

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.

TERMS OF THE JOURNAL.

We have been requested by the business manager of the *Journal* to call especial attention to the subscription terms, as printed on this page. When the papers are addressed to individuals, the price is 35 cents a copy. Or when three copies are taken, each separately addressed, 33½ cents a copy.

The lower rates, as given, are for clubs, and are allowed only when all the papers are sent to one individual, who himself distributes them to the subscribers. If we have to write the addresses on each paper, we have to charge at the rate given for one or three copies. For example, if twenty-five subscribers are secured by any friend, and the twenty-five names are sent to us with the request that we send a paper to each, the price will be 33½ cents a copy. But if we send the whole number to one person, who distributes them according to a list kept by himself, as we do not have to write the names, we send them at 20 cents apiece.

The terms are very plainly given, yet so many mistakes are made, and so much delay occasioned to subscribers, that we have thought it well thus to call attention to them.

UTILIZING FIFTH SUNDAYS.

In nearly, if not quite all of our Southern States the custom prevails of devoting the fifth Sundays and Saturdays before to what are sometimes called "Union Meetings," and sometimes "Ministers' and Deacons' Meetings." At these meetings questions of more or less (frequently less) interest to the churches are discussed, and a sermon or two preached. In some sections of the country it is found to be very difficult to keep up interest in these meetings as at present conducted, and to secure the attendance of the brethren upon them. Could not these occasions be made of more interest and of greater profit if they could be given a more decidedly missionary aspect? Could they not be utilized for the purpose of disseminating information about missions, and developing among the people

a deeper interest in them? The great need of our people is to be informed with regard to the work of missions; what has been done, what is being done, and how. Hundreds and thousands of them take no denominational paper, and are, consequently, in almost total ignorance of all denominational work. To be enlightened thereon, information must be carried to them. Pastors might in some measure do this, but many do not. Could not this be done to a considerable extent by making these fifth-Sunday meetings more largely missionary in character? Instead of having only a missionary sermon on Sunday, let a large part of the time on Saturday and Sunday be occupied with statements made by specially appointed brethren on the state of our missions and the work done in them. Nor need these be confined to the missions of our own Convention, but might well embrace the mission work of other bodies. By such prepared accounts, followed by lively discussions thereof, very much missionary information might well be given to people who would never receive it in any other way.

We recently visited an Association in which a resolution was passed instructing the Executive Committee to hold missionary meetings in such churches as they thought desirable during the coming year. On inquiry we learned that this action had been taken a year before, and that the Committee, or some members of it, had secured speakers, either among themselves or outside their own number, arranged a programme, announced meetings at several churches which had previously done little or nothing for missions, and used the fifth Sundays in these meetings. As one result a small church, which had previously done nothing for the cause, led the association in gifts, and that when for part of the year it had been pastorless. Other almost equally good results were manifest. Consider it, brethren.

DAY OF PRAYER.

Since the last number of the *Journal* was issued, the Foreign Mission Board has held a meeting, and attention being directed to the article in that number entitled "Day of Prayer for Missions," the Board resolved to unite with other missionary bodies in recommending the observance of Nov. 7th as a day of special prayer for missions. This official action confirms and emphasizes the suggestion made by the *Journal*, and we are led to hope that the observance of this day will be very general. "More things are wrought by prayer than this world dreams of." What may not be wrought by the earnest, united prayers of God's people for the success of our mission work, and the glory of Jesus?

CHILDREN'S DAY FOR FOREIGN MISSIONS.

As will be seen from the notice in another column, the Foreign Mission Board has appointed Nov. 7th as a day of special prayer for missions, in all our churches, and by all our people. While the churches are praying for and giving to this cause, shall not our Sunday-schools do the same? We have thought so, and hence have prepared for the use of the schools a programme of exercises, which we think will be both interesting and profitable. These exercises will consist, along with prayer and singing, of short speeches on our various mission fields, to be delivered by scholars. These speeches have been prepared by several prominent brethren in different States, and will be sent, along with the programmes, to any superintendent or other worker who will send us his or her name. It would be well for those expecting to observe the day in their schools

to send on for the programmes at once, so as to give the scholars ample time to prepare their pieces. We want the work in these meetings to be largely done by the children, and have arranged the programme with this view.

HEATHEN WOMEN.

We have often had our hearts stirred by accounts of the condition, social, moral and spiritual, of the women of heathendom. But seldom has it been more deeply moved than by reading a short paragraph in a letter from Miss Adele M. Fielde, of Swatow, China. Read it, dear sisters; mark the depth of sadness in the writer's heart, and try to realize the depth of woe that has occasioned this. Here are the words: "It almost breaks my heart whenever I sit down among Chinese women for a mind to mind talk. Their lives are so full of woe, and the prospect of alleviation is so distant!" Yet alleviation is possible. Has there not come from God one who bids the weary come to him and rest? who binds up the broken heart and gives deliverance to the captive? Who forgives sin, and so relieves the woe from which these women seek relief? Who reveals a father, God, and gives hope of a home beyond? Who brings life and immortality to light? Christian women of our South-land, the alleviation of this woe is committed to you, in that you may give to these stricken sisters the knowledge of Jesus. Shall "the prospect of alleviation" continue to be "so distant?" Sister, what will you do for your sisters in China?

DROUGHT AND EARTHQUAKE.

We would call the attention of the brethren to an extract from a letter recently received from Rev. A. T. Hawthorne, our For. Miss. Agent for Texas, which we print in another place. From brother Hawthorne's account of the drought in this State it is plain that we must look for a falling off in her contributions to missions during the present year. As Texas has of late been one of our best contributing States, having, in fact, given last year more than any other, this falling off will prove a serious blow to our work unless it be made good by increased contributions from other States, more favored than she has been this year.

And along with this news from Texas comes that of South Carolina's severe affliction. Sympathy and money in that State must necessarily flow to Charleston and her stricken people, and there is danger lest the little banner State shall fall behind her last year's gifts. We do not believe she will, but we must prepare ourselves for the worst.

Will not our brethren in other States, States upon which God's afflicting hand has not been laid, bear these facts in mind when making their gifts to Christ's cause, and see to it that there be no deficiency of money to carry on his work?

The Baptist Missionary Union has in its mission fields 50 stations, 236 missionaries, 1,731 native pastors and helpers, 1,220 churches and 118,331 members. There were in 1885, in connection with its missions, 8,994 baptisms. It has missions in Burma, Assam, India, (among the Telugus,) China, Japan and Africa. It also has missions, conducted by natives of the respective countries, in Germany, Sweden, France, Spain and Greece.

The American Baptist Missionary Union, since the annual meeting at Asbury Park, in May last, has appointed nine new missionaries; 5 to Burma, 1 to India, 2 to Japan and 1 to China. These in addition to three announced at the meeting.

HOW?

The monthly expenditures of the Board average between eight and nine thousand dollars. The monthly receipts of the Board, as published in the *JOURNAL*, have, since May, averaged a little over three thousand dollars. Will brethren consider these figures and tell us how the Board is to carry on its work? Or, better still, will not each one endeavor, as far as in him lies, to make the receipts come up to the expenditures? The Board has no income, save that which is derived from the gifts of the Lord's people, and when these fall short of the amount needed to carry on its work, the HOW TO CARRY IT ON becomes a serious, difficult problem. When will God's people awake to a sense of their duty in this work?

