

# 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.

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### CHILDREN AND THE JOURNAL.

We are much gratified at being able to state that the subscription list of the *Journal* is steadily increasing. Several times of late subscriptions have come in so freely as to entirely exhaust our supply of papers, and make it necessary to enlarge our issue. This increase is largely due to the kindness of brethren in the several States, who have worked for the paper in their churches and associations, believing that the news it carries to the homes of the people will be helpful to them and to the great work which it represents. Into thousands of homes all over our Southern Zion this paper goes, bringing our people into direct communication with our own missionaries, and at the same time giving them glimpses of work being done in other fields by missionaries of other bodies.

We wish now to ask that in every home into which the *Journal* goes, it be put into the hands of the children, and that they be encouraged to read it. A wise brother in South Carolina, in giving the money for a copy to be sent to his home, directed it to be sent in his son's name, that he might feel that it was his paper, and be all the more interested in it. On the arrival of the *Journal* let an evening be given to its perusal. After supper gather the family together around the tea-table, the children having their Geographies at hand, and let mother, father, or one of the older children read the paper through. As the reading progresses, let the one best fitted for this, explain such articles as need explanation, while the atlas is used freely by the smaller children in locating the places mentioned. Then have a free talk, in which all shall participate, about the work in all its parts. Encourage the older children, who study geography and history, to tell all they know about the countries mentioned, and let the parents occasionally relate some incidents which they may have picked up in the course of their reading, which will amuse the little fellows. It would be well to have some good books on missions to which occasional reference could be made for information. If those desirous of getting such books will send a postal to the American Baptist Publication Society, 1420 Chestnut street, Philadelphia, they will get in return a catalogue

of missionary books from which they can choose.

Why not make missions an interesting study for the little folks?

### LIBERAL CONTRIBUTION.

The American Baptist Publication Society sends us, through its Bible Secretary, Dr. C. C. Biting, one thousand dollars for Bible work. This is not the first time this grand institution has done this good thing. God bless the American Baptist Publication Society, giving to it length of days and ever increasing prosperity. The donation was received (December 22d) just too late to get into the acknowledgments of this month.

### CONVENTION NOTES.

In the last number of the *Journal* we concluded our "Notes" with an account of the Arkansas Convention. Since that time we have had the privilege of attending three more annual gatherings of Baptists. The first of these was the

#### GENERAL ASSOCIATION OF VIRGINIA.

This was emphatically a meeting to tell of work done, and to plan for work to be done. And the reports of work done were so cheering that it might well have been turned into a praise meeting. But we can only note here matters pertaining to our work, not report meetings. This body had reported the largest contributions to foreign missions of any State body for the conventional year, 1886-1887, and in this the brethren rejoiced. But we thought we detected a little inclination on their part to rest on their laurels, and not press on to yet larger achievements in this department of labor. Indeed, allusions were frequently made to the large amount given last year not as an encouragement for yet larger giving this year, but as the result of an extraordinary effort which it would be impossible to report. Why not? Was this \$13,317 more than Virginia ought to give to this cause? Is it more than she can give? Brethren spoke of a falling off in receipts for this cause as a matter of course, and their so speaking was a very good way to make it so. But surely there is no necessity for a falling off. Why not "attempt great things for God," and "attempting, expect great things?"

The subject which elicited the warmest discussion of the meeting was the Committee on Co-operation's report on woman's work. This committee, in view of the great increase of woman's societies during the past year, recommended that a central committee or board, composed of ladies, be appointed, which should have the oversight of this work, and report to the General Association as other boards appointed by the body do. They further recommended that these societies should be represented in the Association as other organizations, *i. e.*, on a money basis, and by brethren selected by themselves. A number of brethren thought they saw in this movement a step in the direction of a separate woman's work, separate from that of our Convention, and also a tendency to lessen the efficiency and weaken the influence of the local church, and so they strongly opposed it. The recommendations of the committee were rejected, and a committee appointed to address a letter to the women of the churches, urging them to do their work in and through their churches.

This action is of special interest from its bearing on the movement which had its origin in the ladies' meeting at Louisville last May, looking to a meeting of ladies in Richmond next May, for the purpose of discussing the advisability of organizing a general committee of woman's work for the whole South—this committee to assist in organizing our women for more efficient work, in connection with the work of the Southern Baptist Convention. This action of the General Association puts the body on record as opposed to this advance in woman's work. But it remains to be seen whether the women of Virginia will concur with the brethren in their decision. Women are the important factor in this problem that now faces us, as it once faced our brethren at the North. What relation shall our women bear to the work of our Convention?

The consideration of foreign missions was postponed to Monday, when many of

the brethren had gone home, and so it came to pass that the very men who should have had their hearts stirred by the eloquent speeches of brethren selected to speak on this subject, and their minds stocked with the facts about our work which are generally brought out on such occasions, were so far away that only dull echoes of eloquent words could reach them, and the facts not even in echo. Fortunately these latter can be supplied in other ways.

But the missionary spirit is abroad in Virginia, and she will not allow any other State to assume the lead in this work, not easily at any rate.

#### THE NORTH CAROLINA CONVENTION.

It was a joy and an inspiration to be at the meeting of this body. Everybody seemed to be in a good humor over the results of the past year's work, and a bright, cheerful, hopeful spirit pervaded the whole body. It is true that some speeches that had been prepared, specially with a view to working the Convention up to the point of giving \$1,500 to cover an anticipated deficit in the receipts of the State Mission Board, were spoiled by the fact that the churches had sent up enough money for that purpose, but for all that there were some good speeches, and what was better still, some good work. It seemed that all that was necessary was for some brother to present a good cause and ask for help for it, for the help to be forthcoming. It seemed to be a joy to the brethren to give. They made holy sport of giving, and were as happy over it as school-boys over a good play. If brother Dixon, of Baltimore, had been there he would have said: "Here is a fountain and not a pump. It flows freely." This was especially noticeable, when, after several speeches on foreign missions, a proposition was made to raise enough money to complete the sum asked by Dr. Yates for a house for brother Bryan. In a few minutes over eleven hundred dollars was subscribed, and then enough was raised to send a telegram to Dr. Yates, announcing the fact.

Dr. Theodore Whitfield, who for several years did excellent work for our Board in the State, as Vice-President, having removed to another State, the Convention unanimously recommended as his successor, Rev. W. L. Wright, of Reidsville. We feel under obligations to the Convention for this excellent choice they made for us, and under brother Wright's direction we hope to see North Carolina take her place in the very front rank of contributors to this cause. She might well contest with Virginia the leadership.

We were sorry to have to leave this pleasant meeting before its close, but other meetings must be attended, and the secretaries had to "move on."

Our next visit was to the SOUTH CAROLINA CONVENTION, which met at Sumter. This was a visit "home," and was greatly enjoyed. For a number of years we had been meeting with the brethren of this Convention as one of them, and it was hard to play the part of a "visiting brother." Several times during the meeting we found ourselves on the point of voting, when the familiar voice of Col. Hoyt was heard putting questions to the body.

