

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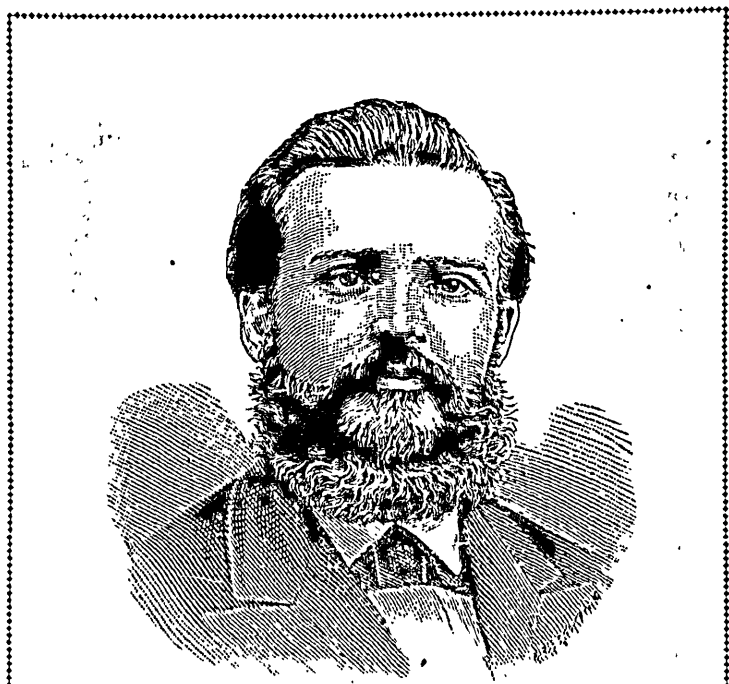
All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

A RAMBLER'S OBSERVATIONS.

It has been our privilege, since the 1st of October, to visit the State Conventions of Texas, Missouri, Tennessee, Arkansas, North Carolina and South Carolina. We regretted very much that we could not reach the Maryland Union, the General Association of Virginia, and the Western North Carolina Convention, but these met at the same time with other bodies which we felt it more necessary to reach. We can only regret our loss and hope for better things next year. The accounts we had prepared of our visit to the four first mentioned States were unavoidably crowded out of the December *Journal*, but as that issue was full of better things, we have been content, and now will not attempt accounts of individual visits, but give some general impressions made on our mind during our year's campaign.

And first of all, one who has been all over the South during the year feels a strong temptation to pause a moment, to pay a tribute to the Baptist preachers whom he has met in the best sense—a grand set of men. Strongly marked as individuals and in their individuality, knowing no "spiritual superiors," bound by no one great ecclesiastical organization, having no church creed, yet are they as to all essential truths, of one mind and one heart. Without any one having authority to say to them "go here" and "go there," they yet go into the hardest fields, to do the hardest work, on the smallest pay, and do it cheerfully as well as faithfully. Progressive are they, never resting satisfied with what has been done, but ever looking forward to what ought to be done and eagerly pressing forward to do it. Old and young, educated and uneducated, trained in college and seminary or at the plow handles, yet all equal, they have seemed to us to be striving to carry out the apostolic injunction to each esteem other better than himself. Noble leaders of a noble army, we have thanked God for the privilege of knowing them and working with them. Brethren beloved, we greet you in the name of the Lord: May his richest blessings be upon you and your work in this incoming year.

As we have gone about from Convention to Convention during the year just closed



REV. W. J. DAVID,

Born in Lauderdale county, Miss., September 28, 1850. Baptized August, 1867. Attended Mississippi College and Crozer Theological Seminary. Sailed for Africa January 8, 1875, and reached Sierra Leone February 8th.

After thirteen years of excellent service he is now on his way home broken down in health.

we have been made to feel that a new spirit was at work in our people, a spirit of progress. "Forward" has been the cry everywhere. "Forward" in the work of the Lord. And forward in every line of work. We have been struck by the absence of croakers, predicting failure, and of ultra-conservatives crying "You are going too fast." The conservatives of even a year ago are this year in the front rank of the progressives. There has almost everywhere been manifest a hopefulness, a buoyancy of spirit, which has not been, and cannot be, repressed by droughts and floods, by pestilence and by seeming political disaster. This hopefulness comes, in part, from a growing consciousness of power. Baptists are realizing that they are no longer a feeble folk, but strong—strong in numbers, strong in intellect, strong in money, strong in the truth, and they are, with faith in God, saying "We are able to accomplish the work God has called us to do."

It has been pleasant also to note an increased and increasing prayerfulness on the part of the brethren for the boards charged with the management of our great denominational enterprises, whether State or general. There has been more than was once observable of a realizing sense of the responsibilities resting on these boards and of sympathy with their heavy burdens. A better feeling exists, too, everywhere, between the special representatives and advocates of different great interests, and brethren have come, or are coming rapidly, to see that special progress in one department of work is helpful and not hurtful to all other departments. The desire to seek and work for the best time and the most favorable circumstances for one cause at the expense of another has been conspicuously absent in most conventional meetings.

That there is a rapidly growing foreign mission interest among our people has been testified to by brethren all over the South. This has been yet more clearly shown, however, by other things than words. The gifts of the people to this work are increasing, and give promise of yet larger increase. In some Conventions more prominence has been given to this work than for several years past, while in others, as usual, best hours have been assigned to its consideration. More men and women than ever before are feeling the

movings of God's Spirit towards foreign fields, and they are yielding to these movings. Successful pastors are giving up their choice places to go to other lands, and none are found to say, "Why this sacrifice?" The great heart of our denomination, as its pulsings are seen and felt in the representative assemblies, is becoming more and more stirred in behalf of this greatest of causes.

Our own heart has been so cheered by the evidences we have seen of this rapidly growing spirit of missions, and our hopes for the future work of our people in this line so brightened, that we have found ourselves trying to usurp a prophet's place and predicting that in ten years time Southern Baptists, from being in the rear ranks of the foreign mission army, will be striding toward a place in the front. And they ought to be there.

Let us all pray and labor to bring them there.

WHENCE ARE THEY TO COME?

Whence are to come the many laborers whom the rapidly-enlarging work of all missionary bodies in foreign lands absolutely demands? The missionary forces now in the field are confessedly inadequate for the vast work opening up before them. New fields are opening every day. Doors are flung wide open, from within, and missionaries invited, urged to enter. Macedonian calls multiply. Whence shall come those who are to enter these doors, cultivate these fields, answer these calls?

This question is puzzling the brains of those who have charge of the work, both in this country and in Europe. They are everywhere calling for more laborers. Moreover, they are coming to the conclusion, forced to it by sad experience, that the old sources of supply of men are inadequate to furnish all that are needed. Hundreds, thousands of workers are greatly needed, and our seminaries, hitherto the main sources of supply, are turning out year by year, only scores of graduates. And these scores must be depended on largely for the supplying of pulpits at home. The home demand for fully trained men is now far larger than the supply and is growing larger every day. Probably not ten per cent of the graduates of all the theological seminaries of this country go, or can go, to foreign fields. The semina-

ries cannot, manifestly, be depended upon to supply the large number of workers now imperatively demanded by the growing work abroad. If they can furnish enough thoroughly trained men to do literary work, superintend schools, and give general direction to the work, it is about all that can be expected of them. Whence, then, shall the large number of laborers come?

