *if a postal receipt is not received by persons sending money, it will be a great favor if they would notify us immediately.* THESE ACKNOWLEDGMENTS ARE INVARIABLY SENT BY RETURN MAIL.

## WILL NOT GOD'S PEOPLE ARISE?

A strong, plain man said to us the other day: "All that is needed is that God's people would open their eyes to see the great things which God is doing in the world." What is he not doing for the progress of his Kingdom?

*See Him in Discoveries.*

Inventions are only man's finding out what God conceals until his own appointed times. The great discoveries of our day are either facilities to advance the Kingdom of Christ or furniture to adorn that Kingdom. What the Millennium is we do not know; but we know that the world is making rapid improvements of many kinds, and all for the glory of that period, as varied riches were gathered by Solomon from all parts of the earth to give splendor to his reign.

*See Him in His Secret Influence.*

A distinguished infidel said that the fame of Jesus would be destroyed in fifty years. But, behold the power he is exerting unconsciously over the civilized world. Hundreds of millions are appropriating the day commemorative of the world's birth for the celebration of his resurrection. Every dating of business, or law, or love, is a memorial of his advent; and the supposed day of his coming is hailed with universal rejoicing nineteen centuries after his departure from the world! Surely his name is above every name, not only in preciousness, but in power.

*See Him in Providence and Grace.*

What mean these exploring expeditions to Africa? this ever-extending British empire over the East? these droppings of grace in China, and this out-pouring of his Spirit in India, by which tens of thousands are converted to Christ? Are not these the movings of his ear of salvation?

*What more do God's people require?*

A few years ago the cry of the churches was that God would open the way to the heathen. God flung the door wide open. Then the prayer ascended for laborers. Men and women, moved by God's spirit, beg piteously to be sent to the nations. Might not the Lord say as of old: What more could have been done that I have not done?

*Will not God's people arise?*

Many were the difficulties to the building of the Second Temple; but the word of the Lord came to the people—they had a mind to work, and they succeeded. With us also there are troubles within and without; but the command is plain, and all that is needed is the spirit of faith and obedience. With a ready mind the means will be employed. Oh, that the Holy Ghost might descend on our churches as he is descending upon the heathen nations? Shall we not bestir ourselves? Shall we not implore that our eyes may be opened, that beholding the gracious works of God in the world,

we, with one accord, may enter into our labors and reap the promised rewards? "Go and disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. And lo! I am with you alway, even unto the end of time."

## CHINESE IN CALIFORNIA.

In an able appeal for this people, the Rev. J. B. Hartwell, as agent and missionary of the Home Mission Board of the Southern Baptist Convention, says:

"Socially, the Chinese are not desirable in any large numbers, in any American community. They are corrupt in their principles and practices, and uncleanly in their habits, and in their conversation. Unless improved by education and religion, they are liable to exert a baleful influence upon all classes, and especially upon the children who may be thrown near them. But the fact remains, here they are and hither they continue to come. We cannot get rid of them, nor prevent their coming in still greater numbers. There is nothing we can do in self-protection but to improve, enlighten, elevate and christianize them. Their condition appeals to us, then, as men, as patriots, as philanthropists. But to us as CHRISTIANS, the appeal is irresistible. We know that the religion of Jesus is the only true, effective, sure elevator; that the only civilization, other than their own, worthy of acceptance by the Chinese, is that founded upon Christianity. God has thrust the mupon us, and, by his Providence, as plainly as by his word, has said to us, 'Evangelize them.' Shall politicians, realizing the momentous condition of affairs, arouse themselves to vigorous action? Shall men of the world, actuated only by worldly principles and motives, grapple in their weakness with the mighty question, while Christians, who alone have the secret of power whereby the whole thing can be adjusted, lie quietly, ignobly, wickedly despising one of the grandest opportunities the world has ever seen, of serving their kind, saving souls, and glorifying the Redeemer? Jesus commands, 'Disciple the heathen.' We fail to obey by sending the gospel in anything like adequate measure to the heathen, and God sends the heathen to us! Shall we still refuse? Shall Christians of other denominations engage in the work while the 2,000,000 Missionary Baptists of the country prove false to the spirit of Christianity, and do nothing? It is true that the 2,000,000 Baptists in America have not to-day a single European man or woman devoting himself or herself to mission work among the Chinese in the United States. The Northern Methodists and Northern Presbyterians, and the Northern Associate Reformed Church, have American missionaries to the Chinese in California; but the American Baptists have not."

