

# 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."

VOL. 19—NEW SERIES.

RICHMOND, VA., JULY, 1888.

No. 12—WHOLE No. 240

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

## FOREIGN MISSION JOURNAL.

### RATES PER ANNUM:

I. For papers separately addressed, either to same or to different post offices:  
One copy.....35 cts.  
Three copies @ \$1, or.....\$3 3/4 cts. apiece.  
II. For packages sent to one person, who shall be responsible for their distribution:  
Four copies for \$1, or more at.....25 cts. apiece.  
Twenty-five copies for \$8, or more at.....20 cts. apiece.  
One Hundred copies for \$15, or more at.....15 cts. apiece.  
Please remit by Draft, Postal Order, or in Registered Letter, and notify us promptly of any change in address.  
Address, FOREIGN MISSION JOURNAL,  
RICHMOND, VA.

### ADVERTISING RATES.

SPACE.	1 Month.	3 Months.	6 Months.	12 Months.
One inch.....	1 25	3 45	6 50	12 00
Two inches.....	2 40	6 45	12 50	22 50
Three inches.....	3 50	9 20	18 00	32 00
Quarter column.....	4 75	13 00	25 00	46 00
Half column.....	8 25	25 25	48 00	60 00
One column.....	16 00	50 00	92 50	178 00

## FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, LOCATED AT RICHMOND, VIRGINIA.

PRESIDENT—H. H. HARRIS.

VICE-PRESIDENTS—Joshua Levering, Md., C. W. Tomkins, La., A. B. Owen, Va., N. A. Bailey, Fla., W. L. Wright, N. C., G. F. Bagby, Ky., J. J. D. Renfro, Alabama, J. P. Greene, Mo., B. H. Carroll, Texas, W. L. Kilpatrick, Ga., Chas. Manly, S. C., J. M. Senter, Tenn., J. B. Searcy, Ark., George Whitfield, Miss., W. F. Attkisson, W. Va.

CORRESPONDING SECRETARY—H. A. TUPPER.

ASSISTANT SECRETARY, T. P. BILL.

TREASURER—J. O. WILLIAMS.

RECORDING SECRETARY—A. B. CLARKE.

AUDITOR—H. O. BURNETT.

BOARD OF MANAGERS—H. K. Ellyson, J. B. Winston, C. H. Winston, W. E. Hatcher, J. Pollard, Jr., S. O. Gorton, J. B. Hutson, W. D. Thomas, W. W. Landrum, W. J. Shipman, Geo. Cooper, C. H. Ryland, H. C. Burdett, T. P. Mathews, R. H. Pitt, R. S. Bisher.

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

### FORM OF BEQUEST.

Having suffered some losses from the fact that the "Foreign Mission Board" was not an incorporated body, and so could not secure legacies left to it, the Board decided to ask incorporation at the hands of the Virginia Legislature. As announced in the report of the Board to the Convention, the Board was incorporated "under the name and style of the Foreign Mission Board of the Southern Baptist Convention," and "may receive, hold, sell, convey and otherwise manage or dispose of all lands, money or other property, real or personal, which may be given to or otherwise acquired by said Board." But in order that it may receive money or other property bequeathed to it, it is very necessary that the form of the bequest be correct. So the following form has been prepared, and will be kept standing in the Journal for use by those desiring to give property to the Board. May many give.

### FORM OF BEQUEST.

I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

### DEATH OF REV. J. J. D. RENFROE, D. D.

This useful and honored servant of the Lord fell on sleep in Birmingham, Ala., on the 2d of June. His many excellencies of character, as well as the greatness of his labors in the Lord, have been so clearly and even lovingly set forth by the denominational press as to need no mention at our hands. He was in all the relations of life faithful, and in none more so than in the relation which he sustained to the foreign mission work of our Convention. He was for a number of years the Vice-President of our Board for the State of Alabama, and as such was ever found ready to give time and labor to the advancement of the great cause entrusted to its care. We are one with the brethren of Alabama in their sense of loss in his death. May a double portion of his spirit rest upon his successor.



MRS. JANE W. GRAVES,

Daughter of George W. Norris, of Baltimore. In 1872 married Rev. R. H. Graves, and went to China. She was a woman of lofty character and lovely spirit. A Chinese convert said of her: "Jesus Christ lived on earth a long time ago, and now he is far off in heaven, but when I see how Mrs. Graves lives and loves, I can understand just what Jesus was like when he was on earth." Mrs. Graves died in San Francisco, Cal., on 20th April, 1888.

### ARE OUR MISSIONS FAILURES?

We have heard, time and again, statements made and questions asked about our mission work, which seemed to intimate that the missions of our Board had not been as successful as those of other missionary bodies. It has even been stated publicly that certain of our missions had resulted in failure. The minds of some of our people have been greatly disturbed in consequence of such questions and statements. We have never shared in this unfavorable view of our missionary affairs, but have always felt that God has bestowed very abundant blessings upon us, considering the amount of work we have done for him.

Perhaps the best way to bring out the fact implied in this statement is to compare the results of our work, so far as statistics can afford us a true comparison, with that of some other missionary body, which is doing about the same amount of work we are and the circumstances of whose members are about the same as ours. Such a body we find in the Southern Presbyterian Church, the foreign mission work of which is acknowledged to be a success. The annual gifts of this noble body of Christians are about the same as ours, the number of their missionaries a little greater, and some of their fields of labor the same. We have the statistics of the two bodies before us, as presented to general meetings held in May, and from these we will make some comparison—not in any spirit of boastfulness, (God forbid!), but that our hearts may be encouraged and croakers silenced.

In Brazil, the Presbyterians began work in 1869. They have 19 missionaries in the field, including several Brazilian ministers, and report 10 stations and 20 out-stations, with 511 communicants. We entered the field in 1881, have (actually) in the field 13 missionaries, including natives, and report 6 churches and stations, with, at a low estimate, 210 members.

In China, our Presbyterian brethren have been at work since 1867. They have 21 American missionaries, and report 7 stations and out-stations, with 82 communicants. We began work there in 1846, have 17 American missionaries, and can report 28 churches and stations, with 727 members.

In Mexico, the Presbyterian Board began work in 1874. It now has 7 American missionaries, 8 stations and 30 out-stations, with 364 (probably too small) communicants. Our Board entered in 1880, but our first missionary was killed the same year, and Bro. Powell was sent out in 1881. We

have 9 American missionaries, 27 churches and stations, with over 500 members.

In the matter of contributions by native churches, we find as follows:

Presbyterian native churches in Brazil gave \$1,350. With us, the Rio church, numbering 31 members, gave \$200, while the Bahia church members gave, on an average, \$8 per member. \$70 was given by native Presbyterian churches in China, while the native churches in our South China Mission alone gave \$446.58. (No report from the others.)

Presbyterian native churches in Mexico gave \$640 (probably too small), while Baptists gave \$825.

These are the only fields in which we are working side by side, their work in Italy being limited to school work in one locality. They have a very successful work going on in Japan—where we ought to be at work also.

