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## I.—LITERATURE OF MISSIONS.

### THE MISSION TOUR OF SCOTLAND.

[EDITORIAL.—A. T. P.]

BROUGHTY FERRY, N. B., August 24, 1888.

*Dear Dr. Sherwood.*—The address this evening will conclude, for the present at least, my mission tour in Scotland. I began this series of addresses at Edinburgh on July 14, six weeks ago to-morrow. My intention was to spend a Sabbath in Edinburgh, and at once return to London and the Continent, where I hoped to prosecute some studies of Papal missions. But the pressure brought to bear was so heavy, and the leading of God seemed so plain in the direction of further effort in this land of the martyrs, that both Dr. Gordon and I concluded to remain for a time and speak in various towns and cities under direction of a Central Committee. We have now visited in succession twenty-one different places—Edinburgh, Oban, Inverness, Strathpeffer, Nairn, Forres, Elgin, Aberdeen, Dufftown, Glasgow, Hamilton, Dunoon, Helensburgh, Rothesay, Coatbridge, Dundee, Brechin, Montrose, Forfar, Arbroath, and Broughty Ferry. Dr. A. J. Gordon, of Boston, who accompanied me during the first part of the tour, left me at Aberdeen, feeling constrained to leave for home on the ninth of August. Rev. James Scott, a devoted missionary from Natal, now at home on a furlough, has been with me, and has taken Dr. Gordon's place, and Mrs. Stott, of the China Inland Mission, has addressed the afternoon ladies' meetings, and often spoken also in the evening gatherings, greatly to the profit of all who have heard her charmingly simple story of Chinese life and the work among the Orientals. Nothing but the necessity of attention to other matters and of arranging for my return home constrains me to arrest this mission tour. Notwithstanding the fact that it was undertaken in the midst of the summer season, when the ministers were on their vacation and the people were scattered, there has not been one visit to any one of these places which was not more than repaid in results. Not only on the Sabbath evenings have the largest halls been crowded and overflowing, but even on the week nights, and often in the cold, damp weather, the audiences that have greeted us have been an agreeable surprise. I have made a careful esti-

mate of numbers, and find that since I arrived in Edinburgh I have addressed on the subject of missions an aggregate of not less than thirty-five thousand different people.

Dr. Gordon's addresses were marked by peculiar effectiveness. His calm and dignified bearing, his knowledge of facts and masterly method of marshaling them, his self-restrained utterance, free from all undue enthusiasm and vehemence, carried conviction to many who might be unaffected by my more vehement and impassioned speech. And when he left for America, it seemed as though what an Irishman might call the *bigger half* of the speechmaking were withdrawn. And Mrs. Gordon was a power in the women's meetings; fluent, earnest, practical, with rare facility and felicity of illustration, we felt very much the lack of her help, as she reluctantly turned homeward.

The method followed in this brief tour has been very simple, and we believe may easily be followed elsewhere. A district has been selected, say like that in which Dundee is central, embracing smaller places like Brechin, Forfar, Arbroath, etc. Arrangements for that district are left to a local committee, who determine the order of visits, the places of the meetings, persons who preside, and homes where the deputies are to be entertained. All we have had to do was to follow the programme, and send word beforehand of the train, etc. We have found some one in waiting at the station, have been very generously and hospitably entertained, and have found everywhere a warm welcome. Mr. W. E. Blackstone, of Chicago, lent us his admirable map, in which the prevailing religions are indicated by various colors, etc., and this has been a most valuable auxiliary to our addresses.

It has commonly fallen to me to outline the general work of missions, to unfold its history and progress, to trace the wonderful providence of God in the opening of doors, removal of obstacles, etc.; and to present the general argument for missionary endeavor. Dr. Gordon has commonly approached the subject from the practical side, illustrating the triumphs of grace in the conversion of the Gentiles, the purifying of their hearts by faith, showing how God has given them the Holy Ghost even as He did unto us, and has wrought miracles, wonders, and signs by his gospel. Rev. Mr. Scott, and Mrs. Stott have usually confined themselves to the work of God under their own eyes in Africa and China. Occasionally there have been a few remarks by the chairman or some other person present, but we stipulated before we set out on this tour that the tedious and somewhat formal "votes of thanks" that usually accompany a public meeting in Scotland should not be allowed to divert attention from the words spoken by the speakers.

The door is open for an indefinite continuance of this tour, so far as the people are concerned. The Central Committee have had so many letters and telegrams asking for our services that they have had

to employ a clerk to attend to the correspondence, and the proposal has been strongly urged upon me to go to the Continent for a short rest, and return and resume the work later on in the fall. But for the great church that is entitled to my service at home, I think I should continue this work here.

All this I have written, not because I regard myself as of any particular importance in this work, but because this experience makes doubly plain to me that what is pre-eminently needed is to put the *FACTS of missions before the people*. The great bulk of disciples have never been brought into contact with the thrilling realities of missionary history. We need to point out to disciples the footsteps of God in this march of missions, and then every loyal heart will respond. One of the most world-renowned philanthropists—a man whose name is a household word wherever English is spoken—wrote to me: “Of the great mass of facts presented by you as bearing upon missions, I regret to confess that I have been hitherto profoundly ignorant.” Books on missions are often very voluminous; it requires the leisure, if not the culture, of a scholar to peruse and appreciate them. They are not always pointed, graphic, interesting to the popular mind; frequently there is mixed up with them much that is scientific, literary, foreign to missions altogether. It becomes necessary to wade through a great mass of descriptions of fauna and flora, tedious details as to manners and customs, geography and geology, history and philosophy, to get at a few impressive facts as to spiritual and moral conditions and needs, and the overwhelming proof that God works with the missionaries. Very few books on missions make the hand of God conspicuous—magnify the providence and grace of God in missionary history, so that they stand out like mountains on a landscape. Our whole endeavor has been to confront these intelligent people with the marvelous and wonderful facts that, more than any arguments, convince the most skeptical that God is as actually working now as ever, and that in proportion as we go into all the world and preach the gospel, He is *with us*, working miracles by His providence and grace. This is the argument that rouses the most sluggish, and thrills the most apathetic. Dr. Gordon’s most eloquent appeals were the appeals of facts—the story of Mackay’s twelve years at Formosa, with 1,200 converts; of Jewett and Clough at Ongole, with 10,000 baptisms a twelvemonth; of Darwin’s 2,000 visits to Terra del Fuego, and his subscription to missions because of the enchanter’s wand they wielded in Patagonia; of Judson at Boardman, among the Karens, and the 50,000 converts brought to Christ before Kho Thah Byu’s Jubilee Hall was built; of Coleridge Patteson and John Williams in the South Seas, etc.—these are the sort of facts that convince and confute the practical skepticism of disciples and compel them to see that they have been shutting their eyes to the moving of God’s pillar of cloud.

And how indefinitely these instances might be multiplied! There were no miracles in ancient times that in their way demonstrated God's existence, presence and power with His servants more than what, within the past seventy-five years, has been taking place in the fields of missionary labor. If disciples would exchange trashy novels for the biographies of saintly workers, they would find facts more fascinating than fiction, and more readable than romance. The story of William Johnson in Sierra Leone, of Charles Wheeler on the Euphrates, of Robert Morrison in China, of Thomas Powell in Nanumaga, of John Williams at Erromanga, of William Duncan in Colombia, of Adoniram Judson in Burmah, of Fidelia Fiske in Persia, of Robert Moffat in Africa; the rapid opening of doors in Japan, Turkey, China, India, Korea, Africa; the wonders wrought in the Pacific Archipelago, in Madagascar, in Southern India, in Greenland, in France and Italy; the heroism of the Moravians, the consecration of native converts and evangelists, the radical and revolutionary changes that have turned brutal cannibals into gentle disciples, and reared churches over cannibal ovens; that have made holy men and women out of human beings who had lost almost the idea of God and the image of man;—these and the thousand other *facts* that are the staple of missionary argument and appeal should be persistently kept before, as well as put before, the members of our churches. And no book is, on the whole, so effective for this purpose as the living voice. If the Baptist brethren of this country would make Dr. and Mrs. Gordon missionary bishops at large and send them itinerating through the land to hold popular meetings and bring these appeals for missions into close contact with the popular heart, there would be a revival of missions, or rather a new epoch of missionary interest. We must not only strike when the iron is hot, but *make* the iron hot by continued, rapid striking, blow on blow, till the very force of the impact creates heat. This conviction alone led me to turn aside to this short mission tour, and no work I ever did seemed to me to repay the expenditure with such ample compensation. The great evil of our day is the lack of response to the providence of God. But disciples will not *respond* to any voice they do not hear, or any hand they do not see. Let us familiarize ourselves with the *facts*, and then put them before the people.

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## A GLANCE AT THE BASEL MISSION.—PART II.

BY REV. HENRY W. HULBERT, BEIRUT, SYRIA.

IN the organization and working of the Basel Mission there are three departments that merit especial attention—the mission school at Basel, the Industrial and Commercial Commission, and the church government on the mission fields.

The first-named, as the oldest phase of the work of the Society, de-

mands our earliest attention. The places of the seven pupils of 1816 are now occupied by nearly a hundred young men, who are divided into six classes. It was our delightful privilege some time ago to spend two weeks within the shelter of the hospitable roof of this school, to listen to the faithful words of its instructors and to live at the common table with the "heathen," and to talk much with them of their early experiences, of their life in the Mission School, of their aims in the life of heroic service before them, and it does not seem amiss to attempt to give a realistic account of our visit.

We have already described the buildings of the mission school as lying just outside the limits of the older city, near the imposing mediæval "Spalenthor." We pass the porter's lodge at the gate and enter the large building at the front. We are in the book department and among the offices of the mission. Passing through into the main division of the building we have at our right the library, which does not impress us so much by its size as by its department devoted to Christian missions, which is large and well selected; at our left is the extensive museum, containing interesting articles from all quarters of the globe; it has a fine model of the Mosque of Omar; and, what interested us more than all, the walls are lined with the photographs of the men who have passed from these walls of study out into the absorbing activity of practical mission work. They present an array of intelligent and powerful faces. They give the impression of being earnest, practical men. Three doors at the north side of this room lead us into the commodious and pleasantly arranged chapel. Still to the west of these in the further L of the building are the recitation rooms and the hospital department which is fitted up with all modern conveniences.

On the second floor are the refectory, study rooms and dormitory of the two upper classes, with apartments for the family of one of the professors and a teacher, and various office rooms at the front. The third floor is similarly occupied by the third and fourth classes, and the fourth floor by the fifth and sixth classes. Still higher up, in the large attic, are small retiring rooms or cells, one for each student, which are used every morning for a few moments of quiet meditation and prayer. In the various studies are found pianos, and in this attic story is a room with an instrument and various arrangements for after-dinner diversions on rainy days when the students cannot walk in the garden. In the basement are the kitchen, a bath-room, shoe-blackening room, etc. In the garden under the sheds are found the carpenter and blacksmith shops and laundry. Near at hand are the equipments of a gymnasium. The garden is carefully laid out with walks through grape arbors and under fine fruit trees.

The order of the day is as follows: At half past five in the morning the rising bell sounds. The "brethren" dress and retire for a few

moments to the small attic rooms before referred to for prayer. They then go to their several class study rooms, where each man has his desk and book-shelves. Here they complete their devotions and arrange their tasks for the day. At seven o'clock all are summoned to the chapel for prayers, at which there is an exposition of a short lesson read from the New Testament, except on Mondays, when the half hour is spent in common prayer. At 7:30 comes coffee. After this the students go to their dormitories and each man makes his bed. At 8:15 the lectures or lessons begin and continue until 12:15. At 10 o'clock a bit of bread and cheese or wine is taken without hindrance to the work. Dinner comes at 12:15, after which until 2 o'clock is a time of recreation. Three days in a week each student must spend an hour a day working at his trade; or if he does not have one, at learning a trade. Bookbinding, printing, carpentering or blacksmithing are the usual trades learned. Study and recitation continue from two o'clock until four, when coffee is taken in the refectory. From 4:30 to 7 the studies go on. At that hour in summer supper is eaten, but in winter this comes at 8 P.M. The students then are at liberty until evening prayers at 9 P.M., when a portion from the Old Testament is expounded. At 10 P.M. all retire. The students take turns in clearing the tables and doing various services on the three floors; but a coterie of servants under the "house mother" rule the kitchen. There are also various incidental meetings and minor arrangements that need no mention here. This whole scheme was carefully worked out in the early history of the institution, and is designed to develop qualities of humility, obedience and goodfellowship, and is submitted to by the students with a grace that makes even its hardships a means of growth in manhood.

These hundred young men come from all classes of society, but especially from the common people. They hail from many countries, but the most of them come from South Germany and Switzerland. The institution as well as the society is undenominational, and hence many sections of the Church are represented. After the opening of the school in 1816 and up to January 1, 1882, 1,112 young men had entered the mission house. Of these 505 came from Wurttemberg, 105 from Baden, 36 from Elsass, and 173 from other sections of Germany. From Switzerland there were 203 candidates; from Russia, 22; Denmark, 9; Sweden, 6; France, 3; Hungary, 2; Greece, 2; Holland, 2; England, 2; Austria and Norway, 1 each; while from Armenia there were 14; Africa, 9; India, 7; China 6; and America 4. From so wide a field has the Basel Mission attracted earnest workers!

Again, it is interesting to note the occupations from which they came, as this may throw light upon the unique feature of the mechanical and commercial department in the work of this society. Out of the 1,112 men, 143 were agriculturists, 123 from mercantile life, 98 weav-

ers, 73 teachers, 73 students, 69 shoemakers, 65 workers in wood, 50 iron-workers, 46 tailors, 29 clerks, 19 factory hands, 16 bakers, 16 printers, 16 candidates for theology, 15 bookbinders, 15 mechanics, 13 watchmakers, 13 saddlers, 13 gardeners, 12 surgeons; the remainder came from 48 different trades, with the exception of 17, who were without a vocation when they entered the mission house.

In fact, the Basel Mission is doing a unique work in encouraging earnest Christian young men of the lower classes in Europe to enter upon a missionary life. A young man, say a carpenter by trade, presents himself at the mission house, and is desirous of being prepared for mission work. If he brings evidences that he is intelligent and is thoroughly Biblical in his faith, and desires to give himself entirely to the work from unselfish motives, he is taken into the school on trial, provided he is at least eighteen years old or not over twenty four. If, after a period of a year, more or less, he shows himself an apt student and obedient to all the regulations of the institution, he begins the course of study, and after six years is graduated and sent off to some field suited to his capacity. He is pledged upon entering, in view of his free maintenance, that he will submit to the direction of the committee. If he proves on the whole rather dull at his books, but shows good common sense and an earnest zeal, he is kept in the mission house for a year or so. and then is sent out into the field to work at his trade, teaching it to the natives, and in the meanwhile doing not a little colporteur work and bringing an active Christian zeal to bear on every side. The Basel Mission thus calls for all sorts of talent, and never turns away an earnest man. Like the Apostle Paul, these young men may carry their tools with them, and even the skill of hand may be turned to the service of Him who was called "the son of a carpenter."

The course of instruction, carried systematically through six years, gives these young men a very adequate training for the rough missionary life before them. Besides the mere elementary branches, their programme of study embraces Latin, Greek, Hebrew and English, a great deal of Bible study in the original languages and in the German, Old and New Testament analysis, dogmatics, ethics, symbolics, church history, including a history of missions, homiletics, and, to pass over the various sciences, practical missionary instruction. The examination in December and February are delightful occasions for the students and their guests. Eight theological teachers, as well as two medical instructors, a music teacher and an instructor in English, make up the faculty of the school.

I had occasion to remark the simple, humble zeal of the students, their thoughtfulness for each other, their perfect resignation to the career before them. I never heard more earnest devotions. The singing was inspiring. No one can live two weeks in that building, as I did, without receiving a precious blessing. The occasions when a group

of young men are sent out to their distant fields are especially tender. I was present at one of these farewell meetings. The earnest prayers, the solemn counsels, the courageous speeches, and the hopeful songs stirred me deeply, and as the particular friends of the young men who were going came up and clasped their arms about the young heroes and gave them the kiss of peace, I was imagining myself back in the old apostolic days.

Recently I have had occasion, under other circumstances, to review at length the Industrial and Commercial Commission, which is one of the unique features of the Basel Mission ; but a brief summary will not be out of place here. This work grew up under the efficient management of Inspector Josenhaus. The mission on the Gold Coast was absolutely dependent upon direct commercial communication with Europe for all the necessities of life. The native Christians had no method of earning an independent livelihood. The establishment of a depot of supplies, and the instruction of the natives in agriculture and in the various crafts, was the inevitable outcome of any attempt at missionary work on so inhospitable a coast. The work has advanced. Vessels owned by the society navigate the various rivers of the territory occupied, and commercial houses are springing up at convenient points. In India the development in this line is on a much more extensive scale. The weaving establishments of Mangalore in 1884 employed 106 persons in weaving 45,198 yards of cloth. In the region round about Cananore 224 persons wove 103,840 yards in the same year. There are large silk manufactories at Mangalore and Calicut. In Mangalore 70 mechanics, and in Calicut 64 joiners were at work that same year.