DR. CRAWFORD'S RETURN.

The many friends of Dr. T. P. Crawford will be glad to learn that he has returned to China to resume his work there. May the Lord bless him in that work, and make his last years far more fruitful than any that have gone before.

MISSIONARY SCRAPS.

There are now at work in Japan 22 evangelical societies, with 183 missionaries and 168 churches. Three thousand one hundred and fifteen adults were baptized in 1885. Total membership, 11,678. There are 60 ordained native ministers. The Baptists, English and American, have of the numbers given above, 13 missionaries, 9 churches, 469 members. They baptized last year 156 and have 3 native ministers. Fifty-one of the churches are self-supporting in whole, and 101 in part. Native contributions last year amounted to \$20,000.

The Northern Presbyterian Board has in Brazil 32 churches, with 1699 communicants. Four new churches were organized in 1885. The contributions on the field averaged \$3.51 per member. The Southern Presbyterian Board has 13 churches, with 289 members. Besides these bodies the Southern Methodists and Southern Baptists are at work in that empire. There are also several independent evangelical churches in various cities.

"Free rum on the Congo," according to a stirring article in the *Tribune* by Mr. W. T. Hornaday, threatens to undermine all missionary work. He quotes Stanley and other standard authorities, as to the terrible mischief going on among the fifty million people inhabiting the Congo basin, from the introduction of foreign intoxicants. One small vessel in which a Lutheran missionary sailed, carried over one hundred thousand gallons of New England rum. Five years ago liquor was unknown among tribes now under its ruinous influences. Thus must the gospel make its way against the vices and temptations of civilization which accompany it. Oh, that New England could send more gospel and less rum!

The Japanese in San Francisco are increasing gradually in number, and amongst them are found members of the churches in Japan. These have been organized as a church, with good prospects of success. The Japanese do not seem to be regarded with dislike, like the Chinese, in our western city.

At Lucknow, India, where so many were murdered during the Sepoy rebellion, thirty years ago, 2,000 children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession.

The Pantheon of Hinduism comprises about 330,000,000 of gods.

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OUR MISSIONARIES

SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and twenty-five native assistants and Bible women.
MACAO.—F. C. Hickson and Mrs. Hickson.

CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herring, Mrs. Herring; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yeur San; sexton, Puy Shan Su.
Kwun San.—See Tay San, pastor.
Soochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.
Chiangkiang.—William J. Hunnex, Mrs. Hunnex, R. F. Bryan, Mrs. Bryan.

NORTHERN CHINA.—P. O., CHIFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, N. W. Halcomb and O. W. Pruitt.
Wang Hsin Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers.
Abokuta (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, and one assistant.
Oyomohang.—L. O. Murray, native evangelist.
Gann.—S. L. Milton, native evangelist.
Hauser Farm.—Albert Hill, native evangelist.

ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 62 via Giulio Romano, and Signor Torre.
Torre Pellice.—Signor Paschetto.
Pinerolo.—Signor Ferraris.
Milan.—Nicholas Papengouth.
Venice.—Signor Bellondi.
Bologna.—Signor Colombo.
Modena.—Signor Martinelli.
Carrpi.—Signor Fasulo.
Bari and Barletta.—Signor Volpi.
Naples.—Signor Basile.
Isana of Sardinia.—Signor Cossu.

BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senhor Mesquita, E. H. Soper, Miss M. A. Everett.
BAHIA AND MACAO.—Z. C. Taylor and Mrs. Taylor, C. D. Daniel and Mrs. Daniel.—Native preacher—Senhor Teixeira.

MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, H. P. McCormick, Miss Addie Barton, Miss M. C. Tupper, Mrs. M. E. Graves and three teachers.
Patos and Arraz.—D. A. Wilson, Mrs. Wilson, F. M. Myers, Miss Annie J. Maberry and Senor Gonzalez.
Menclova District.—Senor Rodriguez.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.
The postage to each of our missions is five cents.

FROM BROTHER EAGER.

BAD NEWS AND GOOD.

CUTIGLIANO, TUSCANY, ITALY,
Sept. 1, 1886.

Dear Journal:

We are now in the mountains, away from the heat and noise and rush of the city, and right thankful are we for this privilege. With the exception of a few days, the summer has been an unusually cool one, with an abundance of rain and an occasional tempest. Snow lay on the mountains about us till after the middle of July. We have just entered September, and it seems that autumn will be turned into summer. Up here in these mountains, 2,500 feet above the sea, we are never without a little breeze, and in the house it is never really hot. Cutigliano is the cleanest and most desirable Italian village I have yet found, and it is likely to be our summer home for years to come. The people are kind and pleasant, simple in their habits, and much more moral and honest and religious than in the cities. As yet I have attempted no regular work among them, except what I have been able to do in private conversation. In time I hope to have a weekly public service. In a village six miles from here we have service twice a week, and despite the opposition of the parish priest, the people come in goodly numbers. Had we the means we might have service twice a week in these mountains. We have here a large district of country, some fifty miles square, without an evangelical preacher or worker of any kind. I am hoping to interest some of the English people who come to these mountains for the summer in this good work. Much may be done without the aid of a public hall or public preaching.

SICKNESS.

We have had an unusual amount of sickness in our little evangelical circle during this spring and summer. The Lord seems to have laid his hand heavily upon us, and surely he has led some of the brethren through scenes of deep distress. I have already spoken of the brief, but dangerous illness of Signor Colombo, and of the forty days illness of Signor Volpi. Since then Signor Cossu writes that he was confined to his bed nearly a month, with a slow debilitating fever, that seemed determined not to let go its hold upon him. The devil took advantage of this illness, and did his best to destroy the good work that had been done.

A pamphlet was published and freely circulated, which the priests hoped would do its work before the heretic had strength to respond. But in spite of fever the heretic was able to dictate a reply that gave great satisfaction to his friends, and filled the priests with uneasiness.

Prof. Torre writes from Rome in great distress, saying that his only daughter is lying at the point of death, and that the physicians have but little hope. This daughter has been the idol of his heart, and the poor man seems beside himself with grief. Later he writes that the danger seems to be past, but there may yet be many days and nights of anxious watching. His last letter, telling of his trouble, and begging for special aid to meet his late heavy expenses, cost me a night's sleep. How much easier it is to give than to refuse. But we cannot give what we have not.

Signor Fasulo writes that his wife and youngest child have been ill with fever. In Milan several of our members have had sickness—in the families—and one good brother, whom it was my privilege to baptize two years ago, has been called to mourn the death of his wife.