The question is receiving practical answer in England—whose good example is soon to be followed here where consecrated laymen are being selected and sent forth into the fields. The China Inland Mission has led the way in this movement, and the Church Missionary Society has followed. Missionaries on the field are urging their respective boards to send them laymen, and the boards are coming to see that their request must be granted. The following extract from "The Missionary," the organ of the Southern Presbyterian Board, shows how this idea is taking hold of that very conservative body of Christians:

"It is plain that the old sources of supply are inadequate. They are good, but do not suffice. The theological seminaries and other training schools have sent out excellent men; but when will the destitutions of the world ever be overtaken by the small bands that come forth year by year from these institutions? And must the proclamation of the Gospel be made only by those who have training of this sort? There seems to us but one answer to this question. We have before now indicated it in these pages. It is that among the laymen of the church suitable workers may be found—men who, without the professional training of the seminary, may go and preach the gospel to the heathen."

Nor would this be any new thing in the history of Christ's Church. It would be merely a return to New Testament methods. We would rejoice to see a number of earnest, consecrated laymen offering themselves to our board for foreign mission work. We hail this movement as a return to New Testament methods, and see in it not only the supplying of laborers for our foreign fields, but a strong blow at that false idea, child of Romanism, which leads us to believe that the gospel can be properly preached and the Kingdom of our Lord advanced only by a class of men set apart and separated from the rest of the church, by the magic power that resides in the hands of a presbytery.

Strange that the Church of England should lead Baptists in this return to apostolic methods in mission work.

BEARING ONE ANOTHER'S BURDENS.

(We have before called attention to this recommendation and urged our readers to heed it, but we gladly give place to it again, together with the earnest words of our beloved Dr. Ellis. We hope many of our readers will help bear the burdens of our brethren in the field.—Ed.)

We earnestly commend the following to the attention of those who love the cause of missions, and feel an interest in the men and women who have given their lives to this work on the foreign field. It was recently recommended by the "English Baptist Missionary Society":

That, in view of the lonely position occupied by so many of our missionary brethren (and sisters) in distant fields of labor, and their practical exile from home, friends and associations, the committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend or friends in this country who will undertake to keep up personal sympathetic communication by periodical dispatch of Christian literature, say of papers, magazines, pamphlets and books, and occasional correspondence—it being the judgment of the committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day."

It would seem that such a timely and considerate suggestion would commend itself to many a Christian at home. It is evident that this beautiful and loving ministry would be a welcome one to our brethren and sisters far from their homes and a blessing to those who should engage in its service.

If we realized how missionaries appreciate our sympathy, I'm sure we would be more thoughtful of them, and would gladly afford them expressions of it more frequently. If we knew how they lean upon our prayers, we would oftener speak their names on our knees, and make them and their work the themes of our remarks and petitions in our meeting for conference and prayer. Think of them. Pray for them.

F. M. ELLIS.

SCRAPS PICKED UP.

On May 13th the Princess Imperial Regent, in the name of Dom Pedro, of Brazil, affixed her signature to the law by which 600,000 slaves were liberated—thus putting an end to slavery forever in Brazil..... A speaker at the World's Missionary Conference said that the "Light of Asia" was the light of Oxford and Oxford street; that it was Oxford thought read into Oriental systems..... J. Hudson Taylor, of the China Inland Mission, says that "the opium habit works more damage in China than drink, slavery, and the social evil combined." And England forced opium on China..... More copies of the Word of God, in whole or in part, were put into circulation by the British and Foreign Bible Society alone last year than existed in the whole world at the beginning of the present century..... "What has become of Stanley?" is still a question anxiously asked concerning the great explorer..... The British and Foreign Bible Society received \$1,251,910 last year and issued 4,206,032 copies of the Bible or parts thereof..... "I would guarantee to take the first 20 men, women and children that I should meet with in Samoa, (in Polynesia), and I would back them in Bible knowledge against any 20 I should meet with in this country," says a missionary..... The China Inland Mission has 64 stations, 294 missionaries, 132 native helpers, 66 churches, 2,105 communicants; 551 were baptized last year. The lay element predominates among their workers..... From official reports it is learned that by the recent floods in China 100,000 people were drowned and 1,800,000 left destitute..... The Dewan of Indore, India, has stolen the Shorter Catechism and put it forth as a catechism of the Aryan-Vedic religion, leaving out, of course, all the questions about Jesus, and multiplying the number of questions to about 20,000. A bold bit of plagiarism..... A movement towards the union of all Presbyterian bodies in China seems to be taking shape. Why not unite?..... The missions of the Northern and Southern Presbyterians, in Brazil, have united in a Synod. This body will embrace 50 churches, 19 missionaries, and 12 native ministers, with some 3,000 members—a strong body. The Northern Presbyterians began work in 1860, and the Southern in 1865..... When Dr. Alexander Duff was asked what he thought the greatest hindrance to missions, he replied, "The apathy of the clergy."..... The English government exacts a duty amounting to one-tenth on all legacies to Missionary Societies..... On July 10th, it was announced in the English House of Lords that the Princes of Rajpootana, in India, had abolished the custom of infant marriages. A reform of this of vast importance to India. Another illustration of the leavening influence of Christianity.

COVETOUSNESS.

Xavier has left on record a marvellous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says, "One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known—John Stewart, of Virginia. We used to talk this matter over frequently. He would say, 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving.' The most liberal are the most fearful of selfishness. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and, for the same reason, the most generous their selfishness."

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OUR MISSIONARIES.

SOUTHERN CHINA.

QANTON and vicinity.—R. H. Graves, Miss Lulu Whilden, E. Z. Simmons, Mrs. Simmons, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss North, and twenty-one native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Harding, Mrs. Herring, L. N. Chappell, Mrs. Chappell; assistant pastor, Wong Ping Sun; chapel keeper—a licentiate—Wong Year Sun; sexton, P'ay Sian Su. K'owloon.—See T'ay San, pastor. K'owloon.—T. O. Britton, Mrs. Britton, Tzu-nye Shang, a licentiate, and chapel-keeper, Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, R. F. Talum.

NORTHERN CHINA—P. O. CHEFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Ho, Miss Lottie Moon. Whang Hien Mission.—O. W. Pruitt, Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers. K'ong.—P. O. Lagos.—W. W. Harvey, Mrs. Harvey, O. E. Smith, Mrs. Smith, and one assistant. Oyo.—L. O. Murray, native evangelist. Gann.—J. H. Hanson, native evangelist. Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor, 51 Via Giulio Romano, J. H. Eager and Mrs. Eager, 52 Via Giulio Romano. Rome.—Signor Paschetto. Pinerolo.—Signor Ferrarini. Milan.—Nicholas Papengouth. Venice.—Signor Belloni. Bologna.—Signor Colombo. Modena.—Signor Martinelli. Turin.—Signor Pasi. Bari and Bariola.—Signor Volpi. Naples.—Signor Basile. Torre Pellice.—Signor Malan. Cagliari, Sardinia.—Signor Arbanasich. Iglesias, Sardinia.—Signor Cossu.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Margaret Rice. SANTA BARBARA.—A. Puthuff, Mrs. Puthuff, BAHIA.—Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker. MACRIO.—Senhor Lins. PERNAMBUCO.—Senhor Joao Baptista. MINAS GERAES.—C. D. Daniel, Mrs. Daniel, native assistant.

