

# 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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### WHAT IS DOING.

In our September number we gave a general view of the march of the Gospel around the world, as presented by Professor Christlieb. Let us now take a more particular survey by grouping some of the facts and figures of the same author. What is doing may stimulate us to do.

Sweep around the circuit of THE ISLES OF THE SEA, from Japan in the east to the Sandwich Islands in the west, and what do we see? In 1872 the first congregation, of eleven converts, was formed in Japan; to-day there are sixty-six churches, 1,761 adult communicants, 5,000 Christian adherents, three theological seminaries, with 173 students for the ministry; thirty schools, with 800 pupils. Among the degraded and fast disappearing aborigines of Australia are two missionary stations, "with little villages of 125 native inhabitants, with pretty churches and clean houses, and arrowroot produce which gained a prize at the Vienna exhibition." New Zealand has 10,315 native Christians and 247 native pastors and teachers. The peninsula of Minahassa is Christianized; out of 114,000 natives, 80,000 are converted, with 199 churches and 125 schools. In Sumatra are twenty-five missionaries and 3,000 Christians. In the groups of Melanesia, Mekronesia and Polynesia, there are 68,000 converts—the Sandwich Islands having been abandoned by the American Board as a country Christianized, and the Fei Island being thus described: "Out of a population of 120,000, 102,000 are regular worshippers in some 800 churches, all well-built and completed; in every family there is morning and evening worship; over 42,000 children are in 1,534 Christian day schools; the heathenism of the mountains is fast dying out." In Mekronesia "the most promising converts are all sent out to sow the seed abroad."

Glance at the continents of NORTH AND CENTRAL AND SOUTH AMERICAS. Greenland and

Labrador are "Christian communities." Among the Indians of northern North America there are 10,472 Christians, twelve native preachers and twenty-one schools. In Columbia "Wm. Duncan stands at the head of a community of 1,000, which has the largest church between them and San Francisco." The Indian tribes of the United States number 250,000; 200,000 of them are civilized, in whole or in part, and raised in 1877, 4,672, 952 bushels of corn; 27,000 are in full Christian fellowship, with 219 churches, 366 schools, and 12,222 pupils. Among the negroes of the South in the last fifteen years, 1,000 places of worship have been built; twenty-six institutions for teachers and ministry have been founded, while the number of professed Christians are probably 2,000,000. In Central America there are 1,105 native converts and 21,000 Christian adherents. In the West Indies, (Danish and English,) out of a population of one million there are 85,000 communicants; 248,000 church-goers; 1,123 day schools, with 78,600 pupils—of which number 45,000 belong to Jamaica, which is thoroughly Protestant. In South America the Word has taken root in the extreme north, at Demerara, and the extreme south in Terra del Fuego and the Falkland Islands, and even among the most degraded of our race—the Patagonians—there are twelve believers in Jesus!

Survey AFRICA, including Madagascar, which has 386 native pastors, 156 Evangelists, 3,468 local preachers, 784 schools, 48,794 pupils, of whom 20,000 can read; 117,131 converts and 250,000 Christian adherents. Africa has 166,383 Christians and 431,800 adherents.

Skipping EUROPE, where in the last thirty-five years the most marvellous work has been done in Germany and Scandinavia and Russia, for evangelical religion, we touch here and there on ASIA. In Turkey proper there are 363 churches and stations; 321 schools and colleges; 12,030 pupils and students; 632 missionaries, and 11,900 converts. In Syria, including Palestine, there are 2,244 converts and 2,645 scholars. In Persia there are 1,322 converts and 15,000 adherents. In China, in 1843, there were six converts; in 1877, 13,515. Two thousand-fold in thirty years. At that rate, in 1913 there will be 26,000,000 Christians and 100,000,000 adherents. Nor let us think such an estimate extravagant. In India there were 60,000 converts in the year 1878; and, in all, there are 400,000 to 500,000 Christians. Truly said the founder of the Brahmo-Samadhi, Keshub Chunder Sen: "Christ, not the British Government, rules India!"

These results imply no little work of God's people at home:

Great Britain shows herself to be the most Christian nation of the world by doing the most missionary work. She has 1,300 missionaries in the field; has one-half of the heathen converts in the world; and appropriates annually \$3,500,000 to the work.

The free churches of Great Britain, (and of all Christian nations,) show themselves to be more Christian than the established churches, by doing more in proportion to their strength than the establishments for this extension of the kingdom of Christ.

The Scottish Established Church has 500,000 members, and gives \$125,000 annually, or twenty-five cents per member. The United Presbyterian Church has 170,000 members, and gives \$200,000, or about \$1.18 per member—or more than four times as much. The Free Church, 220,000 members, gives \$225,000, or over \$1 per member; and also more than four times as much as the Established Church.

In England the State Church gives \$2,330,365; while the Non-Conformists give \$1,621,155; and the Scotch and Irish Presbyterian Societies, \$695,050; making \$2,316,205, or about as much as the State Church, "which is the richest ecclesiastical body in the world."