In Bari and Barletta the cholera has been raging, and much suffering has been the result. For some time our brethren escaped, but at last the cholera entered two of our evangelical homes, and now two widows and several children are left destitute, not knowing where to look for their daily bread. The superstitious people of Barletta even accuse the poor evangelicals of being the cause of the cholera, and hence they get little or no sympathy in their affliction. Brother Volpi begs me to see if anything can be done to help these poor widows and fatherless children. Being evangelicals they have not the sympathy of the Italian public. I have promised to do what I can, and I am persuaded that some who read the *Journal* will aid me in this work of love. It is just as easy to send a post-office money order on Rome as on any city of America. I shall be only too glad to report all sums in the *Journal*.

BAPTISMS.

Since our "June Meeting" in Bologna there have been several baptisms, and other candidates are still awaiting a favorable opportunity. In Barletta two candidates are only waiting till the cholera season has passed, the doctors having forbidden all seabathing for the present.

In Cagliari, Sardinia, there have been two baptisms, and two applicants.

Brother Bellondi writes from Venice that he expects to baptize several during this month.

In a letter received yesterday brother Paschetto says: "A few days ago a lady of Torre Pellice went to Pinerolo to be baptized by brother Ferraris. Last Wednesday I went with all my family to San Germano where we had an excellent meeting in our new hall. Many in the town sympathize with us, and some are expecting soon to be baptized. In the meantime let us go on perseveringly and patiently. I feel more than ever the need of a little paper for the Waldensian Valleys, and I do not know how to carry out my plan, as you already have a debt, owing to the reduced sum granted by the Board this year. I should like to begin this paper in October, because from this time on the people have more time and inclination to read, and I am anxious to reach those who do not come to our meetings." The other day I was talking with an Italian gentleman from Rome, who came to hear me preach in English. I was surprised and delighted when he told me he was an evangelical, a member of the Waldensian church in Rome. In the course of conversation he told me that he witnessed a short while ago a baptism in the English Baptist church in Rome, and that he was impressed and convinced. He admitted that he could find nothing but immersion, and the immersion of a believer, in the Bible. I am hoping to baptize him, though I have not mentioned this part of the subject to him. Two devout English ladies, Episcopalians, who have been attending our English services this summer, have signified their desire and intention to be immersed at their earliest convenience.

Little by little the truth is making its way, and I think we have every reason to believe that ere long immersion will be the rule, and infant baptism the exception in all the churches. Some of us may yet live to see the Apostolic mode fully restored. This will be without doubt one of the most important steps toward Christian union.

To-morrow I expect to start for Bologna and other of our mission stations. There has been a good deal of cholera in Bologna, but at present it has almost disappeared. We are all in fair health. I am still troubled somewhat with dizziness and a tight feeling across my forehead, which I had hoped to be rid of before this. My next will be written from Rome, for the time of our return is near at hand.

JOHN H. EAGER.

LETTER FROM MISS STEIN.

CANTON, CHINA, July 31st, 1886.

Dear Dr. Tupper:

I have been wanting to write to you for several weeks past, but when there has been a leisure time I have felt so tired that it seemed I could not undertake the writing of letters. This is Saturday morning, and I am making the writing of this one of my first duties.

I see under "Amended Rules," Article 1st, that it is my duty to send you an account of my work quarterly. This should have been sent at the close of last quarter, one month ago. The work is so arranged that each day has its own work, and there is need of but little change. If you remember, my schools did not do well in the early part of the year, and I had feared that some of them would have to be discontinued altogether, but I am thankful to report that after all they are doing better, and although my teachers are mostly inexperienced ones, they all profess to love our Lord, and I trust are helping to lead the little ones to him. There are four of these schools and the attendance varies from ten to fifteen. I divide my working time as follows: Monday forenoon is given to study, and in the afternoon I visit the women at the hospital. Tuesday morning I sometimes get to study one or two hours before starting to my school. It depends upon how the tide is, and how long I may expect to be in reaching it. At this school there are always a great number of heathen women to whom I may talk as long as I can stay after I have finished with the children, and often some of them listen with interest while I talk to the girls. I get home nearly at night from this school, for it is quite a distance. Wednesday I do not go to any school, but study in the forenoon, and visit in the afternoon any family who may have invited me, or in whom I am especially interested. If for any cause I do not go out I am to be congratulated on having a day for study. Thursday morning I go to another school almost as far as the one attended on Tuesday, and there I find even more heathen women than at the former place. They come through curiosity, but we make use of the time to tell them of Him who died that they might live. Friday, after a short time for study, I visit two schools. They are not so far away—only about two miles, and I frequently walk to them—and they are near each other. Not so many heathen women come to these as to the others, and often there is time for me to visit several families before time to come home. Some visiting is done, according as there is time, on the other days, but as it gets late the women are not so apt to ask us in. Saturday, unless to accept some special invitation, I stay at home, and usually, after a little study, consider the day as a kind of holiday, in which I can write letters or attend to anything pertaining to home. But we are having, and have had for weeks, some very hot weather, and often by Friday night I feel tired out. Then just as far as possible I make Saturday a rest day. You know that Sunday cannot be a day of rest to us here.

I must tell you that there is a nice old Christian woman living with me now. The mission employs her as a Bible-woman to work with me. She had read Matthew and Mark only, and had had no particular experience in work, and I took her, believing I could teach her and train her to be a useful woman, for she had the name among her own people of being an earnest Christian. In one month with me she has learned to read the whole of Luke excepting the last two chapters, often selecting for her reading to the women the chapter she has learned with me before going out. She goes with me nearly all the time, and spends her time talking to the women near the school or at the school, just as she may find opportunity, while I am attending to the children's lessons. Perhaps you will wonder where the time for teaching her comes in. I often go over the chapter with her once, then while I study she studies, and whenever she comes to a character she does not know she asks what it is, and then while we go down the river in the boat together I can hear her if there has not been an opportunity before. I was pleased not long ago when, after listening to a sermon, she said that was good to hear; I want more of the women to hear that, and the very next time we went out she took up the subject and went right over the preacher's sermon to a number of women. That school which I attend on Tuesdays is the first one I opened in China. In it are two little girls who were there four years ago. The others are all new. The school was at one time stopped—during the war time. But whenever it has been opened one of these girls has attended, the other not so regularly. One of them has memorized and repeated to me the whole of Matthew, Mark, Luke, and John. The other not quite so much. I can scarcely ask these girls a question concerning the plan of salvation but they can answer at once. I am not sure, but I think they are about thirteen or four-

teen years of age. But they are not Christians. Oh! sad thought! My soul cries out after those girls. What good will their learning do them if their souls must be lost? They remind me of some girls in the home land. They know what they ought to do, but they stand back.

One of these girls, at least, and her mother have been the special objects of prayer by Christian people at home for a long time. If we could but see the children of heathen families owning Christ it would be joy indeed. I know it is my duty to work faithfully and have faith in God as to results, and I have; but I do long to see more conversions. Pray the Lord to bless all our efforts in trying to lead souls to him. I want the souls of every one of my dear pupils. Were I in the home land with so many unconverted girls I should pray for and expect their conversion; why not here in this heathen land? May God help us to be faithful to each other and to them, and may we, at the last great day, find all the souls for whom we have labored gathered safely home into our Father's house.

S. E. STEIN.

THE WORK IN PATOS.