The Industrial and Commercial Commission has not added the China mission to its field of operations, and it probably will not. From the fact of the resignation of the former inspector, Schott, because he considered it unwise to mix the religious and commercial affairs, shows that there has not always been perfect unanimity in the matter. Several of the prominent missionaries in India agreed with Mr. Schott, but there can be no doubt that the overwhelming majority of sympathizers with the Basel Mission approve of the commercial, mechanical and agricultural phase of the work. They point with pride to the fact that in 1886 the Commission, above all expenses, paid into the coffers of the society the sum of \$43,712. The employes and the twenty-eight European lay missionaries connected with these business relations receive no stated salary, but only what is necessary to cover their expenses. The entire business is consecrated to the Lord, and is in the hands of men whose sound sense has helped to enrich the society. The income of the Basel Mission Society averages about \$260,000, and comes from four sources. By far the largest amount (seventy per cent.), comes from voluntary subscriptions coming from far and near. Fully one-half of this is from South Germany ; Switzerland comes next.



Contributions come from Europe, Asia, Africa, America, and even Australia. The Commercial and Industrial Commission furnish seventeen per cent. of the annual income. Seven or eight per cent. comes from various printing and publishing houses, and the rest from miscellaneous sources, such as rent and school funds. The actual outlay of the Basel Mission for 1884 was about \$265,000. Seventy per cent. of this went directly to the three mission fields, then in the hands of the society. Seven per cent. was expended on the seminary at Basel, five and one-half per cent. in caring for the children of missionaries, three and one-half per cent. in caring for invalids and widows. One-third per cent. was sent to America and Australia, and the small remainder was used for general expenses.

What sort of church government is found in the missions of this society? As we have seen, the Basel Mission is undenominational. When a young man graduates from the seminary he is examined and ordained *as a missionary* through the courtesy of some interested church, Reformed or Lutheran or Free, as the case may be. He cannot stay in Europe and preach on that ordination, but is granted the examination in view of his going to a distant field.

As soon as the constituency of the mission began to grow in the mission fields, and it was necessary to organize churches, there was some anxiety as to what the ecclesiastical outcome would be. By a sort of natural selection they have adopted the Presbyterian principle and are using a simple liturgy. As may be inferred from the class of missionaries sent, and the type of their training school, the Basel Mission church preaches a simple, earnest gospel. If the piety of the men in the field is of the same nature as that which I saw in the Mission House, there must be a warmth of Christian life that shall make sure and steady conquests for the Master. The history of the Basel Mission shows that a keen business push is in harmony with an earnest Christian devotion.

The Basel Mission has been a contemporary with the American Board through nearly its whole history, and soon (1890) will celebrate its seventy-fifth anniversary, and it, too, will rejoice in the one hundred and forty-and-four thousand stars in its crown before its first hundred years shall have passed away. All honor to the Basel Mission!

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## MISSIONS AMONG THE MORMONS.

BY PROF. D. L. LEONARD, OBERLIN, O.

THE Latter-day Saints, as they delight to call themselves, were left for nearly twenty years after their advent into Utah and thirty-five years from the founding of their church, to wax worse and worse in pernicious error, before the Christian churches of America initiated their first attempt to bring these outlandish and odious religionists back

to gospel belief and a decent practice. To the ends of the earth messengers of truth were dispatched, but none to these benighted thousands, resident in the midst of the Republic. This strange and culpable neglect was, no doubt, in part because their home was a *terra incognita*, remote and inaccessible across the plains and behind the mountains, and so the situation was not fully appreciated. But, besides, the theocracy was known to be omnipotent, unscrupulous, and determined to maintain itself at all hazards, and hence to make assault was to undertake a work certain to cost hardest endurance to body and spirit, if not also serious peril to life. But at length, a strange combination of favorable circumstances, such as the permanent presence of United States' troops in the suburbs of Salt Lake, the opening of mines in the mountains round about the Mormon "Zion," with the consequent influx of Gentile population, constituted a peremptory call to open a campaign against Satan's seat.

Since 1847 the hierarchy had made the most of its unmatched opportunity to strengthen and enlarge itself on every side. Hundreds of emissaries—ardent, zealous, and overflowing with the wisdom of the serpent—had been sent to Europe, Africa, India, China, and the islands of the sea, and so skillfully had they wrought that converts were crowding up the Platte and through South Pass at the rate of 5,000 and upwards a year. To receive these recruits numerous colonies were planted here and there over a space equal to nearly a tenth of the national area. Brigham Young was an autocrat then at the summit of his power, arrogating to himself authority and inspiration even greater than any possessed by Moses, Isaiah, or Paul, and with none daring or even desiring to dispute his claim, though it extended to all business and political affairs, as well as to the entire realm of religion. This "prophet's" nod was supreme law, the Federal Government to the contrary notwithstanding. To oppose him was to make social and financial ruin certain, was even to face death. Those were the days of speech in the Tabernacle incredibly foul and profane, and when atrocious crimes were countenanced and condoned, if not even commanded by the church. No deed was too barbarous or too bloody, if thought needed to punish rebels and apostates. A veritable reign of terror, no mean imitation of the Jacobin original, was just closing. It was under such conditions, and while our civil strife was at its height, that a solitary Christian minister, the pioneer, thank God, of a host, descended Emigration Cañon, and appeared upon the scene. Some slight preparation had been made for his coming, and a few expectant friends were ready to give cordial greeting. A Literary Association had been formed a few months before, the first attempt at intellectual improvement the Territory had ever seen. And it was through an urgent appeal from this source, as well as from Gen. Connor in command at Fort Douglass, an Irishman and a Catholic, and yet warmly encour-

aging the movement, that the American Home Missionary Society determined to send a representative, and accordingly commissioned Rev. Norman McLeod, then located at Denver. His advent was made in the early days of 1865. The association offering the use of its hall, in a brief period a Sunday-school was organized, as well as a second at the fort; a congregation was gathered for preaching services, and eighteen were found ready for church membership. All non-Mormons were of one heart and one mind in the matter. Christian and non-Christian, Romanist and Jew, gave enthusiastic support. Before the end of the year an adobe structure had been erected costing nearly \$7,000, and with funds raised upon the ground or in California. This was Independence Hall, the Faneuil Hall of Salt Lake, the cradle of liberty, the first building in Utah not controlled by the Mormon Church, and in which, also, for years almost every organized movement against polygamy and theocracy, whether church, lodge, or political party, had its beginning, and is still used by the Congregationalists as a place of worship.

But the greatest excitement had already been stirred in the Mormon camp. First the elders were amazed at the impudence and presumption of the whole proceeding. Were not they the sole possessors of divine authority and heavenly grace, and they alone enlightened by the truth, and so fit to teach? Was it not their mission to convert the Gentile world? And so, who were these that, though themselves in utter spiritual darkness, would teach religion? It was carrying coals to Newcastle, and worse. Nor was it pleasant, this having the war carried into Africa, and so compel them to fight for their very lives. Moreover, after long years of "persecution," attended with robberies and burnings, and drivings, and slayings, had they not fled from doomed Babylon that they might possess this, their Canaan, in peace? So why could not their enemies let them alone? It was enough to provoke the saints, and provoked they were exceedingly, at such outrageous poaching upon their preserves. From pulpit and press a cry arose of indignation, not unmingled with alarm. The man was denounced to those whose agent he was. Woe to whoever gave him aid and comfort, or in any way bade him Godspeed! Once the chapel was filled with a crowd bent on mischief, determined to muzzle the preacher, and revolvers were drawn.

Mr. McLeod may have been lacking in mildness and moderation and sweet reasonableness, and may not always have tempered valor with sound discretion. But his spirit was stirred in him at what he saw and knew, and the tempest was high. In the midst of the strife some military changes were made, which caused the removal of several of his most efficient supporters, and in the spring of 1866 he was called to Washington to give evidence before a Congressional committee. During the summer several prominent Gentiles were basely murdered,

among them Dr. Robinson, the superintendent of the Sunday-school, and it was evident to all his friends that for prudence's sake Mr. McLeod's return should be delayed until the dawn of calmer days. Five years elapsed before he again set foot in Salt Lake, and it was not until 1874 that solid and lasting foundations were laid, when Rev. W. M. Barrows was put in charge of the work. In 1878 Salt Lake Academy was opened, with Rev. Edward Berner as principal, and soon after several schools were started in neighboring settlements. In 1880 the New West Education Commission began vigorously to push educational matters among the Mormons, and the year following the writer of this article was appointed Superintendent by the Home Missionary Society to enlarge their work.

But, meanwhile, other denominations had entered the Territory. Thus, in 1866, a Roman Catholic priest purchased a lot for a church in Salt Lake, though it was not until 1871 that a building was erected. Since then several churches and schoolhouses have been built, and a large hospital; but not so much as a form of effort against Mormonism so as to meet the wants of a Catholic population scattered through the mines and elsewhere. The Episcopalians were the next to break ground for the gospel, sending Bishop D. S. Tuttle, now of the Diocese of Missouri, and two other clergymen, who entered the Great Basin in May of 1867, and at once opened service in Independence Hall. In July they started a school in the same building, where it remained for two years. This was the beginning of school work as a weapon against the dominant church, which since has developed into such large proportions and proved itself to be one of the most potent instrumentalities for the regeneration of Utah. The first church was dedicated in 1871. Meantime, Ogden, Logan and other points had been occupied. Bishop Tuttle remained nineteen years, and made himself deeply felt, and far and wide, for intelligence, patriotism and righteousness.

The Presbyterians delayed their advent until the completion of the Union Pacific, opening work in Corinne in 1869. In the fall of 1871 Rev. Josiah Welsh organized a church in Salt Lake; in 1875, by Prof. J. M. Coyner, the Collegiate Institute was opened in the same city, and Wahsatch Academy also in Mt. Pleasant, San Pete County, 125 miles south. These were the first schools established by this denomination, which since has added so many, and has continually held the place of honor as foremost in the extent of its work and the number of toilers, whether in the pulpit or the school-room. Rev. D. J. McMillan was superintendent during the eight years of enlargement, and under his lead missions were opened along a line extending 450 miles from Malad, Idaho, to St. George in the extreme southwest of Utah.

And the Methodist Episcopal Church followed hard after, Rev. G. M. Pierce entering the Valley as *avant courier* in 1870, preached his

first sermon in Independence Hall, and in September Salt Lake Seminary was opened in the same room. During the year following the foundations were laid of a \$60,000 church, and in quick succession six outside points were occupied. But then followed a long period of languor, and retrenchment and diminution; nor was it until times quite recent that these brethren have begun to bestir themselves as is their wont. With Rev. T. C. Iliff as leader and inspirer, great gains are reported at every Conference. Special prominence is given to chapel and parsonage building, and to the Scandinavian work.

In the winter of 1871-2 the Baptists began to hold services in Salt Lake, and in the spring ensuing a church was organized, which, however, lived but about two years. But ten years later a second and more successful start was made, with Rev. Dwight Spencer as founder and builder. And, last of all, the Swedish Lutherans are on hand at length to look after the thousands of their ecclesiastical brethren who have been beguiled by the soft words of the crafty elders. Thus far they have done little to organize.

It should also be added that the Hebrews who entered Utah with Johnson's army in 1858 have built them a commodious synagogue in the capital city of Mormondom, are full of patriotism and public spirit, give liberally to every good cause, and so deserve to be named among those who have helped to redeem the Territory.

Let this table of statistics tell some of the results of twenty-three years from the beginning, less than fifteen of vigorous pushing and less than ten of combined assault of all the churches.

Denominations.	Churches.	Ministers.	Schools.	Teachers.	Scholars.
Presbyterian.....	13	15	33	67	2,170
Congregational.....	5	8	23	46	1,950
Methodist.....	8	25	24	49	1,380
Episcopalian.....	4	7	5	30	610
Baptist.....	2	3	1	2	110
Lutheran.....	1	1	1	1	40
Total.....	33	59	87	186	6,260

To these may be added four Catholic churches, with five schools, forty teachers and 850 pupils. Of these schools ten are of the higher sort, or do academical work. The value of the real estate in use for church and school purposes is upwards of \$500,000, while the annual expenditure is almost \$150,000. Counting teachers and the wives of ministers, we have a total of not less than 300 toiling for the regeneration of Utah. The work thus far has necessarily been preliminary. The ground has been cleared, the way has been thrown up. An entrance has been forced and institutions have been founded. Barriers of suspicion and prejudice have been broken down, friends and even co-operation have been secured, and large gains are in view and not far off.

MORMONISM LOSING GROUND.

Surely, though it be but slowly, and let this be an item in illustration of the fact. The church grip upon the ballot, leading without fail to a solid vote, has always been among the most alarming features of the Mormon menace to our institutions. Therefore, for the gospel's sake, we may rejoice to note indications that the ruling priesthood is losing political power. It is estimated that in Salt Lake alone not less than \$2,000,000 in real estate have passed from Mormon to Gentile hands within two years, which means a large influx of the latter class. And their presence makes itself felt at elections. And so it could come to pass that at the recent school meetings in five several districts in that city, where from time immemorial the Elders, without let or hindrance, had shed freely forth the aroma of their faith, they found themselves ousted and their opponents in possession. This means five schools at once transformed and made fit for Gentile children to attend. And even stranger, at the August elections one church candidate, a scion of the ruling Cannon family, ran seriously behind the rest of the ticket, while his Gentile rival ran as much ahead; showing that several scores flatly rebelled against the tyranny of the hierarchy. Hitherto such independence has been unknown in Utah, and it looks somewhat as though the Saints themselves might soon dare to make a break for freedom.

UNITED STATES *vs.* THE MORMON CHURCH.

Below are given some instructive facts and figures which, "with mingled feelings" the patriot and Christian is likely to read, mark, learn, and inwardly digest. They help to show how prominent a place things mundane and material have in the economy of the Mormon Church (which also collects some \$750,000 annually from tithing, and so is in possession of a large fund for use in keeping matters in shape upon the Potomac and elsewhere). Some items forcibly remind one of what once befell certain persons who sold oxen and sheep in the temple, and made it a house of merchandise. They also supply complete and most cheering evidence that, though the haughty theocracy long paid no heed to the law of 1862, which forbade any church in the Territories to hold property to an amount in excess of \$50,000, yet in this evil day, when troubles thicken on every side, the Government is able to call the offender to sharp account. The "Saints" are, however, slow to learn that the civil powers that be are ordained of God.

Already the United States Marshal, by an order of court, has come into possession of

Real estate and other church belongings.....	\$157,666.15
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And, since, to that have been added :

Church farm.....	\$150,000.00
Coal lands.....	100,000.00
Cattle, horses, etc.....	75,000.00
Gas stock.....	75,000.00
Sheep (30,000).....	60,000.00
Tithing yard.....	50,000.00
Gardo House.....	50,000.00
Theater stock.....	27,000.00
Telegraph stock.....	22,000.00
Historian's office.....	20,000.00
Dividends on gas stock.....	4,000.00
Temple Square.....	—

Total.....	\$790,666.15
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It will be noticed that no figures are affixed to the last item. But that

square includes ten acres in the very heart of Salt Lake City, and on it stand the old Endowment House, the Tabernacle, the City Assembly Hall, and the great Granite Temple, costing upward of \$2,000,000 to date. And the church owns mines of iron and silver and other properties too numerous to mention. This successful stroke is made at a vital point.

## HOME MISSIONS.

[EDITORIAL.—A. T. P.]

### AMERICA : OUR HERITAGE, OUR OPPORTUNITY.

GOD obviously meant that this land of ours should be the theater of some grand historic achievements. Joseph Cook, De Tocqueville, Webster, Guyot, and other great statesmenlike thinkers, have pointed out the twelve signs in our zodiac which indicate a great future. This Continent is manifestly destined to support a great population.

The Old World might contain this New World twice ; yet North and South America have more land capable of tillage. Nature has peculiarly favored this Occidental hemisphere. Other things being equal, fertility or sterility depends upon the mountain ranges, the river system, and the relation between the land and the sea. Vegetable products demand a humid atmosphere ; there must be regular and frequent rain-falls, or something to supply their place, or the arable land would become an arid desert.

Study this continent well. Mark its position between two great oceans, and its configuration, and you will no longer wonder at its comparative productiveness.

1. It presents more than an equal stretch of sea-coast, with about one-third the breadth of the Eastern Continents. From Senegambia to Siberia, the extreme limit is three times what it is from the coast of Ecuador to Cape St. Roque. We have, therefore, a narrow continent. The breadth of the Old World is alone sufficient to account for its great desert tracts ; if you examine the maps of physical geography, you will observe that while we have two small, rainless tracts, in Mexico and Peru, almost the entire belt from Sierra Leone, to the Sea of Japan, seven thousand miles long by five hundred broad, is one continuous desert—giving a Sahara, and a Gobi or Shamo.

Now notice the direction and position of the mountain ranges. Here the mountain chains that are most elevated form the backbone of the continent, running down its western coast : from Long's Peak the land-line sweeps rapidly downward in one lowland to the Atlantic, with scarce an interruption ; the Alleghenies are but hills, after all. In the Eastern hemisphere high mountain ranges are found in the mid-continent, like the Himalayas, and on the eastern coast. Now, as the earth revolves from west to east, the trade winds of course blow westward, toward sunset. These are the fertilizing winds. Called trade winds because sailing vessels so largely depend on them for their navi-

gation, they may with equal propriety be called harvest winds for their influence on the soil. Now, mountain ranges on the east coast of the continents arrest and divert these winds from the interior; while mountain ranges on the west rather prevent them from carrying their moisture again into the sea. Hence the fertility of the Amazon and Mississippi valleys.