A more striking contrast would be shown were we to compare the Established and Free Churches in other countries. For example: in Germany, which in the last century was regarded the most missionary country in the world. Now the establishment has only eleven missionary organizations and 200 ordained missionaries in the field; while the reformed churches have fifty-five societies and 2,000 ordained missionaries. The Moravians of Germany give over \$1 a member for missions; while the national church, less than one-half a cent: or more than 200 times as much. But the Moravians beat all the world in this work! Christlieb says: The German needs three conversions: first, of the heart; second, of the head; third, of the purse. With regard to the second, they may specially need it. Many learned professors do not know that Christianity is advancing in the world; and many that do know it fear the contempt which the advocacy of missions would bring on them. But as to the first and third conversions—of the heart and the purse—all need them!

But how is it in the United States, which boasts of the greatest freedom of the world?

The number of Protestant Christians in this country is some 8,750,000; and they give to this work, \$1,750,000, or only eleven cents per member, in contrast with the \$1 per member of the Free Church of Scotland.

But let us come nearer home: The freest church of free America is the Baptist, who number 2,000,000 of souls; and these two millions give some three hundred thousand dollars for foreign missions, which is some fifteen cents per member.

Let us come still nearer: There are one and a half millions of Baptists in the South; and they give less than \$50,000 for this work, which is not three cents per member. But, you say, a million are colored. So they are. But the 2,000 colored Karens give \$2,500, or over \$1 per member, for missions annually; and the 20,000 Burmese, \$40,000! or some \$2 per member. This is over sixty-six times as much as all the Baptists of the South; thirteen times as much as all the Baptists of the country, and more than twenty times as much as the WHITE BAPTISTS OF THE SOUTH.

Disguise it as we may, the picture that Southern Baptists present is a sad one, indeed! The freest and the most orthodox church in the world, doing less than most of the evangelical churches in the world for the extension of the cause of the Master, and not a tithe of what some heathen converts do!! The picture assumes something of the humiliating when we see ourselves boasting of our Christlikeness in the face of the world. We are a Baptist, and we rejoice in our power and growth; but in view of what we are doing for the world's evangelization, we believe that sack-cloth and ashes become us infinitely more than vaunting ourselves.

## MOUNTAIN LAKE PHENOMENON.

*Location and Old Name.*

Mountain Lake, in Giles county, Virginia, is one of the most interesting physical phenomena in the State, if not in the country. It is over four thousand feet above tide, and is the largest body of water at such an altitude east of the Rocky Mountains. In fact, there are only a few other lakes, of equal dimensions, higher in the world. The lake lies at the base of Bald Knob, (a spur of the Big Mountain range of the Alleghanies,) which is 4,610 feet above the level of the sea. It is surrounded by high lands covered with a dense growth of hemlock, spruce and chestnut, and bordered near the water with Rhododendron and Mountain Ivy. The reflection of the water when entirely still is perfect, and gives a *doubled* appearance to all the surroundings. When the Rhododendron and the Ivy are in bloom in the spring and early summer, and when the foliage of the forests is changed into its autumnal and gorgeous hues, the view on the lake is one of unsurpassed beauty.

Until within the past ten or twelve years, the place has been known as Salt Pond, and is so named on the maps of Virginia. The natives say that formerly cattle were salted in the bottom now covered by the lake, or around the pond in the hollow at the northern extremity of the lake, and hence the name. The common belief and statement is that the trampling of the cattle closed up the interstices through which the water passed out, and hence the rise of the water to its present level. The recollections and traditions of the people of the mountains vary; but as to some points, as shall be seen, their testimony is uniform and unquestionably correct.

*Surroundings and Superficial View.*

The depth of water, according to our own soundings through the middle of the lake from south to north, and at equal intervals, is as follows: 5 feet, 12 ft., 27 ft., 24 ft., 68 ft., 72 ft., 63 ft., 69 ft., 69 ft., 76 ft., 100 ft., 75 ft., 54 ft., 25 ft., 17 ft., 15 ft., 7 ft. The contour of the lake is irregular—the sweep from the south-west to the north-west being almost semi-circular, and the remainder of the contour presenting the appearance of a broad arrow head—the point in the direction of the opposite shore, and about midway between the extremes of the lake. This is the bird's eye view as you look down upon it from Bald Knob, which rises directly up from the southern end of the lake some four hundred feet. The walk around the lake is some three miles. The length, about three-quarters of a mile; and the average width, about two-fifths of a mile. At the northern extremity are huge sandstone rocks, from fifty to a hundred feet in length and height, and thickness; in all shapes and positions, and covered with a growth of ages. Some of these are crushed in a thousand pieces, with seams dipping every way, and forming cavern-like openings in a northerly direction. There is no constant surface outlet to the lake. In the winter and spring, when the rains are heavy and the snow melts, the water passes over the extreme north-western point, and flows through a gorge in the gap of the mountain into the Little Stony Creek, which forms the "Cascade" some five miles below. In the summer, evaporation may preserve the level, as in many bodies of water, of which the Dead Sea—1,200 feet below the level of the Mediterranean—is a notable instance. Within twenty or thirty yards of each side of the lake, from the south toward the north, for about two-thirds of the distance, may be seen when the water is clear and still, first, stumps; then the bodies, and finally the tops of trees.