PATOS, MEXICO, Sept. 13, 1886.

One month ago I brought my family to Patos. And though I am not yet able to preach, I hope that I am of some advantage to the cause. Our native brother Gamez here is an earnest, faithful preacher, and our attendance at the services Thursday nights and Sundays is very good.

Last Sunday night when the time came for services it was raining briskly, and continued to rain. But fearing some might be there and be discouraged, I gathered my umbrella and went to the church. I found four young men waiting. One of them read a chapter, and all but one led in prayer. Then one of them proposed that as it was the regular time established by the church for the collection, we should not dispense with it because we were few; that God was willing also to receive the small offerings. We took the collection.

One of the worst things we have to contend with here is the inevitable bull-fight. I need not describe this sport, for it has so often been written about that I presume your readers know as much about it as I do. Almost every Sabbath evening hundreds of people, men and women, gather to witness this brutal amusement. It is terrible to be harassed the whole Sabbath afternoon with the shouts and yells of the multitude who go to witness these cruel sports.

Last Sabbath evening there was among this crowd a beautiful young girl, in the prime of young womanhood. When the bull-fight was over, late in the evening, she spoke to her brother saying: "Be sure to come back to night to take me to the ball." Monday morning at 8 o'clock she was a corpse! I saw the pale cold form lying on a couch, decked with a profusion of flowers, and my heart saddened, and my eyes filled, as I thought how suddenly the spirit had been summoned from scenes of sinful gayety to the tribunal of the mighty God.

I like those suggestions in the last *Journal* made by brother Simmons, and commented upon by the editor. Some people have an idea that the missionary is the holiest of men. Well, he ought to be, I am sure. But if it is a hard thing for this ship of life to keep a straight course when it is ballasted by Christian example, and propelled by Christian enthusiasm, how much more difficult, when our light barque is tossed upon the rough billows of a pagan civilization. Brethren, it is no easy thing to keep the soul in a proper frame when one is so cut off from Christian association.

Yours in Christ,
D. A. WILSON.

SELF-SUPPORT IN AFRICA.

LAGOS, AFRICA, July 29, 1886.

Dear Dr. Tupper:

Enclosed you will find the "estimate" for 1887. Some changes will be noticed: (e. g.) \$60 is deducted from brother Stone's salary, as the church here assumes that much. It also pays \$86.40 per year for its evangelist at Hauser Farm. Last week, by contributions of money and individual labor, the same church built a house for one of its poor members; besides other charities and meeting current expenses, it has contributed liberally to the new church fund. This is our idea of "self-support." The church doing its best, and the mission encouraging it when it can do no more, by needed aid.

Brother Smith and wife are in Abeokuta. Three men were baptized at Gaun Sunday. Brother Harvey has returned from Canary, but is not well. I fear he must retire from the field before he recovers. Sister H. is well. In one month or less we will be in telegraphic communication with Europe.

Our work in Lagos is very encouraging just now. We are well.

Yours affectionately,
W. J. DAVID.

LETTER FROM BROTHER SOPER.

RIO DE JANEIRO, July 31, 1886.

Once more the end of the month finds us all in health and at our posts of duty in this great city, with great reason to bless God for mercies and favors that have lightened the pathway of the past month. Naturally we look back at the road we have pursued and we see not all roses, nor success attending all our efforts, but then ere we faint and grow weary we are called to remembrance by our Father's own word, that we but see and know in part here, and so we await the time when God shall reveal all unto us. Our prayer is that our work may stand the test and not vanish away, when the fire is applied, like hay or wood. This month one of our sisters has proved her fidelity to Christ and his word. Her husband, not a member of any church, but a Lutheran in belief, forced her to take their first child to be sprinkled. Like a good Christian wife she obeyed by going, but like a true disciple of the Lord she loved, she refused to hold the child or stand up during the ceremony, telling those present she did not believe in it, and was only present against her will. Our sister thinks her next child will get off without this ceremony, and we say Amen. And we would add, Oh! that all Baptists were more consistent with what they profess to believe, and more ready to uphold, in deed as well as word, what they hold to be the truths of the gospel. We have awaiting baptism two sisters—Brazilians. One has long been convinced, but was afraid of the water; but perfect love casteth out all fear, even of water. I also hope to receive two by letter next month. Our work has gone on about as usual, the attendance varying, and fresh faces all the time appearing at the meetings, and so the seed is sown and carried hither and thither, and we leave it in the Lord's hands, knowing that our work cannot be in vain for Him. We still keep up our two preaching stations, besides the church. During the month we held 24 services in Portuguese and 2 in English. Our colporteur sold 4 Bibles, 2 Testaments and 2 gospel portions, visited 40 houses, talked with 169 persons, and worked 7 hours a day.

On the 5th of the month I left Rio for Sao Paulo and Santa Barbara, where I remained till the 27th, visiting and preaching around the settlement. My wife went with me, and we took with us a small portable organ, and we had some right good meetings. I found the church in a sad state through slander amongst themselves, and I had to hold two church meetings ere I could see my way clear to resign as pastor, but I trust I left them in a better state, and that God will now go on to bless them. Since I have been away brother Puthuff has been there and preached to them several times. He is well liked, and I took him a call from the church as pastor before I came down, and to-morrow, Sunday, he will be there in person, I trust, to accept. While there I heard Bishop Granberry preach at the Campo church. He preached one hour from Romans 10: 8, 9—and I heard one of our old sisters say it was as good a Calvinistic sermon as ever she wished to hear. I was pleased with it, but felt for the two preachers who sat and heard their bishop cut down much they had put up as truth, as of no account at all before God, when measured by his word.

I had hoped the Lord would open up the way for a protracted meeting, but owing to the small-pox still existing in the village, we thought it best not to hold it. The people there suffered much from dry weather last year, but it looks more encouraging now. I held one large gospel temperance meeting, followed by a basket dinner. We had good attendance, and some quite smart things were said in the meeting. One brother came down strongly on the dance, and none could answer him, as he was known before his conversion to be the best dancer amongst them. He told them in plain words the evil of the dance, and what it led to. Some present got hard hits, but they knew it was true and kept quiet. Right here I wish to thank Major Penn for his work called "There is no Harm in Dancing." It has done much good in Santa Barbara, and made it hard for some to find pleasure in the dance. Much as they love it, they find it hard to kick against the pricks. On my way home I spent a pleasant time with brother and sister Puthuff at Sao Paulo, and with his help held a good meeting at the house of sister Oliveira da Leuzá. They are both well and very anxious to be at work for Christ amongst the Brazilians. Whilst travelling on the cars I gave away tracts, and did what I could amongst the Brazilians. I love to talk with them as well as I am able, and feel a greater longing for souls every day that I live amongst them. I feel at times as if I just can't wait till I learn the language, and pray God to give it me as a gift. But the Lord knows best and don't encourage laziness in his servants. But I suppose I must quit writing, and yet I feel that I haven't said what I want to say. Believe me, friends,

I am not writing for pastime. No, I want your help, love, sympathy and earnest prayers for Brazil. Think of this great field and its needs, calling upon every follower of Christ. Would that you could see and hear what I do in the houses of this people. They know not the meaning of home, a word so dear to us that its memory follows us through life. In the street sin and iniquity abound, showing the awful effects of Romanism and priestcraft. In the man, woman, child; in life, walk and conversation, we see that which calls for Christ and the gospel. Brethren shall they not have it; shall not the command of our Lord and Master be carried out—go ye into all the world and preach the gospel to every creature—he that believeth and is baptized shall be saved, and he that believeth not shall be damned? Your action in putting on the field those noble workers already here answer to our Lord's command, but stay not your hands, not yet is enough done; the machine is not enough, we need the steam—you know what I mean without going to Webster. It takes dollars and cents to run a mission here as elsewhere, and I can't tell how I felt the other day when I saw in one of our Baptist papers these words: "An empty Treasury." I looked again and it was there sure enough. Think what it means—this, the Lord's treasury empty, whilst some who sing these words often—

"Were the whole real of nature mine,
That were a present far too small—
Love so amazing, so divine,
Demands my life, my soul, my all."