## WHAT SAITH THE SPIRIT?

With the theology of revelation, and the theology of nature, is there not also a theology of event and circumstance? When God would teach a special lesson, punish a special sin, or impress a special duty, does he not sometimes manifest it to the world in startling occurrences, which bear within themselves characteristic evidence that they are "signs?" He hath sent his holy spirit into the world, and is He not always, and everywhere, preaching unspoken sermons, teaching unwritten lessons, giving stern warnings, whispering silent comfortings, that some may be edified, others awakened, and all profited?

We know that the ungodly world has no time to give to the understanding of these things, and cannot be surprised that it neither accepts nor heeds them, but it does seem that God's people would ever add to an earnest zeal for his written Word, a vigilance to the indications of his providence in all things, lest some intended lesson should be un-received, some duty be unobserved. But is it so? Do the few or the many prove careless learners to his teaching; cold and indifferent to his will, whether expressed by his providence, or revealed in his Word?

The Christians of to-day have turned a page in this theology rich in a meaning, joyous, marvelous, glorious, and full of divine significance—a page teeming with "wonders" and "signs," which point to the evangelization of the world in a way such as no previous age has seen, indicating, it appears, nothing less than an awakening of the world, both Christian and heathen, to serious attention to this truly sublime consideration. If this be questioned, what is the true interpretation of many things connected with this subject, which appeal to us in tones not less eloquent than powerful, not less expressive than constant?

What meaneth it that science "the handmaid of religion" is drawing the world together by community of interest and feeling, into a closeness almost like unto brother and brother; that heathen nations are fast realizing the superiority of Christian nations, and recognizing that superiority in an eminently practical and gratifying way? What meaneth it that governmental barriers to the propagation of the religion of Jesus, are almost universally thrown down, while the heralds of the cross are indeed penetrating to earth's remotest bounds; that God is glorifying his name among the heathen in a manner to make the world pause and wonder, yea, delivering thousands, aye, tens of thousands, from the power of darkness, and translating them into the kingdom of his dear Son? What meaneth it that calls for the presence and labor of missionaries are urgent and loud from all quarters of the globe, and that so many in our beautiful Zion are ready to answer these calls with a consecrated enthusiasm, and are pleading with thrilling earnestness to be permitted to do so?

Can it be denied that a rare combination of circumstances, most favorable to evangelistic work, is presented to this generation of Christians? And can this fact be without meaning? Nay verily! "He that hath an ear, let him hear what the Spirit saith unto the churches." L.V.S.

## MISSION WORK.

Chinese Missions are amongst one-third part of the inhabitants of the world,—about 400,000,000. In Japan are 30,000,000; in Siam and the Laos country, 8,000,000; in India, over 200,000,000; in Persia, 6,500,000; in Syria, and the Arabic speaking races thence reached, probably 100,000,000; in Western Africa, and the interior people thence reached, probably 35,000,000; in Brazil, 10,000,000; in Chili, 2,500,000; in United States of Colombia, 3,000,000; in Mexico, 9,500,000; in Belgium, France, and Italy, 55,000,000—in all, not less than 860,000,000, or two-thirds of the human family, and twenty times more in number than the population of our country.

*The sad array of false religions:* 1st. Paganism, under various forms, such as Buddhism, Shintoism, Confucianism, Taoism, Brahmanism, Fetichism; 2d. Mohammedanism; 3d. Erroneous nominal Christianity—Nestorian, Armenian, and especially Roman. These religions are of hoary age, and they are strongly entrenched in the social life and the business interests of their adherents. Some of them are upheld by large numbers of able men in the priesthood.

