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

CHEERING PROSPECTS.

For several months past the Board has been calling for trained men to reinforce some of our most needy missions. We are glad to be able to state, for the encouragement of our readers, that these calls have not been unheeded, and we hope very soon to be able to announce the appointment of some choice men. God is evidently moving upon the hearts of a number of well trained young men, moving them to lay themselves as living sacrifices on his altar for work in foreign fields. And now our people must prepare themselves to supply the means for sending out and supporting these men. Every time God calls one of our young men to go as a missionary, he calls on his people to support them. Will not our brethren take this matter to heart, pray over it, and give to this Board what it needs for carrying forward the work?

OUR RETURNED MISSIONARIES.

By reference to the last issue of the *Journal*, it will be seen that an unusually large number of our missionaries have, within a few weeks, returned to this country. Dr. R. H. Graves and his excellent wife, both broken down by their many years of hard labor in the trying climate of Canton, are for a time sojourning in San Francisco, Mrs. Graves being too ill to stand the trip across the continent. For over thirty years they have borne the heat and burden of the day in Canton—how sweet to rest for a time. Perhaps they would appreciate some loving letters from some of our *Journal* readers, telling them how much their labors in Canton have been appreciated at home, how glad we are to see them back again, and that we are remembering them at the throne of grace, when we go to ask blessings upon ourselves and our loved ones. A letter addressed to Dr. Graves at San Francisco, care of Dr. J. B. Hartwell, will reach him. Dr. Graves hopes, after some time, to be able to return to his loved work in Canton.

Rev. J. H. Eager and family have come from Rome, Italy, and are now enjoying the mountain air of Virginia, at Liberty. Since Dr. Taylor's return to this country, something over two years ago, the care of all the churches in Italy has been upon

Bro. Eager, and a heavy burden it has proved. This, following upon the service of the years that had gone before, rendered a season of rest a necessity, if we would not have one of our best workers break down completely. To prevent this the Board said to Bro. Eager, "come home." Many friends welcome him. After a season of rest Bro. Eager expects to return to Rome.

Rev. J. M. Joiner and family are in Texas, and have no hope of ever being able to return to China, to which they had hoped to give their lives. Bro. Joiner struggled hard against what every one about him saw was the *necessity* of his leaving his field. Had he remained there till now, he would in all probability have been lying beside Davault in his grave at Chefoo. Few, if any, of us can realize the pain that a missionary feels at having to give up the work to which he had devoted his life. If we did, we would sympathize with them as with those who have passed through a great tribulation. Bro. Joiner's physicians have advised him to engage in manual labor and let his brain have rest, and he will settle for a time on a farm in the Panhandle of Texas, preaching as he may be able. May the choicest blessings of our God be upon him and his. He was doing a good work in China. Who will take it up and carry it on to completion?

We hope that wherever our missionaries may go, they will be received in the spirit of the resolution adopted by the South Carolina Convention at its late meeting :

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

A NOBLE EXAMPLE.

The history of missions is one full of examples of self-sacrifice for the good of humanity, self-consecration to the service of Christ, beautiful resignation to the will of God under trying and painful circumstances, patient endurance of evils from which men shrink with dread and horror, heroism in suffering and in doing. And these are found not only in the missionaries in the field, but often in the supporters of missions at home. These examples are so numerous that the recital of them comes to many as an old story, full of monotony. Yet every now and then our eyes fall on some statement from the home or foreign field that stirs our hearts and uplifts us, as every example of true sacrifice or true consecration does.

Glancing over the *Missionary Herald*, the organ of the English Baptist Missionary Society, we came across one of these examples, which we felt was well worth giving to our readers. Among a number of missionaries of this Society who have died on the Congo field was a young man, Rev. H. G. Whitley. On the arrival of the news in England the Board of Missions passed resolutions of sympathy with the bereaved father and family, and forwarded them. In reply came a letter, of which we give a part. Comment upon it is unnecessary :

"Sorrowing as we do for the loss of our dear son, we propose to erect no monument to him in far distant Lukungu—he lives in our hearts forever; but we do propose to endeavor to forward the grand objects which he had so much at heart, and as we cheerfully gave up our son to the work, so now, parents, brother and sister unite to equip some other soldier of the Cross, who, stepping into the gap, may carry on the warfare against heathenism; and we pray earnestly that our Heavenly Father may grant His blessing in large measure to him who will take our son's place.

"For this purpose I have great pleasure in enclosing a cheque to cover outfit and passage expenses of a new Congo missionary, and remain, on behalf of myself and family, Yours sincerely,"

That "the spirit of Christ is the spirit of Missions," should be the key note of the life of every Christian disciple. One of the problems which I cannot solve, and which I shall be anxious to have solved when I reach the kingdom of glory, is this: "How will those Christians who say that they do not believe in missions *explain their position* to the glorified Redeemer?"

—Dr. H. H. Jessup.

And a yet harder question to answer is, "How will those who say they believe in missions and yet do little or nothing to forward these, *explain their conduct* to our Lord?"

THE LONDON WORLD'S CONVENTION.

It is an open secret that a joint Committee, representing the evangelical foreign missionary boards and societies of Europe and America, have had several meetings, in the past two months, in the city of New York, to prepare a programme for a world's missionary convention, to be held next spring in London, England. It will be remembered that in 1860, and again in 1878, similar meetings were held with great advantage to the cause of missions. The facts presented and collected, with regard to the needs of the nations and the work done among them, by evangelical missions, was a revelation to many, and gave great stimulus to the cause, the world over. In view of the wonderful progress of missions in the last decade, members of the foreign missionary societies of England met in the House of the British and Foreign Bible Society in London on the 14th of December, 1886, and after prayerful consideration resolved to take steps to secure another world's missionary meeting in 1888. The object of the meeting "is to stimulate and encourage all evangelistic agencies, in pressing forward, in obedience to the last command of the risen Saviour, 'Go ye, therefore, and make disciples of all nations,' especially in those vast regions of the heathen world in which the people are still 'sitting in darkness and in the shadow of death, without a preached gospel, or even without the written 'word of God,'"

To accomplish this purpose it was proposed to take advantage of the experience of the last hundred years of Protestant missions, in the light of God's word, by gathering together Christians of all evangelical denominations engaged in missionary labors throughout the world "to confer with one another on those many important and delicate questions which the progress of civilization and the large expansion of missionary work have brought into prominence, with the view of developing the agencies employed for the spread of the gospel of the grace of God." There are in the foreign mission fields of the world, the laborers of one hundred and fifty general missionary organizations. A representation of forty-eight of these bodies, located in England, Scotland and Ireland, met in New York representatives of more than forty missionary organizations of this country. After free exchange of views between the continents, separated by the Atlantic, a programme has been perfected. There are eleven great subjects, comprehending the vital interests of missions in foreign fields and among the home churches, to be discussed under some fifty phases of these subjects, by the best qualified men of the new and old world. The addresses made and the papers read are restricted severely within narrow limits of time, as there will be only ten days for the consideration of them. Many papers presented will not be read, but will be published with those presented to the meeting. The programme itself, prepared with the greatest care by experienced managers of foreign missions in all the evangelical denominations, is a study, and the volume to be issued by the Convention will be probably the most valuable work for the guidance of missionary organizations ever published. The writers and speakers for the occasion have been selected with the single view of having the best possible representatives of the cause and the topics to be discussed.