It is enough to say that the missionary spirit is as strong as ever in this body. The honored President of our board, Prof. H. H. Harris, was present, and made such an excellent speech that we tried to escape from an attempt to follow it; but we were ordered otherwise, and obeyed. We felt impelled to say a word here, as at other Conventions, calling the attention of the brethren to some thoughtless ways of speaking to and about our missionaries who have come home to recruit their health, or rest for a season from their arduous labors. We were gratified, as we believe our returning missionaries will be, that the following resolution was unanimously adopted.

"We believe that it should be the policy of our Foreign Mission Board to bring home our missionaries for rest, especially when the condition of their health seems to require it."

"We shall ever welcome our returned missionaries to our Convention, to our churches, and to our homes."

The Woman's Central Committee, in its annual report to the Convention, made mention of the proposed meeting of ladies in Richmond in May, and asked for advice from the brethren in regard to the matter. It was referred to a committee, who reported, recommending the appointing of delegates to that meeting, inasmuch as the object sought to be accomplished was not the organization of a work separate from that of our Southern Baptist Convention's, but merely a more efficient organization of the ladies for more efficient work under direction of our boards.

We were glad to note among the people of this State a more hopeful spirit than we have known there for years. God has blessed the people this year, and they are encouraged. Our denominational work is feeling the effects of this, and advances are being made in the work in all its parts.

An opportunity to preach in Columbia, in our mother church, took us away from the Convention. And the good people of Columbia made our visit a profitable one for missions.

And so the round of conventions for 1887 closed—that for 1888 begins in January, when we go to attend the Florida Convention.

We have had abundant occasion to thank God for his goodness and mercy to us personally during the year just closed, and to rejoice with our brethren in many places over the blessings of God bestowed on them and their work. The more we have seen and known of the Baptist brethren all over the South the more thankful have we been that God has made us one of them.

### DEATH OF REV. E. E. DAVAUT.

BY REV. C. W. FRUITT.

TUNGCHOW, CHINA, Oct. 11, 1887.

Dear Brother, Bell:

I sent you a few days ago a short notice of brother Davaut's death, with the hope that it might reach you in time for the December *Journal*. It was written in haste and at a time when it could not be carefully done. I think the fuller sketch which I send to-day may do away with the necessity of using that.

We feel Bro. Davaut's death more keenly, that it follows a series of severe providences connected with our work here. Mrs. Pruitt, Mrs. Halcomb, and Bro. Davaut have followed each other rapidly to the grave. Bro. Halcomb has resigned, and Bro. Joiner stays in China at tremendous risk to his life. But we are not wholly discouraged. I admit that the prospect looks dark sometimes, but God has blessed me with an usually buoyant disposition. If others can come and help us, we shall go on with the struggle, and hope for victory yet. Bro. Joiner is now at Hwanghien alone. Instead of one family, we ought to have three at that place. For it should be remembered that there are no missionaries of other Boards there, and hence the necessity of a larger force of our own brethren. [Bro. Joiner has sailed for this country.—Ed.]

REV. E. E. DAVAUT.

October 19, 1884, brought to the writer of these lines the great sorrow of his life, when his home was smitten by the dark providence of God, and in one short moment he was deprived of all he held dear. This same day was to our brother Davaut one of supreme happiness, for it was then that he, with many others, in the Broadway church, Louisville, received the parting words and kind wishes of friends, and with a warm heart and fervent love, turned his face to this land of heathen darkness. Little did our brother think, in that time of joy, that in less than three short years he would be called upon to surrender the work of his choice and enter the infinitely greater joys that are forevermore.

Rev. E. E. Davaut was born near Bristol, Tennessee, March 31, 1856, and was in his thirty-second year at the time of his death, October 4, 1887. At college and at the Seminary his studies were industriously pursued, leaving him little surplus strength for the calls upon his system in the process of acclimatization. Moreover, Bro. Davaut's missionary work was performed under peculiarly trying circumstances. In connection with Bro. Joiner, undertaking the establishment of a new station at a very early period in his missionary life, he had scores

of vexing questions to settle, with which we, in the older settlements, have not been troubled in a long time. Bro. Davaut was, withal, particularly enthusiastic and anxious to do his whole duty as a missionary. His work has been a short one, but he did much good up to the time when he was seized by disease and forced to suspend all action. Though given such a short time in which to do it, he told many men of the Saviour, and let us hope that some of them may be jewels in his crown. He at least fell in the full discharge of his duty in the very forefront of the battle, which is all that any one can do.

For some months we here have been quite anxious about Bro. Davaut's condition. We really thought he ought to seek a more congenial climate, but his convictions were too strong for that, and it was only when he was on the very brink of the grave, and when it was sadly too late, that he would listen to any suggestions looking to the abandonment of the field. I am very sure that he would not have done so then but for the fact that he felt he would, in all probability, never be able to engage in active service. His determination was worthy of imitation, and I trust will appeal strongly to many a young preacher in the South.

A little less than a month before his death, Bro. Davaut and family came over from Hwanghien to Tungchow, where he found a home and kind friends at Dr. Crawford's. After his arrival here he can scarcely be said to have left his bed. While he was, as a rule, free from acute pain, yet there were times when his sufferings were intense and his nervousness distressing. Apparently his last suffering was on the evening before his death, after which he fell into a quiet sleep, to wake up in eternity, before the dawn of another day.

"Asleep in Jesus, blessed sleep."

Dr. and Mrs. Crawford and I accompanied Mrs. Davaut on her sorrowful journey to the port of Chefoo, where we buried our brother just before the setting of the sun, Thursday, Oct. 6th. To me that friendship was precious, and my grief is hard to bear. But we sorrow not without hope. Our brother's testimony was emphatic and clear. To him death was life.

Who will volunteer to take the place of our fallen brother, and continue the work begun at Hwanghien? When, in this year, the English Baptists lost by death three missionaries in one day on the Congo, the volunteers to take up the work were more than could be accepted. And will not the fall of this warm-hearted, loving brother move some one to a conviction strong enough to induce him to come on to Hwanghien and undertake a little part of the tremendous work to be done there?

Brother Davaut is the first student of our Seminary to die on the foreign field. To all our fellow-students I extend a sorrowful congratulation, and let us all breathe a fervent prayer for his dear ones—Mrs. Davaut and their little son.

Your brother in sorrow,

C. W. FRUITT.

Tungchow, China, Oct. 11, 1887.

### TRACTS.

We have on hand now the following tracts, which we gladly send to those who will use them in their churches, or in other ways in which they will serve to inform our people as to our fields of labor, and stimulate them to pray and give for our work:

Our North China Mission Field—by Mrs. Crawford.

Our Italian Mission—by Rev. J. H. Eager.

Our African Mission—by Rev. W. J. David.