MEXICO.

STATE OF COAHUILA. SALTILLO.—W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. R. Moseley, Miss L. C. Cabaniss, Miss M. L. Wright, J. G. Chastain, two native teachers, and three colporters. Durango.—A. B. Russell, Miss Hale. Bahia.—F. J. Jimenez. Bahia, Juarez and Progreso.—P. Rodriguez. Mazatlan.—(To be supplied.) Rio Grande District.—(To be supplied.) San Rafael and San Joaquin.—A. Travino. Galeana.—Jose Maria Gomez. Rayones.—Gilberto Rodriguez.

STATES OF ZACATECAS AND AGUAS CALIENTES. Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

STATE OF JALISCO.

Guadalupe.—D. A. Wilson, Mrs. Wilson, Miss F. K. Russell.

NOTE.—Letters addressed to our missionaries in China should be addressed via San Francisco. Those to Africa via England. The postage to each of our missions is five cents, except Mexico, which is 2 cents.

FROM A MISSIONARY TO JAPAN.

MANCHESTER, VA., Dec. 18, 1888.

Dear Mr. Bell:

I turn from you to the readers of your paper. In my first letter I spoke of the misnomer "call" to the foreign field. The command is *to go*. The call may be to stay at home. Until that call is given, our marching orders remain unchanged. The imperative duty of every consecrated Christian is to give earnest heed to the last command of the Master. If the way be not opened, then decide that the call has in that case set aside the command.

One other thought, by way of correction of errors that seem to be the outcome of habits of thought rather than of thoughtfulness. It is intimately connected with the matter just mentioned. I refer to the reasons for staying at home. Excuses for not going are negative, and like all excuses, they are never wholly disingenuous. Then there are arguments positive in their nature, as witness: "We have the heathen at our doors." Why? Because we have not been working for the reclamation of those upon whom we heap our reproaches while using them as a cloak to our sin of disobedience to a plain command. As some one has said: "The excuse is like that of one who, having murdered both parents, pleads his orphanhood by way of influencing the jury."

There are some who argue that foreign missions do not pay. Possibly if they would pay less grudgingly, returns would be to their greater satisfaction. The law of reciprocity has yet to be learned by many Christians. All such attacks upon the foreign missionary work are *cavils*, not arguments.

Again: when missionaries can show that a real revival is in progress, they can have all the funds they may need. To this I give a categorical reply: (1) "How shall they hear without a preacher?" (2) You offer help when no longer needed. (3) The missionaries are not weaving another Penelope's web. Real work is being done. Real converts are being gained. Compare, if you will, returns in the States with the returns on the Japanese field, and you will discover that the proportion of exclusions is less than 2 per cent of the number baptized; a better showing than

that of any church in America; a better showing than that of the churches planted by the Apostles. (4) The argument is ostensibly based upon the principle of political economy that asserts that the outlay should be in the line of the largest returns. This is not political, but commercial economy. Ruskin ("Unto this Last," p. 121.) has at last given the true data of political economy. He writes, "there is no wealth but life." The higher we go in the scales, the more emphatic becomes the truth. Go to the top and define Life as Jesus defined it: to know God, (Jno. 17: 3). This alone is eternal life—the highest wealth—and in so teaching Jesus has cleared away the fog which the reading of Mill and others would create for us. The commercial idea is based upon that which brought schism into the policy of angels and ruin into the economy of heaven. The political idea—for the people—is one with the Christian idea. The People. What people? "Unto all the world" answers the question.

I must go on to the subject of a mission to the Japanese. Why begin work in Japan while there is so much to be done elsewhere?

1. The Japanese nation is to-day in a peculiar position. The national religion—called Shinto—is little better than a target for the ribald shafts of the people. The Shinto priests have been left in the vocation by the withdrawal of the government subsidy. Furthermore, the religion of Buddha Dharma has well nigh lost its hold upon the hearts of the natives. True it still holds the heads, but has degenerated into a mere superstition. The Japanese have little faith in it, and less love for it. Fear of consequences alone leads worshippers to its shrine. Unsatisfied by the obscure and comfortless creed provided by Buddhism, the Japanese are wandering and searching for something that they can but believe to be somewhere. Many are adopting the agnostic position. Others are ignorantly "feeling after Him." It is truly pitiful to see so many like the blind man who has lost his guiding-stick, afraid to move even in search of the lost help, yet showing the longing for it. I have frequently met men and women who craved something, they knew not what. One day my Japanese teacher was on one of the small steamers that ply between points on the Inland Sea. He spoke of God manifest in the flesh. One of his hearers, quiet until now, spoke out: "I knew it; I knew that there must be a God of some sort, unlike our old Japanese Kami." (gods). Not to go into particulars, this is a fair illustration of the waiting, watching, hungering attitude of many of our Japanese brothers and sisters. The "Light of Asia" is going out, but the Light of the World has not yet come in. With you who have "tasted that the Lord is gracious" it rests—shall they be fed? "They need not depart; give ye them to eat."

Again: The Japanese are a peculiarly aggressive people, and make aggressive Christians. Just before I left Japan, a movement was on foot for the evangelization of the Bonin Islands—some small islands off the coast of Japan. This was a purely native undertaking, originating with some of our Baptist brethren in Yokohama. I judge that the matter has, by this time, assumed definite shape. Japan, as a point for missionary radiation, has no superior. Over-sanguine as it may appear, there are many who regard that empire as the missionary key to China and Korea. Pseudo-baptist missionaries are crowding into the empire. They are making converts. Without wishing to be offensive, I may suggest that, as Baptists, we must be profoundly interested in the converts to Pseudo-baptist views. Upon the simple question of the *terminus a quo* we can agree with our brethren of other views. How about the *terminus ad quem*? If our distinctive principles are worth fighting for in Dixie, they are worth the struggle in Japan. Things that are diametrically opposed cannot both be right. They may, of course, both be wrong, but assuming that we hold the right, we thereby affirm our conviction that those of opposite views are wrong, and we may as well take our stand on that platform. There is no middle ground. If there be any doubt about the readiness of the Japanese to adopt our views, I may state that of seven Japanese Christians of from three to five years standing, who came to ask why I left the Pseudo-baptist ranks after more than 25 years' connection therewith, I baptized six. The explanation is this: the Japanese respect authority, and their language, by reason of its very poverty, is strong. If you mean baptize, you must say it. You cannot say baptize when you mean anything and everything but baptize. If you do not like the term—if it does not serve for campaign purposes—you can reject it; but with it

goes all its cognates. What then happens? The colloquial version of Mark has effectually solved the difficulty by translating: "taking up water administered a *baptisma*." True, the term sometimes has the force of *with*, but no Japanese can read that passage and fail to understand that John, when he administered the (?), took water in his hand, &c.