*The work to be done.* As we consider these vast populations, and these long-cherished religious systems, all in full sympathy with what is erroneous and deeply implanted in our fallen nature, we cannot but be appalled at the greatness of the work set before the Church. It is that of preaching the gospel to every creature amongst them all. It is that of revolutionizing, overthrowing, destroying all these systems of error. It is that of setting up the kingdom of righteousness and peace amongst all these ignorant and depraved millions of our lost fellow-men. What Missionary Board, rather what Christian Church, is sufficient for this work? We rejoice, indeed, that our Christian brethren of nearly all other evangelical churches are engaged in these same evangelizing labors; but the laborers of all are truly few, while the harvest is great. "Pray ye, therefore."—Pres. Record.

The reports from India were most encouraging. In 1830 there were but nine missionary societies at work in this vast country, and probably 27,000 converts. Now there are not less than 500,000.

## FOREIGN MISSION JOURNAL.

RICHMOND, VA., MARCH, 1879.

## OUR MISSIONARIES.

## CHINA.

AT TUNG CHAU.—P. O. Chiefoo.—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 ANNEOKUTA.—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 Coscu.

" VENICE.—Signor Bellondi.

## EXTRACTS FROM LETTERS.

*An extract from Mrs. Crawford's letter to her husband, dated Dec. 9th.*

"I feel disappointed to know that you are thinking of not going East. I fear you will only half do it by remaining in California. California is too near to China. You need to get under the influence of the Eastern States, and to be brought once more into fellowship of spirit with our churches. We have requested Miss Moon to give you the idea of the mission on the subject."

*Extract from Miss Moon's letter.*

"It has been resolved by the mission that you be requested to remain in America till after the meeting of the Convention in May, that you attend the Convention, that you address them on China as a field for mission work, and that you bring back with you two missionaries, one for Tung Chow and the village work, and one for Whong Hien. We have found the village work more than usually encouraging this fall, and it has increased our anxiety to have help in that important department of our labors. Surely if we ever mean to move in a matter of which we have been talking for years, now is the auspicious time to begin a mission in the city of Whong Hien. Do not cut short your holiday too soon. It is far more important that you be preserved to the work many years than that you be soon back at your post. We sincerely hope you will regard the joint wishes of the mission, and prolong your stay in America."

## AN OUTLINE.

*Dear Brother Tupper*—Let me give you briefly some of the reasons for my absence from China, and an outline of my movements in America, past and prospective.

*A standing invitation.*

You are aware that for the last four or five years I have had a standing invitation from the Board to visit America for the purpose of re-invigoration. On account of reluctance to leave the mission without male superintendence, the native church without a pastor, and expend so much money, the trip was postponed as long as possible, in the hope that reinforcements would arrive to fill the vacancy. This hope as often as excited was as often disappointed, for want of funds in the treasury. But you know that, money or no money in the treasury, the wheel of time and the wear of life continue to go on all the same.

*Symptoms of paralysis.*

From continuous labor in one direction, and want of mental recreation, there have been tendencies to nervous paralysis in the lower half of my body for the last two or three years. These increased so rapidly the latter part of last Spring that it became necessary for me to avail myself of the kind invitation of the Board, and depart without delay. Accordingly, after obtaining the consent of Rev. Mr. Mateer, of the Presbyterian mission, to preach to my congregation once every other Sunday, and giving instructions to the native brethren as to church matters, I committed everything to Mrs. Crawford, and the other ladies

of the mission, and set out on my journey, the 21st of June last, for San Francisco.

*At Shanghai.*

After a day and a half of mules, and two days of rapid steaming down the coast of China, I arrived at my former station of Shanghai, the place of my early labors and sufferings for the gospel's sake, and spent a most delightful week with my old friends and fellow-laborers, Mr. and Mrs. Yates, of North Carolina. While there I attended the services of the native church under the joint care of brother Yates and pastor Wong, a mature and mellow Christian of twenty-five years standing, my first convert among the three hundred millions of China.