The Canton Mission—by Dr. R. H. Graves.

Our Mexican Mission—by Rev. W. D. Powell.

The Bahia (Brazil) Mission—by Rev. Z. C. Taylor.

"Go Ye," or Send a Substitute—by Rev. J. P. Greene.

From Him and For Him—by Rev. F. M. Ellis.

Personal Obligations to Missionary Work—by Rev. F. M. Ellis.

Why Should I Give to Missions—by Rev. J. C. Hiden.

An Appeal to Our Women.

God's Call to Southern Baptists.

A Mute Appeal for Foreign Missions.

Faded Print

## FOREIGN MISSION JOURNAL.

RICHMOND, VA., JANUARY, 1888.

## OUR MISSIONARIES.

## SOUTHERN CHINA.

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

## CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herring, Mrs. Herring, assistant pastor, Wong Pui San, chapel-keeper—A licentiate—Wong Yeur San, sexton, P. Y. San, pastor.  
Koon San.—See T. Y. San, pastor.  
Soochow.—Tau-nye-Shang, a licentiate, and chapel-keeper.  
Chinkiang.—Wm. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

## NORTHERN CHINA.—T. O. CHEFEO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, and C. W. Pruitt.  
Wang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and 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.  
Oshomoshaw.—L. O. Murray, native evangelist.  
Gaua.—J. A. Hanson, native evangelist.  
Hauter Fum.—Albert Ell, native evangelist.

## ITALY.

ROME.—George B. Taylor, 62 Via Giulio Romano, and J. H. Eager and Mrs. Eager, 62 via Giulio Romano, and Signor Torre.  
Torre Pella.—Signor Paschetto.  
Pavlo.—Signor Ferrario.  
Milan.—Nicholas Papenouth.  
Venice.—Signor Belloni.  
Bologna.—Signor Colombo.  
Modena.—Signor Martini.  
Carp.—Signor Fasulo.  
Bari and Bariola.—Signor Volpi.  
Naples.—Signor Basile.  
Isola of Sardinia.—Signor Arbanasich.

## BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Maggie Rice, and Senhor Mesquita.  
SANTA BARBARA.—E. A. Puthuff, Mrs. Puthuff.  
BAHIA AND MACAO.—Z. C. Taylor, Mrs. Taylor, O. D. Daniel, Mrs. Daniel, Miss Milna Everett.  
PERNAMBUCO.—Native preacher—Senhor Lins.

## MEXICO.

STATE OF COAHUILA.  
SALTILLO.—W. D. Powell, Mrs. Powell, Miss M. O. Tupper, Miss Mattie Withers, two native teachers, and two colporters.  
Miquiz, Salinas, and Rio Grande District.—Porfirio Rodriguez.  
Pais and Puarra.—Alonso Martinez.  
Progreso, Tuxtepec, etc.—Jose Maria Gamez.  
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, Miss Annie J. Maberry.

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.

## A PROPOSITION NOT TO BE ACCEPTED.

The following proposition, coming from Dr. Yates to the Foreign Mission Board, was received a few days ago. Of course the Board would not for a moment think of accepting such a proposition, but we have felt that the brethren ought to know that it has been made. We publish it for two reasons. First, that those of us who are at home may be made ashamed as we remember what Dr. Yates has already done for the work in China, and see what he now proposes to do. Read it carefully, dear reader, and then ask yourself, "What am I doing for this work? What sacrifices have I made for it?"

Second, that we may have some idea of the great need that there is for reinforcing this Central China mission. Dr. Yates does not offer to resign his salary because he does not need it. He does need it. But so great does he feel the need to be of another man for Chinkiang, that he is willing to live on scant rations rather than not have the man. A first rate man must be sent there, and that right soon, and money must be given to send him.

Young men, God wants some of you for this work. This is his call to you. Answer.

SHANGHAI, October 20, 1887.  
H. A. Tupper, D. D.,  
Cor. Sec. F. M. Board S. B. C.

Dear Brother:

## A PROPOSITION.

In view of my inability to do full work, and in view of the great necessity for more men at Chinkiang, where R. T. Bryan will soon wear himself out by daily services, in addition to other necessary work, I propose to waive my salary from the date of his appointment, in order that another man, or family, may be sent to that mission as soon as practicable. And may the Lord add his blessing. It will be my meat and my drink, as the Lord gives me strength, to labor as an unpaid missionary of the Board. I cheerfully lay my living on the altar of the Lord, and pray that He will soon send me a sound and consecrated man, who will be ready to work, and, if necessary, suffer for His glory.

Faithfully,  
M. T. YATES.

## MODERN MIRACLES IN ITALY.

Among a certain class of Italians the belief in miracles is very strong, and priests take advantage of this fact in various ways. A member of our Bari church gives me this list of personal experience.

A child of his acquaintance was caught under a falling house, and as no one knew of it at first, she remained two whole days in a protected corner, unable to get out, or make her whereabouts known. When found by the workmen who removed the debris, she did not seem very much the

worse for her long fast, but soon recovered strength and spirits. The protecting Madonna of the town is called "Madonna della Mela," i. e., "Madonna of the Apple." So when the priests heard of the miraculous preservation of the child, they went to her and began to talk to her about the Madonna who appeared to her while starving, and gave her apples to eat. The child naturally replied: "But I saw no Madonna, and I had no apples." "Oh, yes," they said, "don't you remember how hungry you were, and how you were praying to the Virgin, when behold, she stood before you, holding an apple in her hand. Thus she fed you and kept you alive until rescued, and to-morrow we will have a grand procession in her honor, with you at the head, carried next to the image of the Madonna in view of the whole town, &c." The child, however, was not nervous and imaginative enough to allow them to persuade her that she had seen such a vision, and probably she remembered too well her recent fast to believe that she received any apples. At any rate she stoutly persisted in her denial, and neither persuasion, threats, nor the desire to figure in a procession, could make her take anything but a practical view of her hunger and imprisonment. So the priests were compelled to abandon their idea of using this pretended miracle as an incentive to special contributions for the church. The gentleman who told me this, himself visited in the child's family, and heard the indignant protests of her parents against the pressure brought to bear on her by the priests.

Some months ago, we read in a daily paper an account of a daring robbery committed in a Roman church. The image of the Virgin, which stands in this church, is richly adorned with jewels, votive offerings from persons who have been cured (?) by her special powers. A thief hid himself all night in the church, and knowing that the sexton usually came in the morning through a certain door, he concealed himself in the curtain of the other door, hoping to effect his escape during the lighting of the altar candles. That morning, however, the sexton went first to the latter door, and the thief was caught with many hundred francs' worth of jewels concealed on his person. A few days after this occurrence, large placards announced that as this image of the Madonna had been able to protect herself against robbers, there would be three days set apart for special thank-offering at her shrine. We stepped into the church several times during these three days, and always found it very full of people, while around the Madonna, blazing with her recovered jewels, there was a pushing, struggling crowd, each person trying to reach the shrine, where, after bowing and kissing her feet, he dropped in his mite. I forgot the exact sum announced as the tribute of the faithful, but I know the amount was considerable.