It has been interesting to note how many of the questions to be considered have arisen in the minds of all the mission-managers of the world. This fact of common difficulties and anxieties should bind the hosts of Zion closer together in their common warfare with the powers of darkness. No subject appears on the programme not put there by unanimous consent. This is a promising feature, and suggests that perhaps the greatest unity of God's children will be perfected in their greatest of works—the world's evangelization. This raises an inquiry which we merely state without attempting any reply, viz: How are God's people ever to present to the serried masses of pagandom any force, moved by the Holy Spirit according to the divine word, which shall be so vast and so compact as to present the appearance of the host of the Most High—"fair as the morn, clear as the sun, and terrible as an army with banners?"

The London Convention will be held in Exeter Hall, between the 9th and 19th days of June next. Ten thousand dollars has been already provided in London to meet the expenses. Special request is made by the committees in England and America that during the two weeks preceding that time, as well as during the ten days of the convention, all the evangelical churches and missions of the world shall pray for God's blessing upon the deliberations of the meeting and upon the work of missions throughout the world. No lover of the great cause can be indifferent to this request; and the ardent friends of missions hope that this grand gathering in the world's metropolis may be the dawn of a new epoch in the history of the world's redemption. Will the press and the pulpit voice this call until every church and mission station in the world shall hear the appeal to come up to the help of the Lord—the help of the Lord against the mighty? The committee of the United States adds: "In order to promote the above named purposes, the committee recommend that inter-denominational foreign missionary meetings be held after January 1st, at such times and places as may seem best."

"It is believed that in many of the cities and larger towns Union Missionary meetings might be held which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union, as well as the advance of the great work of the world's conversion would be greatly promoted." Are not these "inter-denominational foreign missionary meetings" practicable? Will not the friends of foreign missions in Virginia and in all our States, North and South, begin to move in this matter? Let us start right here. What say the missionary men and women of Richmond? Would it be suitable for the Christian alliance to take up this matter? Or, shall the churches, in their individual capacity, bring it about by conference among themselves? We have no theory on the subject; we only want the proposed prayer instituted for the blessing to come from it. May it not be that this is the way for the churches to be themselves most blessed? Andrew Fuller said that so soon as his people began to think and pray about the heathen they were themselves powerfully revived.—*Religious Herald*.

FINANCIAL CONDITION OF THE BOARD.

It is with pleasure that we are able to say to the brethren that the Board is in a decidedly better financial condition than it was at this time last year. By a reference to the report of the Treasurer of the Board, made to that body at its meeting in January, 1887, we find that the liabilities of the Board were \$22,061. At the meeting in January, 1888, they were reported as being \$15,361—a difference of \$6,700. And this, too, in spite of the fact that a heavy expense has been entailed on the Board by reason of the return home of so many of our missionaries, as well as the return to their fields of labor of others. Since the meeting of the Convention in May last, Bro. Bagby and family have returned to Rio de Janeiro, accompanied by Miss Maggie Rice; Bro. Eubank and family have returned to Africa, and Dr. Taylor and family to Rome, while Mrs. Sanford has gone to Canton. But while the condition of the Board is decidedly better than it was a year ago, it is yet serious enough to occasion no little anxiety as to the final outcome, and to call forth the earnest prayers of all liberal gifts of the brethren for its work. While not so large as it was a year ago, there yet is a debt. Better \$15,000 than \$22,000—but how much better 't would be if there were no debt at all. Still, a debt at this time of the year seems the common heritage of all missionary bodies, and if this were all our anxiety would not be very great. This deficit will be met by the enlarged gifts of the States during the closing months of the conventional year. But other things there are which awaken anxiety. Nearly all—nay, all of our fields need reinforcements, and some of them need these very much. New missionaries *must* be sent to some of our stations at once. And the new men and women are, if we may be allowed the expression, coming into sight. Some are in sight. Before the Convention meets there ought to be, as we have reason to hope there will be, a half dozen or more men and women getting ready to leave for

foreign fields. The equipping of these, and sending them to their respective fields of labor, must come out of moneys received before the Convention meets, for after the meeting, the income of the Board is so small as hardly to meet current expenses. For the year ending April 30th, the whole of the \$100,000 asked by the Board ought to have been paid into the treasury. Less than this will not meet the demands of the case.

Before closing this statement it may be well to add a word as to what has been done towards raising this \$100,000. By a reference to the last page of the *Journal* it will be seen that from all sources the receipts to January 16th have been \$46,009.10. This leaves \$53,091.90 to be raised between this date and April 30th. Can it be done? Easily. Will it be done? Let the brethren answer. Let each one of us help to answer, "Yes."

SCRAPS PICKED UP.

The veteran Dr. Wm. Ashmore sailed from San Francisco Nov. 29th, for his old field of labor in Swatow, China. We trust he will use his pen freely in the *Baptist Missionary Magazine*, as he has been doing for some time past.....August 9, 1888, will be the one hundredth anniversary of the birth of Adoniram Judson, and it is proposed to observe it by erecting a memorial church in Mandalay, the capital of Upper Burma. This church will be within a short distance of Ava, where Dr. Judson suffered so much, and within two miles of his prison at Oung-pen-la. An aged Burman woman, who was baptized by Dr. Judson, has given twelve hundred of the ten thousand dollars needed for this house.The blessing of the Lord still rests upon the Telugu mission of our Northern brethren. One missionary writer reports 184 baptisms from June 19 to Oct. 2.....Berlin has now two Baptist chapels, the second one having been opened in October last.....There are in Russia 34 Baptist churches, with 12,371 members, 850 of whom were baptized last year.....The McAll mission has 35 stations in Paris.....Among other movements in Japan towards Western things, is that of the women towards the Western style of dressing.....In Uganda, Africa, the old story is repeating itself—severe persecutions are accompanied by deep religious interest.....Madagascar has 1,200 self-supporting churches.The English Baptist Mission on the Congo has been greatly afflicted by death of workers. In a comparatively short time upwards of fifteen persons connected with the mission have been called home. But no thought of going backward in this work is entertained by the brethren at home. New men are on their way to fill up the ranks.....The union of the Waldensian Synod and the Free Church of Italy has failed of consummation, the Synod having decided at its last session that no union was for the present possible.....The American Board (Congregational) reports for the year 1887-8, mission stations 89, with 891 out-stations; American laborers, 461, of whom 4 are female physicians; native laborers, including teachers and helpers, 2,037; churches, 325, with 28,042 members; schools, including seminaries and colleges, 976, in which are found 34,477 pupils.....Thirty-four missionary societies are now at work in Africa, 33 in China, 50 in India, while Turkey, Persia and Japan are filling with mission stations and schools.....A great work of grace is in progress in the Punjab, India, in connection with the English Church mission.....The entire Bible was first translated into Chinese at Serampore by Joshua Marshman in 1807-8. Dr. Marshman was one of Wm. Carey's companions.....Fifteen Christian chapels are now open in Canton for the daily preaching of the gospel.....Two hundred and fifty millions of women depend for the gospel on the women of the Protestant churches of America.