*At Yokohama.*

Departing from Shanghai, refreshed both in mind and body, after six days of steaming across the China Sea, and up the coast of Japan, I reached Yokohama, and stopped for three weeks with my old and highly esteemed friends, Dr. and Mrs. Brown, of the Northern Baptist mission. While there I visited Yeddo, and several of the country villages, interesting my mind in studying the social and religious peculiarities of the people—most favorably impressed—a wonderful land, a wonderful people, devout, sensitive, high-minded, and honorable, ready to receive the gospel of Christ in its spirit, and voluntarily proclaim it to others.

*At San Francisco.*

On the 24th of July our steamer anchored in the harbor of San Francisco, the end of my journey, as I then hoped and supposed. Here I remained a little over three months, forming the acquaintance of the brethren and sisters of the city, attending religious services of various kinds, trying by these and other means to bring my mind into line with our people, and so strengthen myself for another long pull at dull, monotonous heathenism. I also made it a point to visit "Chinatown" by day and by night, attend the "sand lot" speeches, and in every way study the "Chinese question." My motto is, sow as you go. Though I did not preach or lecture in any formal manner, I made many "pop speeches," and preached many "irregular sermons," trying at all times to throw light on foreign missions, and their relations to the great questions of this wondrous age. It was my original intention to return from San Francisco to China, but finding the climate unpropitious, and my paralysis getting worse rather than better, I determined to remain in America till the coming spring. On the 6th of November, taking the cars, I set out for Richmond, via Boston and New York.

*At Boston.*

Having never been in New England, and wishing to form the acquaintance of our brethren there, to confer with the Boards on mission policy, to study the power of the church and the phases of religious life in that section of the denomination, I went first to the city of Boston, where I remained for more than three weeks, being most warmly welcomed and cordially treated by all. During my stay I read an essay before the Pastors' meeting, attended the Social Union, had frequent conversations with the secretaries of the American and Baptist Boards, finding them deeply interested in their foreign work, and, like myself, anxious to see it freed from all encumbrances. I was greatly profited by my stay in Boston; moreover, my health, after striking the Nevada mountains, had continued steadily to improve.

*At New York.*

Three weeks were also spent in New York city, for reasons similar to those which led me to Boston. While there I conversed with the secretaries of all the Foreign Mission Boards in regard to the nature of the work in heathen lands, formed many pleasant acquaintances, read my Essay before the Baptist Pastors' meeting, and studied the condition of the denomination generally.

*At Richmond.*

On my way from New York to Richmond I stopped a few days in Philadelphia, Baltimore, and Washington in order, reading my Essay at the pastors' meetings in each city, and taking notes as to the state of things. On the 21st of January I arrived in Richmond, where I received a cordial welcome by the Secretary of the Board, and all the brethren and sisters with whom I have met. Here I am trying to rest awhile; for it is not pleas-

ant to be all the time on wheels, or among strangers. There is a good religious state in all the churches here, and here I am getting that mental refreshment and spiritual food so much needed.

*Plans ahead.*

I purpose to remain in Richmond about one month more, and then set out towards Atlanta, Ga., intending to be there at the meeting of the Southern Baptist Convention, on Thursday before the second Sabbath in May next. There I hope to meet relatives, old friends, and brethren generally. I have neither the time, strength, or means to visit them at their homes, and I hope we will have a grand re-union at the Convention. I shall go to Atlanta by slow stages, stopping for a few days at all or most of the principal towns on the way, where there are Baptist churches, and speak to them on the subject of missions as occasion may offer. From the Convention I shall start again for my home in Tung Chow, China, where I expect to spend the remainder of my days. I regard this as my final visit to America, as the last farewell to brethren, relatives and friends. I hope to die among the people to whom I have given the main portion of my life. The will of the Lord be done.