Have a full store, and yet hold back from giving. The Lord bless you all. Pray for us here, and in Christian love believe me yours in our blessed master.

E. H. SOPER.

FROM MISS LOTTIE MOON.

MORE MISSIONARIES WANTED.

TUNGCHOW, July 10, 1886.

Dr. H. A. Tupper:

My dear Brother.—I sent you at the close of last year a report of work done. Shortly after this I went to Pingtu, visiting Shangtswang on the way. Just before my departure for Pingtu I received a letter from the man from whom I had rented rooms, saying that I could not have them. On my arrival at Pingtu, a good many houses were offered me, mostly inferior. I finally rented one which, with some improvements, was reasonably comfortable. The rent is twenty-five thousand cash a year—say about twenty-four dollars. It is high rent from a Chinese point of view, but foreigners always have to pay more than natives. It is not a house that would do for permanent residence, but I don't mind "roughing it" for a year or two. The locality is a good one for work, the neighbors being friendly. I had a great many visits, and numerous invitations to visit. From Dec. 16th to June 5th I made 122 visits. Besides this I made 33 visits to villages. In visiting a village my custom was to spend the day. There was usually a crowd, and I met frequently with earnest, serious women. The more I saw of that region, the more convinced I was that it was an admirable location for a new mission. I think a mission could be established and conducted there without heavy expense. Our idea is to rent good native houses, and fit them up in comfortable foreign style. A good house could be rented at about one hundred and fifty dollars a year. It would take, say, two hundred taels to fit it up. We are opposed to building foreign chapels, thinking them a great mistake in our part of China. A small, humble room, with a few very plain benches, in Chinese style, would be proper, and if in time we have converts, they should themselves provide the place of worship. For our part of China we see evil, and only evil, in the employment of paid native assistants. I do not know decidedly what will be the view of the mission finally on the school question. At present the trend of opinion is that the natives are able and should support their own schools. As regards girls' schools, it is different. There are no schools for girls. Yet we incline to think it better to teach them as we can in their homes rather than gather them into schools. Day schools for girls might be useful, would be inexpensive, and would not be subject to objections as holding out pecuniary advantages to pupils.

I speak of these matters simply to show our wish to go forward on the least expensive plan. Of course we would not favor it if we did not think it also the best; I am speaking now only for our part of China. What we need sorely is more men and women. Immense fields lie untouched for want of laborers to occupy them. For myself, my idea is not to settle in Pingtu, but, when once a mission is established there, to push on to some new field and break the ground for others to come later. This, of course, with due deference to the wishes of the Board, and also with due regard to my own health. I don't know how long I could

stand the rough life in new places. What I want now is to beg you to send us six new missionaries for Pingtu. You know the mission has asked for two married couples. In addition to this I think two single ladies could find abundance of work in that region. The ladies should, of course, have their own establishment. The rent for three houses would not probably exceed five hundred dollars. No doubt the Sunday-schools of South Carolina could send out and sustain two ladies if properly stirred up. I should take great pleasure in looking after the comfort of the ladies until they should be able to look after themselves. They could come at first to my house here in Tungchow, though I think it would be wise for them to go as soon as possible to their final destination. The dialect differs somewhat from that spoken here, and would be best learned on the spot.

I expect to return to Pingtu in Sept. I shall probably go by Shangtswang, and propose remaining there about two weeks. The school here was flourishing at latest reports, but we have some fear that the teacher may be allured away by the offer of better pay elsewhere. The school is supported by the church. Chinese cannot pay high salaries. While they pay from twenty to thirty dollars a year, possibly forty if the teacher is a first-class graduate, the foreigner comes along and spoils everything by giving between fifty and sixty dollars to the merest tyros. So we run up prices and then wonder why the natives don't support their pastors and teachers!

Hoping that the Board will, in time, see its way to sending us the new workers we ask, I remain

Yours sincerely,

L. MOON.

FROM BRO. HERRING.

SHANGHAI, July 21, 1886.

Dr. H. A. Tupper:

Dear Brother.—I have not written often because I have but little to write. It is study, study, with us who have recently come. Our school has no vacation, no, not even an examination, such as we used to have at home, to break the monotony. But there is some pleasure in studying this language. I think many who have written about it have slandered it; it is by no means a tasteless task. We have many things to urge us to diligence. One is, there are so many of us now in the various fields who are dead-heads, doing no work, or comparatively none; but drawing on the Board all the same as the older, active ones. The people ought to consider this when they read the reports from the foreign fields. But if the Lord spares us it will not be long before all of us will go to work in full. Oh, that He may then give us a full measure of His Spirit.

The work is going on here, at least the part of it done by the natives; the church here at Shanghai is holding its own, but doesn't seem to be reaching out with much success. I reckon this is seed time, and the harvest will come by and by. Dr. Yates is at Chefoo taking his much-needed rest. He was well-nigh broken completely down when he left here more than a month ago. He had too much work on hand, and you know how faithful he is in discharging every duty. His good wife has gone to join him there, and we hope they will return to us soon, fresh and vigorous for another siege. They are soldiers tried and true.

Manly Yates Herring, a promising boy, was born June 25th, and Katie Freeland Bryan, still more promising, at Chinkiang. We are all well and braving the hot weather.

We rejoiced at the success of Foreign Missions at the Convention, as well as other things. It is, in spite of opposition, a *solida* South.

BACK IN LAGOS.

LAGOS, AFRICA, July 29, 1886.

Rev. Dr. H. A. Tupper, D. D.:

Dear Brother.—I am happy to inform you that we are back at Lagos again, but very sorry that I cannot report a restored system. I thought it but right to give the climate another trial, although my liver is still giving me trouble. The trip to Canary cured Mrs. Harvey and benefited me greatly. I think I am so nearly well that I can get well here, with care and the doctor. I believe I would have gotten well at Canary had there been a good physician there. As I still need medical treatment, as we have no interpreter for Abeokuta, and as brother Smith is in Abeokuta looking after the property &c., I shall remain here for awhile where medical advice is to be had, and where I can study the language with a good teacher, that is, if I am permitted to remain in Africa. I would rather preach the gospel here than anywhere else, but if the Lord calls me away by sickness I shall try to be willing to go. When I was before the Board I told you that I never had "the blues," and I can still say the same, although I have

been quite ill several times, and unable to work for a long time. I know that I am willing to work for Christ anywhere, and I believe that this affliction is for His glory in some way; therefore I try to be content, and say, "Thy will be done," from my heart. Excepting a little fever with brother and sister Smith, the brethren are well. I humbly beg all Christians to pray for my restoration to health.

