

Unfermented Wine.

The following receipt is of the wine prepared by Mrs. Potts for and used by the Emory M. E. Church:

To make twelve quarts of wine, take fifty-three pounds of grapes, five to six pounds of granulated sugar. Get the Combination Wine and Fruit Press. It can be bought of Rogers, Dyer & Miller, hardware store, 135 Market Street, Phil., for \$3, may be less. It has a fine slide and strainer, but that is useless for grapes; use the press without the strainer. After the grapes are taken from the stems, put the fruit in the press, then draw the screw that is in the mouth of the press, so that the pulp can pass through whole; have it tight enough to press out the juice without grinding the pulp, and then strain the juice through a net or sieve; add the sugar, and put it on the fire, letting it come to a boil; then put it in Mason's air-tight jars while hot, screwing them up tight; no water is to be added. Thus you have the most pure and delicious unfermented wine that can be produced. I have made it; and our church has used it for the last four years.

WHO MAKE TOO MUCH OF BAPTISM?

It is objected that Baptists make too much of baptism. It is not a saving ordinance; why make such an ado about it? If we were disposed to retort, we might say that the charge comes with bad grace from those who practice sprinkling or pouring; since it was the belief that baptism is a saving ordinance that first led to the change in the primitive practice, in such cases as the sick, when baptism was deemed impracticable and dangerous. Yet that they might not die without the regenerating fluid, in such cases sprinkling or pouring was substituted for baptism. Baptists have neither unduly exalted nor debased the ordinance of baptism. They keep it just where the Master put it. The same with the Supper. They do not seek to exalt the Supper above baptism. Both are divine ordinances, and were established by the same lips. The Master placed one at the entrance of the church, the other within the church. No one has the right to run over the one ordinance, Baptism, to get to the other, the Table.—Prof. R. M. Dudley, in "Baptist Doctrine."

Among the last words of a venerable and veteran minister of the Cross were these: "If any church puts the work of missions in a corner, the Lord will put that church in a corner." That sentence embodies the lessons of Divine Providence as exhibited in the history of the Christian Church. Christians remember, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

The Morning Star, in a discussion of the question of women's speaking in the church, and of the prohibition thereof in the fourteenth chapter of First Corinthians, indulges in this sort of exegesis:

"Lalein, translated speak, signifies to prate, babble, talk idly, chatter. It is just this kind of confusion Paul aimed to correct, and this was exactly the word to use for that purpose. It is a shame for a woman, as well as for a man, to babble in the church, and it is necessary that she should be 'under obedience' to rules of order and propriety, as well as men, and not to presume upon license on account of the courtesy awarded to her sex."

FRENCH STATISTICS.—The last religious census in France shows that there are 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, and 33,113 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no church.

A Brahmin widow marriage was lately celebrated at Ahmedabad. Both the bride and bridegroom belong to respectable families, and are high caste Brahmins. The couple were married according to the marriage ceremony prescribed in the Hindu Shastras.

The locomotive of the train that was wrecked in the Tay Bridge disaster has been raised and repaired, and is now drawing trains on the Edinburgh and Glasgow line.

LOSS OF MELBOURNE EXHIBITS.—By the wreck of the ship Eric the Red, on the southwest coast of Australia, 150 cases of goods for the American exhibit at the Melbourne World's Fair were lost. As the Exhibition opened October 1, the exhibits could not be replaced.

Spurgeon's Orphanages.

On Monday, the day previous to the meeting of the Baptist Union in London, there was a large gathering of ministers and others at Stockwell, to participate in the laying of the corner-stones of two more houses to be used as orphanages, in connection with the Metropolitan Tabernacle, called the "Reading House" and the "Liverpool House." It rained in torrents at the time, and yet despite the pitiless storm there was a considerable crowd present on the occasion. Mr. Spurgeon being sick at the time sent the following characteristic letter:

To the members of the Baptist Union:

"As Chairman of the Stockwell Orphanage, I welcome you to the institution, deeply regretting that I cannot do this in person, in heartiest tones of brotherly love. We thank the brethren who will lay the stones, and the many generous friends whom they represent, and we thank all who will look on, and give us the benefit of their kind wishes. May the Orphanage grow rich in prayers to-day. There are 249 boys and 32 girls in residence at this hour, and when the new houses are complete, our usual number will be 250 boys and 250 girls. This is a great family; and an unbeliever enquires, 'Whence shall we find bread for this multitude?' but Faith sees a sure supply when she knows that thousands will be praying for it. I would rather have your prayers than a donation of £20,000, for something more than money is needed—health for the children, wisdom for the managers, patience for the teachers, grace for us all. Personally, I am recovering strength, but I am unable to leave the house. Pray excuse my infirmity, and continue your forbearance to this evening's service, from which I must be absent. God's blessing on the Reading House, and the Liverpool House, and those other houses which record the zeal, the gratitude, and, in one case, the resignation of the donors. The Lord be with you all, and make the week of meetings a week of Sabbaths and a very Pentecost."

MR. JAMES SPURGEON added:—This row of buildings will cost about 11,080 odd pounds. We have already in hand towards it something like £7,000. I think our friends have given us promises, or held out a hope, of somewhere about £3,000 more, making in all about \$10,000, and there is a long £1,000 yet to be raised. That is what we are here for to-day. We thank our good friends from Reading because they have helped us in the past, and we thought we ought to record our gratitude by asking a friend from that quarter to lay a stone, and by calling a house after the name of our Reading friends. I will not keep you any longer than just to say how much obliged we are to our friend Mr. Palmer for giving us part of his recess from his public duties in Parliament to lay a stone here to-day. I think he might have found a better climate somewhere if he had tried. I have no doubt he could have been resting himself and recruiting his health; but we are glad to have him here. We have got him in the best weather we could, but it is not very good after all. I will ask him now to lay the stone.

THE "READING HOUSE."

MR. GEORGE PALMER, M. P., having laid the stone, said: Ladies and Gentlemen,—It has given me very great pleasure to represent the town of Reading on this particular occasion. I am glad that the town in which I have spent so many years, and with which I am now and have been for a long time intimately associated, has gained, at any rate, another point of reputation—another laurel in its crown—by being associated with the Orphanage at Stockwell. I shall be glad at any time to assist the institution. I have the utmost confidence that it will prosper, as it has prospered, and I believe that the blessing of the Almighty will continue to rest upon this institution. I looked just now at the 249 boys assembled in the playground on the other side, and I can only hope that those who may be living by-and-by may see the proper number—I do not know whether it is to be the same or not—looking as healthy, as happy, and as eminently prosperous as the boys on the other side were. I do not know that any of us can aim at anything nobler—it is impossible that it can be so—than to rear up those who have the misfortune to be orphans; with all the advantages which they possibly can have in a thoroughly good school, where they are well trained, to fill by-and-by that part in life which, without the help of such an institution as this, it would have been impossible for them to fill.

To me it is a great pleasure to be present on this occasion. I am only sorry that we have not a finer day; but I have no doubt that, although it is raining now, the sunshine from heaven will rest upon this institution; not only now, but for a very long time to come, and for ever. (Applause.)

Prayer was then offered by the Rev. W. SAMPTON, and the proceedings were continued at

THE "LIVERPOOL HOUSE."

Rev. W. CUFF having offered prayer, Rev. J. A. SPURGEON said: There is one little hitch I must explain. Somehow the trowels are in very safe keeping; locked up, not here. (Laughter.) That is so much to their good, because they won't be scratched in being used; but we have a workman's tool here, and all who know our friend Mr. Brown, know what a right good workman he is. He will be all the better pleased, I have no doubt, not to have the silver spoon to use. (Laughter.)

Rev. H. S. BROWN then proceeded to lay the stone, saying, "I am certainly not a 'right good workman,' because I am left-handed." (Laughter.) The ceremony being completed, he said: I have now the pleasure of pronouncing this stone truly and well laid, though I have done it myself; and, ladies and gentlemen, those of you who are fathers and mothers, are likely to leave orphans soon if we stop long here—(laughter)—so that whatever I may have to say I should a great deal prefer saying it in the play-hall, to which we will now adjourn.

An adjournment then took place to the play-hall.