*A Retrospect.*

Looking back over the twenty-seven years of my missionary life, then over the heathen world, and then over the Christian, I can truly say that the present is the most encouraging time I have ever seen. The whole world is undergoing a great moral and religious revolution; old things are passing away, and a new and better age is at hand.

*An Exhortation.*

I exhort the churches to hold the ground they have already gained in China, to co-operate in the effort to reinforce Canton, Shanghai, and Tung Chow, by sending a man and his wife to each place as soon as possible, to take over by degrees the experience and work of the few old missionaries now in the field; and after that is accomplished, to turn their thoughts again on Japan.

Shall we not have a glorious meeting at Atlanta? Shall we not go to God for a blessing, and rise up for the great work before us? His spirit is abroad in all the earth.

Yours truly,

[Richmond, Feb. 12, '79.] T. P. CRAWFORD.

FROM MRS. CRAWFORD.

*Overwhelming Work.*

The members of the former Monument Street church, together with those baptized since the union, are doing well, and taking interest in the progress of the gospel among their neighbors. There are several persons who are awaiting Mr. C.'s return to apply for baptism. I have spent the greater part of the past three weeks among the villages. First Mrs. Holmes and I made a circuit of five days, during which we taught the women of thirty different villages, spending the nights at the houses of several native Christians. The next week we visited twenty other villages, coming home always for the Sabbath. Last week I went out several successive days, visiting places within six or seven miles, accompanied by a native brother or sister, visiting twenty villages. A snow storm is now raging, and prospects are not fair for much more country work before Spring. We have found the people more inclined to receive us and quietly listen to the message, than ever before. Not that there is any special interest in divine things, but they appreciate what foreigners have done for the famine sufferers, and their suspicions of our motives are giving away. As from some elevation we cast our eyes over a valley dotted with scores of hamlets, each containing from fifty to five or six hundred inhabitants, and think of the vast numbers of such valleys, even in this immediate region, we are overwhelmed with the magnitude of the work before us. I hope you may induce Mr. Crawford to visit Richmond, and remain in America till after the Convention in May. He will need at least that much time to recuperate. Sickness is subsiding since the frost came on. We have had a late Autumn, and much sickness. With kind regards, yours sincerely,

M. T. CRAWFORD.

Tung Chow, Nov. 11, 1878.

Charge them that are rich in this world, that they do good, that they be rich in good works.

## BROTHER TAYLOR'S RETURN TO U. S.

27 Via Teatro Valle,  
ROME, ITALY, Jan. 20, 1879.

*My Dear Brother*—On the 15th inst., at midnight, I received your telegram calling me to the United States to collect funds, and embrace the earliest moment possible, after the needed reflection, to reply that, while there are many difficulties in the way of my leaving my field, nevertheless I do not feel at liberty to decline this second call of the Board, and, therefore, I propose to leave for the United States as soon as I can make all the necessary arrangements—say in about a month. Meantime, I shall hope to hear from you, and will write you again. Now my prayer is that God, whose voice seems to be in this important movement, will continue to direct us, and that he will prepare a work for me at home, and prepare me for the work. Whatever I can do, with his gracious aid I will gladly do.

My draft for \$1,200 in December was for the Chapel.

I must draw again in a few days.

Very affectionately,

GEO. B. TAYLOR.

## LETTER FROM DR. GRAVES.

CANTON, November 23, 1878.

*Dear Bro. Tupper*—You will rejoice with us that of late God has been permitting us to see some fruit of our labors.

## Baptisms.

Since September 29th but one week has passed in which we have had no baptisms. In all, twenty-five have put on the Lord Jesus in symbol, and, I trust, in truth. On September 29th I baptized nine at Canton, one of them from the adjoining province of Kwang Si, and one from Tsung Pa District, (two days journey north of Canton,) the rest were from Canton and Shiu Hing. The Sabbath after the next was spent in Shiu Hing, when three were baptized and one was restored to church fellowship. On the next Lord's day another was baptized in the West river, at Shiu Hing. On the first Sunday in November two were baptized in Canton; one of them is the father of one of my school-boys, who has been attending our Sunday services for six or eight months, the other is a Tartar soldier, an old man of 57, who is very earnest, and showed much more feeling in relating his experience than the Chinese usually do.

