

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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All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

EDITORIAL CORRESPONDENCE.

Dear Journal:

To edit a paper on a railroad train, or with his hat as a desk and the stub of a pencil as his goose-quill, is one of the occasional prerogatives of a secretary who attempts to run the organ of his Board while he runs over the country to stir up the churches or to attend big meetings, ycleped Associations and Conventions. The best that we can do under such circumstances is to do the best that we can. Our best is to jot down some notes of our trip to and from the Southern Baptist Convention. In company with the President of our Board and three sweet little girls—to drop the we editorial—I started on Friday, the 29th of April, for Columbus, Miss. The little girls left us at midnight for their mountain-home in North Carolina, and I bade adieu to my distinguished *compagnon de voyage* at Lula, the point of diversion from the Piedmont Air Line road to

ATHENS, GA.

The first Sunday in May having been set apart for special prayer on behalf of the missionary work of the Convention, the Athenian Bishop requested the Secretary to conduct the morning services; and, as the Bishop had baptism at night, he requested the Secretary to conduct the night services also. As a general rule, it is not the wisest thing to be the early guest of friends who have just enjoyed the entertaining of a great deal of company; but, the gush of welcome and the easy hospitality received at one of the refined and elegant homes for which this classic town is famed, gave no indication of satiety from the Georgia Convention, which had just adjourned. Among other things enjoyable, were interviews with the lady principals of the Lucy-Cobb and Madam Sosnowski's Institutes, who fully appreciate their

mission, and have less apprehension of the higher education of the future women than of the coming men of our materialistic and utilitarian age. At 4.30 A. M. I started westward, accompanied with a Miss of my own flesh and blood, and accompanying Dr. and Mrs. P. H. Mell. While the cocks were crowing, and the ladies—each to herself—seemed to be doubting whether it was day or night, the learned Doctor was giving me an analysis of Personal Influence, which demonstrated what I knew before, that the Chancellor of the University of Georgia and the President of the Southern Baptist Convention was a man wide awake. Homer sometimes nods; Mell, never. Committing my young charge to tender hands at the depot of Atlanta, I arrived at Montgomery, Ala., just in time to be driven from the cars by order of my most excellent host, T. L. Jones, to the Baptist church to hear

DR. CURRY ON GLADSTONE.

Some years ago, reading Dr. Palmer on Dr. Thornville, I did not know whether I admired most the biographer or his grandly handled subject. So, this night. When the lecturer sat down I could not say whether Gladstone or Curry most filled my head and heart. I have no power to reproduce thunder and lightning: so I say nothing about the lecture. I only refer to a little side-flash of genius. Stepping out of his way to magnify Popular Education, the speaker, not thinking the applause equal to the value of the sentiment, stopped and said: "The audience must do better than that." The sentiment was repeated, and, of course, brought down the house. Thus wisely did the representative of the Peabody-fund. Gladstone gave good occasion for his statesman-eulogist to denounce the corruption of American politics, which he did with vim. A speaker at the Southern Baptist Convention said that this lecture, repeated in the interest of the Theological Seminary, would bring a thousand dollars to its treasury. This may do to say in a body which rests on a money basis; but there is a realm of thought and sentiment where values find no measure in silver and gold.

COLUMBUS.

In a social aspect my visit to this beautiful city was all that could be desired. New acquaintances were formed, and delightful ones of other days were renewed. I was soon at home in the mansion of James Cady, Esq., where every thing abounded that gives cheer and content to the outward man. I was happy to meet our former fellow-townsmen, Rev. S. A. Steel, at whose church the Convention was held. He had lately delivered himself on "The Round Dances." I told him what the Chinese Ambassador at London said to Prof. Legge, of Oxford, after the Celestial had attended a State ball: "England is ahead of China in material civilization; but, of course, Professor, you do not think your country equal to mine in morals."

CONVENTION.

The missionary spirit of the Convention was good, and the Corresponding Secretary received gratefully for his Board, \$1,626.57. Reports of its proceedings fill all our weekly papers. I might refer to the lucid and comprehensive introductory sermon by Dr. Landrum; the warm appeals of Judge

Hardy and Corresponding Secretary Walne, in behalf of New Orleans, as the centre of Southern Commerce, and as the point for radiating the gospel upon the West Indies, and Central and South Americas; the carefully prepared and well delivered paper of Dr. Kerfoot, on the difficult problem of reaching the Baptist masses; the noble speeches of Drs. Hawthorne and Curry on Foreign Missions, and the equally grand addresses of Drs. McIntosh and Winkler on Home Missions; the fine impression made by missionaries Graves, Stout, and Bell; the earnest statements of Dr. Boyce for the Seminary, and the exhaustive appeal of Dr. Wharton, whose epitaph, though long may it be unwritten, might well be, "And the beggar died." I might refer to able speeches by Drs. Broadus, Tichenor, T. G. Jones, L. Burrows, and others, and to excellent reports of committees; to Dr. Tucker's sermon on Sunday, which was clear as crystal, and strong as steel; and to what people said of sermons of Drs. Burrows and Broadus, and other preachers; but why go over the same ground with the general reporter? It is only left me to give some brief abstracts of unpublished reports on the report of our Board.