There appears to be a basin near the northern side where the soundings indicate the greatest depth of water. There may be a cavern here, as the sounding of a civil engineer at one point in this part of the lake reached 175 feet.

*Testimony of the Oldest Inhabitants.*

From personal conversations in the last four years with the oldest persons about the lake who were born and reared in the neighborhood, and with members of their families, the following is some of the evidence elicited:

John Kerr, of Giles county, who died in the spring of 1880, aged about 90, said that his father remembered when there was only a little water in the bottom of the hollow.

Joshua Young, of same county, about 79 years old, does not remember the lake when any lower than now.

Major Samuel Librook, of Giles, whose parents lived in the county when the Indians gave much trouble, says that the lake rose in the memory of his father, and his uncle who was older than his father. He thinks that his uncle left some writing on the subject.

James Martin, living at the lake, aged 56, remembers when as far down as the "Retreat" trees stood above the water on either side, only allowing a narrow passage through the middle for a boat to pass. His father put two boats on the lake about 40 years ago; and sunk with heavy stones many trees whose roots were upward, to clear a way for the boats. Some twelve years ago a mill was put at the end of the lake by a company, of which Peter Willis, of Lynchburg, was prominent, and he, James Martin, was the miller. In three weeks he ran the lake down ten feet; soon the mill was abandoned, as there was no supply of water. It took twelve months to recover the ten feet of water. Martin's father-in-law, Adam White, and his father, James White, who died twenty years ago, aged about 90, often spoke of hearing the old people say that the lake had risen from a small pond in the bottom.

John Nee, who lives with Mr. Webb, of Giles, says that his grandfather Spizer, a German, told him that he remembered when there was only a little stream in the bottom, *over which he could leap*. By the treading of cattle the openings were stopped, and the lake rose.

Ralph Lucas is just 80 years old; his father, Randall Lucas died thirty years ago, aged 90. (Both were born near the lake.) Lucas told us October 3d, 1880, that he had often picked cranberries out of the bottom when only a springy, swampy place, with small ponds here and there; that he had hauled hundreds of logs out of the sides of the lake. That from the bottom to the top of the rocks at the end of the lake was about eighty feet. That when he was a boy it was owned by Griffin Thomas, who *stopped up the opening at the end near or under the rocks with logs and earth*, and so the water rose. This, he says, he well remembers. It was between sixty-nine and seventy years ago. Thomas sold the place to Henry Chapman, and Chapman, to Edmond Booth; and Booth, to the company of which Peter Willis was at the head, who proposed to import immigrants. The enterprise failing, the property was exchanged by Booth for property of Gen. Haupt's, in Philadelphia, about ten or eleven years ago. According to James Martin, it was when the water was run down some ten feet that General Haupt had the trees sawed off below the water with cross-saws.

Dr. J. B. Jeter, of Richmond, who left Pulaski in 1809, *never heard in his youth of the rising of the pond*.

*Conclusions.*

1. The testimony is uniform that within the last century there has been a great rising of the lake. As to the extent of that rising, and the time of it, the testimony is not uniform. It may be that some of the witnesses, who are quite old, with entire veracity, think they remember personally what they only heard their fathers relate as within their recollection, or as having heard *their fathers say*. The trees seen may indicate the extent of the rising; but they indicate nothing as to the

date, as they might be preserved under water for centuries. All that seems certain is that there has been a great rising of the lake in the past century.

2. The tops of the mountains about the lake are Media sandstone. To the south, and some four miles below the lake, the Cincinnati limestone appears. Here are Sinking Creek, which is partly subterranean, and many caves—such as are found in limestone countries. At one point, some mile and a half below the lake toward the south, is an out-cropping of the limestone. The geologist of the proposed South-Western Railroad reports some indications of limestone to the north of the lake. Great changes have taken place in these mountains. The stratum of Catskill red shale sandstone, which crowns the neighboring Sinking Creek range, probably covered Bald Knob hundreds if not thousands of feet. Indications of this red shale are seen on the mountain at the northern extremity of the lake. The erosion of time, the splitting and overthrowing of frost, and other agencies, are still working many changes. Among the changes it appears that the rocks at the north end of the lake have *crushed down*, as well as rolled off. And how crushed down? The stratum has given away beneath, and hence the split-up appearance of the rocks, and the seams dipping in every direction.