Last summer a church in Sardinia was blown down by a hurricane. It was empty at the moment, although a few hours previous it was filled with worshippers. Instead of thanking God for their deliverance, the people accepted the priest's declaration that the patron saint of the village had interposed to save his faithful followers. A pilgrimage to his shrine was organized, and crowds came with their thank offerings, until a godly sum was collected to erect a new shrine to this saint, commemorating the event, and giving him the glory.

Some time ago a woman who attends my "mother's meetings" told me, with evident faith, that many years ago a relative was cured by a visit from the "Most Holy Child," a doll richly dressed and bejewelled, which is kept in a church next to our house in Rome. Under the papal regime this doll was much esteemed as a physician, and was often sent for to visit the dying. The relative in question had been unconscious for hours, but when the doll was heard mounting the steps, they claim that a faint color came into the man's cheeks, and when the priest entered the room with the "Most Holy Child," the patient was able to cross himself before it, and soon recovered entirely. What idolatry!

OLIVE M. EAGER.

## FROM MISS LOTTIE MOON.

## A HARD QUESTION—AN EARNEST APPEAL.

With that omniscience which awakens the wondering admiration of the uninitiated, a Baptist editor declared last year that it would be impossible for those who embrace the "new theology" to take a strong interest in foreign missions, that belief in a "second probation" is incompatible with earnest effort for the conversion of the heathen. Pondering the question of the indifference of Southern Baptists to missions, in the new light cast upon my ignorance by this wise editor, I conclude that the large majority of Southern Baptists have adopted the "new theology." Else, why this strange indifference to missions? Why these scant contributions? Why does money fail to be forthcoming when approved men and women are asking to be sent to proclaim the "unsearchable riches of Christ" to the heathen?

The needs of these people press upon my soul, and I cannot be silent. It is grievous to think of these human souls going down to death without even one opportunity of hearing the name of Jesus. People talk vaguely about the heathen, picturing them as scarcely human, or at best, as ignorant barbarians. If they could live among them as I do, they would find in the men much to respect and admire; in the women and girls they would see many sweet and lovable traits of character. They would feel, pressing upon their heart and conscience, the duty of giving the gospel to them. It does seem strange that when men and women can be found willing to risk life—or, at least, health and strength—in order that these people may hear the gospel, that Christians withhold the means to send them. Once more I urge upon the

consciences of my Christian brethren and sisters the claims of these people among whom I dwell. Here I am working alone in a city of many thousand inhabitants, with numberless villages clustered around or stretching away in the illimitable distance: how many can I reach?

It fills one with sorrow to see these people so earnest in their worship of false gods, seeking to work out their salvation by supposed works of merit, with no one to tell them of a better way. Then, to remember the wealth hoarded in Christian coffers! the money lavished on fine dresses and costly living! Is it not time for Christian men and women to return to the simplicity of earlier times? Should we not press it home upon our consciences that the sole object of our conversion was not the salvation of our own souls, but that we might become co-workers with our Lord and Master in the conversion of the world?

I left Tungchow nearly two weeks ago, spending a Sabbath at Shanghsung on my way to this place. There were three services during the day, conducted by the younger brethren. A Presbyterian missionary, Dr. Nevins, who has just passed through here, told me that he stopped on his journey hither at a village about five miles from Shanghsung, and that he found that the Christians sustained a good reputation among the heathen.

I have been in Pingtu nearly a week, and find the people as kind and friendly as ever. A few days ago, visiting a family, I was talking with two men, and they volunteered the assurance that all like to have me there, that there are none who are unwilling. I rarely go on the street without invitations to visit, which I cannot accept for lack of time. At present I spend the mornings at home, chiefly in teaching the girls, and go in the afternoon to some village. The weather is now beautiful for the latter work. It is delightful to go out into this fertile country, smiling with rich harvests, which the people are now busy gathering—a charming contrast to the Tungchow region, where a severe drought has prevailed, and scarcely half crops have been made.

I am told that a telegraph line is being put up just outside the city limits. Though there will probably not be a station here, it will make me feel in the civilized world once more just to see the wire.

L. MOON.

Pingtu, Oct. 3, 1887.

## FROM REV. C. W. PRUITT.

BROTHER JOINER COMPELLED TO LEAVE—MEN NEEDED.

TUNGCHOW, CHINA, Oct. 24, 1887.

Dear Brother Bell:

I have been away at Hwanghien for more than a week preaching in the city and among the villages. But the main object of my visit was to help brother Joiner in his preparations for the home-going. Upon his return from Japan he seemed greatly benefited. His physicians very reluctantly consented for him to try the winter here, and he, with a burning desire to stay, entered once more upon his work. But no sooner had he settled down than this Chinese climate laid its heavy hand upon him and told him it would accept no compromise. So our brother has put his things in order, and will to-morrow turn his back on the field of his choice, with no prospect of a return. This is the hardest step a missionary can take, and brother Joiner has taken the step only when there was no help for it. It has been thought by all who know of Mr. Joiner's condition that he ought speedily to return to his native land.

This removal coming so soon after brother Davault's death, breaks up the Hwanghien mission for the present. It calls loudly for others to come and take the vacant places. Let not these failures deter any one from undertaking the work. While this climate has its drawbacks, for many people it is as healthy as any in the world, as witness many missionaries who have lived here to a good old age. But if it were tenfold more dangerous to health and to life we would not be justified in giving up. As one falls another takes his place and the work goes on.

Fraternally,

C. W. PRUITT.

## FROM BRO. MCCORMICK.

ZACATECAS, MEXICO, Dec. 12, 1887.

Dear Doctor Tupper:

Since my last report, of about a month ago, I have baptized four persons, all of whom, I trust, will make us good members. A young lady, one of a family who have been attending regularly for some weeks, wishes to be baptized; but this has awakened the violent anger of her father. We pray the Lord to open his heart. This is one of the finest families in Zacatecas, though in January we shall have to give them up, as they then go to the City of Mexico. They promise me, however, to go regularly to Bro. Sloan's church there.