As we said before, this comparison is made, not in any spirit of boasting, but in humble thankfulness to God that he has given us these fruits of our labors in the regions beyond. If there were as many members in the Southern Presbyterian churches as there in are the Southern Baptist, we would shrink from a comparison of amounts given. We do, anyhow. God bless our Presbyterian brethren in their work for him. God bless us in ours.

### WILLS OR TESTAMENTS.

Many years ago, a young boy, alone in the world, found himself in one of our Southern cities, penniless. He did not bemoan his fate, but being a lad of energy and courage, he set about making a living for himself. From enterprise to enterprise he went on, success attending his efforts, until he amassed a considerable fortune. By the exercise of a prudence and foresight not common in those times, he saved the larger part of his fortune amid the almost universal wreck of fortunes which attended the late war. He was a good man, kind, liberal, generous. No cry of distress, that he could relieve, was ever made in vain. He was ever ready to aid in good works of every kind.

As the years grew on him, and the gray hairs in the head, and the wrinkles in the flesh told of the oncoming end of life, he made his will. He had made money, now he wanted to dispose of it to good purpose. The will was solemnly executed; trusted, and as he thought, faithful executors were appointed—men bound to him by ties of love and gratitude—and the instrument was sealed. He died. His will or testa-

ment was brought into the court and probated; the executors named in the will were qualified by taking a solemn oath to faithfully and legally administer the estate according to the will and deliver it to those entitled thereto as heirs at law or distributees under the will. They received their commission from the court, and certain fees were allowed them for their labor.

Bound by gratitude, love, honor, every-thing men hold sacred, were these men to deliver this estate to those for whom it had been built up by the deceased and to whom he had willed it.

We suppose one of these executors to prove faithless in the discharge of his sacred trust. Society condemns him as a wretch; the law denies him his commissions—his pay; his name is a reproach among men; he has upon him the curse of God and man; a wretch abhorred. No reproach is too severe for him. He has wronged the dead and defrauded the living. All men agree in condemning him. All understand his exceeding baseness. So is it with the last will and testament of a man. Turn to the God-man, Christ Jesus. Though he was rich, yet for our sakes he became poor, that in his poverty he might amass a fortune to enrich all men. He worked for it—toiling as never man toiled, enduring what never man endured. Patiently, painfully, he toiled to build up an estate. Never was a man more energetic, more devoted to his work, to the building up of a fortune. And he succeeded. A fortune which moth and rust cannot corrupt, into the store-houses of which thieves cannot break and which they cannot steal, he built up. He wrought out in pain and sorrow an eternal inheritance of life, which it is his to bequeath to men. His sufferings were as much greater than any man's in amassing his fortune as his riches are more lasting than man's. All the time he was amassing this fortune he was writing his will and teaching and qualifying for their responsible duties a portion of his executors, that they in turn might instruct the others how to perform their duty. Who are his executors? All his brethren. To them he has committed all his estate—even the words of eternal life—and to them he issued his commission or letters testamentary, as he said, "Go ye into all the world and preach the gospel to every creature;" in other words, deliver my fortune to those for whom it was made and to whom it is bequeathed. If this commission, delivered first to the apostles, does not apply to all believers neither can these latter claim the promises made to the former. Nor is this testament unsealed, but with seal such as human will never bore, even with his own heart's blood.

Every executor of that will—and every believer is such—is bound to carry out the commission. Bound to it by every consideration that is sacred among men—love, gratitude, honor, obedience of subject to king, humanity. Everything that is true, and high, and noble in a Christian man, urges him to fulfil his duty. Every man, and woman and child, who believes in Jesus Christ, and accepts from Jesus Christ a share in that eternal life which he wrought out for men, becomes, in that very acceptance, bound to extend its blessings to others. So Paul felt himself a debtor to all men to preach the gospel to them. He was one of Christ's executors, and holding in his hand the estate of Christ, he was debtor to every man for whom Christ died, until he conveyed to him the portion that was his. To keep it was to be a thief—defrauding Christ and those for whom Christ wrought.—Rom. i; 14-17.

Shall a man be faithful to a human testator, and with an estate which perishes with the using, and prove unfaithful to the Christ and with his estate, which brings to all who will accept an inheritance "incorruptible and undefiled, and that fadeeth not away?" If the man who proves unfaithful in the conveying to the heirs of an earthly estate their share thereof is accursed, if all men condemn him, what shall be said of him who withholds from a human soul its portion of Christ's estate—even eternal life? The question appals. And it appals all the more when the awful fact is borne in mind that hundreds, nay, hundreds of thousands of professed Christians are thus unfaithful. They have received to give, and they have not given—

bread to the hungry, drink to the thirsty, life to the dying. These things have been committed to them in trust for the perishing, by their dying Lord, and they give them not. To the faithful there is reward; peace, joy, approving conscience, gladness in the Lord in this world, and in the world to come a crown of rejoicing, studded with as many gems as is the number of heirs of Christ, whom they, as faithful executors have helped to come into possession of their fortune of eternal life.

Reader, are you a believer in Christ? Then are you an executor of Christ, entrusted with his gifts of life for your fellow-men? Are you faithful? You must come into judgment.—Mt. xxv: 31-46.

### INCREASE OF MISSIONARY FORCE.

Never before in the history of the Foreign Mission Board has there been witnessed such a scene as was presented on the evening of Monday, June 4th. Nine young men, all of them from the Seminary, came before the Board, asking appointment to foreign fields. Two of them were full graduates of the Seminary, several had been there two years, and some only one. In response to the earnest appeals of the Board for men to supply the places of those who have fallen on the field and to reinforce those who all alone are facing the great odds against them, these young men have come, some of them giving up the long cherished desires of their hearts to take a complete course at the Seminary. But their hopes, with themselves, they have laid upon God's altar, saying, as some did, "I want to go back to the Seminary, but more than that I want to do the will of God." "If none better prepared are willing to go, I will," &c. &c. In answer to earnest, repeated prayer for men, the Board feels that God has sent these, and after careful examination into their physical, mental and spiritual fitness it has accepted them for the work. The list is as follows:

A. B. Rudd, of Va., field of labor not fully determined on.

T. C. Britton, of N. C., to China.  
J. A. Brunson, of S. C., to China.  
L. N. Chappell, of N. C., to China.  
T. J. League, of S. C., to Mexico.  
W. T. Lumley, of Miss., to Africa.  
E. F. Tatum, of N. C., to China.  
A. C. Watkins, of Mississippi, field not determined.

J. G. Chastain, of Miss., to Mexico.  
Besides these, the following young ladies were appointed for Mexico: Misses Lillian Wright, of N. C., and L. C. Cabaniss, of Va., as teachers in Madero Institute; and Miss Fannie E. Russell, of Va., to Guadalajara.

It will be remembered that at the meeting of the Board in February, brethren H. R. Moseley, of S. C., and J. A. Barker, of Va., were appointed, the former to Mexico, and the latter to Brazil. So that the Board has now under appointment eleven men and three ladies. If each of these young men should marry—as some have already done and all ought to—our missionary force will be increased by twenty-five workers this year. Probably still other appointments will be made.

God has given us open fields and men and women to enter them. Now is it for us to show the sincerity of our prayers for these in the past, by at once providing the means for sending the laborers into the fields. Each and every Christian should lend a helping hand in the work.