Fortunately we have Dr. Nathan Brown's excellent translation of the New Testament, a book that is making Baptists in Pseudo-baptist churches. Of this translation there are three editions—(1). Purely colloquial—discarding all Chinese characters in margin. (2). Same as above, but having a few Chinese characters in margin. (3). Kana Majiri, or mixed text—the style of all newspapers and general literature of the empire.

My limit is reached. I must close abruptly. Only this parting word: Brother Pastor, have you considered the command to go as paramount? Brethren of the Baptist Seminaries, will you not give this matter your consideration? Sisters, do you not feel that the command is for you as really as for others? Fellow Christians, will you not help send the gospel to those who must soon be Christians or Infidels?

Yours sincerely,
GEO. H. APPLETON.

FROM BRO. SIMMONS.

INTERESTING SKETCHES OF CHINESE CHRISTIANS.

QANTON, CHINA, Oct. 2nd, 1888.

My Dear Bro. Bell:

Yours of Aug. 1st was duly received. I thank you very much for your kind letter. It did us all good. It is about the longest letter that I have ever had from the mission rooms. It came just at the right time. We needed such a letter. I thank you again for it.

Another quarter's work has been done, and we are thankful for God's blessings that have attended our efforts. And specially do we thank him for health and strength to continue work through the hot trying season. Your prayer for us has been answered.

During the quarter I have preached 34 times; attended and took part in 18 prayer-meetings. During September, I had a Bible class, with average attendance of 32, from 10 to 12 in morning; in the evening the attendance was 27. In the morning we studied 1st and 2nd Corinthians, and in the evening Mark's Gospel. Baptized during the quarter 27, Canton 1st, Shih Hing 2, and San Kong 4. The last of July work on my chapel begun and is still going on. The roof is being put on now. This work has given me much trouble and anxiety and takes much time. Daily preaching has been carried on at the chapel to splendid congregations. This being the year for the triennial examinations, the city has been crowded with students; over twelve thousand have been present, who with their followers number at least forty thousand. These have been housed mainly in the vicinity of the chapel, which is near the examination hall. Our members distributed about four thousand portions of Scripture and two thousand tracts to the students. They were generally cordially received. The Scriptures were kindly furnished by the National Bible Society of Scotland. This is about all that is reportable, yet I want to tell you something about my quarterly class.

This class is composed of some of our preachers and members from the country stations and from Canton. My idea is to reach them the gospel, get them to come in to the spirit of Christ and his apostles, that they may teach others. I put my whole soul and strength into this work, for I feel that I am multiplying myself thirty-two times. Let me tell you about some of the members of this class.

Just to my right, this tall, neat, nervous young man, is Pastor Fung, the son of the lamented Fung Seung Nam, who assisted Dr. Graves in opening the mission work in San Francisco in 1869. I call upon Pastor Fung for some help every day. He is a close student of the Bible and preaches well from very full notes. He is very earnest and preaches with his whole person. If you were to hear him you would be interested in his gestures. If you could not understand what he said.

The next man is Bro. U, the school teacher. His head is quite white, though he is not fifty. A good many years ago, the family, except himself and mother, were killed in a fight between the natives and the Hak Kos of his neighborhood. He has been a Christian about six years. His influence has been good and he has been the means of bringing into the church more than a dozen people. These have been mainly his pupils. I baptized seven of his school boys this year. During the building of the school house the school has been dismissed, and he has this opportunity to attend the class.

Those three brethren in the corner are P'ui; they are Hak Kias from Cheung Ning, 250 miles distant. They are among the best scholars in the class. Their written sermons are always among the best. We have seven members in their neighborhood and several enquirers. I hope that ere long the yong of these, Pa'n Chak Shih, will be pastor of a church in his section of the country. Their work is all without pay. They meet in their own houses for worship.

Deacon Cheung, with his long white beard and sober looks, is next. He is seventy years old, but very regular in attendance and attentive to the instructions given. A few years ago, after hearing Mrs. Leavitt of the W. C. T. U. speak on temperance, he gave up the use of wine, which he got in the habit of taking medially, and tobacco, and has been the leading spirit in the temperance

movement in our church. He would be called a "short horn deacon" at home.

Who is that earnest young man, whose attention never flags, in the centre of the room? That is Bro. Pau from Kwong Sai province. He has been a member about three years. He has made very rapid progress in Christian knowledge, and makes good use of all that he knows. He, Andrew-like, when he was converted, went for his older brother and brought him to Christ. The man by Pau's side is Bro. U, who is a well-to-do farmer in Kwong Sai. Pau got him to give up a half interest in the crop to come down and study the gospel for six weeks. He was baptized a few weeks ago. Pau usually works for his passage up and down the river, or takes some book and walks and sells books by the way. I have great hope of this man's usefulness.

That man with the long iron gray beard is Bro. Fung, or as Mrs. Simmons has dubbed him, "Our Frenchman." He does not look like a Chinaman, neither does he talk good Chinese. He has been a school teacher, book-seller and preacher, one or the other, for several years. He has been employed by the Am. B. Soc., or by our members. Our mission has had him employed this year. A few years ago he came to me and with a sad, disheartened look, said, "Teacher, it is hard to sell books, I must give it up." I said, "Why?" He said, "They say that I am a foreign devil in Chinese clothing, and when I tell them that I am not a foreigner, they say 'Well, you are the foreigners' dog.' I told him that they treated me much worse than that, and that Jesus had borne much worse treatment than we had to bear. He said he would bear it the best he could. I have never heard him give a prayer meeting talk or preach, that he did not have something to say about brotherly love.

That brother who looks so thin and pale, we call No. Seven. He is the first fruits of Kwong Ning. He has an older brother with him that was, with three others from Kwong Ning, baptized last Sunday. We have now eleven members in Kwong Ning, and there are several others there that want to be baptized. Bro. Lo Tsz Chau, who is supported by the Missionary Soc. of William Jewell College, Mo., has charge of the work there.

There are Chin Wa Pak and Ko Chan, returned Californians. They come occasionally. They have, in connection with others, just succeeded in buying a shop for school and chapel in Ku T'ing, near their homes. They ought to make useful members.

That long faced, "hard favored" man by the door is Bro. Chau Kam Shing, who is full of zeal for the Master. He is to be ordained to the full work of the ministry on the 21st of this month. He has charge of the Tung Shek Kok chapel in this city, and of the work at San Kong, some 250 miles from Canton, where we have had sixteen baptisms this year. We have 21 members there now. He is impulsive and needs much grace to keep him right. He is supported by some friends in New York. I hope you will pray for him. Dr. Li is sitting by his side. He is superintendent of our Sunday-school. He is a good preacher. He does my singing or teaches the class to sing.