## Hong Kong Church.

On the next Lord's day I baptized nine; seven of them men, in connection with the Tie Chin Mission, in Hong Kong, under the care of Mrs. Johnson. We have now a little Baptist church of over fifty members in that city—all except five baptized by me. Most of them came from Long Island, an island off the mouth of the Canton river, between Hong Kong and Macao. Mrs. J.'s husband and the other brethren of the Missionary Union spent much labor on this island, and now we are reaping the fruit of the seed sown in former days. It is very cheering to Mrs. J. to enter upon the labors of her deceased husband, and in the evening of her life to see so many following Christ.

## Shek Kok Station.

This week brother Wong Fong has baptized one at our new station at Shek Kok, (Stony Point,) on the North river, and the waters of that fine stream have been for the first time consecrated to God by the burial of a believer in Christ beneath their limpid ripples. This man—the first fruits of the station at Shek Kok—is full of faith and courage; he has not only closed his shops on Sunday, but has put up a sign "To-day is the Sabbath," and spends his time at the chapel helping in the work. He desired to be baptized on a market day in front of the market, so that all might witness his confession of Christ; but the assistants feared a disturbance, and he was baptized from the other bank of the river, opposite the town. There were several other applicants, but brother Wong thought best to delay their baptism until they give further proofs of repentance.

## Opposition of Satan.

Brother Lo Kwoh, the assistant at this new station, is full of earnestness and downrightness. Many attend his services, and come to the dispensary for relief of their bodily ailments. His success has stirred up the opposition of Satan. He

was set upon by an evil fellow with a knife the other day, and though the man was driven off by the neighbors, he returned afterwards and assaulted brother Lo by striking him in the face. The authorities have promised to see that this opposer commits no breach of the peace in the future. I hope there will be much prayer offered up for this new station, and the brethren who are working there.

## May they walk in Christ.

We have just welcomed a Chinese brother from Demerara, who has returned to China with his family in order that he may study with me for a year and fit himself for the ministry. He supports himself. Thus by God's blessing some have been added to us by restoration and by letter, and twenty-five by baptism. Some have been baptized in the muddy waters of the West river, one in the clear North river, others in the baptistry at Canton, and others in the blue waves of the sea. May all walk in fellowship with Christ and with one another, and as they have received Christ Jesus, the Lord, so walk in him.

## A change needed.

My next quarterly class begins on December 3d, when I will finish my work for 1878. We are now in good health, and I have been able to preach five days this week. I do not feel very strong, however, and my health is more or less deranged at every change of the weather. I do not think it will be safe for us to risk more than one more summer here without a change. Mrs. G. felt the last summer more than any she has spent here. We will try to stay through another one, and then I think we must have a change home.

## The House and Bro. Simmons.

I have a piece of ground in view which will be large enough for a double house. I should like to see the mission house up before I return home.

When may we expect brother Simmons? We are all looking anxiously for him.

November 27th.—Since writing the above the mail has arrived, bringing us the FOREIGN MISSION JOURNAL, by which we see that there is some hope of brother Simmons coming soon, and also that we may have a young lady to help Miss Whilden. I hope we may see them soon, though I fear the yellow fever may prevent their leaving so soon.

I have again been disappointed about the lot, as there is a defect in the title, and I fear there will be opposition to our taking possession.

Remember us to all the brethren.