Again notice the direction of the mountain ranges north and south, not east and west. If high mountains ran across the continent the north side would be comparatively cold, rainless and barren: the whole physical features of our country would be altered if these great mountain chains changed their direction. In America the sun in his daily course reaches both sides of the mountains; in Asia and Europe the sun leaves the northern slopes barren; from Norway to Kamtschatka is one great frozen plain, a desert of frost, as below it lies a desert of heat. Ours is, therefore, a concave, while the Old World's is a convex continent.

Our hemisphere is the hemisphere of the great river system. Compare even the Nile and the Congo, the Ganges and the Indus, the Hoang-Ho and the Yang-Tse, with the Mississippi and Missouri, the St. Lawrence, the Amazon and the La Plata. It is said that the Amazon alone bears to the sea more water than the eight principal rivers of Asia! And then observe the distribution of these rivers, in this land affording highways for commerce to the Atlantic, the Pacific and the Gulf.

Even the equatorial districts in our land are habitable and fertile. The Old World is broad toward the equator, the New World narrowest there. The Old World low, and hence excessively hot. The New World elevated in the torrid zone, and consequently cool. In Mexico, for example, whose location is directly opposite the hottest parts of India and the Sahara, we find the Andes parting into two forks, and between them high table lands, such as that on which the City of Mexico stands; and within a triangular territory 300 miles long, you may find at will the temperature of all three zones.

All these physical features of this continent—the Eastern lowlands inviting the fertilizing trade winds—the mountain ranges running north and south, and thus not intercepting the benignant influences of the sunlight—the humidity of our atmosphere, under the tropics, with a rainfall averaging fifty per cent. more annually than the Old World—the great river systems, with 20,000 miles of navigable waterway—the broad and fertile valleys that form the vast interior of a concave continent—the magnificent seacoast, with abundant harbors—the peculiar fertility and habitability of the torrid zone, with its variety of fauna and flora—the narrowness of the continent, especially in the hottest portions, exposing it to ample influence of the great seas;—all these physical features are the sign and prophecy of a *plan of God for this land*, which we are prepared to find emphasized in His provi-



dence. His plan is a grand unity, and cannot conflict in any of its parts.

There is a certain geographical and topographical unity which indicates that one great nation is to occupy our area. The river system and mountain system alike indicate that a division of the republic, especially if that dividing line ran east and west, would be disaster, if not destruction. The human body is not more a unit than is the body politic; indeed, the structure of the land itself resembles that of the body. The great Cordillera range corresponds to the backbone and the Alleghenies to the breast bone, and the river system to the arterial and venous system. A line of division drawn across this land implies a possible interruption of the very avenues of commerce. Imagine a hostile fleet blockading the Mississippi at St. Louis and preventing all Southern traffic—stopping our outlet to the sea from the Ohio, Missouri and Upper Mississippi Valleys!—making our mineral and metal deposits, our vast coal-beds, grain-fields and cattle-ranges comparatively without communication with the Gulf!

Consider our *accessibility* as to other lands and peoples. Looking toward sunrise, we see the Papal lands ready to pour their population across the Atlantic into our great valleys; looking toward sunset, the pagan peoples are coming to us from the Pacific. No other country which represents Republican liberty and religious Protestantism is accessible from all sides or offers space to accommodate the immigrants. We have a continent capable of holding more than twice the present population of the globe. We lie between Europe and Africa on the one hand and Asia on the other; an area, that is also an arena of civilization and Christianization, is ours; and the nations are looking down on us as from the corridors of some vast world-wide colosseum! God meant that emigration should drift to our shores from both sides, by the open path of the sea.

We occupy also the *belt of power*, within which the greatest achievements of ancient and modern history have been wrought, from the days of Egypt, Assyria, Babylon, Persia, to the present. Within that belt are neither the enervating influences of the torrid, nor the paralyzing influences of the frigid zone.

There is a Providence in our history. God unveiled the continent when a reformed church was ready to occupy it, and from it as a center radiate in missionary endeavor. He diverted Columbus by a flight of parquets and the drift of floating wood and weed, from the mainland of North America to the Bahamas and South America, and so prevented Papacy from here getting a foothold. In the border wars He gave victory to the Protestants. In the Civil War He preserved the unity of the republic, and all this for a purpose.

The vital question in connection with Home Missions is the *strategic*. There are points on our borders which are to be—nay, already are—

the turning points of history, the pivots of destiny, the hinges of the future. They are to be the rallying points and radiating points of civilization. There populations will be massed, commerce will centralize, influence will focalize. Just there are the strategic points, to seize and to hold which for Christ and the kingdom are vital to the success of this campaign of the ages. There the best men are needed.

A true government provides for the whole country governed. Its distribution of forces regards every imperiled point. Like Nehemiah, it is ready to mass all its available forces at any critical point of assault. So must the Church watch the weak or undefended places in the wall, and there station strong and able men. The local church may be weakest at these very strategic points, unable, perhaps unwilling, to make adequate effort to sustain such men as the situation demands. Just here it is that the Home Missionary Board must interpose and supply the deficiency, putting into the field a man able enough, influential enough, discerning enough, to see and meet the emergency and command co-operation.

Among all the arguments for Christianity, none perhaps exceeds for pertinency and cogency that found in *its disseminating power*. An alive church lives for the world, for objects outside of itself. The true apologetics of the Christian system must be found in its dynamics—what we may call its *energetics*. A great statesman has affirmed that in any community there are enough intelligence and virtue to take care of all the ignorance and vice. The contest is for the Christian possession of the land; and have we begun to realize its extent? Three hundred and sixty such commonwealths as Connecticut lie west of the Mississippi. Thirty-five times the area of all New England does not exhaust the territory stretching from the same river to the Pacific. You might place all New England in the single State of Minnesota, and have a quarter over; its population was already reckoned at 450,000 fifteen years ago. In like manner, Missouri and Nebraska will each contain the whole of New England, and California would hold it three times; and with the living stream of humanity pouring in from China, Japan, and the Pacific Isles, in the form of a semi-civilized heathenism, the very destiny of our whole Western slope seems to turn now on the question whether Christianity can get possession of that State.

The civilization of this land is in a high sense *experimental*. The nations of the earth are waiting to see whether liberty, guarded by the minimum of law, and granting the maximum of personal independence, freedom of speech and freedom of movement, is a safe estate for the average man. Universal suffrage, Republicanism as a form of government, tolerance of all religious beliefs, unrestrained money-making—all these, and much more, are here on trial.

Dr. Lepele Henry Griffin discusses whether the discovery of America

has been of advantage or loss, and takes a pessimistic view. He calls the America of to-day "the Apotheosis of Philistinism, the perplexity and despair of statesmen; the Mecca to which turns every religious or social charlatan; where the only God worshipped is Mammon, and the highest education is the share-list; where political life is shunned by every honest man as the plague; where, to enrich jobbers, monopolists and contractors, a nation has freed its slaves and enslaved its freemen; where the people is gorged and drunk with materialism, and where wealth has become a curse instead of blessing."

Shall the Romish religion secure the ascendancy in the United States? Some have thought so from its boasted progress during the last fifty years. But it must be remembered that, though on the surface there are vast gains, underneath influences are at work producing great losses. A late number of *The Catholic Standard*, while rejoicing in the marked advance of its church in membership, position, institutions and aggressive agencies, yet acknowledges that neither the present nor the future warrants the claims made for it as the coming dominant religious body in our land. It rests its judgment upon the following counteractive forces:

"The first of these is the constantly occurring losses which the church suffers from the falling away from the faith, and still more from the practice of the Catholic religion of large numbers of the laity. Mixed marriages, the public schools, intemperance, evil associations, too close intimacies with Protestants, indifferentists and skeptics, too absorbing interest in secular pursuits, and other influences and instrumentalities which the world and the devil know only too well how to employ, constantly draw many heads of families away from the practice of their religion, and this results, in countless instances, in loss of faith on the part of their children.

"Then, too, it is to be borne in mind that immigration, which did so much in past years to build up the Church in the United States, no longer furnishes so vast an annual accession to the numerical increase of the Church as it did in former years. Its volume, in proportion to the annual increase of the native-born population, has diminished. Moreover, the proportion of Catholic to non-Catholic immigrants has also greatly decreased.

"Then, too, we fail to see any indications of a really favorable change in the position of the non-Catholic public as respects the Catholic religion."

These admissions speak volumes. They are a cheering revelation. They assure us that if Protestants are true to their mission and opportunity there is nothing to fear in the way of the supremacy of Roman Catholicism. With a pure and aggressive Christianity, a free school, an open Bible, and a Christian civilization operative, and a decreasing immigration, Rome will lose almost as fast as she gains.

In this work of home missions the largest contributors are the missionaries themselves, who, with small and uncertain pay, are giving their lives to the battle on the frontier.

Addressing his students not long ago, Mr. Spurgeon told a good story to illustrate the fact of preachers being themselves the principal

donors : "When I was in Arran, quite recently, I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister, with becoming pride, 'what might your ordinary collection amount to?' 'Last Sunday it was twopence-halfpenny.' 'What is it to-day, then?' asked the minister, expecting to hear a large sum. 'Eightpence-halfpenny,' was the reply. '*Woe is me,*' said the minister within himself, 'for I gave the saxpence myself.'"

If matters were investigated it might be found that in God's eyes the principal donors to missions are not the so-called princely givers, who out of their abundance bestow thousands of dollars, but those who on the frontier work for a mere pittance, denying themselves every luxury and many comforts, and often giving no inconsiderable sums of money beside to push forward the work of evangelization.

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## A BRIEF REVIEW OF THE PRINCIPAL MISSION WORK AMONG THE INDIANS OF NEW ENGLAND.

### PART II.

BY JULIA M. BLISS, LONGMEADOW, MASS.

Two notable endeavors for civilizing and educating the natives were made in the eighteenth century, one at Stockbridge, Mass., and the other at Lebanon, Conn.

The history of the "Housatonic Mission" is exceedingly interesting, but only the barest outline can be given here. Rev. Samuel Hopkins, of West Springfield, having heard that Konkapot, the chief of the Berkshire Mohegans, a man of much nobility of character, was favorably inclined to Christianity, determined "that the gospel should be preached to them." With the aid and counsel of Dr. Williams, of Longmeadow, and others in the vicinity, and of the commissioners of the English Society at Boston, Governor Belcher being its chairman, a mission was planned. Mr. John Sergeant, a tutor at Yale, who had been very desirous of entering upon such work, was appointed the missionary, and Mr. Timothy Woodbridge was made his assistant. In 1734 the mission was begun at Barrington, where the Indians assembled for the winter; a school was started, and a church with one member, Ebenezer Poopoonah, Mr. Sergeant's interpreter, was organized. In 1735, to the great joy of the Indians, Mr. Sergeant was ordained as their pastor at Deerfield, Mass., the Governor, a large committee from the Council and House of Representatives, Mr. Sergeant's Indians and delegates from other tribes, who had come to make treaties, being present.

The scattering of the Indians in summer to till their lands was a great obstacle to progress; so a township six miles square was granted

them, and in 1736 ; with their own hearty consent, they were gathered there. Land was reserved for Mr. Sergeant, Mr. Woodbridge, and four Christian English families, who were to go there expressly to teach the natives the habits and order of civilized life. In 1739 the town was incorporated as Stockbridge, and a meeting-house and schoolhouse were built by the province.

Mr. Sergeant, with the aid of friends at home, of the Prince of Wales and others abroad, planned and started the "Hollis" Industrial School for boys and girls. A farm of 200 acres was set apart for the purpose, and, until houses could be provided, companies of boys were boarded and instructed in private families. One building was erected and the school was continued for a time ; but, owing to wars and Mr. Sergeant's premature death, the enterprise did not accomplish what was hoped. Still, from this and the common school, many received a fair education, and later, with the English, held various town offices ; several completed their education at Dartmouth and rose to some distinction.

In 1749 Mr. Sergeant died, much lamented by the Indians. Accessions had been made to their numbers, and there were then two hundred and eighteen in the settlement and forty-two native church members, and twenty of the fifty-three families "owned English houses." They were making a manful fight against intemperance, the youths were orderly, many were learning the English language, and altogether, Mr. Sergeant was permitted to see much fruit of his labors. This place was filled successively by President Edwards, Dr. Timothy West and his son, Mr. John Sergeant, who continued the pastor of the natives after their removal to New Stockbridge. During their stay in Stockbridge their numbers reached four hundred, and there were, altogether, about one hundred church members. Their rights and interests, both in town and church, seem to have been scrupulously guarded, but the whites had increased much in numbers, and when a tract of land in New York was given them by the Oneida's, it seemed best for them to remove, and the main body went in 1785. They carried with them there, and subsequently to Green Bay, where they have enjoyed much prosperity, the civilized habits and Christian principles learned at Stockbridge, to such a degree, as won the respect of others and would have rejoiced the hearts of Mr. Sergeant and his fellow-workers.

While the work hitherto had proceeded from the desires of the English to benefit the Indians, that in Lebanon, Conn., had its origin in the heart of a converted Mohegan, Samson Oocom. Being brought to Christ "in the great awakening of 1739," when some efforts were made for the Indians, he became possessed with a great desire to preach the gospel to his countrymen. So he went to Mr. Wheelock, pastor of the second church in Lebanon, who had a private school for young men, and besought him for instruction. Mr. Wheelock consented to take

him into his family, and Occom studied with him four years, till he was fitted for college. He did not enter college because of his health, but with heart on fire for his race, "he returned to his tribe preaching and teaching salvation through Christ alone with power and effect." His case excited such interest that Mr. Wheelock opened his school to other Indians, and it became exclusively an "Indian school for missionary purposes," there being over twenty there in a few years. The school was encouraged by words and gifts from ministers, councils, churches, and the best men throughout New England, showing how deep was the interest of the people in the welfare of the red man.

In 1759 Occom was ordained by the Suffolk Presbytery of Long Island, where he labored for some years. In 1765 it was decided by the friends of the school to send him, accompanied by Rev. Nathaniel Whitaker, of Norwich, to England to raise money for the work here. Well educated, speaking English with ease, attractive in general demeanor, and impressive in the pulpit, he was well fitted to arouse interest there. He preached in many cities to "crowded audiences," before the king and queen and many nobles, and raised £7,000 in England and £3,000 in Scotland. In 1768 it was thought best to remove the school to Hanover, N. H., and there it was called Dartmouth College, in honor of the Earl of Dartmouth, who was "warmly enlisted in the cause." After the death of Eleazer Wheelock and his son, John Wheelock, the next President, the institution lost its distinctive character, "and so the glowing dream, the fervid zeal and the sanguine hopes and expectations of its great-souled founder faded away."

Occom continued his labors in Connecticut and Long Island till 1786, when, with a few Mohegans and other Indians, he went to Oneida County, N. Y., and founded the Brothertown Tribe. There he preached to these Indians, and was a missionary among the Six Nations, and there, in 1792, he died, "more than three hundred Indians following him mournfully and tearfully to the grave."

The Mohegans, who seem to have been superior in some respects to the other New England tribes, were all faithful to the colonies in every war, and it was largely owing to the influence of Occom and Joseph Johnson, another of Wheelock's pupils, that the Six Nations were friendly during the Revolution.

Perhaps one effort early in this century should not be omitted though not made for Indians alone. The great interest felt in Henry Obookiah, an Hawaiian, led to the establishment, in 1817, of the "Foreign Mission," sometimes called the "Indian School," at Cornwall, Conn. It was started with much hope and enthusiasm under the patronage of the American Board, its object being to educate natives of various tribes and nations, to return and teach their own people. So impassable seemed the Rocky Mountains then, that, strange as it appears to us, it was thought that the western coast of America could be

evangelized by way of the Hawaiian Islands, and this school was to be a means to that end. Youths were gathered from the ends of the earth, there being at one time representatives of eleven nations and island groups, and seven tribes of Indians. Perhaps experience proved that it was better to educate native helpers in their own countries, for after a trial of ten years, in 1827, the school was discontinued,

This seems to be the story of much of the mission work—great good done at the time, many brought to the Saviour, but the large hopes for the future unfulfilled. Eliot, who died in 1690, saw “a cloud over the Indian work” in his last days. Even then the civilized Indians were decreasing, on the islands where there had been no war, as well as on the mainland. So much did they continue to decrease that the Rev. Amos Adams, in an historical sermon preached at Roxbury in 1769, says regretfully: “All our attempts to civilize them and bring them to a regular life have proved pernicious in the end and hastened their destruction.” And he predicts that the same will be true in the future. And so it has been, that, with the exception of a few removals, the majority, whether or not civilization was one of the causes, have died out.