That fat, jolly man is deacon Cheung from Shih Hing. That is his son near by, who is just finishing his medical course at the hospital in Canton. Those other four are farmers and a brick mason from near Shih Hing. I had been urging the members at Shih Hing last year to read their Bibles more. After the service one of these men said to me, "Teacher you know that gospel of John that I got from you?" "Yes." "Well I took it home and when I led the buffaloes out to eat grass, I took it along, and I got so interested in it, that I read it right through, and let the buffaloes get into the rice field, and I got a good scolding." I could only say, "You ought to watch as well as read." But deacon Cheung, or Blusterer, as we have dubbed him, because he talks so loud and makes so much noise about every thing he does, is one of our most useful men. He has the Shih Hing circuit this year, dividing his time between Shih Hing, Tai Wan, San Kin, (where brother Im gives a shop for a chapel free of rent,) and Ho Tsun.

Just to my left is An Young Hong, of Tsung Fa, who is supported by a church in West Virginia. He does the work of colporteur and preacher. He is a good, faithful man.

That old man just by his side, with the heavy beard, is brother Li. He is a good old man, rather peculiar. His business was destroyed by a mob about 10 years ago when he first joined the church. He is the leader of our members—over 20—at Tsung Fa. He conducts the Sunday services when the preacher is not there. He always prays in the first person singular. He has a very tender conscience. A few years ago he came down to one of Dr. Graves' classes, and I happened to preach on Sunday on the use of the tongue. He said that I was talking about him all the time, and that he did not know how I knew what he had been saying so well. He said he could not bear to see me after that, so he went home at once, without staying for the class.

I thought you might be interested in these sketches of my class. It may be that because I am so much interested in these people I think others will be of the same mind, when they will not care much about them. Do as you think best with this. Pray for us.

Yours fraternally,
E. Z. SIMMONS.

*Most of the members of the class write a short sermon on a text given at the previous class and hand them in at the beginning of the next. One or two of these are read daily at the close of service, and criticized before the class. Some criticisms I make privately. At the close of this class I had six of the brethren, two a day, to give lectures on "The qualifications for church membership." "For what, and how, we should discipline disorderly member?" "For what, how and who, should contribute to church funds?" I think these discussions were profitable to us all.

FROM BRO. BRYAN.

CHEERED IN HIS WORK—MORE WORKERS NEEDED.

CHINKIANG, CHINA, Oct. 5, 1888.

Dear Bro. Bell:

I think our work has made a real advance in the last three months. We have enjoyed the pleasure of being helped by an experienced missionary. Miss Moon, of our Northern China mission, came down to Shanghai for a much needed rest and change. We fortunately met her there, and invited her to spend a week with us in Chinkiang. She accepted and came, but after a few days we began to plead with her to prolong her visit and give us the advantage of her experience. Seeing that she could work and at the same time enjoy a long needed change, she agreed to remain longer.

Her visit has done us good in every way. It was a social treat to us. A visit from any one of our missionaries is regarded as a visit from home folks. It was a visit of an elder sister, not to rebuke and criticize, but to encourage and help. Her encouragements, useful suggestions, loving work among the natives, enable me to say what I said in the beginning, that our work had made a real advance in the past three months.

Our singing has had new life put into it. Miss Moon procured for us our Northern China Baptist hymn book, which is far superior to the one we have been using—thanks to Dr. Crawford.

We were not only impressed with the importance of work among the women but were shown how to do it. The native Christians were impressed by her influence and speak of the good done our work. She came known only in name to us, but went away a sister. God bless her and her work in Pingtu. She is not only doing work in Pingtu, which men ought to do, but trying to fill the place of several women.

Pingtu should have as soon as possible the workers asked for. O, that our people could wake up to the need of this great field!

We ought to have two single lady workers for Chinkiang and two for Yangchow. The ladies can do work which men cannot do. They can enter the homes and talk with the women who do not come to church. We can never succeed until we introduce religion into the homes of the people. To do this we need and must have more consecrated workers.

I am glad that the *Journal* is calling for volunteers from among those who have not been to the Seminary. The Seminary cannot meet the demand for workers all over the world. Its training is invaluable, but not absolutely necessary for work in China. We shall have to preach for many years to come the simplest truths of the Gospel. We shall have to preach more by conversation than from the pulpit. We want all the Seminary men we can get and many others besides.

Give us men and women of good health, good judgment and hearts full of love for God and man. After these qualities the more culture the better.

We must increase our army or surrender. Which shall we do? Who will volunteer? During the last quarter we have baptized two good members.

We have had service in some form almost every day. Most of our members take an interest in the work, and some few are excellent workers.

R. T. BRYAN.

THE METHODIST CHURCH OF JAPAN.

The following brief outline of the plan for organizing the "Methodist Church of Japan," is from the *Gospel in all Lands*. This new church is one of the results of the desire that has grown among the Japanese Christians for national organizations of the denominations to which they belong.

The plan provides that the new Church shall be called the "Methodist Church," omitting the word Episcopal, and it is left discretionary with that Church to adopt or reject Episcopacy. It is probable it will be rejected.

The plan provides for the retaining of the property of the Methodist Episcopal Church in the name of that Church. This is a temporary and precautionary provision. It is expected that such property will eventually be turned over to the new Church, but not until it has proven its ability to maintain itself.

The plan provides for the receiving of such missionaries as may be sent by the home Church and for their being supplied with work until they are recalled. No missionaries will be sent unless desired by the new Church. No missionaries will be kept in Japan unless they can be usefully employed.

The missionaries that are sent from the United States, being paid by the Methodist Episcopal Church, are to be under the protection of that Church. As soon as the Methodist Church of Japan is able to do its work without help from the Methodist Episcopal Church, then no missionaries will be sent.

While provision is made that the missionaries may retain their membership in conferences in the United States, no objection will be made if any or all of them should decide to sever their relations with the home Church and identify themselves fully with the Methodist Church in Japan.

The plan does not provide for the entire independence of the Methodist Church of Japan, but as much as the memorialists have asked; and if the experience of the next four years proves the ability of the new Church to stand alone, and it shall request the next General Conference to grant complete autonomy, there is no doubt that the request will be granted.

FROM BRO. GEO. B. TAYLOR.

GROWING SUCCESS OF OUR WORK IN ITALY.