I must ask you, my dear friend and brother, to let me know, at the least, what you think on the subject of a church building for Zacatecas. This is a question of the very greatest importance to us right now. Bro. Powell will tell you that we need a building, and that we need it badly. We must have it, and soon. I am sure that I can build a fine church cheap here. Bro. Powell, Bro. Westrup, Bro. Sloan, and all the other ministers, Baptist and Pedo-Baptist, with whom I have talked and to whom I have explained my plans, have said that had they to go over the ground again they would build as I propose, i. e., making use of Mexican architectural principles largely, and only putting on American finish. We must have a good church when we build, with a good school-room attached, for I believe the Lord means to give us this State, if I work and have help. By

the help of the Lord I will do the work, but I must have houses. I could right now claim Vetta Grande, and hold it against all opposition, if I could put up a \$1,000 house. I am worried there no little about rents, and in court every now and then. But our congregation there now numbers twice that of the Presbyterian, and they have been there four years. Mine is entirely new work also. But nothing much can be done there till there is a house. You cannot judge of the necessities of this field by those of Coahuila, as Bro. Powell will tell you. Here the odds against us are infinitely greater. We have here in the interior an intense hatred against Americans, while in Nuevo Leon and Coahuila they are more readily received than Mexicans themselves. Here every little ranch has its priest, who keeps his people worked up; in the frontier States there is rarely a priest seen in the ranches. Here the cities are full of them; in this city there are some 150, besides more than 100 students, who can officiate in some things. Here we have red-hot Catholic papers, full of pluck and life and fanaticism; over on the frontier there is nothing of the kind. So here we need, if possible, more than there, church-buildings, to give weight to the work. If the Board finds that it cannot build a house in Zacatecas in any reasonable length of time, I shall beg them to allow me to occupy some new field, as Leon or Silao, and to appoint some one to this field who has a taste for stationary rather than advance work. The work here has gotten to that point where progress must be hindered, or else building done.

Please relieve me of suspense as soon as you can, letting me know what the Board will probably be able to do.

Most truly your brother,

HUGH P. MCCORMICK.

## FROM MISS MAGGIE RICE.

## BEGINNINGS.

RIO DE JANEIRO, BRAZIL,  
November 1st, 1887.

Rev. H. A. Tupper:

Dear Bro.—According to your rules for missionaries, it is necessary for me to send you a quarterly report of work done. In my haste to learn Portuguese, I came near forgetting this part of mission work. The next question was, what shall I report? This is the answer: I am doing, nearly as I can, "what my hands find to do." I study and recite, attend worship, and give my undivided attention to the sermons and conversations; visit with Mrs. Bagby, and make frequent attempts at speaking short sentences, with now and then a successful effort. Sometimes I am sent out to invite families to attend worship or let the children come to our sewing school. Like a young bird trying its wings, I fail many times, but finally succeed in making my wishes known.

As Portuguese appears from my four months' study, it is like a complicated machine—I know the names of some of the parts, but cannot put them together. However, I am acquiring the language as rapidly as I can without detriment to health, for I want strength to use it when I shall have acquired it.

Am glad to write you that I am in good health and spirits.

We feel much encouraged about the work. Sunday afternoon (October 30th) two persons were baptized. Seven persons, believers, but not Baptists, witnessed the baptism. We gave them standing room near the tank, so that they could see New Testament baptism.

At night we were made to rejoice. Seventy persons attended worship. With grateful hearts and renewed strength, we start upon another week.

We look forward to the time when Brazil will be one vast harvest field for Baptist reapers.

Pray for us.

Your sister in Christ,

MAGGIE RICE.

## FROM BRO. EUBANK.

## WORK ENCOURAGING.

LAGOS, WEST AFRICA, Oct. 15th, 1887.

Dear Bro. Bell:

As sister David told you of our arrival in her letter of a fortnight ago, I let that take the place of a letter from me by that mail.

We had a very warm welcome from both missionaries and native Christians on our arrival. Many of the members came in the next day to bid us welcome, and on Monday the schools gave expression to their sentiments in a well sung song of welcome, an address by Mr. Harden, principal of the academy, in the name of the school, and a beautiful bouquet. All these expressions of joy at our return made our hearts glad.

We found brother and sister David well and the work going on nicely. The schools keep up well in numbers, and seem to be doing good work; and the church members seem more alive to their duty, and are doing more to give the gospel to the heathen. There are two preaching services held by them in the street every Sunday afternoon, and more heathen are coming to church. So the work is encouraging, though there have been no recent baptisms. Our Sunday school is, and has been all along, a power for good. Here many who were converted after reaching maturity and middle age, have learned to read, and joined the Bible-class in Yoruba, taught by Bro. Stone. A new feature in it is a class of Kroo men, which I have undertaken to teach. It is rather awkward, as they understand but little English and no Yoruba. They come three nights in the week, and are taught English by our mission boys.

Brother and sister Smith are in Abeokuta. They were well when we heard last. But Bro. Smith has had several attacks of fever in the last few months, and two of them quite serious. But these, and

the fact that he has been here nearly three years, remind us that he should have a change to some better climate before the next rainy season. Shall Abeokuta be vacated, or may some one be sent to occupy during his absence?

I am somewhat encouraged by your editorial in the September *Journal* with reference to our interior work. May the Lord hasten the day when we can be more aggressive in that great field.

Yours fraternally,

PEYTON A. EUBANK.

## FROM DR. YATES.

## "A CRISIS."

CHEROO, Sept. 27, 1887.

H. A. Tupper, D. D.:

Dear Brother.—Do the Foreign Mission Board, and the churches in its connection, realize the fact that for the want of more activity and co-operation at home, their work in this great empire is on the eve, if not in the midst of, a most serious crisis. It is nevertheless a fact! For one-half at least of the working force of the Foreign Mission Board in China are, I fear, permanently disabled; some by disease that was latent, others by overwork in trying, in the absence of the requisite force, to do the extra work of two or three men. If those who must go, and those who have leave to take a rest, should all sail when they are expected to do it, we shall have for 1888 one man at Canton, one man at Shanghai, one man at Chinkiang, none at Soochow, two men at Tungchow, and none at Hwanghien. And yet we hear nothing of any reinforcements. Now when we mention that it takes two or three years to decide whether or not a new recruit will get the language and give promise of a good staying and working missionary, it must appear evident to the Board that a serious crisis is imminent. Can you tell me, before I decide to avail myself of the kind invitation of the Board to visit the U. S. for a rest, if there is any immediate prospect of two men for Chinkiang and two for Soochow? Also, what amount of funds there is likely to be in the treasurer's hands by January, 1888, for the mission house at Chinkiang? And am I at liberty to draw for the amount in hand for the house? It is very desirable that I be informed on these points before I leave the field, for—well, the Lord of the harvest only knows for what length of time. It is highly important that Chinkiang and Soochow should be reinforced and equipped—Chinkiang first. I am not in a position to speak of the wants of Shantung and Canton missions. O, for a revival among pastors and churches on the subject of foreign missions to the heathen. The Lord reigns; and if we work for his glory, we shall see the pleasure of the Lord prospering in our hands.

I am gradually recovering from the paralysis of (ne-half of me. I can now walk, though not quite as formerly, for a mile. We shall return to Shanghai next week.

Faithfully,

M. T. YATES.

## FROM DR. GRAVES.

## SAFE ARRIVAL IN CALIFORNIA.

SAN FRANCISCO, Dec. 12, 1887.