On Mission to Cuba—Dr. Winkler, chairman, reported that while recognizing the claim of Cuba as a missionary field, the time has not come for the Board to occupy the island, in view of our other labors among the Latin peoples, and the proposed work in New Orleans, whence the gospel might be readily conveyed to the Queen of the Antilles.

On China—Rev. R. H. Graves reported for his committee that, as Paul went to the great centres of influence we should go to China, the most populous, and the mightiest power of the pagan world. That as Providence seems to have assigned India to England, so China seems to be committed to America, whose western face is set toward the Celestial empire. Chinese immigration to our country emphasizes this obligation. The converts to Christianity have increased 42 per cent in the past three years. There are some 18,000, or 19,000 Communicants; some 3,000 Baptists. Our missions are making great progress. While rejoicing in the appointment of brethren Stout and Bell, the Convention should reiterate its order to the Board to aim to send out a hundred missionaries to this vastest territory for missionary labor on our planet.

On Mexico—Dr. Wm. C. Crane represented our sister Republic, having 761,640 square miles, and 9,276,079 people, with an annual commerce of \$54,721,588, as having strong claims to our sympathy and aid. Internal railroads and advancing commerce furnish facilities for missionary work. Romanism has no political advantage over other religions, though cruelty may be exercised illegally toward promoters of evangelical truth, as evidenced in the murder of our missionary Westrup. The report urges that "the mission be strengthened and advanced until the songs of Zion shall resound through the Halls of the Montezumas, and the Cross of Christ be erected in the temple of every heart."

On Brazil—Rev. J. M. Phillips gave statistics with regard to this field, and urged, among other reasons for the enlargement of our work, that if

we fall in duty, others will be found to do the work of the Master.

On Italy.—Dr. Tucker made an interesting and able report, in which he noticed the accession to the mission of Mr. and Mrs. Eager, argued that there was no more important missionary field, and that it had been providentially given to us. But, the point of the report was that the \$2,000 asked by Dr. Taylor for the Torre Pellice chapel should be joyfully granted; and he proposed that the two hundred present should each raise \$10, so soon as they reached home, and send it on at once for the chapel. To which we say *Amen*.

On Africa.—Dr. Tichenor recommended two white missionaries for Abbeokuta and Ogbomosho.

Treasurer's Report and Isaac Davis Fund.—The Board was congratulated on its financial state by Rev. T. J. Walne, chairman, and Mr. Davis was thanked for his liberal donation to the Board by Rev. Dr. Hillsman.

Foreign Mission Journal.—Dr. Mayfield urged that this paper was in lieu of many agents, and as a necessity of the cause should be extended in its circulation by the efforts of pastors and churches.

Vice President Espy.—A biographical sketch of this deceased man of God was given by Dr. J. T. Freeman, and a Ministerial Association for the relief of families of deceased ministers was recommended.

Progress and Prayer.—Dr. Chas. Manly offered the report, which showed in earnest and fitting terms the necessity of prayer in our work, and recommended the revival in our churches of the *Monthly Concert of Prayer*.

On Reaching the Masses.—The Committee, of which Dr. Williams was chairman, recommended: 1. Close connection between the Boards and the State Missionary organizations, in the way most agreeable to both; and where no such organizations exist, the Boards to supply such agencies as they deem best, and provide for the expenses of the same. 2. Giving information by tracts and through newspapers to the masses. 3. The Secretaries each to send out yearly to every pastor of the South a missionary address, such as "he would like to make if he had the ear of all the people," and request that the same be embodied in a sermon at or near some specified time. 4. The Secretaries to prepare rolls of all the churches that contribute to the Boards, and try each year to add other churches to these rolls. 5. Vice Presidents of the Boards to be appointed in reference to their activity, and to report as to what they have done for the Convention. 6. That the subject of this report be discussed annually on the second day of the Convention. 7. That these points be made by-laws, which may be changed by a majority of the Convention, except on the last day of the body.

Woman's Work.—Dr. C. C. Chaplin, chairman, commends this work, and recommends: 1. Gratitude to God for what has been done. 2. Central Committees where there are none. 3. More perfect organization. 4. Co-operation of pastors. 5. Societies to report quarterly to the Central Committees, and the Central Committees to the Board. 6. A woman Superintendent for this work, "when the Foreign Mission Board shall think it wise."

WOMAN'S WORK.

German to this last report is the following letter from the Central Committee of Mississippi:

Dear Doctor Tupper—Your sisters of Mississippi gladly welcome you and our other brethren to our State. We hope that your visit may prove an incentive to greater zeal and faithfulness in our work, and afford such pleasure to our visitors that they will, ere long, come again. While we would not be remiss in the hospitable duties which engrossed Martha, we desire, like Mary, to sit and

learn of the Master through our wiser brethren. We earnestly pray that our plans and work may be enlarged, and that we may be stimulated to do greater things for Jesus, as the result of this gathering within our borders. We lament that our report will be meagre. The enthusiasm which animated us two or three years ago has been chilled, we fear, by the severe winter and other depressing causes; but we see no evidence of a decay in the missionary spirit. On the contrary, as in deep waters, the swift under-current seldom shows itself on the surface, so we believe that the mission work in our State is increasing its power for good, and we pray that the present meeting may give it an impetus that will never slacken, but continue, year after year, to add to its strength and efficiency, until all our Baptist sisterhood shall be brought under its influence and rejoice to labor in its good cause, and that, when we are called to the vast gathering around the great white throne, we may be lost in wonder, love and praise at the good accomplished by our feeble efforts.