Dear Brother Bell: In my last I gave an account of my visit to Torre Pellice. Permit me to add something concerning that place and our new evangelist, Sig. Malan, who labors there. While we should not pin our faith to any of these men, who are of course frail and fallible, as we all are, it is nevertheless well for brethren at home to know something of those who represent them in foreign lands. Both in Switzerland and in Northern Italy, the name Malan, is well known and honorable. The subject of my notice was born in the commune of Torre Pellice, as was his father. In his early youth he was sent to Geneva, the native city of his "good mother," and placed in an office to prepare for a commercial career. The following year, viz., in 1862, during a revival of religion in connection with the preaching of the well known Reginald Ratchiffe, it pleased the Lord to awaken his conscience, and lead him into the arms of the Saviour. He was then eighteen years old. Immediately after his conversion he felt a desire to dedicate himself to the work of the ministry. Two years later he was called under arms by his native land, and took part as a soldier in the war of 1866 against Austria. His regiment in '68 was under Mantova, and in '70 was one of the first to enter Rome by the breach in the wall at Porta Pia. In 1873, although he had been baptized, he entered the service of the Methodists, to evangelize, and was instrumental in gathering a church at Bressello; but in 1876, he separated himself amicably from them on account of his Baptist principles, and was at that time cordially recommended to us by these brethren, both as a Christian and as a worker. But we were not then able to receive him and he preached for five years in Toulon, France, and then for three years in the island of Corsica, in relation with the MacAll Mission. In February last he became one of our evangelists, and took the place of Sig. Paschetto, who came to Rome. Sig. Malan has a large and interesting family, and his present wife, who is a native of Toulon, and a Baptist, impressed me most favorably.

Sig. Malan communicates the following interesting facts and views concerning the progress of Baptist principles in the Waldensian valleys, which I give on his responsibility. After speaking of his taking part in certain general, open-air meetings and in the services held on Sunday in a school house, he says: "The teacher of that Waldensian school is a brother who was baptized with me seventeen years ago. Having been set aside after his baptism, (which caused a great stir in the community, as he was the highly esteemed nephew of the Sindaco,) he was ten years later recalled to the same position by the very minister who at the time of his dismissal made a fierce war against him. This fact may give some idea of the progress during the period named. One can say that Believers' baptism is morally victorious among the more intelligent and unprejudiced Waldensians. None of these dares now to dispute this doctrine with the Bible in his hand. And even the more enlightened Roman Catholics confess that Believers' baptism is more logical and more conformed to the practice of the primitive church. There remain, of course, some, who not being able to combat, on Bible grounds, the Baptist position, yet accuse us of exaggerating the importance of water baptism, and some go so far as to say that we care for the form at the expense of the substance. Religious indifference is, perhaps, the greatest foe we have to contend with. There are various other denominations here, which more or less openly oppose our work; among which are the Darbyites, the Plymouth Brethren, the Conditionalists and the Sabatarians. Last of all, I name the Salvation Army, which combats all the churches, and despises (at least the leaders do) the ordinance of baptism, and makes also little account of the Lord's supper. The Baptists are indeed reduced to a small number, and yet we feel ourselves strong, occupying as we do a position clear and frank before the other denominations, with some members of which we enjoy relations of good Christian brotherhood."

From the foot of the Alps, let us now hasten to the slopes of Vesuvius, and then almost to the heel of Italy's foot. Our brother Martinelli, of Boscoreale, has been for some time subjected to the most annoying persecutions. Every night stones have been hurled against, and even into, his dwelling, and once his wife barely escaped being a victim. It seemed impossible to discover the author of these outrages; but murder will out, and at last the evil-doer was found, and he turned out to be the cousin of the parish priest. The case was brought before the praetor, and the accused, after the examination of various witnesses, was found guilty, and sentenced to pay a fine of 30 francs and the legal expenses; a mild punishment surely for such an offense. But the parish priest has caused an appeal to be taken, and when the cause is re-tried in Naples, I fear that even less justice will be done. We shall see. Meantime, Sig. Martinelli dares not show himself on the street for fear of insults and injuries. I am hoping to send some one to his aid, and mean myself to run down to see him for a few days. The stones of Vesuvius are not the only missiles used against him. For months he has been bombarded by "The Bell of the South," a clerical sheet in Naples, which has hurled every epithet and accusation against him. On his own responsibility, and with the aid of Sig. Bellondi, he has commenced to publish "The Bell of the Dawn," which has certainly been conducted with a good deal of spirit, carrying the war into Africa, though not over-passing the bounds of prudence and propriety.

I would, perhaps, not have advised such a measure, but I would not take the responsibility of forbidding it. Bellondi is not only a son of war, but believes it necessary to meet the clericals somewhat on their own ground, and that it is bad for the work when the priests are quiet, their loud-mouthed opposition not only marking, but promoting the progress of the evangelical cause. He holds the pen of a ready writer and never spares himself any labor, while he is, I believe, feared by the foe.

Though sick for months, Sig. Volpi, of Bari, has continued to "hold the fort," and the Lord has been with him, as the following facts will show. Despite the great heat, the regular meetings were well attended. And while absent at Acqua Viva, (Living Water,) for change of air, he visited several times three or four friends at Gloia, one of whom being firmly convinced, was on the 24th of September baptized in Bari. Another baptism occurred on the 8th, the candidate being a catechumen of the Bari congregation. A man and wife, members of a Pedobaptist congregation, were also baptized. They were originally violently opposed to Baptist views, thinking the baptism of the Spirit enough, but study of the New Testament wrought a complete revolution in their minds. Their minister, while not favoring their immersion, would yet have administered the ordinance, but they decided that consistency required them to unite with the Baptists, which they did, though it involved a pecuniary sacrifice, as the husband had the place of sexton, which was taken away from him.

Still another brother, baptized some years ago by Sig. Volpi, has decided to unite with the Baptist church, finding that it is more regular to be with those who have like principles with his own. Four baptisms and five new members! Is not that an encouraging report to come from an evangelist who, a few weeks ago, wrote me that he feared his earthly work had come to a close. Verily the Lord needs our weakness rather than our strength! I am happy to add that in answer to his own prayers and those of brethren near and far away, the health of our dear brother is greatly improved, though he has not yet entirely recovered.

Take, in conclusion, a scrap from this morning's *Tribuna*, perhaps the leading paper of Rome. Speaking of the discourse of the Pope, addressed yesterday to the Neapolitan pilgrims, it says: "In it Leo the 13th speaks much of himself, almost nothing of God. In fact in the long column of the 'Osservatore Romano,' (the Pope's organ,) where it is introduced, one sees recorded, *our person, our sacerdotal jubilee, our sons, their perfect union with us, the many and singular demonstrations made this year in our favor, the success of the Vatican exposition, the necessity of giving to the papacy the liberty due to its high degree, the daily injuries and insults launched against us*; but of the blessed Lord, of the Providence which permits these things, *nee verbum quidem*, (not even a word.) The italics are the *Tribuna's*. What a reproach to come to Christ's vicar from a secular journal!

Sincerely yours,

GEO. B. TAYLOR.

ROME, Oct. 26, 1888.

P. S. I was about to forget to mention that Signor Ferraris of Mirandola baptized on the 7th inst. a father and son. The former was specially clear in Christian experiences, as also on our peculiar principles, although the Pedobaptist view had been presented to him by Waldensian and Methodist teachers.

FROM MISS LOTTIE MOON.

KIANGSU.

The name of this province is taken from the first syllable of the provincial capital and *Sh* of Suchow, the chief city. It is bounded on the north by Shantung, on the east by the Yellow Sea, on the west by Ngankin and on the south by Chehkiang. Its area equals that of Pennsylvania in square miles, or England without Scotland and Wales. According to Williams' Middle Kingdom, "the staple productions are grain, cotton, tea, silk and rice, and most kinds of manufactures are here carried to the greatest perfection. The people have an exceptional reputation for intelligence and wit, and its cities present a gay aspect and are adorned with better structures than any other in the empire."

