

Contributions.

Letter from China I.

We have a neighbor near us named Tang, who beats his wife. We have wife-beaters at home, but the sufferings of the poor wife are not to be compared to the sufferings of the poor Chinese wife. She has usually no resource, and, in many cases, men can beat their wives black and blue or maim them for life without any appeal. It seems to be usually a calamity to have a daughter born, and sons are the great desire of parents. Many thousands of girl babies are put to death every year all over China. This infanticide is terribly prevalent, mainly, I believe, in the south of China. When a family is poor they frequently sell their daughters to be raised up as wives or concubines to sons in the purchaser's family. These poor little girls have great sufferings to endure. They are the drudges for the whole adopted family. They are practically the slaves of their future mothers-in-law. An ordinary marriage is almost practically as much a purchase of a wife as the buying of a horse or a cow. There are regular middlemen or women who conduct these matters and arrange the marriage. In many cases the parties most interested have never seen one another, and, of course, there must be many cases when they are wholly unsuited to one another. When a man has secured one wife, if he has money, he can easily secure as many secondary wives as he wants. Often the excuse is that no sons have been born, which is a very good one in China. The Chinese say, "Of the unfilial (acts), not to have children born is the first." There must be a son born to inherit the position of high priest of the family, to burn incense to the ancestors, and it is the height of virtue to take one wife after another till a son is born, and many think we are wrong in arguing for monogamy. Some will take a second wife because the first gets sick, and my student, in speaking of the husband of a lady I was treating for paralysis, said: "That man is good, he has not yet taken a second wife." A wife, when taken, is subject to the gaze of all the relations, and her good and bad points commented on regardless of her feelings. There is feasting and drinking at the wedding, and when all the novelty is over the wife finds herself a child of another family, and subject to her mother-in-law. A woman was brought to my dispensary a year ago, whose mother-in-law had beaten her on the face, and had ruined her eyes. There seemed to be no recourse, either from law or from her relations. I asked my neighbors about wife-beating; whether it was allowable, and if there was no remedy. They could tell me of none. That day I had heard the sound of my neighbor's blows on his wife's body from his house several doors away. I offered to contribute to a prosecution of this offensive neighbor, but not one Chinaman would move a finger to help the poor woman. The thought of marriage is so loathsome to some Chinese girls that, in places, several have been known to combine to commit suicide rather than marry. Woman is always subject, as the proverb says, "While at home she obeys her father, when she marries she follows her husband, and when her husband dies she follows her son." She has the prospect of becoming a mother-in-law some day, and then she can treat her daughter-in-law as she has been treated. Marriage is not the close relationship it is with us, as the Chinese say: "A brother dies, you cannot replace him, but if a wife dies you can replace her like replacing an old

out with a new one. There are some good things in the classics, however, on married life: "Heaven and earth are a great husband and wife," etc. A plurality of wives breaks up all houses, as there is constant quarrelling, and many poor women resort to the opium, which is always handy for suicide, or chokes herself with a string tying it to the bedstead. Christianity will cure these great social evils.

Yours sincerely,
W. E. MACLEAN.
Nankin, July 21, 1890

Professor Jules de Launay

T. H. KNOWLES

Bro. Jules de Launay was educated with the view of entering the Romish priesthood. And his uncle, the Baron des Acres de Valpincon, would have provided liberally for him had he become a priest. In Rome he studied under the care of the Sacred College of Cardinals for that purpose. But when brought down to death's door by typhoid fever, he found himself unprepared to meet God, and sent for a priest to bring him the last communion. The priest, "while lifting up the sacred host," quoted "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "Come unto Me all ye who are weary and heavy laden, and I will give you rest." These words led De Launay to Christ, and to the closer study of His word. "Then," as he says, "Christ the Son of God became to him the one and only Mediator between God and man."

His frequent visits among the Catacombs, and studying of the inscriptions upon the tombs of the martyrs, "When he found no prayers for the dead, or to the dead, nowhere a cross, but the signs and symbols of the Resurrection." He began to see that popery had wandered far from the truth. "No where," says the Professor, "among these miles and miles of groves is there a prayer to Mary; she is not even named." "But Christ is named everywhere upon those tombs."