Conversion has three stages—of the head, of the heart, and of the pocket.

And of these the last is the rarest, and the being in it is a strong presumptive evidence of a one's having passed through the other two stages, especially with people of moderate means.

But the other morning a lady plucked me a bunch of pansies, fresh with the dew of night; and she said, as I took them, "I am glad to give them to you, for I know whenever I pick one pansy two will grow in its place."

So it is with all the blessings God gives to his people—shared with others they double themselves. So a greater blessing comes to the giver than to the receiver. Oh, the poverty of the stingy!

## FOREIGN MISSION JOURNAL

RICHMOND, VA., JULY, 1888.

## OUR MISSIONARIES.

## SOUTHERN CHINA.

CANTON and Vicinity.—R. H. Graves, Miss Julia Whilden, E. Z. Simmons, Mrs. Simmons, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, and twenty-five native assistants and Bible women.

## CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring; assistant pastor, Wong Ping San; chapel keeper—A. Licentiate—Wong Yee San; sexton, Pay San Su.  
Kien Sun.—See Tay San, pastor.  
Soochow.—Tsu-nyeh-Shang, a licentiate, and chapel-keeper.  
Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

## NORTHERN CHINA.—P. O., CHIFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Little Moon.  
Whang Lien Mission.—O. W. Pruitt, Mrs. Davault.

## AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers.  
Abokuta.—(P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.  
Oshosho.—L. O. Murray, native evangelist.  
Guan.—Jerry A. Hanson, native evangelist.  
Hauzer Farm.—Albert Eli, native evangelist.

## ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 62 Via Giulio Romano, and Signor Torre.  
Torre Felice.—Signor Paschetto.  
Anconio.—Signor Ferraris.  
Milan.—Nicholas Papenouth.  
Venice.—Signor Belloni.  
Bologna.—Signor Colombo.  
Modena.—Signor Martinelli.  
Carpis.—Signor Fasulo.  
Bari and Barietta.—Signor Volpi.  
Naples.—Signor Basile.  
Juana of Sardinia.—Signor Arbanasich.

## BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Maggie Rice, C. D. Daniel and Mrs. Daniel.  
SANTA BARBARA.—E. A. Puthuff, Mrs. Puthuff, BAHIA.—Z. O. Taylor, Mrs. Taylor, Miss Mina Everett, J. A. Barker.  
MACAO.—Senhor J. Lins.  
PERNAMBUCO.—Senhor Joao Baptista.

## MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss M. O. Tupper, Miss Annie J. Maberry, H. R. Moseley, two native teachers, and three colporters.  
Palo.—Felipe Jimenez.  
Sabinal, Juarez, and Tlalampala.—P. Rodriguez.  
Aguila.—(To be supplied.)  
Rio Grande District.—(To be supplied.)  
San Rafael and San Joaquin.—A. Travino.  
Galeana.—Jose Maria Garmez.  
Rayones.—Gilberto Rodriguez.

## STATES OF ZACATECAS AND AGUAS CALIENTES.

Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

## STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson.

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, except Mexico, which is two cents.

## FROM REV. R. T. BRYAN.

CHINKIANG, CHINA, May 7, 1888.

Dear Bro. Tupper:

Your kind and fatherly letters have been received and very much enjoyed. Thank you very much. Yes, our father is dead. We shall miss him more than words can express. He was truly our father. Like a good father he had prepared good homes for us, his children. He truly loved us, and we truly loved him. He spent a week with us about a month before his death. While here sick, he frequently spoke of his exceeding sinfulness, and God's great mercy. He said, I am ready to go if God wants me. You may be surprised that I express so little grief over the matter. I have had but little grief to express. I feel more like rejoicing than grieving. I loved father Yates dearly, and repeat, shall miss him very much, but why should I grieve? He is far more happy, and I believe useful, than when alive. He is dead, yet speaketh. It was a shock to you all at home, but we were expecting it, and could see that it would be best; not for us, but for him. If he had lived it would have been to suffer. He had had his share of work and cross-bearing. God knows best, and in this case, I am glad that I can see it, and cheerfully say, "Thy will be done." I feel as I do because I loved father Yates. Let this be my answer to all who may ask, why does Bryan express so little grief?

I feel very hopeful indeed. We have large and very attentive audiences. Prejudice seems to be giving way, and many seem desirous of finding out the truth. I think I can see China getting ready to accept the gospel. There are many idols in China, but the people seem to have but little respect for them. China is waking up. We need men to preach, and I feel very grateful to hear that some are coming. I have had too much on my hands for a new-comer, and have felt very tired and lonely at times, but never discouraged. I have no ground for complaint. God has been good to me and mine, and treated me far better than I deserve. Pray that I may gird up anew, and work with more faith and zeal.

You will see from my letter to the Recorder what my ideas are as to the number of men for Central China. Two men (and a house by all means) for Soo Chow and one for Chinkiang, to begin work in the great city of Yang Chow after he gets the language. I will board him, if necessary. Dr. Yates has added about a thousand to the new house, and made it large and substantial. It is, of course, far more pleasant to have a house all to yourself, but we should not be selfish. If you can send one man besides brother Hunnex to Chinkiang, I will promise him a suite of rooms and board him (and her) a year at least. I could also give him great help in the language in the beginning. Do not disappoint us this time. I am very hopeful now, but will not promise not to feel very much disappointed, and a little dis-

couraged, if Central China fails to get three men, two for Soo Chow and one for Chinkiang.

I have no hired native helpers of any kind. Several help me, but are not paid to do so. I am now studying, preaching in our church, and building the new house, and cannot leave to do work at other places. After help arrives, and the house is finished, we shall want to open some new stations and rent several preaching places. We are thinking of opening a girls' day school, but this we want to support ourselves.

I have prayed much for —, of —, but God knows best. I do not believe in large boarding schools and hospitals for China, yet there is a golden mean. A preacher who understands medicine would be a great help in opening new stations, and winning the hearts of the people. Ask Dr. Graves of Canton. There is now no male physician in Chinkiang. The Methodists have a lady physician, and are asking for a man to practice among the men. Christ healed the sick, and told his disciples to do the same. The people often appeal to me and I try in a small way, but cannot do much. The Presbyterians have recently added a physician to their work near here. The Methodists in Chinkiang have one and are asking for another. I am praying for a physician who is also a preacher of the gospel.

Our new house is now nearly built up to the roof, and we hope will be finished in time to move this fall with the new man you will send, and give Bro. Hunnex his house.

I want to thank you again for your fatherly letters. I shall try to act so that you will not be ashamed to own me as a son. I learned to love all the members of the Board during my short stay in Richmond. You will meet in a few days in Richmond. God bless the meeting to his glory. Affectionately,

R. T. BRYAN.

## FROM BRO. EUBANK.

A SHILLING, BUT NOT THE PEARL.

LAGOS, WEST AFRICA, APRIL 16, '88.

Dear Bro. Bell:

I sit down to write for the Journal a short account of a talk I had this morning with an old heathen man.