The fact is that the last bolts and bars with which Satan clinched the gates of heathen empires centuries ago are dropping to the ground, and the rusty hinges are creaking open while the imprisoned nations stand wondering and waiting for the liberty of Christ.—*Dr. Jessup.*

How long shall they wonder and wait?
That depends in a manner on what *each*
Christian who reads this *does* to send them
the gospel of liberty.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., FEBRUARY, 1888.

OUR MISSIONARIES.

SOUTHERN CHINA.—Canton and vicinity.—R. H. Graves, Mrs. Graves, Miss Lila 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 Ping San, chapel-keeper—a licentiate—Wong Yuen San, sexton, P. Y. Sian Su, Kien San, See T'ay San, pastor. Szechow.—Tsun-yen Shang, a licentiate, and chapel-keeper. Chikiang.—William J. Hunnex, Mrs. Hunnex, R. F. Bryan, Mrs. Bryan.

NORTHERN CHINA.—P. O. CHEFOO. Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, and O. W. Pruitt. Whang Hien Mission.—Mrs. Davault.

AFRICA.—Lagos.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers. Abeokuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, O. E. Smith, Mrs. Smith, and one assistant. Ogbomoshaw.—L. O. Murray, native evangelist. Gann.—Jerry A. Hunsdon, native evangelist. Hausser Farm.—Albert E. Lili, native evangelist.

ITALY.—Rome.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 62 via Giulio Romano, and Signor Torre. Torre Felice.—Signor Paschetto. Fiviera.—Signor Ferraris. Milan.—Nicholas Papenpouth. Venice.—Signor Bellandi. Bologna.—Signor Colombo. Modena.—Signor Martinielli. Carpi.—Signor Fasulo. Bari and Barietta.—Signor Volpi. Naples.—Signor Basile. Lucania of Sardinia.—Signor Arbanaschi.

BRAZIL.—Rio de Janeiro.—W. H. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Maggie Rice, and Senhor Mesquita. Santa Barbara.—E. A. Puthuff, Mrs. Puthuff. Bahia and Macio.—Z. C. Taylor, Mrs. Taylor, O. D. Daniel, Mrs. Daniel, Miss Alina Everett. Pernambuco.—Native preacher—Senhor Lins.

MEXICO.—STATE OF COAHUILA. Saltillo.—W. D. Powell, Mrs. Powell, Miss M. O. Tupper, Mrs. Florence Doty, two native teachers, and three colporters. Potos.—Felipe Jimenez. Salinas, Juarez and Progreso.—P. Rodriguez Musqui. (To be supplied.) Rio Grande District. (To be supplied.) San Rafael and San Joaquin.—A. Travino. Galeana.—Jose Ma. Gomez. Rayones.—Gilberto Rodriguez.

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

STATE OF JALISCO.—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, except Mexico, which is 2 cents.

SOME OF THE NEEDS OF THE WORK IN BRAZIL, AND ESPECIALLY THE BAHIA MISSION.

I. *Consecrated men* to enter fields already opened to the gospel. The gospel preached in centres of population radiates. Each convert, however far away he may go, becomes a nucleus for a future church, and the gospel plan is to follow up closely work already established. Many such openings are found already. In the Bahia mission two churches in important centres have been organized, and their distance from Bahia (one is 263 and the other 300 miles distant) makes the work expensive and burdensome for the missionary at Bahia. Pernambuco is the third city in the Empire, having 175,000 inhabitants; Macelo has 20,000. Each has a native pastor, but the church and people demand a directory house and enlargement of the work. Pernambuco is called the Venice of Brazil. It is exceptionally clean for a tropical city, and the presence of a considerable foreign population, together with exceptional industry of the people, give it the appearance of a first-class modern city. This city ought to be occupied immediately. There are a half-dozen other cities in North Brazil that range from 25,000 to 75,000 inhabitants, without a Baptist missionary. Para, with its present population of 75,000, is destined to become a leading city in South America. It is at the mouth of the Amazon, with its thousand affluents pouring their rich and varied vegetable and medical products through this city to the world. Should the missionary stand back for yellow-fever or death when commerce is active in its work? Men of science are there at work; shall we not enter for a higher purpose?

Brazil is now in a state of transition. Slavery will soon be abolished; reform is called for in every department. With the increase of intelligence the people are throwing off the yoke of Romanism, and in default of something better, fall into infidelity. Who will volunteer to rescue Brazil?

II. *We need a press and printing fund.* Nothing can ever take the place or compare with the living voice of the preacher, but the press has been found second to it. How could the Christian world get along without Bible societies? The history of the American Baptist Publication Society alone will satisfy doubt as to the power of this adjunct to the living voice. The Bible, the book and the tract speak when the living voice is absent. Infidels do not send out missionaries, but they write books and tracts by the thou-

sands, and flood the land with them. The famous saying of the priest at the invention of printing—"If we don't conquer the press it will conquer us,"—is applicable here. Intelligent people will read, and even the ignorant are influenced by what their neighbors read. French infidel, as well as native romance literature, is abundant in Brazil. The Baptists have already four standard works in Portuguese, (not counting the Bible), viz: Paradise Lost, Pilgrim's Progress, Ford's History of Baptists, and Miss Edith O'Gorman's "Convent Unveiled;" besides a number of smaller books and tracts. Brazilians who make any pretence to intelligence, feel themselves complimented by the offer of a tract, or by calling their attention to books inculcating reform of Catholic abuses. There is a brother in the Seminary, who will finish his course this year, competent to arrange this department of work—having six years followed the business, two of these as foreman; he desires to go to Brazil this summer. Gen. Hawthorne wrote the church at Bahia a letter two years ago, a sentence of which became a motto. It is this: "Sow down the land with religious literature." Where are the keepers of the Lord's money who are ready to say to this brother above referred to: "Go down into the rich mines of Brazil, we will hold the ropes?"