My Dear Dr. Tupper:

Mrs. Graves and I arrived here a week ago—sixteen days from Japan. She was not at all sea-sick during the voyage, and lost her neuralgic pains when we were two days out from Yok Yokohama. I am sorry to say, however, that they returned again as we neared the American coast, and she still suffers from paroxysms of pain and serious nervous prostration. She was not out of her berth during the voyage, and is still confined to lying on her back, and is very weak. She is not in a condition at present to stand the trying car ride across the continent. I hope a few months' rest in this bracing climate will benefit her and restore her to health again. My own health is fairly good, but I feel somewhat wearied from nursing and losing my sleep of nights.

If Mrs. Graves's health permits we hope to leave for the Atlantic coast when the winter is over.

Mrs. Sanford left on Saturday, accompanied by Miss North, who has been engaged in the Chinese work in this country, and who goes at her own charges to help in our work at Canton. She takes a letter of dismission from the Chinese Baptist church here to our church in Canton.

I am rejoiced to know that our mission is to be reinforced by two such consecrated workers, and know Miss Young and Miss Stein will be glad to welcome them.

Remember us both very warmly to Mrs. Tupper and all your family, and to brother Bell and all the brethren of the Board. I hope to see you all at the May Convention, if not sooner.

Yours fraternally,

R. H. GRAVES.

This extract from an appeal sent by one of their missions in China to the American Board for reinforcements, contains some startling figures—some that Southern Baptists should read and consider:

This nation, with all its temporal and eternal interests, cannot wait indefinitely. While this appeal is crossing the ocean to you, one and a quarter millions more of her population will have sunk into Christless graves; and for each minute you delay heeding her claims, twenty-four immortal souls, for whom Jesus shed his precious blood, are passing forever beyond your power to afford them aid! Interests unspeakably vast hang upon your decision—interests second to those of no other country, if we read aright the potential destiny of the nations. May your watchword and that of the whole Christian Church be: "China for the Lord Jesus Christ, and in our generation!" Let not his Church shrink from attacking heathendom's Gibraltar.



## JAPAN.

In 1860 our Board appointed three missionaries to this country. Ever since, our eye has been in that direction; but the pressure of other fields has prevented us from entering this promising land. A lady of New York informs us that she proposes to "give a legacy for this work," through our Board, and proposes to be "one of a hundred ladies to give, in 1888, \$100 each," for such a mission there. A proposition something like this started our work in Italy. Is this the voice of the Lord to us? Responses to the proposition might aid us to decide.

The address of Rev. Dr. George B. Taylor, in Rome, has been changed from 27 Via del Teatro Valle to 52 Via Giulio Romano. Correspondents will please note the change, and will find his address correctly given on the second page of the *Journal*.

We gladly give place to another letter from brother Fung Chak. It is encouraging to see what the Chinese Christians are doing for the work in their home land.

PORTLAND, OREGON, Nov. 23, 1887.  
Mrs. A. M. Gwathmey:

My Dear Sister.—I received a letter from Rev. E. Z. Simmons, of Canton, China, last month. It gives me much pleasure to know that the Board was so benevolent, and sent \$2,420.17 to Miss E. Young to build a girls' school at Canton City. I thank our dear brethren of the Board whom were done this great beneficence to start this importantly delightful work in our country. I have no doubt that God will bless this reality fact that it would be very much advantageous for those maids to have the chance to search and learn the doctrine of our Lord Jesus Christ.

Our good brethren here were contributed \$200 to advance this glorious work, and I had sent them to brother Simmons two weeks ago. I received a letter from brother Lum Kow, of Chicago. He says that they were raised \$100, and a letter from brother Lum Chow, of Oakland, Cal., and said that he has subscribed about \$50; and I also heard that the Chinese of Demerara was also help \$100. All of these money are sending to China to assist this work. I pray Almighty God may bless this work there, and it shall be much interest, prosperous and fruitful to Jesus. I baptized four persons last two weeks, two men one woman and one boy. Hope you will pray for us that we may bring forth many good fruits to Christ, and through many prayers that he would send his Holy Spirit alight upon men's souls to convert one by one to follow Jesus, to receive the salvation of God and have the eternity life in the name of Lord Jesus.

Dr. Ashmore was in Portland for two or three days by his way to China. He came to our chapel and preached to us once. It gives much encouragingly for us to learn of his great work of Swatow. He went down to San Francisco on 21st, Monday, for China. May God bless him in his work there. Remember me to yourself and the brethren of the Board.

I remain yours truly brother in the Lord Jesus,  
FUNG CHAK.

## MISS NELLIE HARTWELL.

A short time after Mrs. Sanford's appointment as missionary to Canton was made, the Board received an application from Miss Nellie Hartwell for appointment to the same field, and at the next meeting she was accepted. Her appointment with the Home Mission Society closes in the spring, when she will sail for her future place of labor.

Miss Hartwell is the eldest daughter of Dr. J. B. Hartwell, who was for many years a missionary of our Board in Chefoo, and who has been for some years past in charge of the Home Mission Society's Chinese work in San Francisco. She has been for several years assisting her father in his work, and has proved herself a most efficient and successful worker, as will appear from the following extract of a letter from Mrs. Sanford.

"For a year or two, as I have seen her growing attachment to the work, and her success in it, I have often said to her mother that I expected to see Nellie, at some early day, committed to mission work for life. I have mentioned her 'zeal,' 'efficiency' and 'success,' for these features have marked her work. Her regular work has been in the night school and the Sunday-school, but she has found and improved many other opportunities to advance the interests of the mission and influence the Chinese for good. Indeed she is always on the alert for opportunities to do good, and you know such persons always find work. There is no teacher in either the night school or Sunday-school who is more devoted to her classes; and it is equally true that no class is more devoted to its teacher and more under her influence than is Miss Nellie's. For a long time we have all noticed that there was more religious interest in her class than in any other; that more of her night school pupils attended Sunday-school and preaching, and that there have been more conversions in her class than in any other. Having but little other work, she has bent all her energies to the advancement of that mission. Her father has come to depend upon her help and judgment in all the affairs of the mis-

sion, and, indeed, she has become an almost indispensable factor in the San Francisco Baptist Chinese Mission."

Miss Hartwell will in all probability assist Miss Emma Young in her rapidly growing work.

## WORDS OF CHEER FROM BRO. C. E. SMITH.

ABERDEEN, W. AFRICA, Oct. 1, 1887.

Dear Dr. Tupper:

The time has come for another report, but you have really received my report for the last quarter by piece-meal, in previous letters.

During July I was working very hard to finish the new church, trying to do my duty to the mission at the same time. Then came the trying sickness, of which I have told you, and a forced trip to Lagos on account of it. I received much benefit at Lagos and at the beach.