He is a relative of some of the mission children, and this perhaps led him to call on us. He came in just before our morning prayers, and was of course invited to sit with us during the exercise. After prayers I began conversation with him. He soon announced his intention to go, which was a hint for me to get ready the present he was expecting in honor of his call. As I didn't take the hint, he didn't start just yet, and I went on talking to him. Like most of his class, he did not enjoy the prospect of a sermon. He soon made his hint a little broader by saying that if I would give him something he would go, and come again to hear the remainder. I told him my gifts were spiritual gifts, but all the better for that. Then I told him of Christ's conversation with the women at Jacob's well, and of the living water which he offered to her, and that he himself might have it if he would. He said he heard what I said and that it was good. If I would give him a shilling he would come back this evening and hear all I had to say. I said I offered him eternal salvation through Jesus Christ, which was of infinitely more value, for the shilling would be gone soon, and in a week he would forget it. I asked why he did not accept it. I placed before him the supposition that he was in prison under sentence of death, and was offered his choice between a shilling and a pardon from the governor. I asked which he would take. He answered readily, the pardon, and then repeated his request for a shilling. I told him he was in the prison of sin with Satan as his jailer, and his sentence was eternal death. He said God would deliver him. I told him he would not so long as he continued to worship idols instead of God; but that he had sent the missionary to offer him pardon through Christ, and he preferred a shilling to this pardon. He said he would not worship idols again. He heard what I said and would do what I said. Many times he asserted his intention to be a Christian, and as many times asked me for a shilling. He soon left, and would have gone sooner but for the hope that he would yet get the shilling. As he went down the stairs, I looked on the white head which cannot long remain above the sod, and thought with sadness how many there are like him who had rather have a shilling than the pearl of greatest price.

I am sorry to say this man is not an exception. A large majority of the people with whom we meet are just as indifferent to the things that pertain to eternal life, and just as greedy after the things of this world. There are no outstretched hands for gospel truth, no cries for salvation, no searching after the light. All are satisfied to remain as they are. They live in the present emphatically. They know little of the past history of their race, and they care little for the future. Even Christians seldom show a desire to be better than they are. We must take the gospel to the people, and present it to them and push it on them in the face of opposition. Here is need for the constant earnest prayers of God's people. The spirit of God, which is given in answer to prayer, can break down this opposition. No other power can do it. We need more than anything else that our brethren can give us, earnest prayer for God's blessing. And our next greatest need is earnest, consecrated men. Surely brethren, you can give us the first if not the second. And may we not expect the men too. Brethren, do you pray as much for the Master's work here as you do for that at home and in other parts of the

world? Some are praying for us, and in answer to their prayers, God will bless us in his own time. May he hasten the day! The Lord's blessing upon you and your work. Yours fraternally,

P. A. EUBANK.

## FROM REV. D. W. HERRING.

HARD AT WORK.

Dr. H. A. Tupper,

Dear Bro.:—Your letter of condolence just received. Your letters, "short and sweet," are always timely. You seem to appreciate so fully the loss of our mission. Our common affliction draws us nearer together. Mrs. Yates returned from her tour to Japan this morning; but he was not here to welcome her: the wound bleeds afresh. She will hardly have time to write you by this mail which leaves to-day. She is looking well. I hope she will continue to live here and sustain her relations to us as formerly.

We have been preaching at our church here every night for nearly two weeks. Notwithstanding the bad weather, our congregations have been good. Some of the Christians are always there and enjoy taking part, watching, hoping, praying for souls. I wanted to put forth this special effort for the benefit of the members, as well as the outside multitudes, some of whom are following—if following at all—a long way off. While the majority find it inconvenient ("impossible") therefore with them) to come and help; yet I believe a good portion of the members are praying for a baptism of the Holy Spirit and the salvation of souls. Amen. I notice in the congregation several who come regularly night after night, an indication of an enquiring mind. I have my eye on them, and present them to the Lord for his blessing every day. In fishing for these men we have to be wise as serpents, to succeed; not too much attention and not too little.

We have reached a crisis in our work at Shanghai. It isn't as it used to be, just throw open a door, and the house was full at once. They know or think they do, alas! the "Jassu Kian" and haven't any longer so much curiosity. Now we must go out and "compel them to come." We have come a long way in coming to China, and we have got in sight of them; but we must go further. Some of the afternoons we have gone to them in their shops and houses and invited them to come to these special meetings, and whether they would or not, preached to them then and there lest they should never hear any more. I have conceived the idea of trying to say something to every man, as nearly as possible, inside of the walls of this city. Somewhat thus: rent a little hall in the community for one month and work it up all around there, preaching every day; and another in another community the next month, and so on till I have gone all over the ground; all the time working all the permanent interest into our church, which is most favorably situated.

I wanted to say something of an evangelistic tour we made last month—yes; I took Mrs. Herring and our little boy, and how much good it did to them! On the large Yang-tse river, we had all the experience of a steamer-trip at sea. One of the pleasant things, was a day and night with our friends, the Bryans. Together with Mr. J. Mollman, a colporteur of the British and Foreign Bible Society, we sold about 700 portions of the Scripture, and I heralded the good news every day till it was an effort to open my mouth. In two weeks I think I must have spoken to five thousand heathen. I saw many places, which, I will not say were ripe for the harvest, but certainly soil prepared for the seed. At not one of the many places at which we touched is there a Protestant missionary, excepting Chinkiang. The island of Tong Ming, twenty miles from here and speaking this dialect, twenty miles long and three to five wide, very populous and thrifty, with one large city, respectful to foreigners, has not a single missionary.

How glad I was to hear you say "six men for China!" Something I have long wanted to hear—have sighed, yes, complained, because I heard it not. May God select them, and give you the means for sending them. But if all of your communications from the fields are as long as this, where is your time?

Yours faithfully,  
D. W. HERRING.

## FROM REV. FUNG CHAK.

MRS. GRAVES AND HER WORK.

PORTLAND, OREGON, May 29th, '88.

Mrs. A. M. Gwathey:

My dear sister:—I received a letter from Dr. Graves before he left San Francisco for the East. It gives me great sorrow to hear of Mrs. Graves' death. I deeply sympathize with Dr. Graves in the loss of his dear wife. We must pray for him that our merciful Father may alleviate his grief, that his heart may be comforted through the consolation of Christ, that he may have another opportunity to carry on the glorious work of the Master among our countrymen in China, for all the brethren in Canton love him and his wife as children love their parents. He is the most tender teacher we ever had, and he has laid a good foundation for the Lord, and has been the means of bringing many Chinese souls to Christ. "His works do follow him."

I must write a few words to tell you what a faithful worker Mrs. Graves was, and to inform all the brethren who read this Journal that it may encourage them to forward the gospel of Christ.