III. *We need two houses of worship in Brazil*—one in Rio and one in Bahia. Rents are high, and landlords owning houses suitable for our use, are generally sharper, taking every advantage for extortion. A lot in an appropriate place, with ordinary building, would satisfy present demand. Our church in Bahia pays its own rents; these would all be turned into missions. Preaching hall, press and school rooms could be permanently arranged and much dormant activity developed in the missions. At Bahia a fund has been commenced, and regular contributions made to this end. Oh, ye Christians, who dwell in carpeted and sealed houses, and ye well-to-do livers, whom God has blessed with abundance, show a brother's love, and let the remotest bounds of heathendom feel its warm impulse.

Z. C. TAYLOR.

Louisville, Ky., Jan. 17, 1888.

P. S.—The Gordon press, largest size, which is pronounced the best for our use, will cost about \$400.00.

A choice lot, with large building on it, which we are using at present, in Bahia, can be bought for about \$5,000.

AN INTERESTING LETTER FROM MRS. C. E. SMITH.

DECEMBER 1ST, 1887.

Dear Journal:

As you do not have much news from Africa, I thought I would send you a few jottings from Abeokuta.

About Aug. 1st our modern "Blue Beard," Chief Agudepe, died, not however until he had added one more to the already long list of forty murdered wives! This one he shot for trying, as he thought, to poison him. He always made his attendants eat of his food before he would eat. It is thought that he died by his own hand. Sept. 22d our nice new church was dedicated, free of debt. This was a kind of thanksgiving service to me, as much for the preservation of the life of the builder (Mr. Smith was dangerously ill three times during its building) as for the house itself. Congregations have been good with an increasing interest. About October 15th our city was thrown into great consternation by the appearance of war. One chief, a hater of Christians, marshalled his men, who were heavily armed, to attack the Christians. On learning, however, that the Christians were also armed and awaiting him, (having been warned by a friendly chief,) also that his actions were being watched by other chiefs who intended attacking him if he went against the Christians, he gave up the contest. The prudence and real courage shown by the Christians was something worthy of admiration. It tends to increase one's respect for the race.

November 12th the Siriki, (a war officer,) of our part of Abeokuta passed over the mysterious river. This poor old man seemed very near the kingdom. He had privately expressed a belief in Christianity, but had never the courage to confess Christ openly. To him such an act would have caused great persecution, perhaps an untimely death. Yet how much joy such an act would have given! My dear friends, who have not these difficulties to contend with, are we quite sure that we would have the courage to confess Christ if it meant facing death? Thank God some do it, and we know "My grace is sufficient."

This old chief lived near the mission house, so we had the full benefit (?) of the noise of the funeral. The death was announced by the wailing of his women. Soon hundreds of people were gathered, firing guns, beating drums, shouting, singing, dancing and rushing in all directions. This is said to be done to drive away evil spirits.

The burial took place on the evening of the same day, in the early morning of which the death was announced. As the deceased was a "great" man, the body was put in a coffin. At his head were placed, one on each side, bottles of rum, though it

was said he did not use it in life. Another bottle was put at his feet, some money was thrown in the coffin, and his gun was also put in, as he was a warrior. After the body was lowered into the grave other food was thrown in. A kid was killed over the grave, that its spirit might be food for the spirit of the deceased, but the flesh was kept for food for those who remained. Preparations for the feast were begun even before the spirit had left the body of the old man.

It was said that the chief's daughter, a girl of about fifteen, was put in pawn to get money for the great feast. These feasts last from three to seven days, owing to the quantity of money on hand, the rank, age, &c., of deceased.

I wish that the readers of this could realize something of the feelings of the Christian as he witnesses these revolting funeral scenes. I think if they could see these things as we see them, all would be aroused to a greater interest in behalf of the heathen. Who are ready to help dispel the darkness in Africa?

Must these people continue to sit in darkness and the shadow of death or shall the gospel light be spread among them until it may be said: "They no more teach every man his neighbor, but all know the Lord, from the least even to the greatest."

Query "Go ye into all the world and preach the gospel to every creature." Does not this include Africa? Then why fifty applicants for other fields and not one for Africa? Consider friends, brethren, and may the Holy Spirit direct men—capable, godly men—to Africa. Pray for those of us who are already here, that we may be filled with the Spirit; that we may work in the Lord's strength and not our own. I remain very sincerely yours in Christ.

CYNTHIA E. M. SMITH.

FROM BRO. SOPER.

ASKS PRAYERS.

Sao Paulo, Brazil, Dec. 7th, 1887.

Dear Brother Bell:

I write these few lines from a full heart, God has seen fit once more to lay his hand upon us, in a way that has pierced to the inmost depth of our hearts.

Our little son, aged nine months and thirteen days, after a short illness of one week, passed away peacefully on the 3d of December, at 10.30 A. M., and on Sunday, at 10.15 A. M., we laid his little body to rest in the grave. 'Tis the Lord's doings, hard to understand; but we can look and say, "Strike, Lord, for thou canst strike in love."

He was named Hawthorne, for our beloved brother of Austin, Texas; and we know our brother will sympathize with us over the loss of his little namesake. We had given him to God, and prayed that he might grow up to work for Christ in Brazil. But we feel that whilst his spirit above is a link to bind us closer to heaven, his little body in the cold grave yonder is a bond to hold us closer to the work of Christ in Brazil. And hath not the Master called us to give up home and parents, friends and children for the cause? What, then, remains for us, but to follow the example of our Master, and say, "Father, not mine, but thy will be done."

I have quite recovered from the effects of small-pox, and coming here has worked wonders for my health and strength, and also given me better opportunities for learning the language.

My wife is sick from the shock her nervous system received from my sickness and the loss of her child, but the doctor hopes a few days rest and quiet will put her right.

We ask the prayers of the brethren on our behalf, that God will bless and use us here for His glory and the salvation of souls. Yours in gospel bonds,

E. H. SOPER.

P. S.—The British and Foreign Bible Society has sent us a gift of books to help our work in Brazil.

FROM BRO. W. J. DAVID.

ABEOKUTA, Nov. 17th, 1887.

Dear Brother:

The 8th inst. I left Lagos for this place en route to Ogbomoshaw. The journey of seventy-five miles was accomplished on horse-back in two days.

Bro. Smith and I have visited the most important chiefs and secured their staff for our protection through the Egba country.

In order to meet our expenses by the way, it is necessary for us to take calico, flannel, knives, looking-glasses, needles, &c. A man cannot carry money enough from here to Ogbomoshaw to pay one laborer's wages for ten days. Of course I mean cowries and shells. Silver is being introduced gradually as a medium of exchange, but gold is not received at all by the interior heathen.

Besides the loads of goods for bartering, we have provisions, beds or hammocks, and clothing. Including our carriers of the above loads, hostler and cook, our party will number twelve men.