We regret that fewer reports have been sent to the Central Committee this year than last; but some new Societies have been formed, and some of the older ones have worked with more efficiency than ever before. A great difficulty lies in our inability to ascertain where the churches are, and consequently to confer with them about our plans. In many a sequestered grove and peaceful vale in our State is a church wherein dwells much latent power to be developed for our cause, and we long to reach these, and call forth their energies, that they may enjoy the privileges which Christ confers upon those who labor for Him. We have tried, in various ways, to reach them, but not a tithe have been heard from. We desire to make this suggestion; that the ladies who meet at Columbus appoint, in the near future, a day of fasting and prayer, that God may so pour out His Spirit that the sisters in all the churches of our broad domain may join in this grand work for Jesus. The heathen are dying while we wait—let us awake from our slumbers! If all our Societies will thus unite to pray for an enlargement of our work, we cannot fail of a blessing, for God has promised to answer the prayer of faith.

One pleasant item in this month's work for your Secretary has been the reception of a letter from a pastor, who manifests his interest by giving information of three Societies organized in the churches under his care.

Reports from the following Societies have been received:

Names of Churches having L. M. Soc.	When Organized.	Amounts contributed.
Enterprise.....	1880.....	\$ 5 00
McComb City Bap. Ch., August, 1880.....		10 00
Verona.....		18 50
Samaria, Attala co.....		5 00
Salem.....		20 00
Utica.....	March, 1881.....	
Chapel Hill.....	March, 1881.....	
Mt. Paran.....	January, 1880.....	26 70
Shuqualak.....		12 84
Shubuta.....		25 00
Clinton.....		50 00
" Chil. Miss. Soc.....		10 00
Duck Hill.....		12 00
Oxford.....		37 15
" Sunday-school.....		20 00
		\$252 10

One subject presses upon the heart of the Secretary. Every year, for want of some other avenue of communication, many of the ladies send, in connection with the required intelligence, a report of their contributions to other mission work. Many of these Societies contribute to other mission and benevolent work as much as or more than they send to the Secretary of Foreign Missions. They labor with as much zeal for these causes as for our own, and it is fitting that they should thus report. Some of them, I have no doubt, think the Central Committee labors for the Home, as well as the Foreign field. Now, I would respectfully ask if these other objects could not be added to the work of the Committee, or a Committee be appointed for the Home work? As each Society combines the several departments of work, each Society finds it easier to make but one report for all. It is thus with the Children's Society at Clinton. The first quarter was devoted to State Missions, contribution, \$5.00; second quarter, Indian Missions, \$5.35; third quarter, brother and sister David, \$5.00; fourth quarter, Foreign Missions, \$5.00. Thus over

\$20 was earned and given to noble purposes by these children. This is merely a suggestion thrown out; perhaps you and Dr. McIntosh can confer, and harmonize existing difficulties. May he who rules the hearts of His chosen ones so direct all your deliberations, and the work of the Convention, that His great name may be glorified.

Respectfully submitted,

Mrs. A. J. QUINCIE,

Cor. Sec. Cen. Committee for Mississippi, OXFORD, April 14th, 1881.

Those seeking information about woman's work will be glad to read the following from the *Baptist Courier*:

HISTORICAL SKETCHES OF WOMAN'S MISSION SOCIETIES in America and England; with an Introduction by Miss Isabel Hart, of Baltimore, Boston: published by Mrs. L. H. Daggett, 287 Bunker Hill street, 1879. Pp. 145. Price 75 cts.

Some weeks ago, in seeking for information as to the origin of Woman's Missionary Societies, my attention was directed to this volume through the kindness of Miss Mary E. Clarke, Treasurer of the Woman's Baptist Missionary Society in Boston. Having been much pleased with my examination of it, it seemed to me important to call attention to it, as furnishing valuable information which cannot but be stimulating to every one who reads it. The movement that it chronicles is certainly one of the most remarkable of this century, and every one interested in the unfolding of the methods by which God is carrying on His work will be greatly profited by becoming acquainted with the facts brought to light in this little volume. It contains sketches of the Woman's Missionary Societies among the leading Christian denominations of England and America, a summary of statistics, a list of periodicals of W. M. Societies, and a map of Missionary stations in China and Japan.

Every pastor would do well to read and study this modest but earnest story; and it would certainly be well worth procuring by every Woman's Missionary Society in our State, to be read in connection with the meetings they hold from time to time.

CHAS. MANLY.

Returning from the Convention I had the honor of having under my care, for a part of the way, the Corresponding Secretary of another State, who reports \$1,380.75 from her seventy Woman Societies, and concludes an address to her sister-workers thus:

"Through all the past year you have been making our hearts glad, and to-day we send this report, that you may rejoice with us. It is the largest amount you have ever contributed in one year. We thank you; yea, we love you through your labors with us.