Yours in Christian love,
W. W. HARVEY.

QUARTERLY REPORT OF BRO. Z. C. TAYLOR.

BAHIA, BRAZIL, Aug. 6, 1886.

Dear Brethren.—The past quarter has been one of varied trials and successes. Persecutions continue. Window panes broken at two points. Congregations small. Still there have been seven baptisms and one petition for restoration in Bahia, four in Pernambuco and one at Maceio. Sr. Teixeira says he has more calls than he can attend to. One sister died this quarter, the first death among our members.

We commenced a monthly twelve paged paper in May. It costs (500 copies) \$16.40 each issue. We propose making it pay half its expense, as it has done so far. We also commenced the publication (monthly) of a sermon of Rev. C. H. Spurgeon, reserving 500 (of the 1,000) for binding into books at close of second series, making 24 sermons with biography. Rev. Dr. Blackford (Presbyterian) of this city takes 100 monthly; others have taken less quantities.

We have raised 35\$000 for the American Bible Society, and 45\$000 to help brother Lius in Pernambuco, who is suffering for the necessities of life. Our mission gave 1,000 Ires Razors to be distributed in Ceasa, where the sale of evangelical books have been prohibited. We are preaching from 9 to 10 times a week. Our general health is not so good as usual. Pray for us ever.

Yours in Christ our Lord,
Z. C. TAYLOR.

THE GOSPEL AMONG THE JEWS IN SOUTHERN RUSSIA.

For several years past a remarkable religious movement has been going on among the Jews in Southern Russia. From the *Friend of Missions* we glean the following facts:

Joseph Rabinowitch, a Jewish lawyer, urged his persecuted people to leave Russia and return to Palestine. He was sent to view the land, and while there was deeply saddened by seeing the condition of his people. In considering such questions as "What will become of the Jews?" "When will there be an end to their sufferings?" "What is the remedy?" his mind was directed to 2 Chron. 36: 14-16. Mr. Rabinowitch had read the New Testament, and in asking "what is the remedy?" he was led by the Spirit to feel that the only remedy for the ills of his people was to be found in Jesus Christ, their Messiah. On his return, the Jews gathered to hear the news from Palestine, and to request them to lead him thither. He replied that they needed a greater leader than himself. "The one you need is the Messiah." In answer to their objection that he had not yet come, he spoke this parable:

"A number of Jews travelling in a four-wheeled carriage lost a wheel. They saw another carriage in front of them, and one of them ran after it, and asked the driver if he had seen anything of their lost wheel. The reply of the driver was, 'You foolish man, you must go backwards, not forwards, for your lost wheel.' The three wheels represent Abraham, Moses and David; the fourth wheel, the Messiah, the Jews had lost. They must go back to find Him, and then their journey would be a safe, happy and prosperous one."

Some of his people joining him in his belief in Christ, Mr. Rabinowitch thought to unite with some Christian denomination, but being perplexed by their differences, he has, while being baptized, organized a separate body of believers, called "Israelites of the New Covenant." They observe the Passover, as did the first Jewish converts; but along with it, they worship and serve Jesus as their true Passover. Large numbers of Jews attend the services of this new sect, and from many quarters Mr. R. is receiving letters of inquiry from leading Jews, asking for information as to this new movement. May not this movement be the beginning of Israel's return to God? Let us pray for this people—God's people.

The first Young Men's Christian Association in China was recently organized in Peking, and a few days later another was started in Shanghai.

He giveth twice who giveth quickly.

A CENTURY OF PROTESTANT MISSIONS.

The above is the title of a pamphlet recently sent to the Journal by its author, Rev. James Johnston, an English clergyman. The work is published in full in the Missionary Review. We read it with deep interest, and wish we could lay before our readers the facts and figures in which the author so largely deals, and the conclusions derived therefrom. We can, however, give only "the facts," as the author states them. They furnish food for much thought on the part of all lovers of missions:

"I. Protestant missions have, in a hundred years, accomplished as much as could reasonably be expected from the methods employed, and the means placed at the disposal of the Societies conducting them."

The means used, as we learn, are as follows: 3,000 ordained missionaries, 720 laymen and 2,500 women, have been sent out by the Protestant churches of Britain, America and the Continent of Europe, to all parts of the heathen and Mohammedan world. Twenty-six thousand native converts are employed as evangelists, and 2,500 are ordained pastors. Two million four hundred and fifty thousand pounds are now being raised annually for the work.

The results have been, so far as numbers can report them, 870,000 adult converts, now in communion with different churches. These with their families form Christian communities embracing 2,800,000 souls, and are scattered over almost every portion of the habitable globe. Their children, with a large number of heathen children, are receiving secular and religious education. A foundation has been laid, and mighty, living agencies are now at work on the fields.

"II. The number of heathen and Mohammedans now in the world is vastly greater than when Protestant missions began, a hundred years ago."

"The heathen and Mohammedan population of the world is more by 200 millions than it was a hundred years ago." This has come by natural increase. And this increase, in spite of the fact that since Carey began his work, three generations of heathen have gone into darkness—"more than 2,000 millions—without the consolations of our Christian hope, and without the knowledge of the love of God."

"III. The great heathen and Mohammedan systems of religion are not only increasing the number of their adherents by the ordinary birth-rate, but are yearly making far more converts than our Christian missions."

"The progress of Christian missions has hitherto been for the most part among races which had no formulated system of religion," but "no religion which had been formulated into a system, or is possessed of sacred books, has ever been arrested in its progress by our modern missions." "Hinduism, Buddhism and Islam not only stand their ground, but are yearly making proselytes by tens of thousands." This by conversion among and absorption of the lower races.

"It is true that Christian missions have made an impression on all these systems; many agencies have combined to unsettle the belief of Hindus and Mohammedans, and it is no hyperbole to say that these systems of error have been shaken." But it depends on the efforts of the Christians to determine whether this shaking shall lead to an overthrow of the systems, or whether, "like the agitation of some chemical compound, they may crystallize into new forms of error, more dangerous and deadly than the old."

"IV. The Christian Church is able, in Christ's name, to conquer all systems of error and make disciples of all nations."

Enough has been done to show this. All classes and conditions have been converted. We want "not a new gospel, but a great increase of wisdom and zeal, and liberality, and faith, in making it known to all people." So far "missions to the heathen world are not made the work of the churches; they are a paragon; we had almost said a by-play, or a May holiday, instead of being the Church of Christ's first work, as it was her Lord's final commission."

"God has, in His providence, given the work of carrying the gospel to the world in a special manner to the Saxon, and more especially to the Anglo-Saxon race," and to them He has committed ample means for the purpose.