3. This suggests limestone openings on the north side of the lake, and this explains the lake itself. Formerly the springs formed a collection of water in the bottom, which passed off through some such opening. Either intentionally, (or *by the treading of cattle*, as the old people say,) or by the falling or sinking of rocks, the opening or openings closed, and hence the rise of the water into the present lake; and hence probably the origin of the original pond, around which cattle were salted, which gave the name of "Salt Pond."

4. So, by the simple means of stopping a hole, or the trampling of cattle, an unsightly hollow in the mountains has been transformed into one of the loveliest spots on earth. Thus, under the good providence of God, the little toils of his people for the nations shall be so blessed that the knowledge of the glory of God shall cover the whole earth, as the waters that reflect the beauteous heavens cover the great deep.

## MISS ANNE LUTHER.

The following extracts are from a report of the Baptist State Convention, of Texas, by the *Texas Baptist Herald*, of October 7, 1880.

"The Report on Foreign Missions heartily endorsed this excellent young lady as missionary to Brazil, and the readiness with which \$640 was pledged for her support, showed that the Convention was alive to that work."

"Pledges were taken up to support Miss Anne Luther as a missionary to Brazil or any field, to which the Foreign Mission Board may send her, amounting to \$640. Texas Baptists will support with heart and hand Miss Anne Luther in a foreign field."

"The Corresponding Secretary was requested to inform the Foreign Mission Board that the Convention had pledged \$640 for the support of Miss Anne Luther in a foreign field."

Miss Luther is the daughter of J. H. Luther, D. D., President of Baylor College, Independence, Texas.

## SUPPLIED.

The appeal of Miss Lula Whilden in behalf of certain women whom she would educate on her premises, has been favorably and fully responded to by several churches and societies. Now let the contributions of our good people go to the general work. This year Fifty Thousand Dollars, at least, must be raised for Foreign Missions. *Will not fifty thousand Baptists each send us ONE DOLLAR?*

## FOREIGN MISSION JOURNAL.

RICHMOND, VA., NOVEMBER, 1880.

## OUR MISSIONARIES.

## CHINA.

AT TUNG CHAU.—P. O. Chofoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, Woo Tawun 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, L. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Yong Seen Sam, and eleven other native assistants and Bible women.

## AFRICA.

AT ABBEKORUTA.—P. O. Lagos.—W. J. David, Mrs. David, and two native assistants.

AT LAGOS.—S. Cosby, of Colored Baptist Board, associated, and one native assistant.

## ITALY.

AT ROME.—G. B. Taylor, Mrs. Taylor and Signor Cocorda.

" TORRE PELICE.—Signor Ferraris.

" MILAN.—Signor Paschetto.

" MODENA and PARMA.—Signor Martinelli.

" NAPLES.—Signor Colombo.

" BARI.—Signor Volpi.

" BARLETTA.—Signor Volpi.

" ISLAND OF SARDINIA.—Signor Cossu.

" VENICE.—Signor Bellandi.

" BOLOGNA.—Signor Basile.

## BRAZIL.

SANTA BARBARA—SAN PAULO.—E. H. Quillin.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England. Those to Rome, 27 Via del Teatro Valle.

The postage to each of our missions is *five cents*.

## 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."

## MISSIONARY MODEL.

A few days ago a gentleman compared the separation of certain missionaries with the separation of Lot and Abraham. This suggests that Abraham is a good model for the study of the missionary, especially as Christlieb says: "*Inner faith is the life of the missionary enterprise.*"

I. God revealed himself impressively to Abraham. Abraham heard his voice and talked with him face to face. Stephen said, "the Lord of glory appeared to our Father Abraham." So impressively did he appear to him that God could say nothing to him that he did not believe; and God could command nothing of him that he would not obey. God to Abraham was "all and in all."

The man that goes on this enterprise should have heard God, and known him personally in Jesus Christ, the brightness of the Father's glory and the express image of his person, who is manifestly crucified before him for the redemption of the world; and he must feel assured that it is he, to whom all power is given in heaven and in earth, who says to him: "And lo, I am with *you* always, even unto the end of the world."

II. God said to Abraham: "Get thee out of thy country, and from thy kindred \* \* \* and he gave him none inheritance, no, not so much as to put his foot on." When God says to the missionary, "Go—go into all the world," he despoils him in a measure of the local home idea and home experience. The great missionary principle is to go, go. When the gospel is established in one place, the missionary must go to regions beyond. The foreign field is to be ever contracting, while the home field is ever expanding until it shall be commensurate with our planet itself. The abiding home of the true missionary is the house and the bosom of God; and his comforting language is: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

III. So great were the promises given by God, and so confidently were they believed by Abraham, that he was lifted up above the lower sentiments of our nature, and rejoiced especially in the glorious prospects of the future.