"But beneath this gush of grateful feeling there is a questioning as to what this larger contribution means. Have you been bearing in mind that suggestion about another lady from South Carolina for the Foreign Mission work, and is this your answer? We have even dared to hope so. Please see the members of your Society individually, and ask each one what she thinks of it, and write to us on the subject. About \$1,600 will be needed for two missionaries, including salary and outside work, as schools, etc. A large sum, it seems, and it must continue year after year to be raised; but let us not mind the difficulties, for, having overcome them, it will make us so happy to receive from Him, whose command we are striving to obey, the much coveted 'well done!'

"May it be ours to receive it!"

Should the Board appoint a Superintendent over this work, according to the discretion granted by the Convention, who shall that Superintendent be?

AN EPISODE.

Accompanied with a daughter and a little grandson, whom we captured from his "Sunny-Side" home, we made a detour from Augusta, Ga., and visited the scenes of my boyhood and early ministry. Here at Graniteville, S. C., which wealth and intelligence combined to make the model manufacturing town of the South, I find few of my former friends. But, here is that gem of a Gothic church, where, as a pastor, I first preached Christ; and hard by, the beautifully shaded wa-

ters, where I baptized many rejoicing souls in the name of the Holy Trinity. I stand again in the pulpit, and I gaze again upon the placid stream, and a long panorama of the past glides before my quickened vision. Entering the school-house, the teacher calls my name, and reminds me that I knew him when a little boy. The ticket agent calls me his "Bible teacher." A son of one of my deacons is now an honored deacon of the church; and a noble matron, who, when an infant, was dandled on my knee, is one of the strong pillars of the house of God. This church was my first pastoral love; and when Providence tore me from it, it left more than half of my bleeding heart behind. High on the hill beyond is Kalmia, my old home, where our nuptials were celebrated, and the daughter, whose child I hold by the hand, was born, and where the sunshine of prosperity superabounded with no stint nor measure. In a word, I tell the present inmates who we are, and every room of the house is thrown open to us, and every room is visited, and every part of the broad premises. Every spot is full of precious history. I seem to walk on enchanted ground, so rich and fragrant is all with blessed memories. Many things are changed; but the Kalmia blooms the same, and the birds sing as of yore, though they seem to have a sadder strain, and the trees on which they carol are sextupled the size when I put them in the ground. I said good-bye to my old home; and the good people said: "Come again," while my heart said, "I know not whether the visit is joy or pain." At Alken, two miles off, I preached. I passed my old school-house on the way to church; I visited Coker Spring, more memorable than Saratoga in my youth-revived spirit; I walked on the railroad-track laid by the energy and intelligence of a departed father; I look upon the summer-home of my childhood; and I thought of a thousand things about brothers and sisters and friends and neighbors of auld lang syne. These things affected me; but nothing affected me so much as standing in the pulpit with my venerated mother, of more than four-score years, sitting directly in front of me. By a strange providence we met where my boyhood vacations were spent and her young womanhood graced all. I felt as if I were standing on the verge of another world. But I must not continue. Before me is her diary from 1819 to 1880. I copy from the preface, which, in singular harmony with her son's work, opens thus: "I am glad to hear that a missionary spirit pervades so many hearts, and that they are willing to go to their fellow-sinners to tell them that Jesus died for them. They need the gospel, and it should be given to them. Those whom God inspires with a missionary spirit should not confer with flesh and blood." I would bid all such 'God speed,' and in every prayer would plead for the extension of our Redeemer's kingdom. Many years ago I knew one whose heart yearned with pity for the heathen, and with exultant joy looked forward to the time when they would turn unto the Lord. He viewed the perishing pagans as He viewed the world who gave His only begotten Son to die for it. This dear friend was deeply impressed by words written by Judson, in a prayer-book in which a friend desired his autograph: 'I take great pleasure in inscribing my name in the book of devotion used by so many of the people of God. Grace, mercy and peace be multiplied upon all them that love the Lord Jesus Christ.'

The next meeting of the Southern Baptist Convention will be held in Greenville, S. C., and Dr. T. T. Eaton will preach the introductory sermon.

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RICHMOND, VA., JUNE, 1881.

OUR MISSIONARIES.

CHINA.

AT TUNG CHAU.—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, Woo Tswun Chan, (native pastor.)

AT SHANGHAI.—M. T. Yates, Mrs. Yates. Native Pastors—Wong Ping San and See T'ay San. Assistants—Wong K'ia Sen, Pay-tsz-OO and Tsung-tsoong-oh. Bible Woman—Mrs. Ling. AT CANTON.—J. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Yong Seen San, and eleven other native assistants and Bible-women.

AFRICA.

AT ABBEOKUTA.—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.

AT OGBOMOSHAW.—Moses L. Stone.

ITALY.

AT ROMA.—G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signor Ocoroda.

AT TORRE PELLICE.—Signor Ferraris.

" MILAN.—Signor Paschetto.

" MODENA AND CARPI.—Signor Martinelli.

" NAPLES.—Signor Colombo.

" BARI.—

" BARLETTA.—Signor Volpi.

" ISLAND OF SARDINIA.—Signor Cossu.

" VENICE.—Signor Bellondi.

" BOLOGNA.—Signor Basile.

BRAZIL.

AT SANTA BARBARA—SAN PAULO.—E. H. Quillin, W. B. Bagby, Mrs. Bagby.