Here, in the Catacombs, Prof. De Launay first met Monseigneur Rézé, first Bishop of Detroit, Michigan, who "had been summoned to Rome to answer charges of heresy," and was confined in the Convent of St. Lorenzo. The professor visited him in this convent often, "and received much truth from his lips." One day Rézé said to him: "Fly Rome, my brother; you want too much light on the Scriptures to please Rome." "But all at once," says a writer, "this friend disappeared, and to this day the fate of Bishop Rézé remains a mystery." Bro. De Launay says: "We visited the Holy Inquisition in company; Bishop Reze was disgusted and horrified as well as myself with what we saw in those infernal regions. I have often thought the Bishop was murdered there." The Professor was down in the Catacombs one day with Padre Marchi, and Cardinal Mazzofanti, his teachers in Theology and Language. As they contrasted the religion of the early Christian martyrs with that of Rome, he said to them, "I have no more faith in our Church, I cannot conscientiously remain a Roman Catholic." They replied: "Dear brother, what you have said here in the silence of the Catacombs to us will not be repeated; but do not repeat what you have said to us now to anyone else when you go above in the city, as you will disappear, and no one will know what has become of you; your death will be a mystery to your friends."

Bro. De Launay left the Church of Rome, and for many years has preached Christ among Catholics in Paris, and elsewhere. In Paris he has had access

to the people of many nations. He says that at one of their night meetings twenty five nations were represented in the salle or place of worship. One hundred and forty Catholics, three of these priests, have been baptized under his labors in Paris. Sister De Launay has done much among the sick and poor, and in Sunday school work. For her work along this line, she has received from societies for doing good some six different decorations, as tokens of appreciation for her sacrifice and toil. One case reported I mention: "She saved a man from shooting himself, wife and five children, to put them out of misery. She clothed the family, paid three quarters of rent in arrear by selling her watch and chain for the family, while she found them work through her friends, etc." That is *Christlike*. The mission in Paris is an important one for seed-sowing. I learn that persons converted there have gone to Java, Spain, Austria, India, Russia, Italy, Germany, Switzerland and Africa.

In two years there have been given away in the streets 10,000 tracts, 2,000 Gospels, portions of Scripture, texts, cards, Bibles, religious journals, etc. Who knows what fruit may be gathered from all this, to the glory of God! One soul saved will repay a thousand fold!

Bro. De Launay, though now in his 77th year, is visiting the Churches in this country and the United States, and is delivering lectures on "Christianity in the Coliseum and the Catacombs"; "Popedom, Christianity and Paganism Blending"; "How the Study of the Epistle to the Romans led me to renounce the Roman Catholic Religion," and kindred subjects. The Professor delivered two lectures, illustrated by oil paintings taken from original sketches he had collected while visiting the Catacombs in Rome, in our Church this week. He speaks with a clear voice, and with great earnestness; and his lectures were both instructive and touching.

Bro. De Launay has undertaken this long journey, and great toil, at this advanced age, as a last work of love for the cause of Christ in Paris. He has collected quite a large and well selected library, which he intended leaving to the mission in that city.

Simple Dress.

We wish that more women considered it a religious duty to dress simply for church. A few set a noble example in this matter, but there needs to be concerted action in order to bring about any general reform. Showy apparel in the Lord's house not only indicates very poor taste on the part of the wearer, but it distracts weak-minded worshippers, and deters some in straightened circumstances from attendance altogether. One of the most impressive sights in the cathedrals of the old country is the poor peasant and high-born dame kneeling together, clad in simple black.

But uniformity, either in color or style, is not necessary or even desirable. We plead only for what is so unostentatious as to attract no special attention, and will not awaken feelings either of envy or discouragement in those who have little of this world's goods.—E.C.

Mr. Winchester, in coming from China across the United States, had his heart stirred within him at seeing three or four churches in small villages of from four to seven hundred inhabitants, while he thought of the "magnificent parish of Pao-ting-su with its three millions of precious souls." "Oh, if I can but give the people here a look at the distant work and people as I see them, they surely will know no limitations to their service in behalf of foreign missions."—Missionary Herald.

Selections.

The Lesson of Pain.

Oh pain! mysterious guest,
Coming unbidden, unguessed,
To greatest and to least,
Birthday and wedding feast;
Standing where lovers' eyes
Shine with love's prophecies—
Whence, therefore, art thou sent,
Unwelcome visitant?

Not that our hearts may know
To feel for other's woe,
And learn from their own sting
To pity suffering;
That were too small and vain,
The loss outweighs the gain;
And God deals justly, who
Rendereth to each his due.

Not that some favored souls
May reach the higher goals,
And, hovering, shining high,
Tempt other souls to fly;
Nor that those bent on sin
May find a curse therein,
And, by His lifted rod,
Know an offended God.

No! Heaven sent bitter-sweet,
With swift and tireless feet,
Thou comest unasked for, Pain,
Again, and yet again,
Bound on this errand blest,
To make of us our best—
That which we could not be
Save for thy help and thee.