We got back here Sept. 7th, after an absence of five weeks. For about two weeks before we left I was unable to do anything. Since our return I have got the church finished inside, and we dedicated it Sept. 22d. There was a large crowd present, and many outside the house. Most of these were Christians of other denominations. On the following Sunday we had a good congregation in the morning, and in the afternoon (we can have no service at night) the house was nearly full, and nearly all heathen, to whom we are anxious to preach, and not to Christians of other denominations. I tell you, our hearts were glad; this was what we had prayed for. We pray for converts, too; the Lord will give them to us. Tell our people to be patient—for years, if necessary. Remember, it is not us, but the Lord; he knows what he will do. We are trying to do what he has told us to do, viz: preach the gospel. The converting power is with him.

I hope to preach in the Yoruba tongue to-morrow. While I was building the church, I did not preach in Yoruba, for my strength was not sufficient for it. In the meantime I have grown in the use of the language, so that I shall preach in it easier, I think, than before.

So far as our strength and circumstances will permit, we are visiting from house to house, and going among the people in the market near us. Besides, I preach on the streets. Mrs. Smith goes with me, and often talks to the people in their houses.

At present we visit two evenings, and I preach on the streets two evenings in the week. One evening in the week we have a service in the church. I may have more services in the church and fewer on the street, after a while. Saturday brings its own peculiar duties, so that we seldom go out on that day.

Sundays we have two preaching services and a Sunday-school. The Sunday-school is small, for we have few children of Christians, and it is difficult to get the heathen children. We have from fifteen to twenty-five in attendance generally.

This week, while I was preaching, a woman wanted to know what benefit there was in Christianity, meaning temporal benefit. All their religions benefit (?) them only in this world, and it is difficult to get them to look beyond, or to think of any thing but the outward man. They have no thought of the future, apparently.

Sustain us with your prayers. We are praying for more men. May the Lord give you the money to send them. He has already given you the men.

I forgot to speak of our day-school. It is progressing fairly well, and one of the drawing features is Mrs. Smith's sewing class. The girls are learning quite rapidly. May the Lord be with you and yours.

Affectionately,  
C. E. SMITH.

## A KING'S COSTUME.

A writer in the *Missionary Herald* thus describes the appearance of an African king whom he recently visited. After reading this our little folks will feel themselves to be better than royalty:

Rounding the side of a house, I came in sight of a man sitting on a mat on the ground, a log of wood before him. The guide told me that he was Makoko. We smiled and shook hands. I sat down in the shade near to him, and managed the first compliments. The hair of his head had been clean shaved four or five days previously, and had slightly grown since. On his head a small, dirty skull-cap of pineapple fibre, edged with a strip of red list. His face had been anointed a day or two before with palm-oil, then sprinkled with powdered camwood, and after this splashed with water. He appeared as if his face had been greased and then exposed to charcoal dust from the funnel of an engine. His dark-blue loin-cloth was very dusty. Altogether, royalty was not very impressive. He did not know that I was coming. All natives are obliged to clean shave their hair every now and then. The unction on his face is the highest fashion of the country; the dirty cap the sign of his rank, and worn daily. The dirty sand in the towns soon makes everything dusty. No chief always reclines on his leopard skins, so that, after all, the first hasty conclusions may be scarcely fair; but there is the picture of many a great chief as you catch him in undress. Very often the undress is more worthy than the grotesque splendors which appear on State occasions.

And we add an account of a visit to a missionary from a king, in which royalty appears in a still worse aspect:

## "A ROYAL VISIT."

"In the evening, when all was quiet, Nga Nkari and two of his wives paid me a visit. He was very anxious that all the great presents which I should surely make should

not be given in public: every one would want a share in the spoil. He had given a goat, and would actually be out of pocket.

"I explained that we had other aims and duties beside the distribution of untold quantities of cloth, and did not like the secret business he asked for. Would I let him see the present, and he would know what to suggest. I strongly objected to this; but he was most urgent, and spoke of his difficulties and dangers. The interpreter pleaded, and I sent him out. Alone with Masanda I discussed the imprudence of so doing, but he urged me strongly, and I yielded. Nga Nkari was pleased, but he wanted more, wished one piece reserved, and there was much talk.

"In the morning the goat had been changed, and a small, wretched little beast stood in its place.

"I called Masanda and told him that I should return his goat, and the fine capons, too, and should not give a present. The chief explained that the man from whom he obtained the goat was demanding an exorbitant price, since it was going to a white man. He had given, therefore, a goat of his own. I pitied him in his difficulty, but persisted in refusing the small goat. He then exchanged it for a fine goat.

"Then the presentation. He wished all the cloth to be given together; after all, wanted more, and begged. The dignity and propriety were gone when greed was aroused. I had to remember those who should come after me, our brethren of Bishop Taylor's Mission; so seeing that I had done what was fair and generous, I suggested that he would not like me to tell the white men at the Pool all about Nga Nkari's meanness, and what he wanted in return for his goat. This appeal to his *amour propre* succeeded at once, and he was content, and wished me to speak well of him; so we parted good friends, and he hoping to receive another visit soon.

## SCRAPS PICKED UP.

"The receipts for the first two months of the financial year are \$7,712," says the *Missionary Herald*. Our Congregational brethren are doing their work grandly. Southern Baptists did not give much more than this during all of last year. Will they not do better this year? .....

One who "has no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice," says Sir Chas. U. Aitchison, Lieut.-governor of the Punjab. .... Mormon missionaries have visited Constantinople in search of recruits for Utah, but have failed in their search. There is enough "Mormonism" there to suit the people without their travelling after it. .... "The combined efforts of Protestant Christendom have furnished only one missionary of the cross to a third of a million souls" in China. .... "We hear of many heathen who are very uneasy in their heathenism, and now and then one is willing to abandon his ways of darkness and come into the light." So the leaven of the truth is working. After a while it will leaven the whole lump. .... Protracted drouth in Central Turkey, with the ravages of locusts in Mesopotamia and Persia, have caused great distress. The missionaries of the American Board are doing all in their power to aid the sufferers. .... Spanish Catholic priests in Formosa are seeking to entice away the converts connected with the Presbyterian mission in that island. This has led to greater zeal and activity on the part of the Christians. The Devil has overreached himself. .... Dr. Talmage, in one of his sermons, recently said: "Don't say you will be benevolent when you get rich. As will might the rose say, 'I will emit no fragrance this month, but next month I will flood the garden with aroma.' Next month it is dead."

## A PICTURE'S POWER.

How well Thomas Nast and others employed the irony of pictorial sketches in driving villany or indecency out of the land is well known. A brief sketch in the *Church Missionary Intelligencer* for September shows that the same agency was employed years ago in shaming the British government and the East India Company out of their base patronage to Indian idolatry. Sir Peregrine Maitland had accepted from the East India Company the office of commander-in-chief of the Madras army, and a seat in the council, an office worth \$50,000 a year, but he had done so only on the condition that he should not be required to have any official connection with the idolatry of the country. He well knew how grossly the East India Company had catered to the heathen ceremonies of India, even to making large grants for their support. Only a few days after his arrival in Madras he received from the company's office in London a document sanctioning the appointment and payment of dancing girls in a certain Hindu temple. To this he was expected to affix his signature. At once he took his stand, resolved to throw up his lucrative appointment and return to England if required to put his hand to any such scheme. The matter was laid before the company, and after six months a reply was received stating that the company declined to excuse Sir Peregrine, and although comparatively poor, he sacrificed his \$50,000 and returned to England.