She has done great work for the Lord in China. When I first met her in Bro. Simmons' house at Canton, on her arrival

with Dr. Graves in 1872, her sweet, gentle face showed that she was a kind lady. From that time she began to work for Christ among the Chinese women. However she could not speak the Chinese language, but she went among the Bible-women very often to help them, to search some opportunity to gather their congregations. You know the Chinese women at home are always very glad to see the foreign ladies. She learned the Chinese very quickly, as she was very diligent. She opened a girls' school at Shik Gay Li, and led many young girls to Christ, and taught many so that they became teachers. My wife was one of her pupils. She loved my wife and treated her as a daughter, and my wife loved her as her mother. When she hears of Mrs. Graves' death she will be deeply grieved and mournful. She has been a teacher in her school for five years and did much good work with her for the school. Mrs. Graves had another school in the city which was very close to the chapel, she generally went there to hear their lessons every Thursday. Besides this she had a woman's school at her house which they called the quarterly school, which gathered together those who never had studied before, and the widows and the country women. She put her whole spirit in this school and took great pains with the women. You know how different it is for girls and women to learn anything; one must have great patience before they can teach those women, but her patience was great. Her life has been devoted to the good work of teaching the Chinese women, so they all loved her very much. Although she employed a native teacher to attend to this school, yet she wanted to hear their lessons herself daily, therefore she was kept very busy every day, for she loved to talk with the women, and teach them about the love of dear Jesus. Her virtuous deeds brought many souls to Christ. This women's school is a source of great good; many of the Bible-women were taught at her school. Oh, how glorious is the work she has done. Now she is dead, yet her work is a living witness. Now she is living with Jesus in his kingdom and will receive her reward, and the Lord will say unto her, "well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," and will have her glorious crown with the dear Redeemer. Oh, what a glorious hope the gospel gives us, when our work is done, we will meet all of those dear to us, for they just pass on before us. Remember what Christ has said, "make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." May God bless you in your work. Pray for us.

Your brother in Christ,

FUNG CHAK.

## FROM BRO. W. B. BAGBY.

RIO JANEIRO, BRAZIL, May 1st, 1888.

Dear Bro. Bell:

We are rejoicing in cool weather again in Rio Janeiro. The heavy rains during the last few months have interfered somewhat with our work. We look for much result soon from our united work. Brother Daniel is rapidly regaining his health and strength, and is preaching regularly. Brother Soper is again with us, and has already established himself in a new and very important part of the city, where we expect to have preaching twice each week, in his dwelling. This will give six sermons a week, besides our other regular services, S. S., prayer meetings, &c. We preach once a month also, outside the city, in the house of a member of the church. I preached there last month, and we had a number of hearers.

A number of persons who are attending worship here at my own house seem much interested. We have decided to start a monthly paper, to help in the work. We will begin on a small scale, and hope to enlarge afterwards. Letters to brother Daniel from Bahia and Maceio bring news of persecution at both places. We hope that brother Taylor will soon return to Bahia. John the Baptist labors on faithfully at Maceio.

Yours faithfully,  
W. B. BAGBY.

## FROM BRO. BAGBY.

RIO JANEIRO, MARCH 31st, 1888.

Dear Bro. Bell:

This Saturday evening I must write some paragraphs for the Journal. I am in happy humor, for bro. and sister Daniel are with us, and are to remain in Rio until the Board is heard from regarding bro. D's location. He had to leave Bahia owing to ill health. His physician positively forbid his remaining in Bahia if he wished to live and do mission work.

I am very sorry that Bahia church is left temporarily without a pastor, but we look for bro. Taylor's return in May or June; meanwhile a young brother, member of the Bahia church, will hold meetings at the stated times and try to keep things in order until bro. T's return.

We rejoice to know that the Board has appointed bro. Barker to Brazil. I believe that he will make a good worker. He is greatly needed and many more like him.

Bro. Daniel is not strong. He is under medical treatment. His physician here says that he will be ready for regular hard work again, however, in a few weeks.

Our work here is moving along without any unusual development lately. I have kept up the four regular weekly sermons without intermission. Last night we had our sitting room full of people, who gave fine attention. Bro. Daniel preached.

Our health is excellent. Rio Janeiro

has escaped epidemics this year (hot season). It is now growing cooler.

The Journal for March came to the door while I was writing my first page. God grant that your appeal for China may soon be heeded by many brave hearts! Surely they will not lack men and women to take the places of those who have fallen at the front! That grand old Empire is waking up, in truth, and stretching forth her hands mutely. May the God of missions carry home to the hearts of His people the sad, sad wall of distress and shame that rises from the perishing empires and continents of the earth! I wish that I had two lives (I could wish it). One of them should be given to China; the other to Brazil.

"How slowly is the message of life carried to those who are without it." I read that short article headed, "How Slowly," with deep interest. I wish that I could engrave it on every Christian heart and conscience in North America. I feel ashamed of myself when I think how little I am doing for Christ, and how great the need, and how many the millions who are surely, steadily marching to death without Christ and without hope. May God keep us and stir us to greater efforts for the salvation of souls!

Yours faithfully and truly,  
W. B. BAGBY.

## FROM REV. E. Z. SIMMONS.

AN ENCOURAGING LETTER.

CANTON, CHINA, April 4th, 1888.

My dear Dr. Tupper:

I hardly know how to report my work—for it is so varied that it is unreportable to a great extent. Though I have preached about fifty times, (50); attended and assisted in fifteen prayer meetings, (15); I had a Bible-class for eight days at Shiu Hing, with an average attendance of thirty, (30). My quarterly class for March had an average of eighteen in the day and thirty in the evening. Nine have been baptized during the quarter—six in Canton and three at Shiu Hing.

During the quarter Lo Kwols Tseung, the native pastor at Tsing Une, and seven other members, have gone to Borneo. And Tsang Wai San, one of our assistants, has returned to Portland, Oregon. There were four members that went with him.

Miss Stein left Canton for San Francisco April 2d. She expects to engage in mission work among the Chinese on the Pacific coast.

We are well pleased with our new helpers, Mrs. Sanford and Miss North.

Dr. Yates, our oldest and most widely known missionary, is gone. It will seem strange not to see any more of his earnest appeals for China. We ought to have new men for China this year. Can't you send them along and trust the Lord and the churches for the means to support them. I believe the money will be given if you send the men. I am willing to divide my salary with the man that comes here. I wish the Board would make the venture.

I am starting to-morrow for a three weeks' trip to Shells Kols, Tsing Une, Szhi and Kwang Ning. Pray for us.

With Christian love from myself and wife, I am,  
Yours fraternally,  
E. Z. SIMMONS.

LATER.

CANTON, CHINA, May 9, 1888.

My dear Dr. Tupper:

You heard of the death of Dr. Yates before we did.

I believe his death, Dr. Mellis' death, Bro. Davault's death, and the breaking down of Dr. and Mrs. Graves, will be the means under God of arousing our people to more earnest thought and effort for the Master's cause in China. We thank you, that of the six men you are going to send to China this year, one, if not two, are for our mission. We need help.

We are thankful to report that Miss Hartwell arrived here on the 2d inst. It will not be long till she can begin work, and we think that she will make a good worker. Our thanks are due Brother Hartwell for training workers for us.

Bro. Lo Tsz Chan baptized three at Cheung Ning two weeks ago. There are signs of interest in several directions, and I think we will be able to report other baptisms soon.

Two days more and the Convention will be in session in Richmond. Our constant prayer will be for God's blessing to be with you in all the meetings. I hope you have all the applications for work in the various missions of the Board that you want, and that you may have that heavenly wisdom that will enable you to send the men and women to the fields where they will accomplish most for the Redeemer's kingdom. We are all tolerably well. Pray for us.