"By greatly multiplying the wealth of Christians, and by raising up a spiritual agency all over the world, God now gives His people the means, and calls upon them to multiply missionary work tenfold."

"The question now is, shall Christians, by the consecration of their talents and wealth, with faith and prayer, show their loyalty to their Lord's last command, or will they, like the rich man in the parable, go on 'heaping up treasure for the last days?'"

THE "ONUS PROBANDI,"

OR WHOSE DUTY IT IS TO BE A MISSIONARY?

Under the above caption Rev. Dr. Ashmore writes a letter in the Examiner of Aug. 26th, which we wish could be read by every young man in the land who is looking forward to entering the ministry. We can only give extracts:

"In time of war the Executive of a nation issues proclamation to all persons of a specified age to enroll themselves for military service. Men are required to act on that proclamation. No one has a right to demand a specific notice addressed to himself personally. It is not for the Executive to show why the man should go, but it is for the man to show why he should not go."

"These principles guide us in the interpretation of the Great Commission. A command is given to the church, 'Go ye into all the world and disciple all nations.' Presumptively this command falls upon every member of a Christian church. It is true there is a vast multitude of exemptions, but it is for the man to show why he is among the exemptions, and not for his Master to show why he is among the non-exempts."

"Nowadays we construe things differently. A young man has a call to the ministry—by that he means a call to preach somewhere about home. If he has a call at all, is it not under the general call, 'Go ye into all the world and preach the gospel to every creature?' Which it that he takes it for granted that his call is limited to an already crowded neighborhood of preachers? Is it possible that Christ has called 80,000 men to preach the gospel to 60,000,000 in America, and only about 500 men to preach to 400,000,000 in China?"

"The writer of this has been astonished at the number of ministers he has found in the land who have said, 'I once thought I would be a missionary myself.' Why did they not become missionaries? On inquiry, it appears their desire to be missionaries was in the day of their conversion, or of their special consecration, or in some hour of special nearness to God. Then they listened and felt, as well as heard, the power of the command, 'Go ye into all the world.' But just then somebody else called, some well-to-do church in a town already crowded with churches and well supplied with ministers 'extended a call,' and the call was heard above the call of the Master."

"The general call precedes the specific. Now the general call is, Go ye into all the world. That points to the more needy and destitute places. If a man claims that he is exempt from the general call to 'go' by a specific call to stay, he should have a specific warrant to show for it. What constitutes a specific warrant for staying at home? Why should our young men who consider themselves called to the ministry assume that their call is, of course, a call to stay at home?"

"The New Testament books are taken up largely with the sayings and doings of missionaries. Little is said of the doings of pastors in comparison. Missionary service has not ceased to require picked men. Yet it is common, nowadays, to tell the choice young men of our seminaries that persons like themselves must be retained to fill 'important pulpits' at home."

"On the standpoint of the Great Commission, and in view of the perishing millions of heathendom, the question is now submitted whether there are not in some of our best pulpits young men—just entering upon a life work—whose Christ call to go abroad is overridden by a church call to stay at home."

MEDICAL MISSIONARY SOCIETY IN CHINA.

The following extract is from an address delivered by Dr. R. H. Graves, at the Semi-Centennial Celebration of the Medical Missionary Society in China. We add a few extracts from the report to give some idea of the extent of the work done by this Society:

"It devolves upon me as Chairman of the Managing Committee of the Medical Missionary Society to state the object of our meeting here to-day. We gather to celebrate the Semi-Centennial of Medical Missionary work in China. The foundation of this Society is an event well worth celebrating, for it marked an era in the history of modern missionary movement begun about a century ago (last year was the centenary of the Monthly Prayer for Missions.) The first efforts of the missionaries were directed to giving the word of God to the heathen in their own tongues, then the pub-

lic preaching of the gospel, and the training of the young occupied most of their energies. In 1835 Dr. Grant was sent to the Nestorians, where he gained great influence as a medical missionary in after years; and in the same year Dr. Parker, who had arrived the year before, opened his Ophthalmic Hospital in Canton. The Medical Missionary Society was, so far as we know, the first society organized on the basis of combining the healing of disease with the teaching of Christian truth. It afforded a common ground on which the foreign community and the Christian missionary could meet in their desire to benefit mankind. Medical Missions are a natural outgrowth of the spirit of Christianity. While in one sense they may be called now, in their present form, yet they are as old as Christianity itself. In this respect, as in every other step of real progress, Christianity has only reverted to the original model. Our Saviour himself healed the sick, and commissioned his disciples to do likewise. The whole history of early Christianity shows how deeply the spirit of his command actuated his followers. Heathenism never suggested the founding of a hospital. Dollinger remarks that 'among the millionaires of Rome there was not one who founded a hospice for the poor or a hospital for the sick.' Julian the Apostate was the first to borrow such institutions from Christianity in order to remove from heathenism the reproach of selfishness. We see this practical Christian benevolence producing the same results now as then, and we find the Chinese imitating us, and opening Hospitals and Dispensaries. The root is in Christianity, though the branches have extended into heathenism. The sympathies of the heathen have never extended beyond the clan or at the widest the nation; but those of Christianity are as wide as the human race. Christianity alone has established hospitals for an alien race, on the simple ground of a common human brotherhood."

"Now, the willing recipients of the ministrations of the Hospital and its dispensaries, and their families, are numbered by many hundreds thousands or millions, and we are fain to acknowledge that the local Rulers and gentry are the most munificent supporters of the work pecuniarily: The American Board of Missions originally, and the Presbyterian Board of Missions subsequently, supporting the Surgeons in charge, being herein excepted in all these statements of relative contributions." * * * * *

"In the 50 years of its existence the Canton Hospital has treated some 530,826 patients; and including those prescribed for by the Agents of this Society in the various dispensaries which draw supplies from the hospital, but not including its hospitals at Macao, Hongkong, Amoy, Ningpo, etc., of early dates, there have been treated about 900,000 patients."

"During 1867 and 1868 50,000 were prescribed for each year at the Canton Hospital and neighboring dispensaries, including Kum-li-fau. And yet Dr. Parker in his first year's report, when speaking of the attendance says: 'The aggregate might have been thousands, as the difficulty has been in avoiding applications rather than obtaining patients.' In a review of all the figures on this subject we conclude that during the past 50 years, at all the various agencies of the Medical Missionary Society in China, there have been treated no less than a million patients." * * * * *

"Beside its main agency, the Canton Hospital, the M. M. Society has conducted Hospitals and Dispensaries at Macao, Hongkong, Amoy, Ningpo, Ting-hae, Formosa and Kwai Peng; in Canton at Kum-li-fau, Ham-ha-lan, Tsinghoi Mun, Tai Ping Sha St., and 13th St., and in Canton Province at Shihing, Ng Chau, Fat Shan, Shik Lung, Fu Mun, Fuk Wing, Sai Nam, Pok Lo, Tsung Yuen, Shik Kok, Tai Ping, Tung Kun, Ho An, Fui Chu, Hainan, Lien Chow, etc." * * * * *

"Fifty years ago this Hospital and Society stood alone in China. Now there are a score of Mission Hospitals, more Medical Missionaries, twice as many Dispensaries, and thousands upon thousands of Chinese are annually given bodily relief."