All the reasons for their decay may not be apparent, but a few may reveal themselves. One seems to have been their native indolence and improvidence. They were prone to slip back into their old habits, and seemed to have little desire to acquire property or to keep what they had, being willing rather to depend on the English. In the struggle for life how could they keep their place? Another potent cause was their great love of strong drink, which they could procure, in spite of the stringent laws to prevent unprincipled men from selling it to them. Cotton Mather laments the prevalence of intemperance, as well as idleness, among them, and the former is given as one of the reasons for their decline in his time. Later, in 1771, Occom, in a funeral sermon for an Indian who had killed a man in a drunken quarrel, solemnly besought his “poor kindred,” who were gathered before him, to turn away from this vice, which was their ruin, as individuals and a race.

Within the cities of New England are to be found settlements of negroes having the habits and customs of civilized life. Why is it that some remnants of the Indians have not left descendants to live in a similar manner, either in city or country? Much greater efforts were made to elevate them, and many had the same advantage of living in families and learning the English language and ways. Many had lands in severalty, special laws were made to protect their rights and guard them from evil, unscrupulous men, such as are found in the best communities, and to whose influence they were peculiarly susceptible. Making due allowance for difference in tribes, does it not seem as though one race in New England lacked the virility, the ability to

labor, and the aptitude for civilization, which the other, apparently no higher in the scale, possessed? Deficient in these respects, perhaps already on the way to extinction, the free "wild man" of the forest was at odds with civilization, and faded before it.

Were the money and labor spent on mission work wasted? No! a thousand times. We cannot measure the good done till we listen to the story of Heacooms and Occom and Konkapot and many another, who were redeemed from sin and brought to the Father's house; but we know enough to be deeply grateful that Christian hearts were moved to such efforts. They should incite our wisest endeavors to conserve the remnants of the race, to give them the best that our religion and civilization have to give, and to draw them to us in the bonds of brotherly and Christian fellowship.

### MEDICAL MISSIONS.

BY REV. G. E. POST, M.D., BEIRUT, SYRIA.

[Address before the World's Missionary Conference.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN—I shall take you at once to the forefront of the battle. I shall try to give you a series of living pictures of medical mission work in the field. First, let me ask you to imagine yourselves with me to-day in a room which will hold about two hundred people, in the city of Beirut; [within the inclosure of the hospital of the Knights of St. John, belonging to the German order, of which Prince Albrecht is the president, and to which the Emperor and the greater part of the nobility of Germany belong.] The day is Christmas; the occasion is the celebration of their annual festival for the benefit of the patients in the hospital. Imagine to yourselves in the middle of this room a Christmas tree decked out as you deck it out for your festival in this land, /or rather, if you please, as the Germans, with their exquisite tastes and with their fervent feelings with regard to this day, deck their Christmas trees.

Imagine to yourselves the patients assembling and grouping themselves about this tree, while on the chairs around the edges of the room is a select company of English, Americans, Germans, French, and Arabs, natives of the country, and people of other nationalities, gathered to witness the spectacle. And while they are assembling I will try to describe to you the *personnel* and the history of some of those patients. The first whom we see before us is a little boy of seven years of age. That boy is a Jew. We rarely get Jews into our hospital. /You know how it was in the days of Christ, that the Jews were attending to pots and pans and brazen vessels, and days and weeks and months and years, and that they forgot the weighty matters of the law. They forgot the essence of religion. So they are at this day; they are all bent upon externals. /They are afraid if they come to our hospital that we will give them the unutterable flesh; /they are afraid we will give them flesh which would be canonical, but which has not been killed according to their law. This little boy is very ill, he needs the hospital; he is so young that they think he perhaps cannot be harmed; he is not yet initiated into the secrets of religion. I do not know how it is, but there he is. We sometimes do get Jewish children. He is going to hear about Jesus Christ—the first time in his life that he has ever heard the gospel of Christ. Just



behind him sits an old man with a venerable presence, a long white beard, a turban, a girdle about his loins, and a loose flowing robe. Whom do you suppose that man to be? Why, he is a lineal descendant of the great Saladin. He is proud of his lineage. But here he is, in our hospital, a Mohammedan. A month ago if I had gone to his house he would have driven me away as a Christian dog. But now, as he comes into this room, he seizes my hand, covers it all over with kisses, and bows himself to my very feet. What led him to bow down to that Christian dog? That dog gave him the use of his eyes. He came there blind, and now he sees. And here he sits at the feet of Jesus, with his eyes opened and his ears ready to receive the message of the gospel. By his side there is a woman with a long white veil over her face. You see but one eye. She wears a blue dress. She has a little babe in her arms; but look at her arms: the hands are gone! That woman is a Druse woman. She was sitting in her house in the mountains, warming her hands over the fire in the center of the floor. They have no chimneys there—in many of the houses they have no windows. They let the smoke go out of the door. Well, as she was sitting there warming her hands, some earth and stones and sticks fell from the roof and pinioned her hands in the fire, and her hands were burnt to a crisp. She came down to our hospital, and we were obliged to amputate, both of her hands. Poor woman, that is not the worst of it. Her husband has divorced her. A Druse has only to say to his wife, "Go home," and with no process of law it is all finished for her. But she has come down with that poor babe, and we have been kind to her; we have treated her; she has seen those dear sisters take that babe in their arms and lull it to sleep. They have read the Bible to her, and her heart has been touched. And now she sits there before that tree, which is the emblem of the love of Christ, and she is going to hear the gospel of Jesus Christ.

Just on the other side is another man with a long beard and a green turban. That man is a descendant of Mohammed. Where do you suppose he came from? He came from Hebron; he is the guardian of the sacred tomb of Machpelah, and has had charge of the bones of Abraham, Isaac, and Jacob, and Sarah, Rebecca, and Leah. He is a very bigoted Mohammedan. He would not let you go into the outer precincts of that sacred tomb, nor let you look through the bars where those blessed ashes repose. No man has been allowed to go into the innermost recesses of that most sacred place. The very boys of Hebron would stone you away if you attempted to go near their mosque. What brought him here? Sickness. He was blind. He came to this hospital, and the dog that he would have spat upon is the man that gave him the use of his two eyes. And he will give him now his heart and his attention as he preaches the gospel to him.

Again, off on one side there is a man clothed in a long blue robe. He has a peculiar hat on his head—a turban of a peculiar character, and a long black veil trailing down his back. That man is an Armenian priest. Why, we sometimes talk about the Apostolic Church, but that man believes that his Church is before the Apostolic Church. He says they got their Church direct from Jesus Christ. He says their king sent a message to Jesus Christ, and received a letter in reply setting forth the principles of the Christian religion; and he laughs to scorn all our pretensions of antiquity. His is the true and ancient Church of Christ? But here he is. He is to hear of a Church more ancient than his, the Evangelical Church, the Church which Christ and His apostles founded in deed and in truth.

On the right hand is a Bedouin from Palmyra. He had a blood feud with

some of his comrades, and they shot him in the side. The bullet entered the chest. An unskillful native practitioner there very rightly wished to drain the wound, but very unskillfully rolled up a piece of rag and put it into the wound to keep it open; but he did not take care to prevent it slipping in, and it slipped in. Then the next day he put in another, and that slipped in. Then he kept on putting it in day after day, until there was a mass there as big as my fist. The poor man began to cough and grow thin, and he began to die. They heard of this hospital in Beirut, and they heard of somebody who dared to perform operations on cases like that. They brought him all the way from Palmyra—it is four days' journey from Palmyra to Damascus, and three days' journey from Damascus to Beirut. They brought him on a camel to Damascus, and then on a mule from Damascus to Beirut. I laid open his side; there was a great ghastly wound. I took out that great mass, and I could look in and see the action of his lungs, and could see clear to the spinal column. That man has got well. People held it to be a miracle, but it was not a miracle of mine, but a miracle of modern science, and modern science is a miracle of Christianity. That man never heard of the gospel of Christ before. He was a Bedouin. He hardly had heard of Christ, except in terms of reproach. But he sits down here to hear all about the gospel.

Here is a poor woman. She cannot sit up, but is lying on a bed and has been brought down on a stretcher. She had a brute of a husband who struck her in the chest, and disease of the bone followed. He struck her right over her heart, and the ribs and costal cartilages were affected. A great plate of dead bone and cartilage had to be removed, and for the first and only time of my life I looked inside a woman's heart. I laid the four fingers of my hand over the pericardium, and felt every motion of the mechanism of the heart—a thing I never saw or heard of before. She got well. That was a miracle, not of mine, but of science, and of Christianity which underlies science. She is here to hear of the gospel of Christ. Shall I describe them all?

They are gathered from Jerusalem, from Bagdad, from Tuat in the Great Sahara, from Turkestan in Central Asia, from the head-waters of the Euphrates and the Tigris, from every village in Lebanon, from Palestine, from Cyprus, from Asia Minor—they are gathered into this hospital, and there they receive the gifts of healing. Now here they are, gathered about this Christmas tree, with these sweet sisters, like presiding angels, going to and fro amongst them; and there are the presents on the tree. Each one has a garment or a book, and the children some toys; and the gingerbread and candy and oranges are not forgotten. Everything is ready. And here is a little choir of the Deaconesses' Orphan School, which is just down the street. They come up every Sunday to our service, and at the time of our Christmas tree they come to sing to us.

They open the book and sing about the child Jesus. Then the German pastor gets up and offers a prayer. Then the English pastor makes some remarks to the audience gathered about him; and then the doctor, who has stood by their side, who has held the terrible knife over them—but thanks be to God they were under the influence of an anæsthetic that robbed it of its terrors—and who has stood by their bedside and watched them through the crisis of the fever, and who has smiled as he saw returning health and strength—he stands now before them to preach the gospel of Christ. Christian brethren, I do not believe in letting down the gospel to anybody. The Lord Jesus Christ made the gospel as simple, as elementary and as possible for every man to accept as it can be made, and if we present it as Jesus gave it to us it will go home to the heart. I am not afraid, Christian brethren,

ren, to stand up before that Mohammedan, that descendant of Saladin, and preach Christ and Him crucified.

Now understand one thing, that under no circumstances can a missionary, worthy of the name, be ever induced to say anything that would wound the susceptibilities or grieve the heart of one of his heathen or Mohammedan auditors. That is not necessary. They tell the story of a judge in Aleppo. He had but one eye. A person was condemned to prison, as he thought, unjustly. He rose before the judge and said: "O, one-eyed judge, I am imprisoned here on a false accusation; and I tell you, O, one-eyed judge, that this man who has testified against me has received a bribe; and O, one-eyed judge, if I do get justice, I will report this case to the Pasha; and if the Pasha do not do justice, O, one-eyed judge, I will report it to the Sultan himself." The judge rose from his seat in a rage and said: "Take the man back to prison. I won't hear him plead before me and call me forever a one-eyed judge." Well, we never go to these people and talk to them about the "false" Prophet. That is not the way to begin. We do not say anything about the Prophet. We preach Christ and Him crucified. Now we have a great substratum of common thought and feeling with these people. Remember that that sacred Book that we have as our title-deed to heaven is their sacred Book too. In a hundred places in the Koran Mohammedans are told that they must revere the towrat (torah), which is the law, and Zubar, which is the Psalms, and includes the poetical and historical books, and the Enjel, which is the New Testament of Jesus Christ. It is no matter if some of these people say that those books have been interpolated or changed; that we need not concern ourselves with. We tell them of this torah which is spoken of in our Book. We open it before them. Besides that "they have Abraham to their father." That venerable Emir traces not his lineage back to Saladin alone, but to Abraham; and they all hold Abraham and Isaac to be prophets, and accept all the prophets of the old dispensation; and, furthermore, they hold the Lord Jesus to be one of the greatest of the prophets. They never pronounce his name without saying, "Our Lord Jesus, upon Him be peace." We open that Book and begin to tell them about Father Abraham. I tell them he lived in tents just as some of them live, and that he went to and fro in this land that he might show the people that he had no abiding place here, but looked for an eternal city in the heavens. Then I tell them about Father David, the great prophet, and then about Seidna Esa (our Lord Jesus). And I tell them, "You think this hospital was built by the order of St. John from Germany," and I say, "No; it was built by the Lord Jesus Christ from heaven." And I go on and tell them how these doctors never would have left their homes but for the love of Christ, and I ask them: "Would you leave your home, would you leave your children, would you do for people seven or ten thousand miles away what is being done for you here, unless you had a motive for it?" I say to them: "The motive is the love of Christ. Now if the love of Christ constrained us to come to you and give ourselves for you, then you owe it all to Christ," and you will see the tears trickle down those hardened faces, and you will see those forms bowed with emotion as they hear the old, old story of the Cross.

Christian brethren, I will draw you another picture. There was a Mohammedan girl who came under my care many years ago for a disease of one of the bones of the wrist, and a portion of that bone required removal. The operation was successful, but, as is too often the case, the disease returned in the elbow. The elbow-joint was removed and with the best of results. She was able, after that, to pick up a glass of water; she was able to use her

hands to all intents and purposes as before, with a little diminution of strength. But after that the disease re-appeared higher up, and the poor girl's strength was sapped little by little, and not long before I came away from Beirut she was lying on what I suppose will be the bed of death. I visited her one Sunday afternoon with my wife, and we sat with her, and we brought that little choir of children of the Deaconesses, and they sang sweet hymns in the corridor. I asked her if she would like to have me read a chapter of the Scripture, and pray with her, and she said, "Yes." I opened Isaiah liii. Her name was Fatimah. You know that Fatimah was the favorite daughter of Mohammed, and that name is as sweet to a Moslem as Mary is to us. I said to her: "Fatimah, who wrote that chapter?" She closed her eyes for a moment, and then opened them and said, "Allah," that is, God. "Well," I said, "about whom did He write that chapter?" She closed her eyes again, and a sweet smile came over her face, and for a moment she did not answer. I said, "Fatimah, did he write it about Mohammed?" "No," said she, "He wrote it about Seidna Esa—about our Lord Jesus, upon whom be peace."

Twenty-three years ago, in 1865, the cholera was prevailing in Northern Syria. I happened at that time to be in Mount Lebanon. I was studying the Arabic language, and preparing myself during the summer for greater usefulness when I went to my mission-field in the autumn. We had a community of about one hundred and fifty Protestants in the city where the cholera broke out. They became alarmed, and they sent a messenger five days' journey with a note saying, "Our dear doctor, the cholera has broken out in our city, and we are afraid that we may be attacked. Will you please send us a bottle of medicine, and if you can, doctor, will you come yourself? We do not ask you to come simply because the cholera has broken out, but the devil has got in amongst us, and we are in a quarrel with each other, and we want you to come and settle it." Well, you may be sure I took no more time than was necessary to dispatch that messenger with a bottle of medicine suitable as a prophylactic, and as a cure for cases of cholera, with the necessary directions, and I said that I would follow with all possible haste. I took with me a young man who was a teacher in the theological seminary. He was a devout young man, and I took him in order to have the benefit of his counsels in this affair with the people. He was not a physician. Well, we travelled through the hot days of August over the blazing plain of Coele-Syria five days, and we reached the outskirts of the city. We encamped on the banks of the Orontes. My companion said to me, "Doctor, we might go in there to-night, but I want to tell you something: I know you will despise me for it, but I am afraid of the cholera." He said, "I mean to go into that city, but I want to spend this night in prayer and fasting, that God may give me strength." I said, "Why, I do not despise you, I honor you; I know that fear, but we doctors get over that. I do not despise you because you have that fear." I daresay in this audience I could pick out a dozen or twenty people who would be afraid to go in a pest-stricken city, unless they spent a night in prayer to God; and even after that perhaps some of them would not go in. "Well," I said to him, "if you want to stay two days, stay." "No," he said, "I will stay to-night, and God will give me strength." He went into his tent. He took no dinner that night, but spent the night wrestling on his knees. I spent that night in sleep. I needed the sleep, and I was not afraid of the cholera. The next morning, when I woke up and came out of my tent, I found that young man with his face glowing like the face of an angel. I knew that it was all over.

He said, "Doctor, let us strike our tents and go into the city; I have found rest, I do not care a particle now for the cholera; I am ready to go." We went into the city, and were met by our brethren there. We saluted them and inquired about the health of the community, and found that no one had yet been stricken with cholera. We commenced then on the quarrel.

Now, here I will show you how the medical missionary has a hold on the people. They knew we had come a five-days' journey into a pest-stricken city from a sanitarium where the cholera never comes. Now, that was a first-rate granite bed on which to build. I began by taking each one of the brethren apart. I said to one, "Well, brother, what is the matter?" He said, "Oh! there is nothing the matter with me, but Yusef has done so and so," speaking of another of the brethren. Then I said, "If Yusef is all right, you are, are you?" "Oh! yes," said he; "I never did anything; I have not done anything against him, but he is the one who stirred up the trouble." "Very well; now, if he agrees to be reconciled, do you?" "Yes," he said. Then I read the Scripture and had prayer with him, and my brother, who was with me, also joined in this exercise. Then we called for another. "Now what is the matter with you, Salem?" "Oh!" he said, "there is not anything the matter with me, the trouble is with Pharis; he is the one that made the trouble." "Well," I said, "if Pharis is reconciled are you all right?" "Yes; there never was anything the matter with me." So we had prayer with him and read appropriate Scripture, and, after a pleasant remark, he went away and Pharis came in. "Well, Pharis," I said, what is the matter with you?" "Well," he said, "there is this other brother who has caused it; I have not done anything;" and I found, to my great surprise, that there was not one of them that had anything against anybody else, but every one knew who was the one that stirred up the whole trouble. When we got through with the whole list and had been assured by every one of them that they were ready to be reconciled, we called them all together. Mind you, they had been calling each other devils and Judas Iscariots, and every opprobrious epithet which Oriental speech contains. We got them together and read over appropriate passages of Scripture, and asked this and that brother to lead in prayer, and then asked if there was anybody in that company that had anything against anybody else, if he would rise and state it. There was not one who rose, but every one of them was melted to tears. They knelt down there and poured out their hearts to God in prayer and in thankfulness.