Our church in Ogbomoshaw, of 36 members, is a faithful little band. Bro. Murray, its preacher and teacher, is an earnest worker.

There are six or eight converts, some of whom have been awaiting baptism one year and a half.

We are busy preparing for an early start to-morrow morning. Desire to be back in time for all the Yoruba missionaries to have Christmas dinner in Lagos.

Has the Board forgotten Africa? My heart is sick appealing for help. Oh, that our Board manifested as much interest in the evangelization of this country as English Christians do.

The Lord bless you.

Yours affectionately,

W. J. DAVID.

FROM BROTHER EUBANK.

LAGOS, W. AFRICA, Nov. 28th, 1887.

Dear Bro. Bell:

I have not time for a letter by this week's mail, but will write this to remind the brethren that we are still in the land of the living, and that there is still a mission in Africa for whose success they are in a great measure responsible. I have my hands more than full just now. Bro. David and Bro. Smith have gone to Ogbomoshaw, which has not had a visit from a missionary for two years. Our native pastor, Bro. Stone, has gone to Abeokuta to hold forth in Bro. Smith's absence. This leaves me without an interpreter and all the preaching to do. As I am not familiar with the Yoruba language I have found it quite a task to prepare one sermon in Yoruba and one in English each week. I have to preach in English Sunday night and let those hear who can. I am gratified with the result of the Yoruba sermon in the mornings. Our work is encouraging, except the lack of great awakenings, which our hearts so much desire.

Your Brother,

P. A. EUBANK.

The following letter is from an African boy in Bro. David's school in Lagos, and was written to Miss Kate Winston, teacher of the infant class in the First Baptist Sunday-school of this city. This boy was in America with Bro. David some years ago, hence his allusions to remembering Miss Winston. We give it as written:

BAPTIST MISSION HOUSE,

Nov. 17, 1887.

Dear Miss Kate:

I am very glad to write you this few lines of letter. I hope you are well, and all your family. Think no that I forget you. But I don't know when the mail close, and I don't ask. Think not that I forget the cocoanut that I promise you. I try all my best to send it at any time I can get it. Give my love to all your Sunday-school children and tell them that not long ago one of our children dead, and I hope she will be in heaven now.

One day shall come when all of us shall gone home to rest.

We are all going out in the street to preach on Monday and Wednesday and Friday and some edon (heathen) coming to our church sometime. Mister and Mrs. David went to Abeokuta.

I am yours truly,

OGUNLANA.

THE BABY WON THEM.

An English Baptist missionary tells of a trip up the Congo, in the course of which the party attempted to stop at a certain town, but were told to go away, and that no food would be sold to them. He then describes a sudden change wrought in the people:

"BABY BENTLEY.

"Baby was taking his bath at the time, but I called for him to be brought up quickly. The moment he appeared there were shouts of delight, and a crowd assembled. In less than two minutes after we had been told to go away I had to take baby ashore and with my wife to go into the town. Such delight, shouting, crowding, all in good spirits, no rowdiness. A great number wanted to hold him for a moment. Was he born like ordinary children? Which was his mother? They could scarcely realize that there were also white women. Some of them who held him for a moment had rubbed themselves with powdered camwood, staining his white dress a bright red; one or two were in mourning, and had rubbed themselves with soot and ashes. Baby's general appearance after a visit of this kind may be guessed. Very soon the women were busy cooking food, and I strolled through the towns as far as to the site which was once ours, exchanged presents with Ngoi, the chief of the adjoining town, and returned to the Peace."

A BEAUTIFUL TRIBUTE.

"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted, and broken, and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit."

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them an unhealthy climate? Is it for gain or for profit that they come? Some of our country clerks in Government offices receive more salary than they. Is it for an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others; and this, too, though treated with contumely and abuse from those they are benefiting."

This beautiful tribute to the usefulness of the missionaries in their labor of love, was paid them by a Brahmin, not a Christian. So do intelligent heathen look upon missionaries—intelligent men in Christian countries sometimes sneer at them.

This Brahmin added: "Now what is it makes him do all this for us? It is his Bible. I have looked into it a good deal at one time and another, in the different languages I chanced to know. It is just 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."

A WORD TO THE RICH.

"What shall I say of the rich?" observed Canon Farrar, in a recent sermon in Westminster Abbey. "I say there are scores of men in London who could save our hospitals and Christian enterprises from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £3,000 for a chimney ornament, £10,000 for two rose-colored vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such a Patolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, and ameliorate the souls of men? Why should the rummel of charity dribble on as it does, while the full tide of luxury is still at flood?"

On a smaller scale many Christians among us are acting just as are those spoken of by Canon Farrar. Thousands of dollars for luxuries; tens for the Lord's work. The stewards of the Lord's money are wasting it on themselves. Yet there is to come a day of account for us all.

The province of Chihli has nearly the same area as the State of Florida, but with a population equal to that of all the States east of the Mississippi, with the exception of New York, Ohio, and Illinois. The Protestant missionary force who are entrusted with its evangelization numbers barely forty, or one missionary to 675,000 souls. The population of China is so vast that, at a low estimate of the death-rate, 21 are dying every minute, 1,440 every hour, 34,560 every day, 1,036,800 every month, and 12,441,600 every year! This death-rate would sweep off the whole population of the United States in five years, but the birth-rate in China is so great that the population is increasing. What an argument for sending them the gospel now!

Yes, but we have the gospel, and we and our people can be saved. Why should we disturb ourselves about these 12,441,600 who are going down into Christless graves each year? And most of us do not disturb ourselves about them. Jesus Christ disturbed himself about them, and bade us carry his saving gospel to them, but, alas! very many of us don't disturb ourselves either about them or about Christ's command regarding them. Are we saved?

The British Weekly reports, concerning the statistics of the Greek Church in Japan, of which the aggregate membership is about seven thousand, that they baptize all persons who accept their teachings as true and are willing to avow their faith. In this way they are able to report a very large following, while their real strength is not what the numbers would seem to indicate. It is generally found that the habits and conduct of the Greek Church members are much the same as those of the heathen.

A prominent missionary society of this country, some time since, in its annual report, reported several hundred members less in one of its missions than it had reported the year before. When attention was called to this falling off, reply was made that up to that time baptized infants had been counted, but in the particular report in question they had been left out of the account. Why, if they were members of the churches? How much better it would be if all denominations would receive into their churches only converts. This was the Apostolic plan, and no better one has yet been devised.

"How inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthening, spiritual refreshment, if he only glances rapidly through the mission reports to see if he can get material for the missionary meeting, and if these meetings are more a burden to him than a real delight,—and the congregation has fine discernment for this difference,—it will become more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregation belongs."