"Probably no other country of equal extent is better watered than Kiangsu. The Great River, the Grand Canal, many smaller streams and canals, and a succession of lakes along the line of the canal, afford easy communication through every part. There are three large lakes in the province, while a third lies partly in Kiangsu and partly in Chehkiang. Nanking is the capital of the province. The largest seaport in Kiangsu is Shanghai, now become one of the leading emporia in Asia."

Chinkiang, our most recently established mission in Kiangsu, is situated at the junction of the Grand Canal with the Yangtze river. "Its position renders it the key of the country, in respect to the transport of produce, taxes and provisions for Peking." The country in the vicinity is well cultivated, moderately hilly, and presents a characteristic view of Chinese life and action."

In a province of this size, Southern Baptists, having entered more than forty years ago, have two mission stations, neither one of which is properly manned. In Shanghai, we have one family and Mrs. Yates; in Chinkiang, two families. The Southern Methodists, besides their very strong force in Soochow, their flourishing work at Hanzhang and the newly opened station at Kading, have in Shanghai alone three families and six single women. They

are about to build a large training home for unmarried women in Shanghai. At the four stations just mentioned, they have fourteen single women, one of whom is a doctor in charge of a hospital for women. In a recent "Woman's Missionary Advocate," I note the appointment of another young lady for China. And still the call goes forth for more workers and Southern Methodist women respond nobly to every demand from China.

In Chinkiang, the Northern Methodists have two families and two single women, while another unmarried woman is expected out to join them this fall. The Presbyterians have one family and one unmarried man in Chinkiang. Practically, as opposed to Baptist principles, Methodists and Presbyterians are one. We may say then that while we have in Chinkiang two families, the Pedobaptists have four men and five women. This disparity in numbers ought not to be allowed to continue. After nearly fifteen years experience in China, I am convinced that the minimum force at any station should never be allowed to fall below three families. It is absolutely certain that there will be sickness, breaking down of health, it may be death, in the course of even a few years. At least three men are needed in any given station, to accomplish anything bordering on aggressive work. To expect one man, or even two, to build up a strong local church, to itinerate in the neighboring country, to push out and start new stations, to plant scores of infant churches in the villages around the mission station, is simply to demand impossibilities. In Chinkiang to-day we should have not less than three families and two single women.

Our brother Bryan's heart turns eagerly to Yangchow, that great city, famous in the ancient annals of China, and now one of the wealthiest and most populous cities of Central China. It is situated on the Grand Canal, about twenty miles from Chinkiang. From a Chinese standpoint, Yangchow is a place of great importance on account of its wealth, its trade, its literary men, and its being the residence of so many officials. It is supposed that the first great railroad in China will run from Peking to Chinkiang by way of Yangchow. Should this be the case, the importance of the latter city would be greatly enhanced and its commerce largely increased.

At present, the China Inland Mission is the only one working there. The Inland Mission, while undenominational, is largely Baptist in principles and practice. The Methodists have bought land in Yangchow, but have not yet settled there. The Southern Presbyterians are planning to begin a mission there at an early day.

It would be wise should our Board grant at once our brother Bryan's request for four families and two single women for Yangchow. The sooner we get a settled work there the better. The mission in Central China should work north to meet the Shantung mission working south, on the same line. The two missions are united in policy and could work harmoniously together.

L. MOON.

TUNGCHOW, Oct. 10, 1888.

[The following letter from a sister in Georgia may well stir some of our readers to greater consecration of self and substance to God's work in China.—Ed.]

HERMITAGE, GA., Nov. 8, 1888.

Foreign Mission Board, Richmond, Va.

Dear brethren:—In a letter recently received from Miss Laura Haygood, of Shanghai, China, who is a resident missionary there, sent out by the Woman's Miss. Soc., of the Southern Methodist Church, the recognized head of the efforts which are being made by that society in China to promulge the knowledge of Christ.

She pays in her emphatic way a beautiful tribute to some of our Baptist missionaries there. She says to me, "We had the great pleasure of having a short visit this summer from Miss Lottie Moon of your mission. It is good to know a woman so strong and brave and devoted as she. One of our nearest foreign neighbors is Mr. Herring, whose shoulders are worthy to wear the mantle of the loved and honored Dr. Yates. I know no young missionary, who gives promises of better work for China. He is earnest and consecrated, full of faith and hope." These words gave great pleasure to me, and will I trust do the same to others who are trying to hold up the work in China, but to appreciate them as much as I do, one should know Miss Haygood and the value of her opinions and the sincerity of her utterances.

May I be permitted to say that it is painful to us who hold the truth as Baptists, to hear the earnest and pathetic appeals for help which come to us from the toil worn few in China, who with lessening numbers are striving with all their might to hold to what they have attained, without the power to take a forward step. How our sympathies go out for Miss Moon, who had so hoped that she might be permitted to visit her home and country, after ten years of exile, and taste the joy of meeting kindred and friends, and breathing once more the atmosphere of a Christian land, and gaining fresh vigor for her life work; when the knowledge forces itself upon her, that she must not let go the rope with no one to take her place. For one my heart was stirred to its inmost depths, as with brimming eyes I read the letters from China in the October Journal. Mr. Simmons, Miss Hartwell, Mrs. Sanford, Miss Young and Miss Moon, all issue the same refrain. All watched with eager interest for the mail which should bring them news from the Convention, all hoping for help, but every one disappointed. Then they scanned the Journal, then the *Religious Herald*, and still no word of hope.

Have we no consecrated women who are ready to heed the earnest appeals from China, and give themselves? The writer would gladly head the list but that her own life work is near its end.

Will not our Woman's Mission Board who have gone to work with so much zeal in Maryland, adopt some measures which will result in reinforcing our China mission?

H.

SOWING THE SEED.

AN AFTERNOON MEETING FOR HEATHEN WOMEN.

(Continued.)

Now a woman comes in carrying a large bundle, which she places on the ground, and sits down upon, fanning herself vigorously all the while. Her dark linen clothes are clean, and her hair is combed back very smoothly, and twisted in a neat coil. It is remarkable how very neatly Chinese women of all ranks arrange their hair. It is very unusual to meet a woman with unkempt head, and none except country women and boat-women ever wear hats. This woman listens very indifferently at first, and displays much curiosity about the missionary lady's clothes; but a word catches her attention, and she grows more interested.

As she is told of the wonderful love and compassion of Jesus her heart is really touched, and she exclaims, "Oh, I never heard anything so good! tell me how to pray to your God." She appears to be quite earnest, and says she must learn more of this doctrine. She is a servant in a very wealthy family, and asks the missionary, "Would you be willing to visit rich families in their homes and tell them about Jesus?" "Oh, yes," is the response.