Now, Christian brethren, here was another miracle of the grace of God. I do not mean to exaggerate matters, but it was a very strange thing that not one of that community was stricken with the cholera. Is it too much for the power of God that He should have given that miracle to strengthen their faith? I believe you will say with one voice, "No." Not one—father, mother, or child—of all that community, was taken with cholera, although funerals were passing their door every hour of the day. We left them in a few days entirely at peace with one another. They went out with us as far as the Orontes, and they stood with us on the bank of that river. We knelt down in prayer together, and they bade us "Godspeed" on our way.

These, brethren, are some living pictures of what medical missions can do in heathen lands.

## THE MIRACLES OF MISSIONS.—NO. VII.

[EDITORIAL—A. T. P.]

MOFFAT AND AFRICANER.

ROBERT MOFFAT, the poor Scotch lad who, by living on beggar's fare, managed to get an education in theology and medicine, must evermore stand as the pioneer of Central African exploration. When on the last day of October, seventy-one years ago, he set sail for the Cape of Good Hope, he was only twenty years old. But in all the qualities that assure both maturity and heroism he was a full-grown man.

As not infrequently occurs, his greatest obstacles were found, not in the hopeless paganism of the degraded tribes of the Dark Continent, but in the apathy, if not antipathy, of the representatives of Christian governments. The British governor would have penned him up within the bounds of Cape Colony, lest he should complicate the relations of the settlers with the tribes of the interior. While fighting out this battle with the powers that be, he studied Dutch with a pious Hollander, that he might preach to the Boers and their servants.

Afterwards, when permission was obtained, while traveling to the country of the Bechuanas, at the close of his first day's journey, he stopped at a farmhouse and offered to preach to the people that evening. In the large kitchen, where the service was to be held, stood a long table, at the head of which sat the Boer with his wife and six grown children. A large Bible lay on the table, and underneath it half a dozen dogs. The Boer pointed to the Bible as the signal for Mr. Moffat to begin. But he was waiting for others to come in, and he asked how soon the working people were coming in. "Work people?" impatiently cried the farmer, "you don't mean the Hottentots!—the blacks. You are not waiting for them, surely, or expecting to preach to them; you might as well preach to those dogs under that table!" A second time, and more angrily, he spoke, repeating the offensive comparison.

Young as he was, Mr. Moffat was disconcerted only for a moment. Lifting his heart to God for guidance, the thought came into his mind to take a text suggested by the rude remarks of the Boer. So he opened the Bible to the fifteenth of Matthew, and twenty-seventh verse: "*Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table.*" Pausing a moment, he slowly repeated these words with his eyes steadily fixed on the face of the Boer; and again pausing, a third time repeated the words. Angri-ly the Boer cried out, "Well, well, bring them in." A crowd of blacks then thronged the kitchen and Moffat preached to them the blessed Word of God.

Ten years passed and the missionary was passing again that way. Those work-people, seeing him ran after to thank him for telling them the way of Christ in that sermon.

His whole life in Africa was a witness to miracles of transformation. He had no scorn and contempt toward the sable sons of Africa. He found the most degraded of them open to the impressions of the gospel, and even the worst and most unimpressible among them were compelled to confess the power of the gospel to renew. A savage, cruel chief, who hated the missionaries, had a dog who chewed and swallowed a copy of the book of Psalms, for the sake of the soft sheepskin in which it was bound. The enraged chief declared his dog worthless; "*he would no more bite or tear, now that he had swallowed a Christian book.*"

This godly, devoted missionary preached and taught the warlike Bechu-

anas till they put away their clubs and knives, and farming utensils took the place of bows and arrows and spears. This came to be talked over among the people. It was so wonderful that the other tribes could only account for it as an instance of wonderful magic. There was nothing they knew of that would lead men like the Bechuanas to put war to an end and no longer rob and kill.

This all had a peculiar illustration. Mr. Moffat, seeking to carry the gospel further inland, rode up to an African village. Owing to the peculiarity of the construction of an African village, its huts are arranged in concentric circles, the doors opening toward the center, where is a large open court. He could, consequently, see only the backs of the outside circle of houses, but he could hear singing. He came nearer, and rode into the midst of the houses, but saw no one; he rode into the central court before he understood the forsaken condition of the village. There he found gathered all the women and children and a few older men; but the strong and younger men were gone. The song they were singing, if translated, would read somewhat thus:

“Mammy’s man will come again :  
 He has gone to the land of Jesus :  
 Baby’s dad will come again ;  
 He has gone to the land of Jesus.  
 There is no murder there,  
 There are no robbers there,  
 There is none to hunt them there,  
 In the land of Jesus.  
 They will bring corn and cloth,  
 They will bring brass and iron,  
 They will fondle the children,  
 When they come from the land of Jesus.”

This land of Jesus was no other than Bechuana land, from which he had come. These poor villagers knew neither Moffat nor his Master, but they had learned that in that country, where the men had gone to barter and trade, the name of Jesus had wrought such wonders that now there were none there that would rob or murder or do harm.

Will any one tell of any other name that has had such a charm on the degraded, depraved hearts of the worst of men as the name of Jesus? This alone, through all history, is the miracle-worker. It sways men until they beat swords into plow-shares and spears into pruning-hooks, and learn war no more.

Moffat was specially warned against the notorious Africaner, whose name was the terror of all the country. Some prophesied that he would be eaten up by the monster; others were sure that he would be killed, and his skull be turned into a drinking cup, and his skin into the cover of a drum. Nevertheless, the heroic young missionary went straight for the kraal of the cruel marauder and murderer. He was accompanied by Ebner, the missionary, who was not in favor at Africaner’s court, and who soon had to flee, leaving Moffat alone with a bloodthirsty monarch and a people as treacherous as he. But God had armed Moffat with a spirit not of fear but of power, and of love, and of a sound mind. He was a man of singular grace and tact. He quietly but firmly planted his foot in Africaner’s realms and began work. He opened a school, commenced stated services of worship, and went about among the people, living simply, self-denyingly and prayerfully. *Africaner himself was his first convert!* The wild Namaqua warrior was turned into a gentle child. The change in this chief was a moral miracle. Wolfish rapacity, leonine ferocity, leopardish treachery, gave way before the meekness and

mildness of the lamb or kid. He whose sole aim and ambition had been to rob and to slay, to lead his people out into expeditions for plunder and violence now seemed absorbed by one passion, zeal for God and his missionary. He set his subjects to building a house for Mr. Moffat, made him a present of cows, became a regular and devout worshiper, mourned heartily over his past life, and habitually studied the Word of God. He could not do enough for the man who had led him to Jesus. When Moffat's life hung in the balance with African fever he nursed him through the crisis of delirium; when he had to visit Cape Town, Africaner went with him, knowing that a price had been set for years upon his own head as an outlaw and a public enemy. No marvel that when he made his appearance in Cape Colony, the people were astonished at the transformation. It was more wonderful than when Saul the arch-persecutor was suddenly transformed into Paul the apostle.

The world may safely be challenged to produce *one such change* as the fruit of mere scientific or ethical methods! Here was a notorious free-booter, the scourge and curse and terror of the whole of South Africa. He was brought under the influence of the gospel, wept like a child, and sought and found pardon and grace in Jesus. The lion became a lamb. Moffat testified that during his entire residence among his people, he remembered no occasion on which he had been grieved with him or found reason for complaint; and even his very faults leaned to the side of virtue. On his way to Cape Town with Mr. Moffat, a distance of 600 miles, the whole road lay through a country which had been laid waste by this robber chief and his retainers. The Dutch farmers could not believe that this converted man was actually Africaner; and one of them lifted his hands, when he saw him and exclaimed: "This is the eighth wonder of the world! Great God, what a miracle of Thy power and grace!"

He who had long shed blood without cause would now shed his own for Christ's sake with as little hesitation. When he found his own death approaching, he gathered his people around him and charged them, as Moses and Joshua did Israel. "We are not now what we once were, *savages*, but men professing to be taught according to the gospel. Let us then do accordingly." Then, with unspeakable tenderness and gentleness, he counseled them to live peaceably with all men; to engage in no undertaking without the advice of Christian guides; to remain together as one people; to receive and welcome all missionaries, as sent of God; and then gave them his parting blessing. His own dying confession would have graced the lips of the Apostle of the Gentiles. "I feel that I love God, and that He has done much for me of which I am totally unworthy. My former life is stained with blood; but Jesus Christ has bought my pardon and I am going to heaven. Beware of falling into the same evils into which I have so often led you; but seek God and He will be found of you, and direct you." Having said this, Africaner fell asleep, himself having furnished one of the most unanswerable proofs that the gospel is the power of God unto salvation.

### STORY OF ST. KILDA.

BY MISS C. RAINY, EDINBURGH, SCOTLAND.

ST. KILDA is one of a small group of islands about eighty miles west of Harris. It has from seventy to eighty inhabitants, who are famed for their skill in snaring the sea-birds that swarm on its precipices, and whose oil and feathers are the staple export of the island. There are also sheep and cattle on the island, so that absolute starvation is not to be feared; but the chief want is vegetables or farinaceous food.



Twice a year the proprietor sends a vessel with supplies of coals (as they have no peats), meat and other necessaries, and to receive the rents paid by the crofters *in kind*. But as there are no harbors, it is dangerous to approach the island in winter, and for seven or eight months of each year there is no communication with the outer world. The few boats possessed by the St. Kildans have to be dragged up on shore, when not in use, so cannot, therefore, be of very great size. Once or twice they have dared the passage to Harris in one of these small open boats, but never without great risk. They are not very good sailors, as there is not much inducement for them to put to sea.

On the 12th to 14th of September, 1885, a storm of unexampled fury destroyed their crops of barley, oats and potatoes. Such of the crop as was ripe was threshed out by the wind, and the soft spray made havoc of their green crops. The last vessel for the season had visited them shortly before and left some supplies, but they felt sure they would be in great straits before the following May, when the earliest hope of succor in the ordinary way was to be looked for. It sometimes does not come till June. They had no seed for their little crofts.

In these circumstances the Free Church minister, who has been about twenty years in the island, wrote to Dr. Rainy for help. The letter was inclosed in a bottle, which was put into a little hold or cavity in a boat about a yard long, made out of a piece of drift wood. The boat had a lug-sail set, and a piece of old iron for a keel; a lid was nailed over the bottle, and on it the words, "Please open," were branded. On the little boat was also the name *St. Kilda*. It was made by a member of the Ladies' Association then in the island. Mr. Mackay's letter was dated 16th September, but I am not sure what day it was dispatched. On the 28th September the little boat was picked up by an old man on the shore of Taransay, an island in the Sound of Harris, and taken to a member of the same association who was there. He opened the hold, found the bottle, and inclosed the letter to Principal Rainy, with one from himself telling when it was found; but several days elapsed before the weather was calm enough to send this missive, nine miles by sea, from Taransay to the post-office at Tarbert Harris. Dr. Rainy received it 3d October. He communicated with the Scotch secretary, the proprietor, the newspapers and some private friends. The latter thought it important to send help without delay, lest the St. Kildans should, in despair, attempt to cross to Harris themselves.

A steamer was chartered, supplies of meat, potatoes and seed were put on board, and she reached St. Kilda on the 18th October, after the finest passage on record.

It was characteristic of the people that, as it was the Sabbath when they arrived, they declined to land the meat, etc., till 1st November, on Monday; but it was moonlight and a calm sea, and all was safely delivered. On the 22d a government vessel arrived and inquired into their condition, and, of course, found them well off.

One great advantage of this incident is that it affords them a hope in any future extremity. Of five missives sent off by them, four, at least, found their way to human hands. One went to Orkney, one to Uig in Lewis, one to Eriskay, an island on the east side of South Uist. But the little ship, with the principal message, came straight before the wind to an island almost due east of St. Kilda, and it did not land on its barren, western shore, but was carried round by the currents to a point where human habitations exist.

## MRS. MURILLA B. INGALLS, OF MONGZAI, BURMA.

WRITTEN OUT BY DR. J. N. MURDOCK,

*Secretary of the American Baptist Missionary Union.*

THE progress of missions has been more than once illustrated by instances of the establishment of large and fruitful mission stations by women. One of the most successful stations in the Burman department of our own missions in Burma was opened by a woman, and has led to the establishment of one of the largest and most prosperous Burman churches in the world. Yet she pronounces no discourses, and performs no ecclesiastical functions. She teaches the women and the men all that concerns Christian truth and church organization. She guides the church in the appointment of its pastor, instructs him in Bible truth and in pastoral theology, including homiletical training, and supervises all the work of the station. She keeps an eye on the schools and is sure to detect aptitude for teaching in any of the pupils, and sends them out to teach in the village schools. She has established *zoyat* preaching, organized a circulating library, and keeps up a system of Bible and tract distribution throughout the district. She has encountered difficulties, but her perfect mastery of herself, her good judgment, her equable temperament, her firmness joined by kindness, her ready tact, and her Christian spirit have brought her through in triumph. No jar has up to this time produced any violent change, nor has any impediment resulted in anything more than a temporary check to the prosperity of the mission. Her greatest difficulty with her people of late years has resulted from her persistent refusal to baptize her converts and to solemnize their marriages.

And yet so delicate is this woman's sense of womanly propriety, that you could scarcely induce her to stand on a public platform and face a promiscuous audience, even though she might not be asked to speak. A real overseer and leader of a numerous Christian flock, she does her work mostly in private, satisfied if she can only see her teachings reproduced in the public sermons and lectures of her native helpers, and bearing fruit in the lives of her people. In her relations with other missionaries she is unassuming and deferent, calling them to her aid for the purpose of ordinations, dedications, and other ecclesiastical observances. At first the wish would sometimes arise that this woman were a man; but that wish long since resolved itself into the prayer that God would give us more men, and women, too, of kindred spirit and equal faculty. "The tools to those who can use them," applies to women as well as to men. It seems that the Lord is a respecter neither of persons nor of sexes. And unless we misread the signs of the times examples of this kind will multiply, and greatly add to the increase of missionary force and efficiency.

## TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

OF course it is well understood that the ecclesiastical policy of Prince Bismarck is thoroughly subordinated to his political ambitions. When he found his account in persecuting the Roman Catholic church, he persecuted her. Now that he finds his account in petting her, he pets her. Protestantism, except in the prime of Calvinism, has always been too pliant before the State, but above all in Germany, and therefore Bismarck thinks himself secure of that, whether he pets it or snubs it, or lets it alone. Accordingly the *Rheinische Missions Berichte* remarks:

"If God the Lord in our days leads our Evangelical Church through ways of humiliation,

if all manner of government support is taken from her, if she is obliged to stand far behind the Roman Church and her princes in honor and public repute, we ought not to take this in any way as a strange thing, but should see therein a gracious providence of our God, who means to detach our church from all false props, which can never be of real advantage, that she may become the more sound and vigorous in her inner life, and be more and more fully led to attach herself exclusively to her Lord and Saviour, and put all her confidence in Him alone, and not in men and princes. And, indeed, can we not plainly see in the various regions of our German fatherland that the Christian life is the most embarrassed precisely there where it has been the most fostered and supported by the state for a long time back, and that, on the other hand, it has prospered the best where it has received the least support from the civil treasury, where it has had to depend the most largely on itself? If we only, in this time, approve ourselves in great patience as the ministers and servants of God, all will go well, and we need have no anxiety because Rome is so highly exalted and so greatly privileged, and begins in her turn to fancy, that now it must surely be that her victory over the Evangelical Church will soon be complete." . . . "If, in 1788, any one had ventured to predict, that in a hundred years Protestant Germany would yearly contribute, in voluntary gifts of Christian love, \$600,000 for foreign missions, and at least ten times that amount for all the various departments of home missions, no one would have believed it, or, if he had, would have said: At all events that will be an absolutely overwhelming burden, under which all the life of the Evangelical Church will be smothered. And yet, instead of suffocation, reviving energy is what has come to pass." . . . "There is a parable of much meaning, which says: God the Lord first made the birds beautiful, as now, with various plumage, but without wings. Then He attached the wings to them loosely. Some of them refused to carry this additional weight, and cast it off. These became the wingless birds, which cannot fly. But those who willingly bore the new burden soon found the wings growing fast, and rose freely and gladly into the air. In like manner, in these last hundred years, two new and mighty wings, by God's grace, have grown fast on our Protestant Church—the Inner and the Outer Mission—with which she can freely and joyfully swing herself upward towards God, and with these there is no need that she should sink away, or have any fears of being swallowed up by Rome."