1. When there might be trouble between Lot and himself, Abraham gave his nephew the choice of the land. 2. When Ephron would give him the cave of Macpelah, he bowed himself, and weighed out for it the four hundred pieces of silver. 3. When the king of Sodom would bestow the spoils of the slaughtered king, he would not touch "from a thread to a shoelatchet." 4. But, when Melchisedec appeared Abraham gave him a tithe of all he had as the priest of the most high God. Thus the faithful missionary: 1. May well rise above the religious and denominational bickerings of our home life. 2. Forsake the hope of earthly aggrandizement. 3. While he presents on the altar of God his body a living sacrifice, holy, acceptable unto God, which is our reasonable service, he has the promise that suffering with Christ in the world's redemption, he shall reign with him, when the kingdoms of this world shall become the kingdoms of this world and of his Christ. This he apprehends by faith as "the substance of things hoped for, the evidence of things not seen."

IV. God required of Abraham a sacrifice whereby he was to illustrate and impress the great teachings of the gospel. The missionary in a foreign land may have frequent occasion to say from his heart, "I die daily; I am crucified with Christ, nevertheless I live; yet, not I but Christ liveth in me." One grand missionary cried, I could wish that myself were accursed for my brethren, my kinsmen according to the flesh. The sacrifice, and resurrection, and unutterable love of Christ, are to be exemplified, not by preaching only, but by *living the gospel*. It was this exhibition of divine grace which made the Hindoo philosopher exclaim: "I am touched, I am overwhelmed. Not Britain, but Christ rules India. Christ alone deserves the precious diadem of India, and he shall have it." *And he alone is worthy of the world, AND HE SHALL HAVE IT*, when the missionary abroad with the Christian at home lives the gospel, as the power of God unto salvation to every one that believeth, and presents himself a whole offering unto God, as Abraham presented Isaac upon the altar of Mt. Moriah—as Christ himself upon Calvary.

## RECOGNITION SERVICES.

The following is taken from the *Richmond Dispatch*, of October 12, 1880:

A large mass-meeting of Richmond Baptists was held in the First church Sunday night in recognition of Rev. James Howard Eager and his accomplished wife, who sail this week to Italy as missionaries of the Southern Baptist Convention.

Dr. J. L. M. Curry, President of the Foreign Mission Board, presided. The services were opened by an invocation and hymn, followed by the reading of a portion of Scripture by Professor H. H. Harris, and prayer by Rev. Dr. C. H. Read.

Rev. Henry McDonald, D. D., was the first speaker. He presented in an earnest and eloquent address the discouragements and the hopefulness of the mission work in Italy. The discouragements were found in the tenacity with which the Italians still cling to the superstitions of the Romish Church, their erroneous impressions of what Protestantism really is, and the skepticism which almost everywhere prevails.

Rev. W. E. Hatcher, D. D., made a graceful allusion to the missionary and his fair bride, *née* Miss Olive M. Board, of Bedford county, Va. He referred to the oneness of the Home and Foreign Mission work. The lines of distinction are being gradually obliterated; the telegraph and steam now bring us in easy communication with what were once far distant lands; our missionaries now alternate in their work between the home and foreign fields. Dr. George B. Taylor, now the mis-

sionary of the Southern Baptists in Italy, was once a pastor in this State, and Dr. J. B. Hartwell, who twenty years ago sailed for China as a missionary, is now working among the Chinese in California.

Rev. J. H. Eager, the departing missionary, was next introduced, and made an effective and feeling address, in which he reviewed the work of missions for the past eighty years, and spoke with loving enthusiasm of the encouragements to labor among the unsaved of other lands.

A fine scholar, an able preacher, a high-toned gentleman, and a devout and efficient worker, Mr. Eager will add great strength to this mission of Southern Baptists, while his accomplished wife will prove indeed a "helpmeet" not only to him, but to the mission. Mr. Eager's successful labors in Manchester have endeared him not only to that community, but to Richmond, and he carries with him to his distant field the warm sympathies, best wishes, and most fervent prayers of our people.

The exercises were closed by an interesting address to the missionary by Rev. H. A. Tupper, D. D., the efficient and able Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention.

## GOOD TIMES.

According to the *American Exchange* in London, \$180,000,000 were spent in Europe this summer by 60,000 travellers from the United States. This betokens "good times," and excites the lively hope that the interests of Christ's Kingdom will not suffer from lack of abundant means. Suppose the same number of God's earnest and prospered servants should spend annually three thousand dollars each in giving the gospel to foreign lands, as these travellers did in giving pleasure to themselves, how long would it be before the world would be at the feet of Jesus?

## PERMANENT FUND.

The honorable Isaac Davis, of Worcester, Mass., has given to the Board of Foreign Missions Five Thousand Dollars as a permanent investment. This gift suggests whether it would not be well for the denomination to raise a permanent fund, whose interest would cover all the necessary expenses of the Board? This is of more practical importance than may appear at first sight. In some parts of our territory, collecting friends are met with the damaging statement that the collectors of other missionary organizations make no discount on their gross receipts for the expense of collecting funds. This is done by the interest of permanent investments being appropriated to cover such expenses. Are there not other wise and benevolent friends who will imitate the example of our noble friend of Massachusetts, and contribute generously toward a fund, the income of which shall be applied to the necessary working expenses of the Board?