Yours fraternally,  
E. Z. SIMMONS.

We have thought for some time that one of the chief dangers of mission work lies in the educational feature, which is allowed often to displace evangelistic efforts. Mr. Du Bose states that out of the hundred and more ordained missionaries in Japan, only thirty, perhaps forty, are engaged in preaching. "Little work is done in the towns, villages and hamlets. Preachers listen to the siren voice of the native press, urging them to teach school."—The Missionary.

Our missions are calling for men to preach. Dr. Yates wanted men to preach. Dr. Crawford calls for men to preach. Preachers are needed, and we don't believe that only full graduates of our seminaries can preach. Other men can preach. Other men ought to go.



FROM REV. C. E. SMITH.

BAPTIST MISSION HOUSE,  
ABEOKUTA, W. AFRICA, March 31, 1888.  
Dear Dr. Tupper:

How rapidly the time speeds on? I can scarcely realize that the time has come for another report; and this month reminds me, also, that it is three years since I first saw this great heathen city.

How well I remember the day when first I saw in the distance the walls of Abeokuta. I cannot describe the feelings I had, but I think there was a mingling of thankfulness, wonder and awe. I was really in Africa, and in sight of one of its great heathen cities, where I hoped to tell of Christ. I have since been some distance farther into the interior, and have seen other cities and some few wonders, but never since has my soul been so moved as on that Saturday morning in March, 1885. I fear that three years contact with heathen life has somewhat dulled my sympathy for this people, and dulled my moral sensibility, until I am far from what I ought to be in the work. I am sure that I am far from satisfied with what I have done or am doing.

Well, this is not exactly my report, and there is not much to report.

If I were to report what I have not done, as well as what I have done, I think I could get up quite a long report, though perhaps not very interesting.

When I last reported, I was in Lagos, where I had gone with Bro. David on our return from Ogbomoshaw, in the interior. Immediately after New Year's my wife and I returned to this place, and took up our work, since which time I have been preaching twice every Sunday except the first Sunday; thus I have preached 23 times. Beginning with the fourth Sunday in January I threw away my written sermon and began preaching off-hand, simply using notes. I wrote because I feared the language, but I have concluded to face it with all its terrors. Results: much better for myself, and, I think, for the people. I can talk to the people now and not to my paper. It is very hard for us to speak this language so as to be understood, and much harder to read it so as to be understood.

Our congregation at each service has averaged about 35, the greatest attendance at one time being 62.

The attendance at our Sunday-school has averaged about 30, but only about 10 or 12 regular ones, the others being gathered in from the streets.

I have visited during the quarter about 400 persons in 61 compounds, but to most of them I spoke only a few words of salvation. This is all that is possible or practicable oftentimes, and in the present case 150 of them were visited after a big fire, to salute them for the danger, when more could not be done. This salutation is considered very important. I talked to 81 persons at their houses about our religion, but generally a few words to each one or group of 3 or 4. Besides this we have visited a good many in the markets, which would be a little like visiting people in their places of business at home.

The attendance at our weekly prayer-meeting has been 15 to 20—not so bad for a church of 9 members, some of whom are nearly always away on their farms.

The average attendance at our day-school has been a little better this quarter, being 15, 20, and 17 for the three months respectively.

Beside the regular meeting of Mrs. Smith's sewing class, some of the school children come every afternoon to sew with the mission children, and some who do not come to school come to sew. Speaking of the number in our school, we have only about 12 children on whom we can depend. The others are children whose parents don't care whether they come or not.

Every Sunday evening, just after service in the church, my assistant goes to the street to preach, the mission children and members of the church going with him.

He preaches also in the street during the week, when not hindered by other work, and he reports 152 compounds visited.

What are the results of our work?

Well, I don't know, unless it is a little more interest among the heathen, and, I think, a better knowledge on their part of our work.

Then there is the improvement in our mission children and in the other school children, which is worth considering. The good Lord will give us fruit in his own good time; if we are not permitted to reap, others will be.

Pray for us; pray that the Lord will bless our labors to the salvation of souls.

Is the Board going to send us any men this year? Oh, that they would.

Affectionately,

C. E. SMITH.  
P. S.—April 1. Examined a man to-day for baptism; found him quite satisfactory. Thank God for this one. C. E. S.

April 9th.—This letter leaves here (Abeokuta) to-day. We received mail yesterday—the first for seventeen days.

Mrs. Smith is very poorly; I shall have to give her a change very soon. We expect to go to Grand Canary Island in May. We do not want to go, but think it best.

At the age of sixty-seven years, Bishop William Taylor says he would rather spend the next twenty years in Africa, among the savages, than in heaven among the angels, so strong is his desire that the sable sons of Africa should be saved.

Dr. Yates wanted at least ten more years in China, which meant ten more out of heaven. Would that some of our young men would catch enough of this spirit to induce them to spend some years in Africa. They are needed in our mission there. Are they afraid of getting to heaven sooner by going there?

FROM MISS LOTTIE MOON.

WHO WILL GO?

Mrs. Crawford says, in a letter received a few days ago, "I am asking for thirty workers for Shantung. Thirty for Shantung may seem large at first sight—stagnates people—but I believe it will bring more than a more modest request—and double that number would be but a drop in the bucket to the needs. The China Inland Mission got 70 in '86 and 100 in '87 in answer to direct and united prayer and effort—and the God who heard their prayers is our God. As for myself, the matter has taken hold of my soul and I mean to hold on until it is accomplished—and then ask for more." She also says that the other members of the mission have pledged themselves to work and pray to the same end.

Reading this, I am encouraged to hope for Pingtu. Surely among the thirty, some will be found to come here and begin a mission strong in numbers and patience and faith. I believe that a good church could be built up here by patient, prayerful effort. I see a decided advance during my present stay here. The period of curiosity to see the foreigner seems to have passed away, yet the friendliness remains. A few women begin to show an intelligent and increasing interest in the message of salvation. People send for me to visit them and listen with deep interest to my teaching. Until the severe cold weather numbers of girls came with tolerable regularity to learn. As many as ten have gone through the smaller hymn book and advanced to the larger. I couldn't number, for I have kept no record of those who have learned prayers and hymns. I have not been able to do much for the boys because of lack of time. They came a great deal at one time, but it was impossible to attend to both girls and boys and I always give the preference to the former. When Mrs. Crawford was here last fall, things were better; she took charge of the boys. Of the women alluded to above, one is my servant. When I first knew her, she had the gloomiest, most hopeless of faces. Her neighbors laughed at her dullness, but said she was a good, amiable creature. Her husband is owner of the house I rent, and has wasted his property in opium smoking. A few days ago I had a conversation with her and was surprised to find how far she has advanced. She said that at the new year they made no offering to the dead at her house and had put up no kitchen god. She said she prayed continually, not only morning and night, but constantly, and that she was praying that her husband should give up his opium. She has persevered faithfully in trying to learn, and somehow her reputed stupidity seems to have disappeared. I have been struck with the changed, happy expression of her face. A sister-in-law of hers has manifested a good deal of interest. She seemed downcast after New Year's day and I supposed it was because of having had to participate in idolatrous rites. I explained to her that the men of the family controlled these things and that she was responsible only so far as she took part personally. It was useless to oppose, but she could try to win them to a better mind. This seemed to relieve her and she expressed decidedly her belief in the truth of the things I taught.