Your fellow-laborer in the gospel of God,

R. H. GRAVES.

## Receipts for Rome Chapel from April 11th, 1878, to February 25th, 1879.

Maryland	2420 50
District of Columbia	100 00
West Virginia	42 13
Virginia	1,769 07
North Carolina	556 22
South Carolina	599 19
Georgia	482 08
Florida	22 00
Alabama	386 67
Mississippi	432 90
Louisiana	144 15
Tennessee	296 08
Kentucky	621 20
Missouri	223 53
Arkansas	37 48
Texas	97 35
Pennsylvania	5 00
Illinois	50 00
Kansas	1 00
Connecticut	12 00
New York	300 00
Rhode Island	5 00
Massachusetts	100 00
	\$6,703 55

NOTE.—Moneys received by the Corresponding Secretary, during his Southern tour, will be acknowledged in the *Journal* on his return to Richmond.

## NOTICE.

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

## 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 21ST, TO FEBRUARY 25TH, 1879.

ALABAMA.—Rock Spring and Opelika churches, by G. L. Brewer, \$5.00; Miss S. A. Cheny, of which \$1 for Rome chapel, \$2.00; Selma church, by J. W. Hudson, Tr., \$22.31; County Line church, by G. E. Brewer, \$4.25; By E. J. Forrester, as follows: Woman's Missionary Society at Carlowville, \$5.20; Woman's Missionary Society at Pleasant Hill, \$3.25; and Woman's Missionary Society at Snow Hill, \$3.10; \$11.55. Total, \$43.11.

ARKANSAS.—Liberty Association, by O. Lamar, Chairman of Executive Board, \$10.

FLORIDA.—Florida Association, by J. R. Walker, Tr., of which \$1 for Rome Chapel, \$9.20.

GEORGIA.—Bethesda church, by Jno. S. Callaway, \$3.00; Ladies' Missionary Society, Quitman, by Mrs. C. C. Hilliard Tr., \$3.50; Antioch church, by J. H. Kilpatrick, \$4.50, less 25c paid ex., \$4.25; Mrs. L. H. Bowen, Greensboro, for Rome chapel, \$2.50; Marietta church, by F. C. Johnson \$5.00; O. M. Irwin, agent, of which \$39.00 for Rome chapel \$112.05; Rock Branch ch., by Jas. H. McMullan, \$1.55; Antioch ch., \$4.20; and White Plains ch., \$20.80, by J. H. Kilpatrick, \$25.00. Total, \$165.55.

KENTUCKY.—R. L. Thurman, agent, \$155.00; Broadway church, Louisville, by G. W. Norton, \$20.50; G. B. Lewis Elston, \$20.00; East Hickman church, by W. S. Ryland \$11.00; Burk's Branch church, by A. B. Knight, \$30.20. Total, \$424.80.

LOUISIANA.—Mansfield Sunday-school, \$3.00, and Mrs. Provost, of Friendship church, \$1, by T. W. Elliott, \$4.00; By J. P. Everett, Pres. La. B. d. State Convention, for himself, L. B. Abbott, and Wm. Fike, each \$5, for Rome chapel, \$15.00. Total, \$19.00.

MARYLAND.—H. J. Handy, Pocomoke City, for Rome chapel, \$5.00; First Church, Baltimore, by J. W. M. Williams, \$210.00; Eastway Place church, by Joshua Lovering, \$106.75; Woman's Mission to Woman, Baltimore, by Mrs. L. W. Crane, Tr., \$130.00; High St. church, Baltimore, \$25, and the Sunday-school, \$10, by Jas. P. Frames, \$35.00. Total, \$486.75.

MISSISSIPPI.—H. Burnley, Hazlehurst, \$20.00; Hansboro church, by C. M. Liddle, Tr., \$12.20; A. A. Lomax, Hazlehurst, \$2.75; Kosoth church, by E. Z. Simmons, \$2.75; Mrs. Amanda Maxwell, Cold Water, Soc., Ladies' Miss. Society, Raymond church, \$5, and W. T. Ratcliff, Raymond church, \$5, by J. L. Pettigrew, for Rome chapel, \$10, Mrs. Clara Hollingsworth, Bethesda church, by same, \$5.00; M. Mary Heath, Yazoo city, \$5; T. J. Babb, Cherry creek, \$4.30; Yazoo Association, for Rome chapel, by Benj. Roach, \$8.00; Strong River Association, by R. Walker, Tr., \$2.15; Harmony Association, by W. H. Graves, Tr., \$12.65; Frank Souter, Toccoa, \$4.00; Meridian church, by O. C. Williams, Tr., \$5.52, less 10c, for P. O. order, \$5.42. Total, \$296.92.