The French missionaries among the Bassutos continue to report a great increase of attention to the gospel. Mr. Jacottet, writing under date of January 18, 1888, says: "If you knew of the movement which is just now impelling a great part of the tribe toward the gospel, how all doors are open to us, you would understand that we need to perform *impossibilities* to take advantage of this time of Divine visitation. There is, as it were, a veritable billow of grace which God is sending over us. I am persuaded that this movement, whether it proves to be lasting or transient, will draw after it new responsibilities, and that, whether we will or not, we shall be obliged to do much more than we are doing at present."

The Bassuto country is in great economical embarrassment, resulting from so remarkable an abundance of the late harvests, that in the excessive difficulty of transporting them to a profitable market, prices have so declined as to make it almost impossible to raise money, and to derange all calculations in regard to the contributions of the native churches, and the support of the native evangelists. As a friend says, in the *Journal des Missions Evangeliques*:

"It is a strange thing, distress born of abundance." A sack of grain, which used to sell for 12 or even 20 francs, now sells for 3 francs or less. And the evangelists themselves grow all the food they need, while their people, in view of this fall of prices, proceeding from American competition, have no means of supplying their other wants. But it seems there are signs of as great an enlargement of the spiritual harvest. But, as Mr. Jourse writes, "Although I know not how these straits will end, yet I know that God, who has done so much for the good of this tribe, authorizes us to count on Him for the future."

It is pleasant, in going through a French missionary magazine, to find

ourselves accompanied by the spirit of gentle gayety, and refined courtesy, which are national characteristics. We know that the French are pre-eminently the missionaries of the Roman Catholic church, and though Protestantism is not sufficiently prevalent in France, especially since the retrocession of Alsace-Lorraine, to afford many Protestant missionaries abroad, yet what there are furnish a distinct and peculiarly amiable element of the missionary force. A bright side of French interference at the Gaboon, corresponding to German interference in Mozambique, will be that it will make us more familiar with our Huguenot brethren.

M. Dieterlen, in speaking of a young Bassuto who is in training for a native evangelist, touches pleasantly upon a question at once amusing and serious.

"John has at the school of Thaba-Bossiou a *fiancée* who is trying to be educated and to develop herself in so far as to be on a level with her expected husband. This conjugal question is of immense importance for the success of the native pastorate; for of what use to have educated and civilized men if their wives are ignorant and anchored in the groveling habitudes in which too often we find the women of this country! John will have the privilege of possessing a wife who will be after a fashion prepared to become the companion and helpmeet of a pastor. Accordingly it is with no slight interest that I observe the development of this female school, for I do not know but that we shall have to recommend to our future theologues only to fall in love with such young Bassutoesses as can produce a diploma signed by M. Jacottet and Mademoiselle Miriam Cochet, and certifying that they have made satisfactory advancement in their studies.

"So much for the students. As to the professors, the Theological Institute numbers just as many as it does students: three professors for three students. It is curious, but it is the fact. It is evident that to develop these young people we need to teach them something besides theology. Everything is in the first elements among the Bassutos, and it is important to enlarge their minds and to freshen up their intelligence, so that they may not be all abroad as soon as any subject is broached not immediately religious. This is why M. Casalis, our missionary physician, and our man of science, gives them elementary lessons in physiology and chemistry, in which they take a great interest.

"They should also be not unintelligent of general history, literature, etc. These lessons, supplemented moreover by courses of algebra, and of geology, are given them by a young girl, Mademoiselle Aline Mabile. I know that Mademoiselle Mabile will upbraid me for having spoken of her and disclosed to our friends the part which she takes in the education of our theologues. She knows that a good many people have prejudices against instruction given by young ladies to persons of the more lordly sex, especially to embryo pastors. But how could I, in all honor, escape from mentioning the part borne by her in our theological course? It is not my fault that she has so admirable a preparation and so peculiar a gift of instruction, so as to exercise an activity, whose good results I discover every day. If I have done wrong in mentioning my two coadjutors, we will suppose all unsaid, and pass on to the theological lessons, properly so-called, the burden of which rests on my weak shoulders."

"In studying the Bible and Church history," says M. Dieterlen, "among the Bassutos, our students pass incessantly from theory to practice, from the book to the reality; for, to obtain useful results, we have to translate from the Shemitic or Japhetic into the Hamitic everything which we read or learn." The imperfection of this transfusion is, perhaps, a burden under which all our Christianity labors unto this day.

M. Dieterlen, we may remark, teaches a large Bible class, and every Sun-preaches somewhere to a congregation of heathen.

M. Jeanmairet, from the Zambesi, writes that, in their own despite, their newly founded mission on this great river is thus far substantially a mission to the chiefs and their immediate attendants! "Were the villages swarming with people," he says, "only the families of the chiefs would attend the services." Here, then, the Christianization of the chiefs will have to show itself by an extension of beneficence downward.

M. Brandt, of the French Protestant Mission in Senegambia, remarking on the well-known fact that the memory in Africans is greatly superior to their reasoning powers, ascribes this to the fact that, having no alphabet, they have for countless ages committed everything to their memory, so that it has at last absorbed almost all the other faculties. It is at least true that they have been more absolutely destitute of all means of assisting the memory than any other race.

The *Journal des Missions Evangéliques* for this month, remarks with just severity :

"After Europe has traversed a phase of international ideality, a new period announces itself for the end of the century, that of a passionate, often acrimonious, sometimes almost insane, affirmation of nationality. The fashion of international conventions and friendly gatherings seemed likely to level the Pyrenees and bridge the Rhine and the Vistula ; now, on the other hand, the missions among the heathen, far beyond the seas, long ignored, always misrepresented, have to serve as instruments of national aggrandizement. In Europe, the nationalities intrench themselves behind their ramparts, but only to make, beyond the ocean, efforts for expansion which might well overtax the strength of some of them. And it is still the poor, much-enduring missions, which suffer from these pretensions of the national Ego."

The *Journal* then proceeds to speak of the pressure put upon the English Baptists of Guinea, resulting in their giving way to German ones ; to the partial paralysis of our American mission at the Gaboon, induced by the requirement to teach only French in its schools ; and to the arrogant despotism of our Indian Commissioner, in prescribing the vernacular in the Dakota missionary schools ; as well as to the order given by Germany that French priests shall only be tolerated in Zanzibar until German missionaries can be provided. Then, after speaking of the disorders at Ponape, the blame of which, however, it acquits the government of Madrid, the *Journal* adds :

"But how many outrages in those distant countries whose echo never reaches the ear of Christendom ! At the end of the nineteenth century, as well as during the closing years of the eighteenth, the gospel of eternal life is to be preached to every nation, of every tongue. But how much more difficult and delicate does the work of the missionary become, since his countrymen, or other Europeans, have conceived the idea of 'protecting' the natives, whether pagan or Christian ! Savagery, cannibalism itself, were hindrances less painful, less hard to surmount, than the misconduct and demoralizing influence of the whites, and the exaggerations of national egoism in these distant countries."

The *Journal* again speaks of the "hideous wound" of the slave-trade, inflicted by Islam on Africa, but, with a holy bitterness of irony, bids us be of good cheer, for that Christendom is applying an efficacious remedy by the importation of alcoholic drinks in such redundancy that, if only kept up for a measurable time, it will certainly destroy the slave-trade by destroying all the people that could be enslaved !

M. Casalis remarks that the awakening among the Bassutos, although even now resulting in many conversions, would be still more fruitful, were it not for polygamy. The husbands are afraid of losing their wives. In some districts an actual persecution is raging—of course not unto death. In all, about 500 persons have lately given their names as having abandoned heathenism. The movement is a test of the reality of the previously existing Christianity, for in the villages where scandal had been given by Christians, no good results have appeared, nor have any appeared where the church members have not long been actively engaged in spreading the knowledge of the gospel. The movement began, indeed, with a meeting exclusively of heathens, voluntarily held for the sake of being examined as to their knowledge, which surprised the missionaries by an altogether unexpected measure of doctrinal intelligence.

Mention has previously been made in this REVIEW, that last year there was a celebration in South Africa of the one hundred and fiftieth anniversary of the arrival of the first missionary to the Hottentots, the Moravian, George Schmidt. We give the following interesting extract from a memorial discourse of Pastor Koelbing in Germany. Speaking of Schmidt's final expulsion by the Dutch authorities after having gathered a group of converted natives, Herr Koelbing goes on to say :

"At first, it is true, Schmidt's work seemed annihilated. Africo, to whom he, at his departure, committed his cottage and garden, together with Joshua, remained there till about 1756, waiting for the return of their beloved teacher. After that nothing more is known of them. Yet the memory of the Hottentot's faithful friend remained ; the almond and apricot trees which he had planted blossomed and bore fruit, and the Dutch New Testament which he had left behind was honored as a sacred relic. The Hottentots still persevered, in the hope that once more teachers would come. After decades of years an old man in the neighborhood of Bavianskloof gathered his children around him, and said : 'You are Hottentots, and by men you are despised ; but I see in my heart that God will again send teachers out of a far land. I am old, my eyes will not see them ; but you are young ; you will see them. When they come, then go to them, and follow them !' And at that very time, at Berthelsdorf, near Herrnhut, a white father had also gathered his children about him. It was the gray-haired Bishop Spangenberg, the successor of Count Zinzendorf in the conduct of the Brethren's Church. He presided for the last time in the Elders' Conference, and on this occasion, with solemn pathos, admonished the brethren : 'Do not give up Africa !' And not long afterwards, in the year 1792, the opposition of the adversaries to missions ceased, and three missionaries were permitted to come out again to the Cape. They found George Smith's pear-tree, which he had planted near his cottage greatly grown, and gave their first sermons under its shadow. They came also upon yet remaining traces of blessing attending the labors of the faithful missionary, and a poor old dame, now almost blind, exclaimed, with the utmost fire, when she heard that teachers had come again : 'God be praised !' and brought out a book, carefully wrapped in a sheep-skin. It was Schmidt's New Testament, and she the Lena (that is, Magdalena) whom he had baptized. The blessing of God was on the work. After a few years a noble congregation was gathered in Bavianskloof, which, when the land, to the blessing of the missionary work, came under English rule, received the beautiful name of Gnadenthal, 'Gracevale. To-day three thousand Christians dwell at the lovely place, in the shade of the oak, apricot and peach trees, which remind us of the blessed work of the faithful gardener, George Schmidt. There yet towers at Gnadenthal a mighty pear-tree, a scion of the first one planted by him on the spot where he delivered his first discourses to his people. They yet preserve there as a precious relic his New Testament, the blessing of which has now come not only upon the Cape Colony, but likewise over Eastern and Western Africa. For with the Brethren's Church there have also entered into the work other Germans, as well as Englishmen, Hollanders and Switzers, Frenchmen, Scandinavians, and Americans, men of all the sections of the Church, following in the blessed path first broken out by George Schmidt. And our hearts, too, find it an occasion of thankful joy, to think on the hundred and fiftieth anniversary of the beginning of his mission, and of the faithful missionary himself, one of such servants of God as are portrayed by Paul in 2 Corinthians vi : 'In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings ; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report : as deceivers and yet true ; as unknown and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.'"

### MISSION WORK ON LAKE NYASSA, AFRICA.

IN face of the action of the Portuguese on the Zambesi and the Arabs at the north end of Lake Nyassa, it is important that British people should understand something of the position and work of their missionaries there, and how they may be affected by these movements.

The one outlet for the waters of Lake Nyassa is the river Shiré, which flows into the Zambesi. Except for a short distance in one part, this river is

navigable throughout its course. Some sixty or seventy miles after it leaves the lake it takes a bend westward, and here below Matope, a station of the African Lakes Company, it becomes unnavigable by reason of the Murchison Cataracts. Below these is another station of the African Lakes Company at Katunga's, and from here there is no further difficulty in navigating the river. All goods, therefore, and passengers bound for Nyassa are landed from the African Lakes Company's steamer at Katunga's, and after a journey of some seventy miles across a ridge of high ground are put on the river again at Matope. About halfway between Katunga's and Matope is the African Lakes Company's store and settlement at Mandala, and little more than a mile from it the flourishing mission village of Blantyre of the Established Church of Scotland. It is wonderful to see this village, with its gardens, schools and houses, in the midst of Africa. The writer has twice within the last three years, when visiting Nyassa, experienced the generous hospitality of Mandala and Blantyre, and so can speak from his own personal observation. Being situated on such high ground, the climate is much more favorable to Europeans than is the case in most other mission stations in that region. It is easier also, for the same reason, to grow fruits and vegetables imported from Europe. It is difficult to overestimate the effects of such a settlement as a civilizing agency in the country. Mr. Hetherwick, who was in charge of the station for some time in Mr. Scott's absence, has mastered the language of the great Yao tribe, and has lately published a translation of St. Matthew's Gospel which shows a wonderful grasp of the genius of the language. Mr. Hetherwick has now returned to his mission station, some fifty miles to the northeast, under Mount Zomba. Mr. Scott is said to be equally a master of Chinyanja, the language of the Nyassa tribes. The English government have recognized the important influence these settlements are likely to have by appointing a consul on Nyassa, who has lately built a house close to the flourishing coffee and sugar plantations of Mr. Buchanan under Mount Zomba, some forty miles from Blantyre, and near Lake Kilwa or Shirwa. Mr. Buchanan is also a good Yao scholar, and takes care to teach the people who come to him in considerable numbers for employment. Situated high up on the slope of Mount Zomba, which rises precipitously above it—the streams which rush down from its summit being diverted and distributed so as to form a system of irrigation for the different crops—Mr. Buchanan's plantation is a picture of beauty and prosperity, and offers every prospect of health and permanence. But all these settlements must depend very much for their welfare on their waterway to the coast—the rivers Shiré and Zambesi. They were established under the belief that this waterway would be always open to them without interference. It would be very disastrous if they felt that they were entirely at the mercy of what the Portuguese on the coast might at any time choose to do. Those who live there have good reason to watch jealously any encroachment on liberties hitherto enjoyed and supposed to be guaranteed, and there is no doubt that a little firmness on the part of the English Government is all that is wanted for their adequate protection. The difficulties of establishing missions in the region of Nyassa are sufficiently great without any obstacles being put in their way by a European power.

When we come to Lake Nyassa itself we find missions established on each side of the lake. On the west side are the stations at Cape Maclear and Bandawe, while connected with the latter are sub-stations, amongst which is an important mission to the Angoni, a marauding tribe of Zulu origin. Dr. Laws at Bandawe has been a long time in the country, and has thor-

oughly won the confidence of the people. On one occasion when the writer visited him, some five or six hundred people assembled in his schools, in which large numbers of children are taught daily. . . . All this work is threatened, as well as that of the Universities' Mission, on the east side of the lake, if the African Lakes Company is to be subject to hindrances on the river below. . . . There is another danger which has lately shown itself in acute form—the danger which arises from the impatience of the Arabs at the presence of Europeans and their influence on the lake. For some time in that district there seems to have been an abatement of those horrors which Dr. Livingstone describes as witnessed by him and perpetrated by Arab slave-traders. In all probability that has been caused very much by the presence of English and Scotch missionaries and traders, with their steamers on the lake. The news of what happened last year at Karomga, near the north end of the lake, shows that the Arabs are only biding their time to repeat on the shores of Lake Nyassa the murderous raids which have always marked their course. . . . Surely we are not going to offer the spectacle to Europe of abandoning Lake Nyassa, discovered by English enterprise, on which subjects of Britain, alone of European powers, have settled for purposes of trade or the higher purposes of religion, to the Arabs and the desolations of the slave-trade.—*Mission Record of the Church of Scotland.*

#### BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

[EDITORIAL.—J. M. S.]

*A Handbook of Foreign Missions.* London: The Religious Tract Society, 1888. Price, \$1.

This is a handy and valuable little volume. It contains an account of the principal Protestant missionary societies in Great Britain, with brief notices of those on the Continent and in America. Likewise, in an appendix, an interesting outline of Roman Catholic Missions by Rev. James Johnston, Secretary of the late World's Missionary Conference. The accounts of the societies of Great Britain are sufficiently full to give the reader an intelligent view of their operations. The figures given, statements made, and statistical tables furnished, are mainly from official sources, and of the latest available date. The notices of Continental and American societies are very brief, and in many cases inaccurate; on the whole, of very little worth. In the way of contrast, great injustice is done them.

*A Century of Christian Progress and Its Lessons.* By James Johnston, author of "A Century of Protestant Missions," etc. London: James Nisbet & Co. Price, 75 cents. 1888.

This is a remarkable, and in some respects very curious, work in its demonstrated results. It deals, by a careful inductive process of investigation, with the question of the increase or diminution of population in various countries and of various nationalities and religions. The statistics are full and highly instructive, and have been gathered, evidently, with care, and are marshaled with great skill. The chapter on the "Progress of Christian Nations Compared with those under the Dominant Religions of the World," is specially interesting and valuable. By his showing the increase of the heathen during the century of missions is startling, the increase in India alone being 103,000,000. The increase in China from 1792 to 1842 is shown to have been 107,000,000, and the present population to be 382,000,000. The volume deserves not only general reading in all mission circles, but serious and earnest study. Its facts and "lessons" have essential bearings on the progress of missions.



*Among the Cannibals of New Guinea.* By Rev. S. McFarlane, LL.D., F.R.G.S. London: John Snow & Co. Price, \$1.25. 1888.