MEXICO.

AT MUSQUIS, COAHUILA.—J. O. Westrup. 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.

From Miss Moon, of Tung Chow.

HOUSES—THE KITCHEN GOD—BUDDHIST IDEAS ABOUT ANIMAL FOOD.

In this part of China, especially in the cities, the houses are well built. They are constructed mostly of stone, and some of them, from the outside, present an imposing aspect. No house can be said properly to front the street as in western lands. On the contrary, except the street door, only dead walls meet the eye of the passing gazer. This remark applies only to dwelling houses, however; the shops all open on the street. The street door of the better houses is massive, painted a shining black, set off sometimes with gay red panels above, or, if the owner be a literary man, with large gilt Chinese characters, indicating the grade to which he has attained in the government examinations. Usually, also, even on the doors of the very poor, are pasted long, broad strips of red paper, on which has been written some ethical sentence from the works of the ancient worthies of China. The effect is ornamental and pleasing to the eye. The street door is furnished with wooden bolts within, and even in the day-time, such is the cautious temper of the people, the door is often shut fast, and one has to knock a weary time before getting admission. A heavy iron ring on each door serves as knocker. Before gaining admission the usual question "Who?" or "Who knocks the gate?" must be answered; and the answer always is, "I,"—it probably being supposed that the voice will convey all the needed information as to who the special "I" may be. Having gained entrance, one passes through a covered way which leads into a court-yard, and upon this court-yard front two or three buildings.

Chinese houses in this section are usually built in rows. A wealthy family will have five or six such rows of houses, one built back of the other, with a little intervening yard. The main room in the first row will probably be the ancestral hall, which is usually a large and handsome room, hung with scrolls, and occasionally with pictures, and having ancestral tablets, with vases in front of them, for burning incense. This room also serves as a sort of study for the gentleman of the house, and here he receives his literary friends. The other rows of houses are used by the various branches of the family. The Chinese mode of living is patriarchal—many generations dwelling under one roof, or rather series of roofs. To divide the property and dwell apart is exceedingly disgraceful in Chinese eyes. One street door serves for all. Say there are six rows of houses, the persons dwelling in the sixth will have to pass through all the other five in order to get access to the street. Each row contains 3 main apartments,

a middle room with doors opening into the courtyard in front and the court-yard in the rear, and two doors opening into interior rooms. The middle room serves as a kitchen—and usually has two brick ovens. These are connected by flues with the brick beds in the adjoining rooms, and keep them comfortably warm in winter, but unendurably hot in summer. A foreigner, after tossing restlessly all night on one of those hot "kongs," is ready to declare that life is not worth living under such conditions, but evidently the native enjoys being roasted alive. Above one of the brick ovens in the kitchen is pasted the god, *Dzord-wong*, with a shelf below him, on which stands the incense vase. This god is burned at the new year, a clean new god being bought for half a cent to supply his place, the old one being supposed to ascend to heaven and give account of the deeds of the family. Here are some of the things forbidden in the presence of the kitchen god: "Do not strike the oven, do not burn paper in it, do not sing foolish songs, do not curse people, do not cut up vegetables on the oven, do not burn unclean fuel there, do not burn there old clothes or shoes. Do not use your feet to stir the fire. Knife or axe do not put on the oven. The broom put aside out of sight. Beef or dog meat you must not eat. If a family be thus clean, it is well. It is not allowed to speak bad words in the god's presence. On the day when *Dzord-wong* rules you should not scrape the oven, lest the god be frightened away." There are certain days on which these things are forbidden, as, in the first month on the second, eighth, ninth, twelfth and twenty-seventh days. Scarcely any two months are alike as to the days, except that the twenty-seventh day of each month is sacred to this god.

The reader will have noted above that beef is put in the same class with dog's meat. Indeed the Chinaman looks upon the eating of beef pretty much with the same kind of horror we would feel in eating the flesh of the horse. The cow grows up along with a man's children. They pet it and love it as a calf. When it is older it draws the plow alongside the patient donkey. To a Chinaman it seems the height of ingratitude and cruelty to use its milk or slay it for food. The strict Buddhist will not touch animal food. Perhaps the following extract from a Buddhist book may interest the reader as giving the Buddhist feeling upon this subject: "All men love life. All creatures have the same instinct. How can one kill them for the gratification of one's appetite? To use a sharp knife, plunging it into their hearts, to slay them, to cut off the scales of fish, to tear the shells from turtles and terrapins, to plunge living things into hot water, to salt them—great is the torture of these dumb creatures, though they have no power to express their anguish, and men who do these deeds have deadly enemies in the victims of their cruelty. Such men, dying, descend to hell. After enduring great torments, they are changed into animals. Those animals they have slain now wreak their vengeance upon them. For every life he has taken, the culprit shall himself once die, (transmigrating for this purpose into some living creature.) When the retribution is complete, then again will he become a human being; he shall have many sicknesses, and not many years shall he live, losing his life, whether by the sting of venomous reptiles, by the tiger's violence, by the soldier's sword, by the magistrate's sentence, or by poison—some of these shall be his lot because he took away life.