MISSIONS IN INDIA.

The Government of India has recently published in its Blue-Book an emphatic endorsement of the missionary work, viewed from a political standpoint, which is a good text for thought, or for talk at the missionary concert:

"No statistics can give a fair view of all that they [the missionaries] have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great ob-

ligation under which it is laid by the benevolent exertions made by the six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the great populations placed under English rule."

FROM DR. YATES.

We extract the following from a letter to a friend in this city:

"Mrs. Yates is well. I hope I am improving, but am laid aside for the present; am only in a fit condition to be turned out to grass. I am in my 68th year. I have fought a good fight; I have held the fort in Central China for the Foreign Mission Board since 1853, and now I have touched bottom. I am suffering from prolonged overwork, too tired to rest mind or body. The will of the Lord be done. I crave to years more of quiet work."

NEW BOOKS.

IN COLONIAL DAYS: A tale of Rhode Island and Providence Plantations. By L. M. N. 413 pp. With Map and Illustrations. Price, \$1.50.

DRAWN TOGETHER: A story of the Green Mountains. By Miss L. Bates. 313 pp. Price, \$1.25. Both of the above received from the American Baptist Publication Society.

RECEIPTS FOR FOREIGN MISSIONS

From August 21st, 1886, to Sept. 21st, 1886.

ALABAMA.—Damascus ch. by I. L. Taylor, \$3.20; from bank of Little River Lewis, by D. I. Purser, Birmingham, \$1.25. Total, \$4.45. Previously reported, \$1,077.59. Total this year, \$1,082.04.

ARKANSAS.—By J. B. Searcy, Cor. Sec., \$37.03. Previously reported, \$173.35. Total this year, \$210.38.

FLORIDA.—By W. N. Chaudoin (of which \$5 from Busy Bees of Brookville, for education of girl in China) \$25. Previously reported, \$93.40. Total this year, \$120.40.

GEORGIA.—Miss. Soc. of First Bap. ch., Atlanta, for Mexican girl, by Mrs. W. T. Akers, Tr., \$7; Friendship Assn. for Mex. missionary, by Wm. Wells, Tr., \$150; Miss. Board of Ga. Bap. Con., by J. H. DeVotie, Cor. Sec. and Tr., \$151.57; by J. H. DeVotie, Cor. Sec. and Tr., (of which \$25 from W. M. Soc., Rome ch., for Miss Maberry,) \$227.66. Total, \$539.23. Previously reported, \$1,950.67. Total this year, \$2,489.90.

KENTUCKY.—Lewisburg ch. by A. K. Marshall, \$1; M. Soc. of Bap. ch. of Taylorville, by J. A. H. Pitt, \$35; Mr. A. E. Jamerson, Pembroke, by E. N. Dicken, \$70; by J. W. Warder, Cor. Sec. Bk. Bd. Gent. Assn., \$663.21; Pembroke ch., by W. N. Garnett, Tr., \$38.55. Total, \$810.06. Previously reported, \$1,724.86. Total this year, \$2,534.92.

MARYLAND.—John S. Carswell, by L. S. Carswell, \$100; Miss White, by S. R. White, Rockville, for piano for W. D. Powell's mission, \$25. Total, \$125. Previously reported, \$733.37. Total this year, \$858.37.

MISSISSIPPI.—Little Jewels of Calvary ch., Meridian, for W. J. David and J. H. Eager, by G. Whitfield, V. P., \$4; by W. W. Grubb, Tr. of Con. Bd., \$200; Palanahchie ch., by J. L. Pettigrew, \$10.25. Total, \$214.25. Previously reported, \$542.98. Total this year, \$757.23.

MISSOURI.—M. M. Rhoades, Graham, \$5; by R. S. Duncan, Agent, (of which \$5 for Miss Young,) \$383.97. Total, \$390.97. Previously reported, \$1,094.62. Total this year, \$1,485.59.

NEW YORK.—Trinity Bap. Bible School, N. Y. city, for Chang Kum Sing, by Miss B. E. Davy, \$25. Previously reported, \$40. Total this year, \$65.

NORTH CAROLINA.—By F. H. Briggs, Tr. St. Con. (of which \$7.70 for Miss Tupper's Mission in Mexico,) \$628.95. Previously reported, \$1,411.53. Total this year, \$2,040.48.

SOUTH CAROLINA.—By W. P. Smith, Tr. Spartanburg Assn., \$44.17; First Division Edisto Assn., by J. H. Crossland, Clerk, \$13.57; Parksville ch., by G. W. Bussey, \$10.89; by J. A. Robinson, Tr., Saluda Assn., \$51.73; Piedmont, by P. J. Bowditch, Tr., \$38.55; Greenville ch., by F. J. Bowditch, Tr., \$38.55; by A. P. Ansel, Tr. Com. G. B. Assn., \$38.35; by Chas. Manly, V. P., \$5.70; Waccanau Assn., by J. D. Host, Tr., \$11; chs. of Reddy River Assn., by J. D. Pitts, Tr., \$53.35. Total, \$271.25. Previously reported, \$1,068.81. Total this year, \$1,339.09.

TENNESSEE.—W. M. Society of First ch., Nashville, by Miss Sallie Duncan, \$6; Cephas Woodward, Tr. of Cumberland Assn., by C. O. Brown, \$16.60; Union City ch., by Don Singletary, Sec., \$6; by J. M. Senter, V. P., \$73; Duck River Assn., by J. C. Akin, Tr., (less express) \$11.80; Tenn. Assn., by W. R. Cooper, Tr., \$93; W. M. Soc., Knoxville, by Mrs. B. Grizzle, Tr., for girl with W. D. Powell, \$10. Total, \$214.50. Previously reported, \$489.68. Total this year, \$704.08.

TEXAS.—Waxahachis Assn., by B. W. N. Simms, for Brazilian Missions, \$29.25. Previously reported, \$139.25. Total this year, \$168.50.

VIRGINIA.—By Norvell Ryland, Tr., \$950; Miss. Soc. of Freemason Street Ch., Norfolk, for support of Maria Oropesa, by Mrs. Emily Grubb, \$20; "Will," Richmond, for girl in Madero Institute, \$5; by W. V. Macfee, for Mrs. David's Memorial Fund, from Ladies' Miss. Soc. of Providence ch., \$25, and from Walker's ch., \$5; Dr. J. L. M. Curry, First Bap. ch., Richmond, by R. C. Wortham, \$20; W. Miss. Soc. of Ephesus ch., by Mrs. J. D. Eham, Presl., \$2.45. Total, \$1,098.45. Previously reported, \$1,730.26. Total this year, \$2,788.71.

WEST VIRGINIA.—W. Miss. Circle of Spencer ch. by T. G. Schilling, \$5. Previously reported, \$5 cts. Total this year, \$5.65.

AGGREGATE.—\$4,373.41. Previously reported, \$12,409.07. Total this year, \$16,782.49.