MISSOURI.—R. S. Duncan, agent, \$173.11.

NORTH CAROLINA.—J. L. Carroll, agent, \$226.52; Miss Kate Baxter, Currituck, for Rome chapel, by Jeter & Dickinson, \$1; J. L. Pleasant, Tr. W. B. C. S. C., \$1.20; R. Newton, Fayetteville, (of which 2c for Rome chapel), \$3.25; Women's Missionary Society, Charlotte ch., by Mrs. Annie M. Whitfield, \$5; Murfreesboro church, by A. McDowell, \$5; Mrs. W. W. Vass, Tr. C. C. W. F. M. Societies, \$90.70. Total, \$335.27.

SOUTH CAROLINA.—Charleston Association, \$17.55; Congaree church, \$4.37; Good Hope church, \$1.83, and T. P. Smith, Melver & Co., \$100—all by G. W. Melver. H. M. Bean, Meeting street, \$7; Moriah Assn., by J. L. Hough, Tr., \$18.03; Columbia church, by David Jones, Tr., \$10; J. C. Morgan, Edgelfield, \$5; Welch Neck church, (concert of prayer collection), \$6.17, and Sunday school, \$5.37—by Rev. J. Stout, \$11.55; Miss M. E. McIntosh, Cor. Sec. O. C. W. M. Societies, \$241.83, (less \$1 paid ex. and exchange), \$240.83; Mrs. M. E. Hewitt, Hamburg, \$2.50; Mrs. Louisa G. Clarke, Camden, for Rome chapel, by Jeter & Dickinson, \$5; Darlington church, (concert of prayer collection), by T. P. Lide, \$8; Bruton's Fork church, by R. W. Lide, \$2.50; Miss Ann Moore, by F. C. Hickson, \$2—Total, \$334.46.

TENNESSEE.—Class No. 1, S. S. First ch., Chattanooga, by Edgar McKenney, \$6.00; T. J. Ensties, Alexandria, \$5.00; B. G. Maynard, Tazewell, by J. L. M. Curry, \$10; Jesse Baker, Mossy Creek, (mitten box), \$1; Concord church, (treasure county), by C. C. Brown, \$6.50. Total, \$27.50.

TEXAS.—Sundry parties, through O. C. Pope, Houston, of which \$3.50 for Rome Chapel, \$12.00; Milton Eastland, Gonzales, \$20.00; Colorado Association for Rome Chapel, by F. Kiefer, \$11.00. Through Mrs. J. B. Hardwick, Bryan, \$1. Total, \$47.00.

VIRGINIA.—Christmas contribution from Salem, and Upper King & Queen churches, on plan of one cent a head, by A. Broadus, \$7.55; A Lady, Cave Spring, for Rome chapel, by Jeter & Dickinson, \$1.00; Howard Lee Jones, Richmond, for Rome chapel, \$1.00; Geo. B. Steel, Tr., of which \$50 for Rome chapel, \$650.00; Grace St. church, Richmond, by H. H. Harris for Tr., \$63.81; S. A. A., by A. E. Dickinson, Soc., Young Men's Missionary Society, Grace St. church, by Wm. M. Bigelow, \$43.25; Mrs. M. E. Goldinan, Bowling Green, mitten box collection, by J. Wm. Jones, \$1.16. Total, \$763.57.

WEST VIRGINIA.—Austin Merrill, Hivesville, by Jeter & Dickinson, \$5.00.

AGGREGATE.—\$3,145.54.