## MEXICAN MISSION.

At the last meeting of the Baptist State Convention of Texas, the following resolution was adopted:

"*Resolved*, That the Board of Directors of this Convention be instructed to arrange with the Foreign Mission Board of the Southern Baptist Convention to support a mission in Mexico, and that this Convention will become responsible for the salary of brother J. O. Westrup, amounting to \$400 per annum.

The Board of Foreign Missions had previously resolved to adopt this missionary under the above condition. This mission is now under the patronage of the Southern Baptist Convention. The sympathies and prayers of our people are solicited for our brother John O. Westrup, who needs all encouragement in his arduous field of labor. Our work is expanding gradually in the four quarters of the world; and the contributions of our churches must correspondingly expand.

## APPEAL FROM DR. YATES.

SHANGHAI, CHINA, Sept. 7, 1880.

Dear Brother Tupper:

Thirty-three years ago to-day, Mrs. Yates and I arrived at *Woo-Sung*, the entrance to the Shanghai river. I wish to speak through you to every pastor and church in the South, in behalf of the 400,000,000 of China. The necessities of our work are extreme and urgent. China's millions are accessible, and are like sheep without a shepherd; yea, worse than that—they are led captive by the devil and his agents, the teachers of false religions, which have the moral support of the government. They have, by following the devices of their own minds, sunk to the lowest depths of moral darkness and immoral practices, embracing all that can be comprised within these terms, all of which have been rendered stable and ossified by ages. And yet they are a large part of the nations for whom Christ died, and to whom Christ commands us to preach the gospel. Our effective force—by which I mean foreign missionaries—is *cruelly* inadequate to hold our own even, for work left entirely to native assistants soon dwindles to routine. With our present force we can only occupy, as sentries, a few points on the border of this great empire. We have no skirmishing force to go out while one remains in charge, into the high ways and hedges, and visit regularly adjacent towns and villages, and flank all the hamlets and country places, and thus support important strategical centres—an absolute necessity for effective work. I have surveyed and studied a line of attack for the Southern Baptists, i. e., the line of the great river Yang-tsz to the Szechuen province in the west. Thus by the most convenient line for transportation by steamers, we divide the empire in two, and have a centre line from which to work off north and south. As the first step toward carrying out this programme, I want, as speedily as possible—and I think I have the mind of the spirit—three good men and a doctor for Nanking; two good men and a doctor for Soo-Chow and Kwin-San; and one good man for Shanghai. The Shanghai mission would act as agents for the interior stations. Those for Nanking and Soo-Chow, should come provided with means to build dwelling houses and hospitals. Thus three stations could co-operate and support each other, and thus, to a certain extent, occupy the numerous cities in this plain.

This programme involves a new departure in our methods of supporting foreign missions. We had as well make up our minds first as last on this one point, that Foreign missions cannot be supported by the few who are now heartily interested in it. The great mass of our churches who do little more than a small charity for the poor heathen, or "for the poor missionary who is ready to starve in a heathen land," need to be instructed and encouraged by their pastors, to engage in this work as a religious duty, as an act of worship in obedience to the command of Christ, and thus secure in their souls and bodies, the promised reward of obedience. When pastors and people awake to a sense of their duty and privilege in this matter, the South can support fifty men as easily as they now do three or four. If our work is to be continued and become prominent, it *must* be reinforced and greatly enlarged. We had every reason to expect Rev. Mr. Eager this year; but alas, we hear he has been diverted to Rome! We thought he felt called to preach the gospel to the heathen. The Lord reigns, and will provide for his work.

Will the *Religious Herald*, *Biblical Recorder*, and *Christian Index*, please copy?

Faithfully,

M. T. YATES.

## LETTER FROM MRS. DAVID.

LAGOS, August 31st, 1880.

Dear Dr. Tupper:

Yours of July 7th came to hand a few days ago, finding Mr. D. at Accia, about 280 miles away, where he has been for one month as witness for Captain Davis, a native. He has no idea when he can return. I am doing my best, with the help of the Lord, and the aid of brother Cosby, (who is feverish nearly all the time,) to keep the mission all right. Moses Stone is at Ogbomoshaw; Bro. Hanson, at Abeokuta; Bro. Milton, at Gaun; Bro. Cosby returned three months ago from Abeokuta; hopes to go to the bush as soon as Mr. D. arrives. Mr. D. will write on his return. *Pray for us.*

Hastily.

Yours in Christ,

NANNIE DAVID.

## MEN NEEDED.

Two first-class men are needed by our Board for China. If such men as John A. Broadus, E. T. Winkler, and a few others that might be named, were somewhat nearer the beginning of life, we would think that they should consider the subject of carrying the gospel to the heathen. The times demand that first-class men should be the missionaries of the Southern Baptist Convention. Our government sends her best men as ministers to foreign countries.