"I entreat men with tears. I dare not say you should altogether refrain from animal food; I only exhort you not to slay. Let a family forbid slaughter: its members will receive divine protection. Their troubles will be removed far away. Their lives will be very long. Their descendants will be filial. Their blessings will be multiplied, and words cannot express them. Should they constantly set free living things, and constantly chant prayers, not only will their happiness be increased, but, in the matter of transmigration, everything will be in accordance with their wishes. If they wish again to become men, this is allowed; if they desire not to transmigrate, their wish is gratified. They do not descend into hell.

"Ye good men, you have a method of attaining to this, I invite you to turn your hearts, make a firm resolve and use this means. Then you need not repent. If you cannot carry out this, go and exhort other men and your merits will not be few."

It was mentioned above that a Chinese house usually contains three principal apartments, the middle room which is the kitchen, and two inner

rooms. In these latter the family life goes on. Running the whole length of the room, say about ten feet in length, and five in breadth, is the "kong," or brick bed. This is spread with matting, and here the women sit during the day, and here the family sleep at night. Here also the lady of the house receives and entertains her guests, the visitor being invited to get up on the "kong," and the inevitable pipes being hospitably brought forth with urgent invitations to smoke. This invitation is rarely declined, for smoking is universal with women as well as men.

The floors are of brick in the better houses; among the middle class and poor people, there are only dirt floors. Windows are of wood, bars, say an inch apart, over which is pasted translucent paper. Occasionally, just in the centre of the window is a bit of glass two or three inches long, permitting one to see out. The rooms of Chinese houses are very small, and one often wonders how the inhabitants find breathing space, especially as the windows are often so constructed that they cannot be opened.

The furniture in the houses of the rich, though not abundant, is often handsome, being set off by exquisite varnishing, and kept bright and polished by daily rubbing. It usually consists of a large wardrobe and a sort of bureau, with a chair or two. The middle class will probably have a bureau and a chair, and the poor no furniture at all. The bedding which consists of wadded coverlets, is neatly rolled up during the day and placed on one end of the "kong." The richer people live in considerable comfort; but in an ordinary Chinese house of the middle and poorer classes, the dirt, confusion, and disorder are simply appalling. The smoke-blackened walls, the dust-covered furniture, the impure air, the disgusting odors—all these combine to render a Chinese home anything but attractive in the eyes of the "foreigner in far Cathay." The best specimens of comfortable living are to be found mainly in the cities, and occasionally in a large town. The homes of the country people are dirtier, more smoke-blackened, the furniture less or more dust-covered, and the yards are usually filled with farm produce. Add to this the pig-pen under the window, and the stable a few feet from the door, and the charms of such rural life are more readily imagined than described.

Chinese houses having been depicted above, albeit imperfectly, the next article will tell of the people who inhabit them.

L. MOON.

Tung Chow, March 3, 1881.

LETTER FROM MISS STEIN.

CANTON, CHINA, April 5th, 1881.

Dear Dr. Tupper—Your letter is received and I will write a note to answer your questions, although they have been partly answered in the long letter I sent you by last mail.

NOT LEARNING FAST.

I am not learning fast, but am surely, day by day, gaining more of the language. I am pleased with the study of it. When I had been here only a few months, Miss W. assured me that she thought I was doing very well. But from what she has recently told me that she accomplished the first year, I am sure that I have not done as well. However, I have done and am still doing all I can. I shrink very much from speaking Chinese in the presence of our family. When I first commenced learning, I tried to make use of every word and of course made many mistakes, and was so often corrected that, though it was intended kindly, I became keenly sensitive to it, and quit trying to speak, if in hearing of other foreigners. I am now getting somewhat over that. I have never hesitated to try to speak when with Chinese only.

ONE THING I CAN DO.

Mrs. Happer, who was with us in the country last fall, and who has been many years in China, encourages me more than any one else. Several persons have told me that she said I had no cause for being discouraged, that I was learning well. Sometimes when I am out with the Bible-woman, and read to the people, I am told by them that they do not understand much, but I only try again. I am so glad that I am now provided with a woman to go out with me. To-day we had some anxious listeners, one in particular, and the Bible-woman talked to her a long time of our dear Saviour. I read to her about Christ forgiving the woman

who was a sinner, and she said that she understood me. There is one thing I can do if I cannot talk well. While the Bible-woman talks, I can pray the Lord to send his holy spirit to quicken the hearts of those who hear, and make them willing to accept the precious truths. Second—My work is almost exactly as I expected.

NO ROMANCE—NO REGRETS.

There has never been much, if anything of novelty connected with missionary life in my mind. I have never had a feeling of regret at having undertaken it, no, not for a moment. If I were to choose a thousand times over, I would still choose to be a missionary to China. I will gladly live, work, and die here if I can only be instrumental in leading one of these dying ones into the way of life. But I trust that the Lord will give me many souls for my hire.

HUNGRY.

As I told you about my health in my last letter, I need only to say here that with care I feel that I am improving in health every day. Dr. Kerr told me last night at prayer meeting that I was looking much better. I replied, "I am feeling very well, but I am also hungry." He laughed, and said that I must stay hungry a long time yet if I would be quite well. I am getting on very well dieting, and am at my work. My school is doing nicely.

CLIMATE.