These words of Dr. Christlieb are copied here for the special benefit of the pastors who read the Journal. Brother, sister, if your pastor doesn't take the Journal, show this to him—anyhow, call his attention to it.

CURIOSITIES OF CHRISTIAN ARITHMETIC.

As you think over your account for the past year, consider whether there are any strange things about them, such as are described in the following remarks by Dr. George P. Hayes. Ask yourself the question whether the money you gave to Foreign Missions in the year was as much as what you lost.

Dr. Hayes says: "There are some things about Presbyterian arithmetic that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks afterwards he, by an accident, lost \$250,000—a round quarter of a million. When I met him and offered him my sympathy, he said, 'Our house is a very strong one, and it will not affect us.' I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it to me, for, as I talked, he thought of the money he would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum to get out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it will make any difference. I cannot understand this thing. Will not these people please arise and give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses."

The above, taken from *The Missionary*, tells of things that are indeed strange, and things which are not confined to Presbyterian arithmetic either. We have observed the same things among our Baptist brethren, and wondered at them. And not only are Christians able to endure the loss of sums which they think they could not endure to give, but they can find money to purchase luxuries for themselves and families, when they cannot, by any means, find enough to make a liberal gift to the Lord's work. How often have we heard the scarcity of money and the impossibility of getting hold of any at all, pleaded as an excuse for refusing to give, or for giving a very small sum, to missions, when, in a very short time after, we have had the same persons tell us of the recent purchase of horse and buggy, or piano, or some other costly luxury. Why is it that money can be found when needed for any purpose save that of giving to God's cause?

Some time since we were impressed with the fact that the plea of poverty is especially saved up to meet appeals for benevolent objects. In a certain gathering of Baptists, the question of greatest interest was the location of a denominational school. It was wanted in different sections of the State in which the meeting was held, and each section had representatives present to urge its claims. These representatives in glowing terms set forth the advantages of their respective sections. One was represented as the growing section, the one into which wealth and population were pouring—the richest part of the State. The advocates of another section admitted nearly all that was claimed for the first, yet declared that their's was the richer of the two. And so the struggle went on, while a visiting brother who was deeply interested in missions, was made to rejoice in the hope that some of this boasted Baptist wealth would find its way into the Lord's treasury for missions. But alas for his hopes! No sooner was mention made of missions, under any of their various names, foreign, home, or State, than at once the boasting ceased. Poverty became the cry. Faces grew long and voices took on solemn tones as their owners dwelt on the damages to crops from too much rain and too little rain, from rust and worm and a multitude of other evils to which crops are subject. From wealth to poverty the change was as sudden as Cinderella's when she overstayed her time.

Ah! Christians, Southern Baptist Christians are rich for themselves and to carry out their own views and gratify their own desires, but poor towards God and in the carrying out of his purposes of love and mercy to the lost.

We cannot help wondering sometimes if Christian men and women think they are deceiving God by these frivolous excuses for refusing their money to him and his work. "God is not mocked." Nay, not even are our fellow-men—much less God.

In the beginning of the new year, let us "think over our accounts for the past year, consider whether there are any strange things" about those of them that are between us and the work of the Lord, and let us deal honestly and squarely with our God this year.

WHERE THERE IS A WILL THERE IS A WAY.

Noticing that sums of money for missions and subscribers for the *Journal* were coming regularly from a lady in one of our Western States, we wrote to ask her what her plan of work was, and suggesting that she write an article on the subject for her

State paper. She replied, giving some reason why she preferred not to write for the paper, and in the course of her explanation, gave us some account of her methods of work. We publish the letter, in part, to show that where there is the will, a way will be found or made for advancing the cause of missions. We should be glad to hear from some other ladies as to their methods of work. The writer of this letter has just moved to a new place, and the meeting spoken of in the first part of the letter was the first held in the new home.

JANUARY 12, 1888.

Dear Bro. Bell.—The boxes and your cheering card have just been received. Thanks for your kindness. We all wished for you Monday P. M. at our first missionary meeting. Though the ground was covered with ice and snow, nine of the good women met at the church, and after the opening exercises I read your piece, "God's Call to Southern Baptists." After this I read portions of the *Foreign Mission Journal*, and to my surprise seven handed me their names and the money. So you see God made me have all the joy I wanted. We certainly had a delightful time, and decided to take China as the topic for our next meeting.

You would be surprised to see the boxes when I get them ready for distribution. Finding such opposition to foreign missions when I came from the East to this State, we could only preach and talk, then beg a little. I stood this till Jan., 1887, when I wrote to you for the first boxes.

Meeting with a few, only three, I saw this would do, provided I said all mission money should go into the box.

To please all I took a piece of paper and wrote as follows:

1887—	Miss—
Jan., Feb., Mar.,	- - - \$ 75
April, May, June,	- - - 50
July, Aug., Sept.,	- - - 75
Oct., Nov., Dec.,	- - - 75

This I pasted on the outside of the box, naming a box for every female in the congregation and going in person to each every quarter to collect and return. You know this was work, but my heart was made to rejoice when I saw from eleven to twelve dollars pour out, and we could send thirty-five and a half dollars for missions when the Convention met. Not a cent had the women given any year before.

I would gladly write, but this plan being my own, I dislike to appear in public. I felt so anxious to get some information on the subject at the Convention, but nothing was said by the Central Committee. I will do all I can to help. If I can get a home I am going to try to meet you in May. These poor preachers' wives!

Your sister in Christ

OLD THEOLOGY IN NEW FORMS.

Instead of seeking to translate into the language, and transmute into the thought of the converts our Western formularies and concepts of theology, why not "grow" their own directly out of the Bible and out of their own experience? Our system may suit ourselves, but it may not suit them; for the very reason that their experience may be different from ours, their sophists and philosophers may be different from ours, their controversies may be different from ours, their heresies may be different from ours. The writer knows an instance of a Chinese missionary who had a great admiration for the system of theology taught by a favorite professor in his own denomination. He translated it faithfully, and sent copies around to other missions, ours among them. It fell perfectly flat, on both converts and missionaries; and our copies were sent back to him. It was much easier to understand Paul in a Chinese dress than it was to understand Dr. Plummer in the same dress.

In a word, the system of theology that will obtain in the East must be indigenous and not exotic. That it can and will borrow much from the theological formulas of the West, is true; but it will remain an indigenous theology still. The mass of missionary thinkers are coming to this conclusion. It may be best even for Christendom itself that it should be so. The capabilities of Divine grace are not exhausted in the Anglo-American patterns of theology, any more than of civilization. The Bible will furnish the materials in the East as much as in the West. The purely human, local, and transient feature may be different. There are already national variations of theological statement. The far East (especially such a non-speculative and intensely practical people as the Chinese) may, under the guidance of the Holy Spirit, exhibit something by which even the West may profit.