MR. BROWN, continuing, said: Mr. Spurgeon's Orphanage, as we call it down in the North, and as it deserves to be called, is an institution that is certain to command a large amount of sympathy and support. There are many thousands of people in this and other countries, who, grateful to Mr. Spurgeon, and for the great good that his discourses and writings have done them, are sure to be ready to render help to an institution which they know has a large place in Mr. Spurgeon's large heart. And as time goes on, and success crowns the lives of many—as I have no doubt it all will—of many who are or have been scholars in this institution, we may rest very certain that a great number of them will by no means be forgetful of their benefactor; and the time may have already set in, and it is sure to set in before long, if it has not already, when we shall find that merchants and bankers, and manufacturers and shipowners, and all sorts of successful men, once orphans in this institution, will be daily loading it with benefits, so that I consider its financial success perfectly secure.

Ladies and gentlemen, I consider it a master-stroke of sagacity on the part of Mr. Spurgeon that he has adopted this method of naming the various houses of the Orphanage, and a very, very able stroke. If you have a friend that is at well to do in the world, well, no harm comes of calling one of your children after him. (Laughter.) Mr. Spurgeon is very wise in his generation, and he does belong to this generation. He has done far better than he would have done if he had called these houses after saints—(laughter)—for you know if this were St. Paul's, and another St. Peter's, and another St. John's, and if one for the girls were called St. Margaret's, and another St. Mary's, well, those excellent people in the glorified state, if they ever got to hear of it, might feel a little flattered—(laughter)—but you know they could not give sixpence to the fund—(laughter)—and so I think that, as a living dog is better than a dead lion—(laughter)—that living sinners, as we in Liverpool feel ourselves to be, are a great deal better than double the number of dead saints. (Laughter.) And the result would have been equally unfruitful, you know, if Mr. Spurgeon, with his well-known and passionate love of the Puritan divines, were to have called one house after Baxter, and another after Bunyan—it would not have paid a bit, and it is not worth doing. (Laughter.) Now, when a house is called after a town, of course all Mr. Spurgeon's friends in those towns—and he has many friends in all our towns—will feel deeply interested and specially bound to render support. Mr. Spurgeon, as we all know, is influenced by a feeling of gratitude for what his friends in those towns have already done, but like a sensible man, Mr. Spur-

geon is also influenced by a reasonable expectation of favours to come.

The Rev. W. BROOK, of Hampstead, said: I welcome the members of the Union who are here from the country very heartily. I hope they will get good quarters. They have had a wet welcome to-day, but I am sure they will have a warm welcome, and I trust that their visit to London will be as happy as our visits have often been to the provinces. I should like also to say how pleased we of the Association always are to come here, or to go to the Tabernacle, or to come in contact in any way with Mr. Spurgeon, his brother, and his elders and his friends. We like to say to the tabernacle people, "It is quite true Mr. Spurgeon is yours first of all, but you have no monopoly in him—he is ours." We, the Baptist churches of London, feel that he is ours; any one would think so when he comes among us—a brother among brethren. I was once in an out-of-the-way part of Scotland, near the Pass of Killiecrankie, and some one told me there was an old Baptist woman living in a house in a wood, on a steep hillside. As I was a Baptist minister, although I was out for my holiday, it was said that the least I could do was to go and see her; and I went. She was eighty-seven years of age. She had not left her house for twenty years through infirmity. We got into a pleasant chat, and I told her I was from London. Now, what do you suppose she wanted to know about London? Nothing about the Queen; the only thing she wanted to know was about Mr. Spurgeon—how many children he had got, what were their names? were they like their father? what was the Tabernacle like? could people hear there? and the rest. There was only one point in regard to which she did not worship Mr. Spurgeon, and that was the Communion question. (Laughter.) Well, I do not know but some of us think that too, only in the opposite direction. She was very strict, and she thought that in throwing open the Communion-table to others, that Baptists were doing very wrong. I think I might have sat there and been catechised for a long time if I had had the necessary information. If Mr. James Spurgeon had been there he would never have got away. (Laughter.) It was nothing but Mr. Spurgeon. And for a very good reason. Here was this poor, bed-ridden soul, and her only means of grace for twenty years had been Mr. Spurgeon's weekly sermon as it was printed and sent to her. Now, we honour Mr. Spurgeon, for his preaching, for his college work, and the rest; but I may be permitted to say that the Orphanage puts the topstone to the whole. It has shown faith by work. God-speed the Orphanage, and restore its president to health and strength! (Applause.)

Correspondence.

SUNDAY SCHOOL TEACHERS.—Recommend your Classes to become subscribers for the "Christian Messenger," and they will have, in it, the cream of the best Lessons published, to the end of the year for 25 cents.

For the Christian Messenger.