I was interrupted in my writing by an invitation to visit a community of Buddhist nuns. They have charge of a well kept temple, in the rear of which are their quarters. As I entered, there was a faint, sweet odor of incense. The nuns met me with smiling faces, giving me the greeting of the new year. I was conducted to a very nice apartment and invited to a seat on the "hong." I expressed my admiration of the New Year's ornaments on the window, which pleased them. The incense offered a topic for introducing the conversation, and I enquired if it was worship day. I asked what was the benefit of burning the incense; would it atone for sin? They replied that they did not know, but that it was the custom. I said, "burning incense cannot atone for sin, nor burning paper"—"Nor knocking heads?" queried one of them. I went on to ask what was the benefit of worshipping Buddha, did it give them peace of mind and make them happy? There was the same sad answer, "We do not know; it does not do any of these things." Two elderly nuns of dignified manners and pleasant faces seemed the heads of the community. They asked intelligent questions about the doctrine, and had evidently sent for me on purpose to hear. I had brought some leaflets with me containing a hymn and a prayer. I found that they could read, and their habit of chanting Buddhist prayers gave them facility in catching an air. It was a new and pleasant experience to be singing with Buddhist nuns. Two years ago they would hardly look at my leaflets. I expressed regret that I had brought no books. It was suggested that I send for one. I sent a message to my house for two small hymn books. The two older women read them readily and I was asked to explain the Ten Commandments, perfect order being preserved and strict attention given while I did so. Several girls of my acquaintance were there, besides boys and children I did not know. While I was explaining a prayer, I asked one of the younger nuns if she knew who Jesus is. She said "no." I turned to a bright-eyed, sweet-faced girl who had visited me a few days ago, and asked her. She answered promptly and correctly. I was invited to spend the day, but declined. They asked me to come again, and I left well pleased with my visit.

Pingtu, Feb. 17, 1888. L. MOON.

Every hour 720 of our fellow-men die in Africa, and of these only two have ever had the opportunity of hearing about Jesus.

FROM REV. W. J. HUNNEX.

GRIEVING FOR DR. YATES.

GENEVE, SUISSE, April 19th, 1888.

Dear Dr. Tupper:

My dear wife and I have been inexpressibly pained and grieved to hear of the death of Dr. Yates. Only a short time previous to his being called home, I received a long letter from him, in which he informed me that he was better in health than he had been for some time, but long before I received that letter he had been called to rest from his many labors. Our intimate acquaintance with Dr. Yates, and the unchanging love and kindness that we have always received from him, caused us to love and esteem him very highly, and we now sorrow for him as for one of our nearest and most intimate friends. Truly, a great and good man has fallen, and there is sorrow to-day in many Chinese homes—sorrow as deep and as real as that which is felt in many of the homes of the Southern Baptists—for no man was better known or more truly loved by the Chinese than he for whom we mourn to-day. He rests from his labors, but his works do follow him. We often had the pleasure of entertaining this devoted servant of Jesus Christ at our home in Chinkiang, and on one occasion (when the chapel was being built) he stayed with us for nearly two months. We often look back to that pleasant and profitable time. When the labors of the day were finished Dr. Yates would entertain us for hours with reminiscences of his past life, his joys and his sorrows, his struggles and his triumphs, and I am quite sure that his kind and wise counsel to us will never be forgotten. And then, too, the great and noble ambition that he had for the evangelization of the millions of China. How often, when walking together on the hills, has he opened his heart to me on this subject, and how often have I seen him burdened and oppressed because of the greatness of the work that he saw was needing to be done. If the thousands of hearts who loved Dr. Yates while he was yet with them, wish, now that he has been called away, to give some token of that love, let them prosecute with renewed determination and energy the work that he loved so much—the work that he lived and labored and prayed and suffered for, during the course of a long life. Such I know would be his wish and desire if he could express them to us now.

My heart is very sore while I thus try to express a little of what I know of this honored servant of Jesus Christ, who was so lately amongst us, actively engaged in his beloved work, but who is now at rest in the presence of that Saviour whom he loved and served so well. It seemed to human wisdom that he could ill be spared in the midst of his many labors, but He who doeth all things well, hath not erred in this matter, and we can rest content, happy to acquiesce in his will.

Fraternally and affectionately yours,  
W. J. HUNNEX.

SHANGHAI (CHINA) BAPTIST CHURCH.  
ABOUT DR. YATES.

(The following letter from the Shanghai Baptist church was translated by Rev. W. D. Herring.)

To the Board of elders situated at Richmond, U. S. A., the Shanghai Baptist church send greetings. May the grace and mercy of God be with you, Amen.

REVEREND SIRS:—Our believing and being saved, and what we have been able to do for the cause, is all through pastor Yates' instruction and exhortation. The time since his arrival at Shanghai has been forty-one years. As a man, he was faithful and true; as a preacher, he was clear, and all men delighted to hear him. He treated the disciples as children, therefore they honored him as a father. He toiled for the Master, and spared not his own money—our church was built in part, of his own money. He established churches and built houses at Quinsan, Soochow and Chinkiang. For more than a decade of years he has had no time to rest. Here laying the foundation of the Lord's cause, the work had fallen on him, one man; his years being many, his strength failed. Often was he sick—last year taking his sickness along he proceeded with his translation of the Scriptures, forgetting he was sick. At the close of the winter, his translation was put to press. This spring, having partially recovered, he went to Chinkiang, eager to build a mission-house there; but he was re-attacked, and was brought back to Shanghai, and here after twenty days, during which he gradually grew worse, he departed this life.

Of us, the members of this church, there is not one who is not wounded and grieved at heart. His words of exhortation and prohibition, always timely, have been of immense benefit to us, and we cannot forget him. We have suddenly lost our good shepherd, and the flock is weeping, (bleating). But when we think of his welcome to heaven, and that he has what he has all along sought and hoped for, according as the scripture saith: "Thou good and faithful servant," \* \* \* enter thou into the joy of thy Lord," then our sorrow is turned into rejoicing. We know it was our Heavenly father's purpose to rest him from his toils. Though his body is gone from this world, his spirit is in receipt of heaven's eternal blessings.

Mr. Herring, a good and agreeable man, with whom we are well pleased, will in his stead become leader among us. The venerable Mrs. Yates is still here, familiar with all the affairs, and competent to manage.

But one thing we will do, remember our pastor Yates parting injunctions, with all our hearts in the way of the Lord, we as a church, will move on, and not let his forty years of labor come to naught. So be it.

With sorrow mixed with gratitude, we forward the above to our mother churches. Will you, venerable brethren, please pray for us, that the grace of our Heavenly Father may be given us. May the love of Christ Jesus be with you at all times. Amen.