But there were two missionaries in Madras who did not allow the matter to rest.

The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching. The annual ceremony of marrying the East India Company to the image of the goddess was to be performed with great pomp. In due time the goddess was borne in procession around the "black town," as it is called, and was then brought to government headquarters, where a high official of the East India Company came out, bearing a handsome cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck. The latter is used in native marriages in place of a ring, while repeating the words, "With this I thee wed," etc. The official presented the shawl and tied the ornament around the idol's neck, pronouncing the East India Company and the idol Yayagathal husband and wife. The two missionaries were silent but busy. One wrote a minute description of the ceremony, the other with graphic pencil made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.

## GOOD TESTIMONY.

A learned Brahmin, at the close of a lecture by Dr. Chamberlain, of the Reformed Church Mission in India, in the presence of nearly two hundred Hindu Brahmins, artisans, farmers, officials and students, said:

"I have watched the missionaries, and seen what they are. What have they come to this country for? What tempt them to leave their parents, friends and country, and come to this, to them, unhealthy clime? Is it for gain or profit they come? Some of us, country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me.

"Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not hear. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicine, we won't,' but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land!"

## MACEDONIAN CALL FROM CHINA.

The undersigned were appointed at our last annual meeting to present to the Prudential Committee the "Macedonian call from China." It is indeed a Macedonian cry, heard in vision, yet sternly real. It is a cry from a "man" mighty in potential influence, but, without Christianity, lost to himself and a loss to the world. It is as yet the cry of a man and not of the masses. It is not the expression of a national desire any more than was that which called Paul Macedonia-ward, only to receive stripes and to be speedily expelled from its coasts; like that cry, it is the mute appeal of a nation's deepest need. It comes from the false creeds and no creeds of all classes alike. It is the inarticulate wail of infants coming to an untimely end because, forsooth, deformed or of the female sex. It is the sobbing of woman, who, suffering as a slave or beast, knows not the meaning of womanhood. It is the plea of loveless marriage and cruel concubinage. It is the cry of a nation's outcast poor, and lame and halt and blind. It is the longing for justice in a land where every official can explain the requirements of justice to the last jot, but where advantage and right make the only right. It is the hand groping after the torch of true learning; the pitiful struggle of some to break the shackles of tradition and superstition. It is the unspoken and undefined longing of myriads of souls who are feeling after a higher *some one*, and striving toward him along the dubious road of idol worship, pilgrimage, and asceticism, that they may escape the torments of hell. Out of Asia's night comes this cry for the true Light of Asia, and that cry is echoed back from the Judean hills, where long ago a crucified and ascending world-Saviour not only as his final act stretched out his hands in blessing on the earth, but who also blessed the nations with the great command and promise: "Go ye therefore, and make disciples of all the nations, bap-

tizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always! even unto the end of the world."—*Letter in the Missionary Herald*.

## AT ANTIOCH.

Rev. R. F. Horton, in a recent address at an English Baptist missionary meeting, said:

It was at Antioch, where the disciples were first called Christians, that the Holy Ghost said, "Separate me Barnabas and Saul for the mission work." Antioch, the London of the eastern Mediterranean in those days, with a million of population, with a gigantic Oxford Street four miles long, lined with marble palaces and halls, and just outside its gates the celebrated grove of Daphne, where Apollo was worshipped with indescribable and unimagined lust, and where \$150,000 of endowments annually maintained this infatuated worship. I can imagine our friends in Antioch at that day getting up in the church and saying, "Do not send your men away until you have converted Antioch." Convert this city, intelligent, cultivated, wealthy and intensely impure, and when you have converted Antioch, send your missionaries to convert Asia, Italy and Spain. (No might have added Great Britain and the United States, then thoroughly heathen.) But the Holy Ghost separated these men for the mission work, and the result justified it. For what happened? When Julian the Apostate went to Antioch in the middle of the fourth century, hoping to re-establish the pagan religion, he visited the grove of Daphne and found there a solitary pale priest, who brought him a goose furnished at his own expense, which was the sole surviving inmate of the great sanctuary. The result, therefore, justified the measure. There are men who wish to evangelize London. Yes, and it is time they did. They want to see unchristian England converted. Yes, and it is high time. Well, the way to do it, paradoxical as it might seem, is to pick out their Paul and their Barnabas, their very best men, and send them to India, to China and to Africa, to preach the gospel to every creature.

## SOME TURKISH SUPERSTITIONS.

In connection with the drought and famine in Turkey some instances are reported of the extraordinary superstitions prevailing among the people of that region. One of our missionaries reports that in "several villages north of Cesarea, the government has ordered all the cocks killed because Satan uses a certain feather under their right wings in preparing a potion to keep off rain. In Tala, too, the government has imprisoned a man for shaping something like a cradle out of dough, and rocking it day and night (even hiring a man to help him, they say), in order to prevent rain, as he had wheat to sell and wished the price to rise. In Siras an Armenian has been imprisoned for throwing a loaf of bread tied up with a string into a mosque, as this, too, is said to avert rain." In reporting these cases the missionary says: "Ah, poor Turkey! what suffering there will be this winter!" She might well have added, were she referring to spiritual rather than temporal matters, what suffering there will be in all coming generations until the gospel scatters such dark superstitions.—*Exchange*.

## A SHOCKING TRAVESTY.

The Rev. Mr. Kidder remarks that in Brazil all veneration is taken away by the gross familiarity with which the most sacred things of our holy religion are treated. At Bahia he was informed by a number of Roman Catholic gentlemen of an occurrence which had taken place in the province of Sergipe del Rey. It was at a festival, and there was to be a powerful sermon preached on the crucifixion. A civilized Indian, by the promise of *merita cachoca* (plenty of rum), consented to personify our Saviour on the cross. His position was a trying one, and at the foot of the crucifix stood a bucketful of rum, in which was a sponge attached to a long reed. The individual whose duty it was to refresh the *caboto* forgot his office while carried away by the florid eloquence of the Padre. The Indian, however, did not forget his part of the contract, and to the astonishment, as well as amusement of the audience, shouted out, "O Senhor Judeo, Senhor Judeo, mais bel." (O, Mr. Jew, Mr. Jew, a little more gail).—*The Missionary*.

## HOW SHALL WE GIVE?

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did, according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store, as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Exchange*.

"From the very dawn of the missionary work we have been getting on better. We have found that the more bread and fishes we hand out to the multitudes of hungry and starving peoples, the more basketfuls we gather up for ourselves. Missions are pouring their blessings on our homes."—*Exchange*.