Foreign Missions of the U. S. Southern Baptist Convention.

No. 3.—CHINA.

BY REV. CHARLES TUPPER, D. D.

CHINA, with its immense multitudes of human beings rapidly passing into eternity, was long barred and bolted against the precious gospel of Christ. Of late, however, these obstructions have been substantially removed. War, is, indeed, a terrible evil. But, by the good Providence of Him who sometimes educes good from evil, it has been overruled to the admission of the peaceful gospel into China.

Protestants of different denominations have availed themselves of the opportunity this afforded to send Missionaries into that vast empire. By the Divine blessing their labors have, in various instances, been rendered successful. Among others, our brethren of the Southern States, have taken an active part in this good work. Rev. J. Lewis Shuck is said (p. 79) to have been the first American Baptist Missionary in China. He was at first sent out by the general Board, but, by mutual agreement, subsequently served that of the

South. He organized what was known as the First Baptist Church of Canton—This city, as an exception, was in some small measure accessible to Christian Ministers, while China at large was not. Though Mr. Shuck's labors were highly useful in Canton, yet it was subsequently deemed advisable for him to remove to Shanghai. As 'no religion is respectable in the eyes of the Chinese, unless connected with a public building,' it was desirable on this account, as well as to accommodate hearers, to have a place of worship erected in Shanghai. With money, therefore collected in the Southern States, a respectable Chapel was built there. Rev. Mr. Shuck was greatly prospered in his faithful labors in these places and elsewhere. A circumstance relative to the call of this pioneer in the Baptist Mission to China, is well worthy of note. Shortly after his conversion he was present at a Missionary meeting, when a contribution was called for. Among the articles found in the boxes was a Card, on which was written 'MYSELF.' On inquiry it was ascertained that this was his donation. His subsequent course evinced that he was in right good earnest. Among the fruits of his labors were several Chinese who became zealous and successful Ministers of the gospel. One of these, whom he baptized in 1844, Yong Seen Sang, accompanied him on one of his tours to America, and elsewhere aided him greatly in his labors of love.

Mr. Shuck, among other beneficial efforts put forth for the good of the Chinese, published ten valuable tracts in their language. He labored faithfully and effectively in China till after the death of his second wife, in 1851. This painful bereavement rendered it needful for him to return to America on account of his motherless children. As it did not seem advisable for him to go so far away again, he turned his attention to the Chinese in California. He succeeded in getting a Chapel built in Sacramento; where he labored in the service of the Domestic Mission Board seven years, and gathered a Church of sixteen

members, whom he baptized on a credible profession of faith in Christ.

Having devoted so much space to a notice of this excellent pioneer Missionary, my remarks must, for the most part, be more general and brief. Numbers of truly pious and zealous men and women have evidently been constrained by the love of Christ to devote their lives to this self-sacrificing work. In various instances sore trials have attended them. Intestine wars among the people have caused them much trouble. Some Missionaries have been obliged to return, with health impaired, or destroyed. Others have died in the field, nobly leaving their dying testimony in favor of the truth and excellency of the gospel of Christ. As in battles, when some fall, others come forward to fill up the ranks; so happily among our Southern Brethren, when some fall, both men and women are found ready to say, 'Here am I, send me.'

A brief notice may be here given of Rev. M. T. Yates, D. D., one of the early Missionaries that followed Brother Shuck. He remarked, "I see no field that seems to me so inviting as China. Let others say what they may about rushing into danger, I will go wheresoever God, in his providence may direct me." Accordingly Mr. and Mrs. Yates reached Shanghai on the 27th of Oct., 1847. For 33 years they have been stationed at this post. A Presbyterian Missionary in China is said to have remarked, with much candor, "that Dr. M. T. Yates was physically, mentally, and morally at the head of the Protestant missionaries in that country, of whom there were several hundred." A remarkable statement is made (p. 167,) with reference to his height, namely, that at "the age of 27 years, before he went to China, his height was marked on his father's door post, on his return, after a few years, he was found to be an inch higher. He went to China again, and returning, after an absence of eleven years, he had grown two inches more. Mr. Yates lost his voice twice. The first time he regained it by a voyage to America, bearing his expenses himself. In the second he accepted an invitation to act as Vice-Consul and Interpreter for the United States. He, however, generously devoted all the profits of this office to the Mission cause. When his voice was