Not only will the theological systems of the East be free from the nomenclature considered by us necessary to a right apprehension of truth, but they will have a phraseology of their own, fresh and indigenous, and not shaded and twisted in a process of translation. It is to be expected, too, that the proportions and relative values of truth will be seen from a new standpoint. Theological perspective will be different. What they do get will be made up from their own experiences of Bible teaching, and not from the experiences of other people, wholly diverse from them in modes of thought and lines of speculation. They will get their theology first hand, and not second hand; from the Bible direct, and not from an imperfect human scholastic course. A translation from a translation is always defective. To approach correctness, it must be made from the original. And so, to be truly biblical, a system of theology must be made from the Bible, and not from the

system of theology of some other nation.

A broad field opens before us as to what some of the peculiarities of a "native" system of theology will be. That it will give no sanction whatever to what is called "The New Theology" of our own land, we fully believe. From the very nature of heathen experience in the ages past, it must, to not a few of its features, make a flat contradiction, and antagonize them from the very start. That it will be emphatically biblical, we believe also; and we think it may have a symmetry of statement, and a rounded relationship of doctrines that we cannot always claim for ourselves. But a consideration of this is a subject which can well lie over.—*Dr. Wm. Ashmore in Baptist Missionary Magazine.*

EVANGELIZATION MUST PRECEDE CIVILIZATION.

"The question of the bearing of civilization in such circumstances upon the work of evangelization is a weighty one, and the testimony of such a veteran missionary as Dr. Moffat would not fail to be of the greatest value. It is one, also, on which he has spoken with no uncertain sound, for the facts were pressed upon him at an early period of his work among the Bechuanas. After twenty-six years of missionary work he writes: 'Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained an extensive prevalence among the wise men of this world, but we have never yet seen a practical demonstration of its truth. We, ourselves, are convinced that evangelization must precede civilization. It is very easy in a country of high refinement to speculate on what might be done among rude and savage men, but the Christian missionary, the only experimentalist, has invariably found that to make the fruit good, the tree must first be made good. Nothing less than the power of Divine grace can reform the hearts of savages, after which the mind is susceptible of those instructions which teach them to adorn the gospel they profess.'—*Leisure Hour.*

If we would see civilization taking the place of barbarism or semi-barbarism in heathen lands, send the gospel there. In recent years the world has seen many cases of civilization following in the wake of evangelization; but when has this order been reversed?

HEROES.

Speaking of the international Missionary Conference, held at Thousand Island Park, in August last, the *Missionary Review* says:

Here were men and women who had hazarded their lives for the Lord Jesus. The "beloved physician," Dr. S. M. House, had been gored by an elephant; Jonathan Wilson, a pioneer to the Laos mission, was imperilled, when his converts were slain by royal order. The younger brother and sister Lewis, of far Western China, had faced the fury of a Chinese mob that plundered and destroyed their chapel and their home, compelling them and their colleagues to set off in native boats on a 1,500 mile journey down the great Yang-tse-kiang to the sea. Here were those whose hearts had been kept from fear when 2,000 in a day were dying of cholera in the capital city of Siam, where they lived; men who had given bread to the famishing thousands in North China, saving many lives at the risk of their own; those who had ministered to the lepers and outcasts of India. Some had lived with the savage Santals in their jungle homes, and with the red men of our continent in their wigwams. Others, on their mission-preaching tours, had travelled in wheelbarrows, in sledges drawn by dogs, in palanquins, in jinnikshas, in birch-bark canoes, on elephants, on camels, and hundreds of miles on snowshoes. One member had been speared by Malay pirates, and another, like Paul, had been shipwrecked and cast ashore on an island in the Mediterranean Sea. But whatever else had been their experiences or deliverances, all could speak of the Master's service, and of souls once without God and without hope turned from darkness to light and rejoicing in the Saviour they had found.

THE CONDITION OF THE HEATHEN.

If we take the sulphureous and smoky pall that wraps the earth, and analyze its contents, they are these: the darkness of ignorance, the darkness of sorrow, the darkness of sin. Of ignorance; for over all the wide regions that lie beneath that covering spread over all nations, is there any certitude about God, about man, about morals, about responsibilities, about eternity? Peradventures, guesses, dreams, precious fragments of truth, twisted in with the worst of lies, noble aspirations side by side with bestial representations—these are the things on which our brethren repose, or try to repose. We do not forget that light which lighteneth every man that cometh into the world. We do not forget, of course, that everywhere there are feelings after Him, and everywhere there are gleams and glimpses of a vanishing light, else life were impossible; but, oh, dear brethren, let us not forget, either, that the people sit in darkness of ignorance, which is the saddest darkness that can afflict men.

And it is a darkness of sorrow, for all the ills that flesh is heir to press, unallayed and unsustained by any known helper in the heavens, upon millions of our fellows. They stand, as the great German poet describes himself as standing, in one of the most pathetic of his lyrics, before the marble image of the fair goddess, with pity on her face, and beauty raying from her limbs, but she has no arms. So tears fall undried. The light-hearted savage is a fiction. What a heavy gloom lies upon his

past and his present, which darkens into an impenetrable mist, which wraps and hides the future?

And the darkness is a darkness of sin as well as of sorrow and of ignorance. On that point I need not dwell. We all believe that all have sinned and come short of the glory of God, and we all believe that idolatry, as we see it, and as it is wrought out, is an ally of impurity and of sin. The process is this: men make gods in their own image, and the gods make devils of the men. "They that make them are like unto them, as is every one that trusteth in them." We need no other principle than that to account for the degradation of heathenism and for the obscenities and foul transgression within the very courts of the temple.

The actual character of heathenism is not to be learned from the sacred books of all nations and the precious gleam of wisdom and feelings after the Divine which we recognize in man. As a simple matter of fact, all over the world the religion of heathen nations is a mass of obscenity, intertwined so closely with nobler thoughts that the two seem to be inseparable. Unallayed sorrows, hideous foulness, a gross ignorance covering all the most important realities for men—these are the facts with which we have to grapple. Do not let us forget them.—*Dr. Alexander McLaren.*

OUR MOTTO FOR THE YEAR.

It is not a hundred thousand dollars for missions. Were the property of our Presbyterian people in the South truly consecrated to God, the money given to send the gospel to the many millions of heathen would far exceed this sum. And even were this, or a larger sum, raised, money alone can accomplish nothing for the kingdom of Christ in the world. It is one of the wheels of the chariot on which our Heavenly King moves among men; but unless the Spirit be in the wheel, there is no true movement for good.

We wish to propose to our brethren in all the Church, for a missionary motto, that to which the Holy Spirit has given precedence—that which we are authorized to emblazon on the banner of missions as holding the first place. "I exhort, therefore," says the Spirit, speaking through the veteran missionary, Paul, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." He says, "first of all." Do our churches, do our Christian people, generally, obey this command?