Dr. Kerr tells me that he thinks the climate here is not more trying than in Cuba. There was a long talk yesterday evening with a party of us lady missionaries about the heat of Canton. Miss Whilden said, "I know one thing; it seems to me that the rays of the sun here pierce right through you." Another lady said, "For weeks I have the thermometer not to vary more than four degrees, from eighty-eight to ninety-two, during night and day. It is the long, continued heat, that makes it so trying."

TRIALS.

Dr. Tupper, I have had some trials, but not in the way I might have expected. However, I am sure that a loving Father would not have sent them had they not been for my good. I will rejoice to see Dr. and Mrs. Graves back. Let me have your constant prayers. Love to the Y. L. M. S.

Yours truly,

S. E. STEIN.

P. S.—I have received the *Reflector*. Many thanks for your kindness. Would it not be a treat to us if you could only make us a visit! But I suppose we may not hope for that soon.

April 7th—I had a good time among the women to-day. All are well.

S. S.

NOTE FROM BROTHER EAGER.

My Dear Brother—I send you by to-day's mail the account of our traveling expenses. Excuse the long delay. My books reached Rome in good time, and in good condition, and now form one of the chief attractions of my rooms. I count my books among my best friends, especially now that I am in a foreign land. Here one finds little time to enjoy them, particularly in the beginning of his missionary life when he has the language to learn; but there is comfort in having them near, and in hoping for better days to come.

We have been in Rome nearly four months, and while they have not been days entirely free from anxieties, and sorrows, and disappointments, we can truly exclaim, "The Lord has done great things for us, whereof we are glad." We are making some progress in the language, and in addition, I trust, are acquiring valuable lessons in the school of experience, in which, though we occasionally find the bitter, there is always a sweet lying near, as a blessed correction and compensation, if we will only open our eyes to behold it. At this stage of our work in Italy it is peculiarly encouraging to remember that "They also serve who only stand and wait." We have both been blessed with good health most of the time since our arrival, and have reason to hope this climate will agree with us. Dr. Taylor's health continues about the same as when he was in America, sometimes better, sometimes worse. In spite, however, of his weakness and frequent spells of illness, his zeal, and energy, and devotion to his one work, continue unabated. We have just returned from a most interesting trip to Southern Italy, having visited Naples, Bari, Acquaviva, and Barletta. I

came home more encouraged than ever, and with my soul almost consumed with a desire to preach the gospel to this people. As my tongue is still tied, I must strive the harder to preach the gospel of a pleasant smile, a cordial grasp of the hand, and a godly life. Excuse this brief note, and this postal card, and believe me,

Your brother in Christ,

JOHN H. EAGER.

Rome, March 3d, 1881.

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. Laabuth, Secretary, Shanghai, China—via San Francisco—with a five cent stamp on the letter.

RECEIPTS FOR FOREIGN MISSIONS

From April 28th to May 24th, 1881.

ALABAMA—By T. M. Bulley, Cor. Sec. and Tr., \$229.39; Mt. Zion ch., by I. U. Wilkes, Pastor, \$3.45. Total, \$232.84.
ARKANSAS—By R. J. Coleman, Cabot ch., \$10, and Center Hill ch., \$7; G. Norworthy, Union co., \$5; Sundry ch's, by G. W. Ford, \$11.20; Mrs. Marian R. Carlton, Cor. Sec., for Lake Village ch. S. S., and L. A. Soc., \$11.50. Total, \$74.70.

FLORIDA—Sundry ch's, by B. R. Mosely, \$6.75; Citra ch., by H. B. Stevens, Tr., \$7. Total, \$13.75.

GEORGIA—By J. H. DeVotie, Tr., \$23; Athens church, by H. A. Lowrance, Tr., \$25; J. A. Shanks, \$1; Washington ch., by Jno. T. Wingfield, \$2.50. Total, \$56.50.

KENTUCKY—By R. L. Thurman, Ag't, \$40; South Union ch., by J. C. Gary, Jr., \$25; Buck Creek ch., by J. T. Middleton, Tr., Shelby co. Asso., \$21; Shelbyville ch., by J. T. Middleton, Tr., \$57.10; Cynthia ch., by W. O. Musselman, \$17.70; L. M. Soc., New Liberty ch., by Miss L. O. Coates, Sec., \$3; Lewisburg ch., by G. F. Bateman, Tr., \$8.30; B. F. Swindler, Calhoun, \$2. Total, \$177.10.

LOUISIANA—Sundry parties, by C. W. Tomkies, \$36.06; Red River ch., by D. Wallace, \$3; Sundry parties, by J. A. Hackett, \$76.80; Sundry ch's, by J. P. Averett, \$49.15; Baton Rouge ch., by L. S. Piker, \$1.50. Total, \$168.51.

MARYLAND—Franklin Square ch., Baltimore, by W. H. Rutherford, Tr. M. C., \$369.03; "R. H. Graves" Miss. Soc., F. S. ch., by Jno. H. Moloney, Tr., \$5; First ch., Baltimore, by J. W. M. Williams, \$23.50. Total, \$397.59.