## INTERESTING RELIC.

A short time ago we published a letter of the first Mrs. Judson. With that communication fresh in mind, the reader will take special interest in the following card:

LANCASTER C. H., S. C.

Dear Dr. Tupper—A nephew of Mrs. Ann Haseltine Judson, now living in this village, has quite an interesting relic in his house. It is a lounge upon which Mrs. Judson came when an invalid from Burmah. Rev. R. W. Sanders and myself went to see it to-day. I can't express my feelings as I stood and looked upon this lounge upon which this devoted missionary lay. I thought of her self-sacrificing spirit for Jesus, and of the thousands who were led to Christ by her. Mrs. Haseltine informed us that her aunt intended carrying it back to Burmah with her, but was prevented from doing so on account of the state room of the vessel on which she sailed being so small. I wish that you, as our Corresponding Secretary, had it. I believe that its exhibition at the meeting of our Convention would stir the hearts of our brethren.

Would it not be a glorious relic for your Foreign Mission rooms?

Yours truly,

G. W. GARDNER.

## BROTHER SIMMONS.

Brother Simmons, from China, writes: "I would not change my position as an humble missionary to the Chinese for the proudest position in the gift of the American people; nor to be the pastor of the grandest church in any American city."

## MRS. S. J. HOLMES.

A missionary writes of this devoted woman as follows:

"Mrs. Holmes would be a good deal better for a change. She has been out in China now nearly eleven years, which is a longer time than most missionaries stay. As you know, at least one Board requires its missionaries to go home once in seven years. Nearly all permit the privilege once in ten years. When Mrs. H. came out the understanding with Dr. Taylor was that it was for eight years. She has now stayed three beyond the time agreed upon. I don't know certainly that she would go home if invited, but I wish very much that the Board would give her an invitation."

## 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 AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

**WOMAN'S WORK IN CHINA.**—This valuable magazine may be had for one year by sending Sixty Cents, in postage stamps, to Mrs. J. W. Lambuth, Secretary, Shanghai, China—via San Francisco—with a five cent stamp on the letter.

## RECEIPTS FOR FOREIGN MISSIONS

From September 16th to October 19th, 1880.

ALABAMA—By T. M. Bailey, Secretary and Treasurer State Mission Board, \$59.97; Sumterville Sunday-school, by O. C. Thomas, \$3.52; Georgiana church, by J. E. Bell, \$10; W. T. Duncan, Huntsville, \$1. Total, \$74.49.

ARKANSAS—Liberty Association, by J. M. Hart, \$8.53; By J. B. Searcy, Secretary, \$20. Total, \$28.53.

FLORIDA—Lake City church, by B. R. Mosely, \$3.20; Sunday parties, by J. M. Hayman, Bartow, \$10. Total, \$13.20.

GEORGIA—P. Loud, Macon, \$5; W. M. Soc., High Shoals, by Mrs. S. Wilson, P. C. O., \$10; Macedonia church, by J. M. Brittain, \$4.45; Sarepta Association, by Thos. B. Moss, \$11; A Friend, \$30; By J. H. DeVotie, Treasurer M. B., G. H. C., \$1018.60; Athens church, by H. A. Lowrance, Treasurer, \$15; A sister in Christ, Augusta, \$1; Albany church, by R. T. Hanks, \$7.53; T. J. Swanson, Greshamville, \$1; C. M. Irwin, \$1; S. P. Callaway, West Point, \$1; C. B. Willingham, Macon, \$1; Americus church, by B. W. Bussay, \$27. Total, \$1,231.60.

KENTUCKY—By R. L. Thurman, Agent, \$195; East church, Louisville, by Miss Emma Krack, through Miss L. Delph, Tr. C. C., 20; Bethlehem Missionary Circle, by Miss Emma Brown, \$5; New Salem church, by J. M. Coleman, \$28; Republican church, by D. A. Chenaault, \$25.00; W. M. Soc., Russellville, by Mrs. S. A. Baker, President, \$16; By Miss L. Arnold, sundry parties, \$9.62; Providence church, by A. W. Macklin, Treasurer, \$23.75. Total, \$423.97.

LOUISIANA—Bayou Des Glazes church, by A. J. Terry, \$5; Red Bluff church, by J. H. Eager, \$2.50. Total, \$7.50.

MISSISSIPPI—Columbus Association, by J. E. Joiner, Treasurer, \$15.00; By B. H. Whitfield, Secretary, \$318.70; Zion Association, by S. E. Parker, Treasurer, \$60; Yazoo Association, by Benjamin Roach, Treasurer, \$93.52; Young Ladies' concert, Louisville, by L. S. Foster, \$1.50; By J. H. Eager, State Convention, \$93.20; and sundry parties, \$33.30; H. and Mrs. B. D. Burnley, Hazlehurst, \$2.00; Mrs. J. B. Biscoe, Forest, \$1; J. W. Gibbs, and Mrs. Gibbs, \$2; Wesleyan church, Copiah county, by R. H. Paiser, \$13.10; Meridian church, by C. C. Williams, Treasurer, \$8.90; Chickasaw Association, by Frank O. McGee, Clerk, \$13; Robert Kells, Jackson, \$1; Bethlehem Association, by E. J. Martin, Clerk, \$23.90. Total, \$712.97.