The gold ore grieveth not,
Though fires are fierce and hot;
Nor counts it wrong or loss,
To lose its cumbering dross.
Intent on being pure,
It can abide, endure,
However fierce the blast,
So it is gold at last.

So from thy crucible
Our souls debased and dull,
Shall come, dear Pain, some day
With their dross burned away,
Come with new name and sign
To own thee all divine,
And see in thy stern eyes
All joyful promises.
—Susan Coolidge, in S. S. Times.

The Bible and Union.

At a recent meeting of the Bible Society in England, Mr. Spurgeon spoke as follows:

"I want next to give voice this morning to certain earnest hopes that are in my soul that make me love the Bible Society. I have a lurking hope somewhere about me—I hardly know whether I can speak it very loudly, but I will whisper it—I sometimes hope that it is by the way of the Bible that all believers in Christ will come together. Each one here loves the Church to which he belongs—or else let him clear out of it. But there is nobody here that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love, but attempts at unity always create fresh divisions. All the schemes I have ever seen have been but partly successful and partly injurious. When we shall all come to the Word of God, and each man shall say, 'There, I will retract everything I have said if it is not in accordance with that Book. I will come down to the pure Word of Christ, and walk in the spirit of it to the utmost of my ability,' then shall we all come together. Things that come near to one point come near to one another. And oh, that it might be so in our coming near to the Word of the Lord. For my own part, I do not see, if there are weighty differences of judgment, why they should not be held, so far as they are weighty differences, most conscientiously held, and yet, wherever there is a point upon which there can be common service, we might all heartily agree. I delight in the Word of God, with regard to the hope I have of the return of the churches to the one faith, once for all delivered to the saints. Many have adulterated the Word of

God, taking away its tone and spirit and fulness of meaning, until we are coming to a minimum of faith, when only a few things will be regarded as essential, and even those will be questioned. As we venerate the Word of God, we shall come back to the old truth again, for the Word of the Lord has not changed, and the Gospel of the grace of God has not changed. We shall, therefore, as we come back to the immutable foundation, come back to the truth itself as it was held in the beginning. God grant that this may come to pass! I look to the Word of God again for guidance as to the threatening politics of the age. We are not pessimists, nor optimists, but with the use of common sense we cannot help feeling that we are entering upon times which, while they promise progress, also contain a threat of anarchy. Upon whom are we to depend? You, gentlemen, have your favorite politicians. I do not know that I have any. You have probably some philosophical schemes, it may be, of Christian socialism, or Christian this, or Christian that. I have no scheme. I am so great a fool that all I can do is to preach the Gospel, and if I try my hand on anything else I make a mess of it. The great cure of evil politics will be to permeate the population with the Word of God. We shall not see riches made into an iron safe in which men lock up their hearts, if they really love Christ and their fellow-men according to the scriptural precept."

Remove the Thorns

How many perious fail to give sympathy and comfort where it is needed, because they offer sharp words along with the tender! "I'm sorry for you, but you know I told you how it would be," is not the sweetest consolation in the world. Says Miss Wallington, in *the Golden Rule*: "When representatives from all Italy gathered at Naples to welcome home the wounded who survived the slaughter of Dogali in Abyssinia, they were ordered to receive them in perfect silence and to refrain from throwing wreaths, bouquets or flowers with stoms, for many were terribly wounded; but as the ambulance waggons passed through the laurel-straw streets on their way from the port to the hospital, from windows, balconies and house-tops were showered soft flower petals from the hands of the sympathetic people. Let us be careful to remove all thorns and stems from our 'bits of helping.'"

Our Training.

What reading only hath not taught thee, affliction will interpret and make plain. For I do not visit my chosen alike. Sometimes the comforts of my grace are proper; at others the withdrawing of those comforts, and bringing their patience and constancy to the touch by outward calamities and inward anguish of spirit. Thus I daily train them up in goodness by chastening them, and making them hate their sin, and cultivating and encouraging their advancement in virtue. The one dispensation engages their love of Me, the other abates their fondness for the world. But lost and wretched is that stupid creature upon whom those methods make no impression. "For he that rejecteth Me, and heareth not My words hath one that judgeth him in the last day."—1st Kempis.

MISS HELEN I. SINCLAIR, of Ninette, Man, writes that she has used Burdock Blood Bitters for loss of appetite and headache with the greatest benefit and heartily recommends it. Her experience is shared by thousands. B.B.B. is a specific for headache.