"Then I am sure my mistress will be very pleased to send you an invitation when I go home and tell her about you." But the missionary does not feel sure of an invitation, for she has visited in a few wealthy families, and knows that the masters of these homes are usually living embodiments of Chinese conceit and prejudice. The gentle inhabitants of the inner apartments are never supposed to step over the limits of propriety prescribed in the Book of Rites and the Female Precepts. It is no easier for the rich to enter the kingdom of God now than in Christ's day. The servant woman takes her leave, and one or two others also depart, but more than a dozen still remain; and among these a widow, who has already accepted Christ and given him her heart. Twenty years ago this widow heard the gospel one day—just as these women have heard it to-day; it satisfied her soul, and she longed to hear more. She went home and resolved never to worship idols again, but to seek the true God. When she told her friends at home about the new doctrine she had heard, they were very much displeased. In a few days some one of the family rushed to her, apparently in great fright, and told her to conceal herself quickly, for he had just seen a foreign man searching for her to carry her off. She was terrified and hid herself, and for some time dared not go outside her door. After a time she moved away, and, until a few months ago, she has never had an opportunity to hear more, though all this time she has faithfully kept her resolve not to worship idols. One day, about three months ago, she was passing the chapel, and accepted the invitation to walk in; she was delighted to find it the same gospel she heard twenty years ago. Since that day she has been coming regularly, and has professed conversion, and hopes to be baptized soon. She is fifty-six years old, and has been a widow ever since she was eighteen. She had been a bride but one month when her husband died. She has remembered the old Chinese proverb, which says, "A good wife will not marry a second husband." She would probably long ago have sent her name and an account of her meritorious conduct to the Emperor if she had been rich enough to send a messenger, or if she had some influential friend to do it for her. The Emperor rewards faithful widows with a tablet and small annual pension. Such fidelity is considered the highest virtue, and a woman may become famous and exalted as a model for her sex who thus cherishes the memory of the husband of her youth, declining all other alliances.

One of the other women has been talking with this widow and discovers that she has become a Christian; her next discovery is that the Bible-woman is a widow, so she exclaims in a disappointed tone, "Then none but widows can enter the doctrine!" The conversation here turns upon Christ's church and some of their erroneous notions are corrected. One woman has heard that every person joining the church gets a pension of \$1.00 a month. Another thinks all Chinese have to go and live with the foreign missionaries as soon as they become Christians. Another thinks the doctrine very good, but is sure she never will be able to eat butter and cheese! But as all these things are explained, and the glories of heavenly things are contrasted with the fleeting pleasures of this life, and eternal life is the sure reward promised to those who are faithful; some of the women are constrained to exclaim, "This is the best news we have ever heard." The Bible-woman now adds a word of encouragement: "I am a Chinese woman and I know whereof I speak; it is not easy to break loose from kindred and old associations and adopt a new religion. I have been through persecutions and afflictions and sorrows and loss of earthly goods for Christ's sake and the gospel's, but all these things are not worthy to be compared with the peace and love of God and the hope of everlasting life." A quiet falls upon the little company; a few appear deeply impressed.

The shadows in the street are growing longer, and some one observes that the

afternoon is passing away. Some of the women must go home, and the missionary must take a two miles ride in a Sedan chair before she can reach home, so the meeting closes. Only a little handful of seed scattered by the wayside, and here is this great city full of poor, ignorant women perishing without the gospel.

Dear sisters in America, awake! God has committed a great work to your hands, the lengths and breadths and depths of which you have not even guessed at as yet. "You have your 'mite boxes,' you organize societies, and adopt a little Chinese girl; and you think if some missionary will write you a very interesting letter about the little girl you may possibly be able to raise the \$15.00 necessary for her support. Is this all you can do? you who have known the gospel from childhood; you who have the privilege of living in this grandest of all the ages; inhabitants of the most glorious nation on earth, where woman is respected and exalted to a higher social and intellectual position than she has ever yet held in the history of the world. Does all this bring you no corresponding responsibilities? Has God permitted you to be thus highly honored only that you may waste your time and talents and opportunities in idle vanities? "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame."

Do we not owe it to our heathen sisters to stretch forth a helping hand to them? Instead of the pennies that happen to be left over after all our selfish wants are supplied, shall we not consecrate our costliest treasures to the Lord? Christian mothers, you have received priceless, immortal gifts from God; your children belong to him in a higher sense than they can ever belong to you—are you training them for his service? He has called upon you and them, and all that love his name, to spread abroad a knowledge of his gospel; if he has not constrained you to go in person, then he has given you other duties just as sacred, and you may fulfil his command by sending some one whom the Lord has called to be your substitute.

Have you yet learned how to pray "Thy kingdom come, thy will be done on earth as it is in heaven?" Do you daily remember at God's altar those who are doing your work in heathen lands?

"For what are men better than sheep or goats? That nourish a blind life within the brain; If, knowing God, they lift not hands of prayer."

Both for themselves and those who call them friend?

For so the whole round earth is every way Bound by gold chains about the feet of God."

And now look abroad upon the nations, the fields are crying for more laborers. Send them. Have you an abundance of this world's goods? Yourself and all your possessions belong to God. Are you poor? Be rich in faith and good works.

"Send the gospel To the earth's remotest bound."

We Baptists, like the children of Joseph, Ephraim and Manasseh, claim to be "great people," and that, like them, we should have more than "one lot and one portion." Now is the time to pick them out and take possession. "If thou get a great people," said Joshua, "then get thee up to the wood country and cut down for thyself there in the land of the Perizzites and the giants." If we Baptists are a great people, then let us cut wood for ourselves, not only in the jungles of the smaller and unappropriated tribes, but in the groves of the temple grounds of the giants as well.—*Dr. Wm. Ashmore.*

We think we can say truthfully that every mission of our Board is well located. In Brazil, the first nation of South America; in Mexico, our Southern sister, and the only great Catholic power in North America; in Italy, the head centre of Romanism; in China, the empire of the East; among the Yorubas, one of the finest people in Africa. Soon we may add, "and in Japan," the most open of all pagan empires to the influence of the gospel. The great trouble is that our missions are so imperfectly supplied with men and means. We are a great people, and ought to cut down for ourselves large possessions in these lands. And we can if we will.

It is characteristic of Mohammedanism to deal with batches and with masses. It is the characteristic of Christianity to speak straight to the individual conscience.

The Christianity accepted wholesale by Clovis and his fierce warriors in the flush of victory on the field of battle, or by the Russian peasants when they were driven by the Cossack whips into the Dnieper, and baptized there by force, these are truer parallels to the tribal conversion to Mohammedanism in Africa at the present day; and, whatever may have been their beneficial effects in the march of the centuries, they are not the Christianity of Christ, nor are they the methods or objects at which a Christian missionary of the present day would dream of aiming. A Christian missionary could not thus bring over a Pagan or a Muslim tribe to Christianity, even if he would; he ought not to try to bring them over, even if he could.—*Bosworth Smith.*

Yet we read in some missionary journals, of whole villages and towns being baptized—men, women and children. Is not this like that on a small scale? When only converts are baptized the kingdom will advance faster.