## WORK IN SHANTUNG.

Referring to the work of the English brethren in Shantung, the Rev. Dr. Arthur H. Smith, of Pangliachwang, writing in the last number of the *Chinese Recorder*, says:

"The work of the English Baptist Mission at Tsing Chu Fu, in Central Shantung, deserves to be better known than it may be much more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards, about sixty country stations (each with its own leader), above 1,500 members (with additions, after eighteen months' probation, at the rate of 100 per annum), contributions averaging half-a-dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are now assigned to the regions beyond. 'No cash and no consul' has been the motto of this mission from its inception; and while it has experienced the same obstacles as all other aggressive Christian work, its results are well worth careful examination. The work of the Baptist Mission is exceptionally compact; and now that the mission has received a great number of new recruits, it is looking toward the opening of new stations to the west."

## TITHING MEN.

In a very earnest plea which he makes to the Missionary Union for men and means to open and occupy forty new stations in their mission fields, Dr. Ashmore has a few words to say to his brethren in the ministry, which we want our own brother ministers to read and ponder.

Brethren of the ministry:—we are full just now, and most properly too, of exhortation to our brethren of the laity, to give tithes of all they possess; we declaim, and most righteously too, against our brethren of the pews, hoarding up their riches to be lavished on themselves. Let us be willing to have it "come nigh us" as a ministerial body. Men can be tithed as well as money; pulpits as well as wheat bins. The children of Israel were tithed (or nearly so), when at one count, they handed over a whole tribe to the service of God, and that in addition to their share of farm stock and store goods. Let us give tithes of our pulpit talent and our pulpit men; even then we will not come up to the church at Antioch, which gave four-tenths of their ministry to the foreign work—the best brain and the warmest hearts they had. The first church at Jerusalem sent out on its first preaching day, a tenth of all the number they had, and more than a tenth of the men. They began there in the streets of Jerusalem—they began there but they did not stay there. Before their short lives were run, they had preached the gospel from the shores of India to the Palatine hill. One preacher originally sent out by the Antioch church, having preached the gospel fully as he considered it "from Jerusalem and round about unto Illyricum," turned his thoughts to the far west; and had not a Roman headman stopped his career, he would soon have been preaching Christ at the pillars of Hercules.

As I sat in an *ajacal* doorway not long ago, reading of Christ on the earth to a withered old Mexican woman, a dawning interest sparkled in her bright old eyes, as she questioningly looked up and said, "Yes, as I went by a shop the other day, I heard some men talking, or reading out of a newspaper, and they said that a long time ago Christ was here, and walked on the earth." Pathetic was her pleasure to find that what to her had seemed an idle tale, was confirmed by the words read her from my book. Old and gray, and never to have known it before! But I was glad to know that this was talked of in shops. It is good to find this heaven of Protestantism hidden here and there.

The seed is falling in all sorts of places, on all sorts of soil. The need is for more seed-sowers. God will watch over the seed.

Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than \$4,000,000 for the spread of the gospel during the last ten years.

Since 1845, the Baptists of the South have given to foreign missions a little over \$1,500,000. The comparison is not a pleasant one. These Madagascar Christians seem to have reached the third stage of conversion—that of the pocket. We presume that the \$4,000,000 represents all they have given for religious purposes, not for the spread of the gospel in the beyond only. Still the figures are suggestive.

## PRAYER FOR SPECIAL OBJECTS.

Mrs. Crawford and the whole north China mission are praying for thirty new workers for that field in the near future. They have asked that we, all of us, join with them in this prayer. Reader, have you done it? If not, right now, take your Bible, turn to Matthew, ninth chapter, and read verses 35 to 38; then get alone and pray for thirty laborers for North China in the near future. Next day, pray for Central China, then South China, then Italy, then Africa, then then Brazil then Mexico—each one by itself, and each missionary by name, and then go over them again and again, every day. God will hear the prayer, the missionaries on the field will feel the blessings coming, and men and women at home will feel strange movings of heart to go and carry the gospel abroad. Join the praying band, and so be in sympathy with Jesus and with the missionaries.

GIVE.—The Rev. Dr. Deems relates that one of God's stewards once said to him: "I sat down, a night or two ago, and calculated the increase of a dollar at compound interest, and found that in less than 240 years it amounted to more than two and a half million dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade."

And dollars given to God not only multiply in dollars, but are transformed into agents of spiritual power—saving souls.

## THE HIDDEN LEAVEN.

MISS A. C. SAFFORD.

Here lies before me a letter received some time since from a missionary in the interior, an extract from which may be interesting. She writes:

"The father of one of our Christians has just died. He was not a professed Christian himself; his son is, and I think his wife is a true believer, though not yet baptized. Before he died he called the family around him, and told them that he believed all which had been told him of Christ, and that his heart was at rest. He charged them not to allow any idolatrous services at his grave; also not to take a wife for his younger son, a lad of sixteen, from among the heathen, but to consult with me to betroth him to a Christian girl, so that they might be one unbroken family in Christ. With such words he passed away, and who shall say he was not numbered with the redeemed above, though he did not join them on earth?"

This little story is one of several related to me by different friends, showing that in China there are some who, from lack of opportunity, dimness of apprehension, or weakness of faith, fail to make open confession of Christ, but who, we may hope, will one day be owned by Him who does "not break the bruised reed nor quench the smoking flax."

The measure of our success in winning souls cannot always be tested by the number of names on the church books. A few years since two men from a remote Chinese district went to a large city on a visit. Whilst there they strolled one day into a Christian chapel and heard the truth faithfully preached. Returning home, they cast away their idols. One of them, after worshipping God for four years, according to his imperfect knowledge, died, testifying that there was no salvation in the Buddhist belief and practice.

Some time after this his companion in the visit was taken ill. He sent for a native Christian friend, to whom he told how his wife and friends had used ridicule and exhortation to win him back to idolatry. As he did not yield, they finally regarded him as deranged, and let him alone. He recovered from his illness, and one of his first acts thereafter was to go to the city where he first heard the Gospel and attend church.

One more illustration from the experience of one of my friends. He received an application for baptism from a man who was a stranger to him. This man said he had once "believed ten parts," i. e., very strongly, in Buddha, without finding peace. At last one day, whilst looking over the contents of a box he had inherited from his father, he found a book, a New Testament, which he read with deep interest, and found in its pages the way of life. He journeyed some distance to seek the missionary, and when at first his request for baptism was denied, he urged it again with tears, saying: "I have been searching for peace all my life. I believe Jesus has taken away my sins, and I do not want to go home without baptism."

The rite was administered, and he went on his way rejoicing. But for years his only means of instruction was in that book, and he had sought and found Christ in secret.

The simple theology contained in the simple words,

"I am a poor sinner, and nothing at all, But Jesus Christ is my all in all,"

is enough to save any soul that embraces it. I cannot but trust that many poor Chinese men and women, having heard the gospel, have been enabled in their feeble way to accept its great central truth as their confession of faith to everlasting life, though no missionary may have heard it uttered, and there may be no sympathizing Christian friend to repeat the fact. However this may be, throughout China the gradual addition of members to the churches, the fidelity of many already received, the increasing interest of the natives in Woman's Work for Women, especially that done by medical women, cheer the hearts of Christian workers. And when we hear the complaint from the home land, "You have so few converts," the question once put by a thoughtful heathen recurs to mind: "If in your honorable country people had to lose all that earthly life can offer when they profess Christ, how many would be Christians?" Mrs. A. C. Safford in *The Missionary*.