MISSISSIPPI—Vaiden ch., by George Anderson, clerk, \$9.90; by B. H. Whitfield, sec., \$137.35; L. M. Soc., Winona, by Mrs. C. Colman, \$5; Toccoola ch., by C. W. Smith, \$13; Sundry ch's, by J. A. Seale, \$3.40; Aberdeen ch., by M. V. Nollinger, \$11.50, and Bethel ch., by same, \$9; J. Melton, for sundry ch's, \$32; Union ch., by E. M. Parks, \$15.25, and Mrs. E. M. Parks, \$5; Sardis ch., by J. T. Christian, \$20; R. W. Hall, for Sundry ch's, \$38.40; W. L. Berry, for sundry ch's, \$8.80; A Friend of missions, by Bro. Gambrell, \$2.50; Mrs. Dr. Clay, \$1; J. W. Bozeman, \$0c; Mrs. T. W. Moore, \$0c; Concord and New Prospect ch's, by A. E. Atwater, \$22; sundry ch's, by H. J. Vanlandingham, \$25; Starkville ch., by J. T. Freeman, \$101.60; L. R. Burgess, for sundry ch's, \$27; Sharon ch., by J. W. Dupree, \$7; Senatobia ch., \$12; Central Cold Water ch., \$19.50; J. L. Mobry, \$10; Oxford ch., by Z. T. Leavell, \$27.90; J. D. Anderson, \$2; "Little Theodora," of Macon, \$0c; A Friend, \$2; Antioch ch., \$5c; Jas. P. Mayo, \$0c; D. L. Quinn, \$1; cash collection at mass-meeting, (S. B. C.), \$132.56; Y. L. Miss. Soc., Vicksburg ch., by Miss Cora Brown, Pres't, \$30. Total, \$739.41.

MISSOURI—By R. S. Duncan, Ag't, \$175; Columbia ch., by Mrs. M. A. Baker, Tr. M. Soc., \$17.10; O. H. Hardin, Mexi-co, \$50; Mrs. Dr. Ford, for sundry parties, \$6.50. Total, \$248.60.

NORTH CAROLINA—Fellowship and Union ch's, by W. D. Thomasson, \$8.

SOUTH CAROLINA—Mrs. M. E. Matthews, Barnwell, \$1; Manning ch., by E. M. Bradham, Clk, \$7.10; T. W. Smith, Union, by T. P. Smith, McIVER & Co., \$25; W. M. Soc., White Plains ch., by J. S. Croxton, \$6.60; A Lady, by J. D. B. Haynsworth, Sumter, \$20; Rabun crk ch., by W. S. Pitts, \$15; sundry parties, by A. P. Abell, Tr., \$21.65; Aiken ch. and S. S., by J. O. Browne, \$10; Hopewell ch., by D. W. Hiett, \$13.85; Newberry ch., by Jno. B. Carville, Tr., \$10; Beach Island ch., by H. L. Mayson, \$0.80; Saluda Asso., by E. B. Murray, Sec. and Tr. Ex. Com., \$19; by G. W. McIVER, Charleston, \$30.27; Blackstocks ch., by R. W. Sanders, \$5; Ebenezer ch. and S. S., by J. E. Pettigrew, \$6.37; From a S. S. boy, by C. S. James, Bishopville, \$1.25; Columbia ch., by W. O. Lindsay, \$36.44; Miss M. E. McIntosh, Cor. Sec., C. C., per Jno. Stout, \$72.64; G. F. Williams, for sundry ch's, \$48.75; Black crk ch., by J. O. B. Dargan, \$2.55; Mt. Elon S. S., by J. H. Hicks, \$5; Florence ch., by O. F. Gregory, \$1.30; Mrs. Hannah Patterson, Darlington, by Mrs. M. G. Harley, \$1.20. Total, \$369.47.

TENNESSEE—S. S. First ch., Nashville, per Quintard Jones, Sec. and Tr., \$8.73; T. J. Eastes, from his ch., \$18; Mosey Crk ch., by M. N. Garrett, \$8.77; A. L. Garrett, \$0c; Union ch., by Perry Hunter, \$4.71; S. S., Humboldt ch., by M. Hillsman, \$3; Jackson ch., by C. R. Hendrickson, \$30; T. J. Rowan, from Infant Class, Central ch., Memphis, \$10; S. S. First ch., Chattanooga, by C. J. Jones, Sec. and Tr., \$20; Edgfield ch., \$70, and Salem ch., \$10, by H. W. Buttorff, Tr. State Miss. B'd. Total, \$203.71.

TEXAS—Caddo ch., by J. H. Stribling, \$6.55; First ch., Belton, by C. H. Stith, \$7.60; By O. C. Pope, \$23.30; J. S. Taylor, \$25; W. D. Powell, for J. N. Key, and family, \$2.90; A. T. Farrar, Roger's Prairie, \$3; D. Dupree, Sherman, \$10; Sherman ch., by J. H. Cason, throu' D. Dupree, \$3.65; Little Bobby Chandler, Waco, \$2; Oliver Battle, Jr., \$0c; and Boqueville ch., \$2, and A. L. Soc., \$3, by B. H. Carroll. Total, \$209.88.

WEST VIRGINIA—J. W. Crowl, Morgantown, \$5; Parkersburg Asso., by S. P. Wells, Tr., \$26.08; Henry Hess, Mountain Cove, loc. Total, \$31.18.

AGGREGATE—\$3,019.24.