MISSOURI—Nevada Association, by D. B. Ray, (A. B. F.), \$22.23; R. S. Duncan, Agent, \$201.10; Mrs. S. E. Brotherton, St. Louis county, \$1. Total, \$224.35.

NORTH CAROLINA—By C. M. Williams, Tr., W. B. C., \$15.40; By T. Harrison, Agent, \$393.02; By B. F. Montague, Treasurer B. S. C., \$750; H. Newton, Fayetteville, \$5; Missionary Society, Wilmington, by Jos. S. Mitchell, Secretary, \$3; Woman's Missionary Society, Winston, by H. A. Brown, \$6. Total, \$1,172.42.

SOUTH CAROLINA—By J. Stout, Welsh Neck church, "concert of prayer," \$20.88; and Sunday-school, \$4.39; By W. H. Timmerman, Treasurer, Edgely Association, \$55.40; and Ebenezer church, \$1.65; A Brother, \$55.50; Beaver Dam Sunday-school, by J. F. Covington, \$9.16; Spartanburg Association, by E. S. Allen, Treasurer, \$130; Chester Sunday-school, by T. J. Irwin, Treasurer, \$3; Batesburg church, by W. B. Plunkett, Treasurer, \$13; Mt. Ebal church, by A. J. S. Thomas, (through W. B. P.), \$6.25; By T. A. Reid, W. M. Soc., Horeb ch., \$13.20; and W. M. Soc., Buffalo ch., \$8.50; Chester County Association, by R. T. Mockbee, Treasurer, \$45.70; Mrs. E. Y. Tupper, Charleston, \$1; Sunday-school, First church, Charleston, by Mrs. Annie T. Shuck, \$3; Miss Nettie L. Shuck, Charleston, \$1; Lewisville church, by B. C. Lampley, \$6.40; Mrs. Mary G. Hanley, Barnwell, \$5; Edisto Association, by H. D. Ott, \$17.24; Mrs. M. E. Hewitt, Bamberg, \$2; By Wm. Eiler, Union, for his Association, \$3.44; Jno. W. Glenn, Alston, \$1; Mt. Calvary church, by J. L. Vase, \$6; B. C. Bryan, Edgely C. H., \$1; M. R. Sanders, Mars Bluff, \$1. Total, \$120.21.

TENNESSEE—Watauga Association, by T. E. R. Hunter, Tr., \$11; Clinch Valley Association, by B. G. Maynard, \$15.29; sundry parties, by I. M. Senter, Tr. Central Association, \$10; Holstein Association, by R. H. Dungan, Sec. and Tr. Ex. Board, \$69.08; E. Tenn. Asso., by J. M. L. Burnett, \$15.20; by Joseph H. Borum—W. C. Doyle, \$5; and Miss Julia Rucker, \$3; Ocoee Association, by Jas. Childers, clerk and Tr., \$11.10; Eastonville Association, by W. L. Cate, Ch. Miss. Board, \$3.90; J. W. Justice, Memphis, \$1; Big Hatchie Association, by J. H. Eager, \$71.55; Ladies' Mite Soc., Shelbyville church, by Miss Laura H. Dayton, Sec. and Tr., \$10; by R. H. Graves, collected in Nashville, \$36.30. Total, \$262.72.

TEXAS—North Sulphur Association, by Noah Miller, Tr., \$7.25; Mrs. Grissom and children, Marshall Springs church, by Z. F. Colley, clerk, \$1.50; by A. T. Hawthorne, agent, \$373.35; "A sister in Christ Jesus," for herself and her little son, Paris, \$1; and for Mrs. Virginia Dickens, \$3. Total, \$386.10.

VIRGINIA—A lady at Warrenton, by R. H. Graves, Sec.; Lexington church, by R. H. Graves, \$18; Harvey T. Maiston, (5 years old,) King & Queen co., by A. Bagby, 60c.; by Geo. B. Steel, Tr., \$400; two friends, Rapid Ann Station, (\$1 each,) \$2; George A. Bruce, Pr. Edw. co., and four other members of his church, (\$1 each,) \$5; A Baptist, \$1; W. A. B., \$1; Thos. C. Williams, 1st church, Richmond, for Geo. B. Taylor, for Torre Pellice chapel, \$100; Warrenton church, by T. N. Fletcher, clk., \$14.45; L. W. Kerfoot, Berryville, \$1. Total, \$743.61.

WEST VIRGINIA—By R. H. Graves, collected—At Greenbrier Asso., \$26.25; at Hopewell Asso., \$5.11, and Cotton Hill church, \$2.19. Total, \$33.55.

AGGREGATE, \$6,148.24.