It was the privilege of the writer to worship, on a recent Sabbath, in a church in which it happened that three beloved and honored brethren of the ministry conducted the services of the day. He followed with pleasure the prayers and intercessions that went up to the throne of grace, as the congregation of that church, in all its varied interests, was remembered. Then came intercession for the community in which this church was; then for all the churches of the Synod; and then one petition reached out and embraced all the interests of our own land. But, in all the services of the day, morning and night, there was not a petition for "all men." Is this an unusual experience in the churches of our land? We fear not. We imagine that it represents an experience that is far from being uncommon. In some of our churches on that Sabbath day there were, we doubt not, petitions offered which went beyond the bounds of our own land, and took in the dark places of the earth; but they were probably brief, and came last of all. Have we not in this departed from the Spirit's command?

When our Lord taught his disciples to pray, he put the petitions for all men first of all—"Hallowed be Thy name, Thy kingdom come. Thy will be done in earth, as it is in heaven." And when prayer had thus been made for the whole world, then the disciples were instructed to present their individual wants. In the public service of the church, in our private devotions, are we doing well to reverse the order of petition which our Lord has laid down? There are many examples of prayer in the New Testament, showing us how to pray for our Christian brethren, and how to pray for ourselves; but the positive commandments, enjoining what we should pray for, are few. Pre-eminent among them are the two passages to which we have referred, and one other: "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." The field is the world; in it is His harvest: Can we be loyal to our Master unless we seek first in prayer the things which are His?

The motto then which we offer for the year is one which we cannot doubt is according to the mind of the Spirit. May we not expect that all our brethren will accept it and act according to it? The motto is—FIRST OF ALL, PRAYER FOR ALL MEN.—*The Missionary.*

Go thou, whoever thou art, if thou followest the Lord, and preach the kingdom of God. This is a universal duty, an individual responsibility. It is not necessary to change our sphere, but only to pervade our sphere with a new spirit of life. "In whatsoever calling he is found, let every man therein abide with God." Let him use the shoemaker's shop, the carpenter's bench, the merchant's desk, the artist's studio, the market stall, the senator's chair, the kitchen or nursery, the throne or palace, as the pulpit to preach Jesus. If, like Wesley and Whitefield, Moody and McAll, you can reach the multitudes with your voice, thank God for the privilege. But if not, like John Pounds of Portsmouth, you can win the confidence of street gamins by a hot roast potato, or, like Maria Mills in the humble nursery, teach infant lips to pray, and sow in a child's heart the seeds of a mighty passion for souls that shall yet sway with resistless persuasion the Lords and Commons in Parliament!—*Missionary Herald.*

A TROUBLED HEART.

A young lady, whose heart is much exercised on the subject of being a missionary, writes this letter:

My life has been an unusually tossed about and unsheltered one from my very early years, and I feel, like Emily Judson, that this is a preparation for the work of missions. Though I have ties dearer than life, I can cut loose from all in order to go with the Bible to give light and comfort to the heathen. My heart has many troubles on this subject. But bitter waters may be healed, and even sweetened by faith.

"Every cup stirred by the finger of God becomes sweet to the humble believer." Thus wrote Adoniram Judson to an afflicted fellow laborer, after having buried two wives and five children in heathen lands, under the most distressing circumstances, not to mention father, mother, brother and hosts of the friends of his youth on the home shore. Our lesson from his uplifting words in this: hold out your bitter cup of sorrow, and let God stir it. So many of us hug our griefs, and deliberately choose to drink the bitter cup. How bitter it is only those know who have thrust aside the finger of God. Judson's way best becomes "the humble believer."

I know also that "God with us" should be the Christian's chief solace in darkness, his safeguard in temptation, his strength in weakness, and his comfort in loneliness. There is no loneliness, really, since He is with us. Oh! the wonderful power and sustenance contained in that little word "with." To be with the earthly love which is dearest to our innermost self means everything. Affinity, congeniality, intertwined thoughts, entwined wills, linked purposes, "hearts that beat as one," and that union soul-breathing which has been called "The bounding of the spirit to its God." These are the complements of "with." If these be human, what the divine? For life, for death, the highest we can say are the words of the dying saint: "The best of all is, God is with us."

I would not take an improperly dark view of things, but do you not think there is a kind of veiled deism among us? Is there not much of a latent, half belief, or a belief of half of that in the midst of even our churches? I am no pessimist, and do not affirm as some do, that the world is moving downwards with the same velocity that it is speeding roundwards. No, the Christian world is moving gradually forward, and will continue so to do, with increasing achievements, as the years roll by; but will it not be in spite of a large number of so-called Christian people, rather than because of them?

There are men and women that believe in a God of providence, who established certain laws, set them running, and will see that they run to the end. All this enthusiasm and energy expended on foreign missions they regard a sheer waste of time. The heathen are going to be saved without us. As the ages go on they will somehow bring in heathen souls to their appointed plans. They have no sympathy with all this talk about ministerial and higher education. Let the people alone. If it is according to providence that the young people shall be anything they will be it without our intervention. Is this antinomianism or fatalism? I know it is not gospel doctrine. Yet these are esteemed faithful church members, and "hold their own" with painstaking scrupularity. But who am I to judge the elect? If I can only take care of myself and do something for the Lord.

PRESBYTERIAN SUCCESS IN SIAM.

It will be instantly remembered by all students of missionary history how utterly hopeless a field Siam appeared for long years. The first missionaries could scarcely gain a place for the soles of their feet on the shore. Despotism and desperately hostile governors did their best to thrust back the hated foreigners. The few natives who first listened to them were imprisoned; others were cruelly tortured and killed. What a change! Every place is now open before our missionaries at their coming! During the past year they have been the recipients of the most conspicuous honors and favors from the king, the queen, and the highest noblemen of the land. They may travel where they will, build where they will, teach, preach, organize openly their churches and schools where they will. Best of all, native preachers are beginning to give signal assistance to the missionaries. From the northern provinces, in the Laos field, not a letter reaches us which does not breathe of thanksgiving and surprise at the openness of the people's hearts, their readiness, their desire to learn of the gospel, and at the numbers who are led to confess Christ as their Saviour.—*Church at Home and Abroad.*

THE BIBLE.

The Bible is to-day translated, either wholly or in part, into 287 languages and dialects, including all that are widely spoken; so that the message of salvation from the printed page may reach nine-tenths of the entire population of the globe. The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes. Obstacles are not all overcome; the hardships and perils and heroisms of the work are not all past; Christian faith still finds itself often tried, and courage is put well to the test, and checks and defeats enough attend the work to prove that the evil spirits of hate and murder are not yet exorcised; that still "through much tribulation we must enter into the kingdom of God."—*Judson Smith, D. D.*

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