This is the first of a series of manuals written for the London Missionary Society, giving an account of the various missions connected with that society. The work, in this instance, could not have fallen into better hands. As in "The Story of the Lifu Mission," which he has already told in print, Dr. McFarlane writes from personal knowledge and experience, as one of the heroic pioneer missionaries to these cannibals: "I have simply gone back in thought and lived over again our life in New Guinea." The picture is a graphic one, an exciting and deeply interesting one, and is sketched by the hand of a master. The mission has been crowned with great success. The change in fifteen years has been almost miraculous. The New Guinea Mission is another proof of the transforming power of the gospel, well calculated to stimulate the missionary spirit.

*The Last Journal of Bishop Hannington,* being Narratives of a Journey through Palestine in 1884. A Journey through Masai-Land and U-Soga in 1885. Edited by E. C. Dawson, author of "The Life and Work of James Hannington." New York: E. & G. B. Young & Co. Price, \$1.25.

When the "Life of Bishop Hannington," which we have already noticed, was published, his diaries, which relate to the period between June, 1883, and November, 1884, had not been recovered. Since then they have been sent home from the center of Africa. Among these was a detailed description of his visitation to the churches of Palestine and Syria. The other diary was recovered from King Muanga in 1886. With regard to the recovery of this diary, Mr. Ashe wrote from U-Ganda: "This evening Mackay obtained the most valuable thing, belonging to the Bishop, which has yet come to light—the diary of his march, full of thrilling adventures and hairbreadth escapes, written up to the very day of his murder." Those who have read the life of this martyred missionary will desire to possess this supplemental volume, and read the details of his last heroic conduct in his own words.

*Foreign Missions of the Protestant Churches.* By Rev. J. Murray Mitchell, LL.D. London: Nisbet & Co. Price, 25 cents.

We commend this book very warmly to the attention of our readers. Within a very limited compass the author gives a great amount of most valuable information, and he does it in an exceedingly interesting way. His object is threefold: 1. To show what has been done in the way of missions. 2. To indicate from the character of the non-Christian religions what yet requires to be done. 3. To describe the methods which are now being employed with a view to the subjugation of the world to Christ. There are few men living who know so much at first-hand of what is doing—especially in India—in the way of missionary effort, as the author.

*Notes on Missionary Subjects.* By Robert Needham Cust, LL.D., late Member of H. M. Indian Civil Service, etc. London: Elliot Stock. 1888.

The title given above gives a very imperfect idea of the extent and value of this work. It comes to us in four parts, with neat paper covers.

Part I. Observations and Reflections on Missionary Societies. Language Illustrated by Bible Translation. Pp. 127.

Part II. Essays on the Great Problems Outside the Orbit of Pure Evangelistic Work, but which the Missionary has to Face. Pp. 183.

Part III. Relation of Missionaries to the Outer World. Pp. 88.

Part IV. Missionary Addresses, Pictures and Notices. Pp. 118.

This work covers a very wide range of thought and discussion. The author writes with remarkable ability, from a wide field of observation and experience. He uses a free lance and expresses his convictions with entire free-

dom, though they are often not in harmony with received opinions. He is sometimes unduly severe in his criticisms, and yet we read him with zest and instruction. No one can doubt his entire sincerity and profound interest in the missionary cause. His style may be judged by the specimens we have given in our August and September numbers: "The Hero-Missionary," and "The Heroic Missionary Society." One or two papers in this work we hope to reproduce in our pages.

*The Life and Life-Work of Behramji M. Malabari.* By Dayaram Gidumal, LL.B., C.S. Bombay. 1888.

This is strictly an Indian product, and will have more readers in India than abroad. The author, who is a judge at Ahmedabad, says in the preface: "While some consider Malabari sufficiently enthusiastic to be a 'Western Reformer,' there are others who, utterly ignorant of the ascetic life he leads, have dubbed him a Luther of rose and lavender." The narrative here given claims to be an unvarnished one. It is interesting from a missionary point of view as giving the views of a remarkable native reformer on a great variety of topics connected with the religion, the institutions, the customs, and the changes occurring in India. In the matter of reforms we see what has been attempted from time to time, and what accomplished. There is much interesting reading in the volume.

*Odds and Ends; or, Gleanings from Missionary Life.* By Rev. C. H. Wheeler, D.D., of Harpoot. Boston and Chicago: Congregational Sunday-School. Price, \$1.25.

This book is meant to interest the young in missions. Those who have read the author's other works will not need to be told how fresh, breezy and often humorous and brilliant he is in all that he writes. This work does not aim to give a history of the work in the Harpoot field, but to give information on various subjects connected with missionary life, which the people at home are always anxious to know about.

*Teloogoo Mission Scrap-Book.* By Thomas S. Shenston.

Published for the author at Brantford, Ont., who is Treasurer of the Baptist Foreign Missionary Society of Ontario and Quebec. He has patiently gathered in this book a vast amount of facts and history bearing on and illustrating this interesting mission. Indeed, it is in substance an authentic history of the Baptist Foreign Missionary Society of Ontario and Quebec, organized in 1877, up to which time it had acted as an auxiliary to the American Baptist Missionary Union. The operations of the society given here through a succession of years are highly interesting. We give a fact or two going to show the importance of the mission which our Canadian Baptist brethren are carrying on among this people:

"The Teloogoo country is somewhat of a triangular shape, its three lines being from 400 to 600 miles in length, and lies on the southern part of India, on the western shore of the Bay of Bengal from Chicacde to Madras, a distance of 690 miles. It is within the Madras Presidency, and consequently under British rule. The number of Teloogoos variously estimated at from 15,000,000 to 17,000,000, or about three and a half times that of Canada, and one-twentieth the entire population of Hindoostan. The greater portion, perhaps four-fifths, of whom reside within the above-described limits, and the remaining one-fifth are scattered throughout Hindoostan."

*The Chinese Evangelist, New York.*

We desire to commend this neat little paper to the attention of our readers. It is printed in both the Chinese and English languages. It is edited by Mr. J. Stewart Happer, son of Dr. Happer, President of the Christian College, Canton, China. The specimens we have seen of the paper show great tact and ability in its conduct and contents. With so many Chinamen in this country, many of whom are already converted to Christianity, and all of whom are open to gospel influences, such an enterprise deserves success. It is a monthly. The subscription price is but \$1 a year. Guy Maine, manager, 15 University Place, New York.

## II.—ORGANIZED MISSIONARY WORK.

### American Board of Commissioners for Foreign Missions.

THE seventy-eighth annual meeting of the Board was held at Cleveland, O., Oct. 2-5, 1888. The reports of the year's missionary operations, as well as of the financial condition of the Society, were satisfactory and highly encouraging. Instead of a falling off in receipts, as many feared from the action taken at the previous meeting, there was a considerable increase reported. The papers submitted by the secretaries—"Our Missionary Opportunity in China," by Dr. Smith; "India: Its Need and Opportunity," by Dr. Clark; "Papal Lands, European Turkey, India and Japan," and "Our Financial Outlook," by Dr. Alden—were all able and inspiring. Would that we could transfer them to our pages! We cannot characterize the meeting or give its results, as it is still in progress at this writing. But we can give a bird's-eye view of the work and fruits of the past year, from advance sheets.

#### RECEIPTS AND EXPENDITURES.

"There has been received during the past year, from donations, \$394,568.37, the largest sum—if the donations during the period of the inflated currency of 1864-69 are reduced to a gold basis—ever received from this source during any one year in the history of the Board, a gain over the preceding year of \$27,609.97; over the average for the five preceding years of \$9,687. Of this amount, \$152,510.66 came from the four Woman's

Boards. (From Woman's Board of Missions, \$104,511.02; from Woman's Board of the Interior, \$43,872.97; from Woman's Board of the Pacific, \$3,828.67; from Woman's Board of the Pacific Isles, \$300.) The receipts from legacies, \$146,352.84, were also larger than were ever received from the same source during any one year, except the years when the two extraordinary Otis and Swett bequests came into the treasury. This was a gain over the preceding year from legacies of \$47,938.25; over the average for the five preceding years, of \$33,608. The total receipts for the year from donations and legacies were \$540,921.21, a gain over the preceding year of \$75,548.22; over the average for the five preceding years, of \$43,295. Adding to the donations and legacies the income from permanent funds, \$11,258.42, we are permitted to report as the total receipts from these sources, \$552,179.63, a gain over the preceding year of \$75,735.36.

"From the Swett bequest, 'set apart' by the Board 'to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China,' \$62,500 has been appropriated for the purposes named, including for Japan, \$22,402.25, and for China, \$19,638.60.

"From the Otis bequest, set apart for new missions, \$51,032.58 has been appropriated for the work in West and Central and East Central Africa, in Shansi and Hong-Kong, in Northern Japan and in Northern Mexico.

"These amounts, added to what has been already reported as received from ordinary sources, with the balance in the treasury at the beginning of the year, \$1,577.13, have placed at the disposal of the Committee, \$667,239.34. The expenditures of the year have amounted to \$666,399.25, leaving a balance in the treasury of \$890.09."

#### GENERAL SUMMARY, 1887-1888.

<i>Missions.</i>	
Number of Missions.....	22
Number of Stations.....	90
Number of Out-stations.....	960
Places for stated preaching.....	1,125
Average congregation.....	61,188
Adherents.....	100,914
<i>Laborers Employed.</i>	
Number of ordained Missionaries (11 being Physicians).....	167
Number of Physicians not ordained, 8 men and 4 women.....	12
Number of other Male Assistants.....	11
Number of Women (wives, 160; unmarried, besides 4 Physicians, 122).....	282
Whole number of laborers sent from this country.....	472
Number of Native Pastors.....	162
Number of Native Preachers and Catechists.....	448
Number of Native School-teachers.....	1,253
Number of other Native Helpers.....	268—2,135
Whole number of laborers connected with the Missions.....	2,607
<i>The Press.</i>	
Pages printed, as nearly as can be learned.....	18,650,000

<i>The Churches.</i>	
Number of Churches.....	336
Number of Church Members.....	39,546
Added during the year.....	4,388
Whole number from the first, as nearly as can be learned.....	105,477

<i>Educational Department.</i>	
Number of Theological Seminaries and Station Classes.....	17
Pupils.....	251
Colleges and High Schools.....	59
Number of Pupils in the above.....	3,947
Number of Boarding Schools for Girls.....	50
Number of Pupils in Boarding Schools for Girls.....	3,068
Number of Common Schools.....	892
Number of Pupils in Common Schools.....	34,855
Whole number under instruction.....	42,733
Native Contributions.....	\$124,274

#### CONCLUSION.

The secretaries ask for a reinforcement of forty ordained missionaries, nine physicians, and thirty single women, to sustain and enlarge the work, and also for an advance of \$150,000 in the contributions of the churches.

"No figures," say the secretaries, "can do justice to the wide work of this Board—to the moral and social changes wrought in the life and character of hundreds of thousands, yea, of millions of our fellowmen. Yet figures may help direct attention to some of the agencies employed, and help us to realize in some feeble manner our obligations to our great Leader for His blessing the past year. It is our privilege to report 1,050 centers of evangelical effort—seventy more than ever before; a net gain of one ordained missionary, and of twenty young women connected with the Woman's Boards; a gain of nine pastors and fifty-five preachers; a gain of eleven churches, and of 4,388 in these many lands and languages who have made confession of their faith in Christ—a larger number than in any previous year since the great ingathering at the Sandwich Islands; a gain of 1,000 young men and young women in our high schools and colleges, till the number approaches 7,000, who are brought under the direct personal influence of thoroughly cultured Christian teachers. Add to these over 34,000 children and youth in common schools in which the Scriptures are daily read and prayer offered, and some conception may be had of the vast work of Christian education in our hands, and of its prospective influence on the future of the missionary enterprise. Hardly less significant in its bearings on the question of independence and self-support were the contributions from native sources for various Christian objects, amounting in all to \$124,274."

#### Cumberland Presbyterian Church.

EXTRACTS from annual report for 1887-88, made to the General Assembly in May last.

The report of the Committee on Missions deals plainly with the condition of things.

It regrets "that while the receipts of the Board have been larger during the past year, the increase has not been proportioned to the increased necessities of the work, while the grand total of receipts for the missionary work of the Church has fallen off more than \$1,800 for the year. Nor can we afford to overlook the fact that only four congregations and five ministers have been added to the list of co-operating ministers and congregations during the year. Far less than one-half of our congregations, and but little more than one-third of our ministers, appear to be co-operating with our Board in what you justly regard as the most vital work of the denomination." We are glad to learn of the marked increase in the work of the Woman's Board, and also note with pleasure the resolution of the Woman's Convention, at its recent meeting in Clinton Mo., to raise \$10,000 for the Foreign work during the current year.

Among the recommendations of the committee we have space only for the following:

"8. That the Board of Missions take immediate steps toward establishing a theological training school in Japan, and that the force of missionaries in that great field be increased as rapidly as possible.

"9. That the movement toward organic union among the mission forces and native Christians of different denominations in Japan is, to us, an occasion of great rejoicing. And if the union between the Congregationalists and the United Church of Christ, which consists of all Presbyterian Churches in that country except our own, is brought about, our mission is encouraged to enter said union. If this broader union, on the basis of the "Brief Statement" of doctrine proposed, should not be accomplished, our mission is advised to reciprocate any overtures for union that may come from the United Church of Christ. If Cumberland Presbyterians in Japan are satisfied to become a part of said United Church, upon the basis of the exceptions to the Westminster Confession of Faith that are set forth in the Declaratory Act of the United Presbyterian Church of Scotland,

such a step will meet with the approbation of this General Assembly."

## STATISTICS.

Total contributions for the year: Home missions, \$13,071; Foreign, \$9,418.

The Woman's Board of Foreign Missions report \$11,212.63.

	1887.	1888.	Increase.
Ministers .....	1,563	1,584	21
Licentiates.....	240	246	6
Candidates.....	247	262	15
Congregations....	2,540	2,648	108
Communicants....	145,146	151,929	6,783
Sunday-schools....	82,863	85,890	3,027

These statistics do not include the Colored Cumberland Presbyterian Church, which numbers about 15,000 communicants.

## Reformed Presbyterian Church in U.S.A.

STATISTICS from March 1, 1887, to March 1, 1888:

A year of "exceptional success" is reported. The two main fields are Latakiah and Tarsus. At the former mission there are four schools in efficient operation, having a total of 659 pupils, an increase of 153 over the previous year. Added to the church, 31, making the total membership 176. Number of missionaries, 7; employees, 41. At the Tarsus Mission there are 506 pupils in the schools, 43 communicants, 15 baptisms during the year, 4 missionaries, 416 helpers. A school has been opened on the island of Cyprus "and there are not wanting many indications," says the report, "that the Lord is calling us to preach the gospel in Cyprus. This island has an area of 2,288 square miles, and contains over 190,000 inhabitants, of which 80,000 are Greeks, 30,000 Turks, and the remainder Roman Catholics, Maronites and Armenians; and for their spiritual wants no provision has been made."

The total receipts for the year were \$18,891.15, nearly \$500 less than the previous year, while the expenses were \$18,775.47, an excess of \$2,573.78 over the receipts. This decrease is attributed to a falling off in "special contributions," not in congregational collections.

## Swedish Augustana Synod (Lutheran)

THE official minutes of the twenty-ninth annual convention of the Synod, just published, contains statistics concerning the origin and condition of each of the churches composing the Synod, showing a most remarkable progress. We give a summary of the most important items: Congregations, 545; church edifices, 363; pastor's houses, 179; value of church property, \$2,079,700; debts on the same, \$382,512; communicants, 70,224; baptisms during the year, 5,345; confirmations, 2,858; received by letter, 1,502;

received on profession, 4,308; received gain of children, 2,188; Sunday-school teachers, 2,606; Sunday-school scholars, 19,889; parochial school teachers, 272; parochial school scholars, 11,464; contributions for educational purposes, \$23,415; home missions, \$14,538; foreign missions, \$5,946; Orphan's Home, Church Extension, etc., \$19,477; for the support of the gospel, erection of churches, etc., \$437,411. Some 38 years ago the Rev. Lars P. Esbjorn, then the only Swedish Lutheran minister in America, was induced to come East and attend the convention of the Pittsburg Synod at North Washington, Pa., in order to collect funds for the erection of two or three small churches in Henry and other counties in Illinois, where a few poor emigrants from Sweden were seeking to make a home for themselves. These are certainly astonishing results.

## General Council of the Evangelical Lutheran Church in America.

THE Foreign Mission work of this church is carried on mainly in the Godavery District, India, among the Zelugus. Dr. Smucker, the English Secretary, kindly sends us the statistics of the mission as made out from July, 1887, to June 30, 1888:

Missionaries in field during year.....	5
"    Wives in field during year.....	4
Native Ordained Pastors .....	2
Native Unordained Evangelists and Catechists.....	7
Teachers—Rajahmundry, 8; Other Stations, 54.....	62
Total Mission Agents.....	80
Total Scholars—Rajahmundry, in various schools.....	767
Baptized, 1880.....	124
"    1881.....	170
"    1882.....	262
"    1883.....	356
"    1884.....	482
"    1885.....	311
"    1886.....	364
"    1887.....	235
"    January to June, 1888.....	170
Confirmations.....	7
Total baptized Christians.....	2,169
Communicants .....	805
Total Contributions, Rs., 204, 15, 10.	

## The Christian Connexion of America.

THE Secretary, Rev. J. P. Watson, writes to us, under date of Sept. 22, 1883:

"The Christian Connexion of America are

doing foreign mission work in Japan only. Rev. D. F. Jones and wife are our only American missionaries. The headquarters of this work is Ishinomaki, Japan. There and at Ichinosaki they have organized churches and Sabbath-schools, with a membership of 34 at the former, and 11 at the latter place, July 5th, 1888. The native men workers are 7, and women Bible workers four. We carry the work of this year on \$1,500. Tokio and several other centers are also being visited and served ministerially. We hope to send two or three missionaries yet this year. We entered the field Jan. 1, 1887, and were expecting to organize a third church in Tokio in August. We have been wonderfully blessed in our work, and are greatly encouraged. I think our Woman's Board have reported their work to you."

**Utah Mission of the Methodist Episcopal Church.**

THIS mission recently held its annual meeting in Salt Lake City. We are indebted to our editorial correspondent, Prof. J. L. Leonard, of Oberlin, who keeps himself posted on Mormon matters, for the following interesting report:

"Among the rest was received a report from Supt. T. C. Iliff upon the existing status, and a review of the checkered years of toil in this 'the most difficult mission field on the entire globe,' 'the hardest ground into which the Methodist plow has ever been thrust.' The setting forth of work accomplished and well under way, was full of features, hope-inspiring and stimulating to courage. Enlargement and a fierce assault all along the line are evidently in the programme of these fervid brethren. In particular, a comparative statement was made showing the marked growth of the last five years, and which is sufficient to prove, if proof were needed, that nothing is too hard for the Lord of Hosts, and that through His grace the most barren field may be made to bud and blossom.

"These impressive figures set forth the chief features of success so far as they are external and visible. In 1883 only 10 missionaries were employed, but now 25. Then 16 teachers were in service, to-day 40. The churches (edifices) have increased from 8 to 28, and the parsonages from 4 to 10. Of Sabbath-schools there were 7, there are now 24; while the number of officers and scholars has increased from 640 to 1,600, and of pupils in the day schools from 560 to 1,400. Of these latter 970 are of Mormon parentage.

The roll of members and probationers has risen from 219 to 587, and the value of property used for church and school purposes from \$67,900 to \$175,000. About \$40,000 a year are now expended for the work in all its branches. A total of some 75 men and women from this single denomination are devoted heart and soul to the overthrow of the evils long enthroned in the Great Basin."

**General Baptists of America.**

THIS Church, though organized sixty-five years ago, numbers less than 20,000 members, located mainly in Indiana, Illinois, Kentucky, Tennessee, Arkansas, and Missouri. They have had no independent Foreign Mission organization till the present year. They have raised a small sum, and hope soon to have a missionary in the foreign field. We trust this is the beginning of new life and greatly increased strength.

**American Free Baptist Mission in Southern Bengal.**

STATISTICS for year ending March 31, 1888:

Number of Churches .....	10
" of Communicants .....	654
" of Nominal Christians .....	1,266
" of Sabbath-school pupils .....	2,701
" of Pupils in all the Schools .....	3,058

**CASH RECEIPTS.**

From Government .....	Rs. 6,204	0	0
Foreign Mission Board (for education) .....	3,516	3	0
Woman's Board .....	4,581	10	11
New Brunswick Woman's Board .....	328	12	9
Special Donations .....	8,526	4	8

Total Rs. 23,156 15 4

**Reformed Episcopal Church.**

IN response to our request for information we received the following:

"I can only state to you that our Church has as yet no Foreign Missionary work of her own. We are a very young denomination, and have not had time to develop our energies in that direction. Our parishes, however, do contribute to foreign missions through the Union societies—mainly through the Woman's Missionary Union Society. Collections are made every year for this purpose. I cannot give you the amount of our contributions. We have sent, in this

way, some thousands of dollars to the work of foreign Missions.\*

Very truly,  
WM. R. NICHOLSON "

We trust the time is near when this vigorous branch of the Evangelical Church will take root in the mission field and bring forth much fruit to the glory of God and to her own enlargement.

### Central African Mission (Universities' Mission.)

FROM the report for 1887-88 we glean the following facts :

At the head of this mission is Bishop Smythies, and in its service at present are 97 missionaries, including laymen and native helpers. Its missions are located in Zanzibar, and the Districts of Rovuma, Nyassa and Magila. Its income in 1882 was £13,034, in 1887, £15,505, an increase in the five years of only £2,550, while the mission

has nearly doubled itself during the same period.

RECEIPTS FROM JANUARY TO DECEMBER 31,  
1887.

	£	s.	d.	£	s.	d.
General Fund.....				8,713	8	9
Nyassa Fund.....				864	4	10
Usambarā Funds.....				556	12	9
Drug Fund .....	215	5	2			
Miscellaneous.....	546	19	5			
				862	4	7
Steere Memorial Fund				91	4	3
Children's Fund.....	2,346	9	1			
* Less Expenses.....	12	9	9			
				2,333	19	4
Ladies' Ass'n C.A.M..				115	1	10
Mbweni Church Fund				90	13	1
Receiv'd in Zanzibar	11,128	2	7			
" by Arch. Far-						
ler and Mr. Wallis..	550	0	0			
				1,678	2	7
Guild of S. Luke.....				200	0	0
				£15,505	12	0
Total expenditures for the year.....						£17,916

## III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

### Scotland.

[SURE we are that the following communication will be read with painful surprise on this side of the water, where the action of Parliament was supposed to be equivalent to an actual and final repeal of the iniquitous act. Profoundly do we sympathize with our brethren in Great Britain, and join with them in indignant protest and in earnest prayer to God for deliverance. The copies of *The Sentinel* sent us bear out fully the charges of official peridy and "double-dealing" on the part of the Indian Office and Government, as well as prove the lack of decision and honest determination on the part of some leading statesmen in England to have the resolution of Parliament made effective. The whole Christian world has an immense interest at stake in this matter. The memorial of the Methodist Episcopal Church of America to the Imperial Government of Great Britain so well voices the sentiment of the whole American Church, that we venture to quote it in this connection :

MISSION ROOMS OF THE METHODIST EPISCOPAL CHURCH, 805 BROADWAY,  
NEW YORK, June 27, 1888.

To the Imperial Government of Great Britain: GENTLEMEN.—The Board of Managers of the Missionary Society of the Methodist Episcopal Church, a society contributing \$1,200,000 annually for missions, and employing in its work over 8,000 laborers, and whose missionaries are laboring for the evangelization of the people of India, at a meeting held in New York, June 26, 1888, unanimously resolved to memorialize the Imperial Government of Great Britain to repeal the laws of India licensing the social evil. They

\* In 1885, the receipts reported for two years were \$5,351.88. Probably they are considerably more now.—Eds.

wish to represent to the Imperial Government that this crying iniquity not only antagonizes the work of Christian missions, but challenges the wrath of Almighty God, whose holy commandments it tramples in the dust, on the civil government that defies His laws.

That which God has prohibited under awful penalties of retribution, no Christian government has the right to sanction and license. What must the heathen think of the religion which our missionaries offer as the only divine religion when the illustrious Christian nation of Great Britain, honored by Her Majesty, Queen of Great Britain and Ireland and Empress of India, throws the agis of her authorization over this system of legalized lust, which even the moralists of Paganism inhibit? The Board of Managers are moved respectfully to protest against the licensure of this terrible iniquity, and urgently to implore the Imperial Government of Great Britain to repeal all laws that authorize and legalize fornication, against which God thunders His retribution!

We are, gentlemen, by authority, and on behalf of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, most respectfully,

Your obedient servants,  
J. N. FITZ GERALD,  
Vice-President of Board of Managers.  
J. O. PECK,  
Corresponding Secretary.

[Eds.]

KEMNAY, ABERDEEN, Sept. 7, 1888.

DEAR EDITORS: I observe it is stated in a note on page 676 of the *MISSIONARY REVIEW OF THE WORLD* for September, that the British Parliament has repealed the legislation by which vice is licensed in India. Allow me to make a correction which, alas, is one of much moment. Parliament resolved that the legislation in question ought to be repealed: but that was all; and, unhappily, actual repeal is a different matter. The resolution of Parliament has no legislative force. It lies with the India Office,

and the government of India, to give effect to what Parliament has resolved. And I grieve to say that this is not being done. There are pretenses and assurances in abundance, but that is about all. It is evident that a battle will have to be fought to get the Parliamentary resolution carried out. The horrible system seems to poison all who have to do with it, and all manner of artifices are resorted to to prevent its being swept away. Our church sent a deputation (of which I was a member) to Lord Cross. We saw his lordship on the 12th of July—a month after the discussion, and resolution in Parliament—and urged on him the duty of giving immediate effect to what Parliament had resolved; but he pretty much staved the thing off, magnified what had been done, and made no concessions.

I write you because it is important that the Christian world should know how the case really stands, and what need there is for continued prayer and effort. I think it is very desirable that your most valuable *REVIEW* should direct attention to a matter which is so closely bound up with the interests of missions in India and elsewhere.

I sent by bookpost the last two numbers of *The Sentinel*, the former containing, among other things, an account of our deputation, and the latter showing what double-dealing we have to contend with, and how far we are from having the system of State-regulated vice overthrown.

Believe me, dear sirs, yours with great Christian regard,  
JOHN DYMCK,
   
Convener of Free Church Committee on State Regulation of Vice, etc.

## India.

LETTER from Rev. John N. Foe-  
man :

FATCHGARH, July, 1888.

Less than two weeks ago this country was parched. Every one was talking about "*the rains*." When will they come? Dust everywhere. Dust-storms frequent. A missionary wrote to us from his station, "We live in a mist of dust."

But "the rain," have come, and what a change! Everything is clean. The trees are washed from the dust which has been gathering for months. The air is clear as a crystal. Grass is springing up everywhere. The farmers are busy plowing and planting. I had heard of "the rains," but I never expected such a change as this.

In the midst of our missionary work this turns our eyes to the need for *spiritual rains*. There is a great drought in India, such as in America we never dreamed of.

A few days after landing in this country, I was traveling with a godly Englishman in a train which passed through a stretch of land where, for miles, we saw little but withered grass, scrubby shrubbery and stunted trees. My friend

said, "The soil is capital. There is nothing needed but *water*."

You will find a great many large gardens in India. These are outside of the city walls, and some very beautiful. The natives seldom have grounds about their own houses, but are fond of spending their evenings in these public gardens. Every inch of ground must be constantly irrigated, and the growth is rich.

Our missionary work has been carried on thus far in the same lines. There are a great many gardens. If we could only stay in the gardens and forget the wilderness. But we dare not. What are we going to do? Shall our missionary societies keep on irrigating their little gardens? This is better than nothing; but is there nothing better than this? God has said, (Is. xli : 17-18), "The poor and needy seek water, and there is none, and their tongue faileth for thirst; I, the Lord, will answer them; I, the God of Israel, will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land water-springs." Yes; *the wilderness, the dry land*, and not little patches here and there. Does not this promise hold for great, thirsty India?

Last night was one of the clearest starlight nights I have ever known. While standing on the flat roof of our house I was lost in gazing at the heavens which declare the glory of God, and thought can a little thing like I pray and be answered by this great God? Quick, as if from heaven, came the answer, "Concerning the work of my hands, *command ye me*." We command HIM!

Yes, the responsibility is with us. If India and other heathen lands are un-Christianized, we must answer. Deliver us from *bloodguiltiness*, O God!

God has given the Son of His love; a gospel which is the power of God unto salvation; the Holy Spirit ready to convict *the world* in respect of sin and of righteousness and of judgment. He gives us the one command—to evangelize.

It is not our work to mourn over the lamentable state of the world. It is lamentable, indeed; but God has not appointed us mourners. As Job said to Abishai and his army (1 Chron. xix : 13): "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." In this particular case we know what seemeth God good. It is that the heathen be given to His Son for His inheritance and the uttermost parts of the earth for His possession. Oh, let us play the men!

"Jesus, I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou from hence mine all shalt be."

At the Inter-Seminary Missionary Alliance held in Oberlin, October, 1887, we had a solemn consecration service on Sunday morning. A theological student rose and read these lines, "Jesus, I my cross have taken!" No," he said,



"I never took any cross for Christ. 'All to leave and follow thee!' I never left anything for Christ. 'Naked, poor, despised, forsaken.' Yes, my Saviour was that, but I am not."

Is the same true of us? Is this the secret of the world's unevangelization?

We sometimes wonder at the mysteries of God's dealings. It is strange how a godly father and mother may have a son who lives and dies godless. But here are a couple who have neglected their boys. These have run in the worst company in the town. They have had everything to pull them down and nothing to lift them up. One dies young of dissipation, another is imprisoned for life, and the third is hanged for murder. Can the parents console themselves by thinking of the mysteries of divine Providence? There is no mystery.

A billion unevangelized souls. A hundred thousand dying every day without Christ, every tick of the watch one, every breath you draw four. A mystery in the divine dealings? No more so than in the case of the three reprobate sons of negligent parents. God has made us as directly responsible for the heathen as parents for their children. Self-denial and work and prayer are required in both cases.

In all, the chief point is this: There is given to us here, in India, to say nothing of the equally important field, China and Africa, a tremendous work, but not an impossible work. Its being done or remaining undone depends on us. Do we want it done? Let us answer not in words, but in actions, in consecrated lives and properties.

God waits to give *showers of blessing*, yea, FLOODS UPON THE DRY GROUND. But all hangs on human responsibility, and that means our responsibility.

### An American University Mission for India.

A POWERFUL appeal from Rev. James Smith:

AHMEDNAGAR, INDIA, Aug. 27, 1888.

DEAR EDITORS.—Even in far-off India we have heard of the revival of missionary enthusiasm in American and English Colleges. Many a weary, overburdened missionary is looking forward to the first contingent that shall arrive to assist or supersede him. There is abundant work for the whole 3,000 new missionaries in India alone. The question has not yet been solved as to who is to support them. The China Inland Mission has sent out its hundreds of new missionaries within the past ten or twelve years, without any pledges as to support. The Salvation Army have added a hundred officers to their force in India in a year. They are under command of "Commissioner" Tucker, an ex-civilian who gave up a large salary and a good fortune to the work of saving souls. The Universities of Oxford and Cambridge have established their missions to educate men in Bombay, Delhi,

and Calcutta. These men come out at their own charges and live the simplest lives for the love they bear to Christ and the people of India.

Sir W. W. Hunter, the Director-General of Statistics to the Government of India and Compiler of the Imperial Gazetteer, who knows more of India than any other man living, declares that these missions are in the line of success. They fulfill the conditions required by the popular ideal. They have cut themselves off from the world, and they approach the natives with the simple message of Christ's transcendent love for men. The Cambridge Mission at Delhi has in their college 600 students from the best classes of the population. They are, besides, training up a band of native Christian workers. They are ascetics, and as such appeal to the religious instincts of this great people. They are the followers of the *Oriental* Christ and Paul. Dr. Hunter believes that the time has come for a great upheaval. The seed has been sown. Christian ideas and a Christian literature have been spread over the whole land. What is needed now is a leader—one who by his own obvious self-denial and love for the people is capable of initiating a great popular movement to Christianity.

That India is ripe for such an awakening, or rather for such a leader, is undoubted. English schools have been established in every town of the empire. Our universities are turning out hundreds of graduates in arts, law, medicine and science annually. English is the language of the courts, the schools, the railways, post-offices, telegraphs, etc. Educated men are to be found everywhere. These men are without a teacher or leader. They have no faith in Hinduism, and they know little of Christianity.

How many of the three thousand young men and women in American colleges will volunteer for this work? If they cannot come out at their own charges, still, if they are content with the life led by their Oxford and Cambridge brethren, it will be an easy matter to support them. The sum of \$250 a year will suffice for all real wants. True, that sum will not provide them with all the refinements and luxuries of a Western home. But it will support them in greater comfort than has ever been experienced by three-fourths of those for whom they labor.

The *necessaries of life* are cheap in India. The majority of our pupils spend no more than two to three dollars a month while in school, and perhaps less than twice that sum in college. There are several missionaries whom I know whose expenses for a family of three or four do not exceed \$400 a year.

Here in Ahmednagar the A. B. C. F. M. have a high school, a college, and a theological seminary. All of these are only half-manned, and men cannot be got for money. "A comfortable support" is given by the Board to all its missionaries, but all the same we are in great straits for men. Now, who will come for *love*? Who

will make the *great renunciation*? Who will leave his Western home, with its loved surroundings and associations, and adopt the primitive simplicity of the East? The change will be great, but really not unpleasant. The sacrifice is nothing, if made for Christ, who had not so much as where to lay His head.

I am making no plea for foolhardiness, for a prodigal waste of life and strength, for a self-denial which will undermine health or shorten life. None of these things are necessary. We are only to adopt Oriental simplicity of life. It does not even imply the adoption entirely of Indian food and clothes. It only implies that we live so as to bring ourselves into touch with the nations, and throw off our foreign character and methods, which do little more than denationalize the people.

### Japan.

LETTER from Mrs. Helen P. Curtis :

[Mrs. Curtis is a daughter of our beloved associate, Dr. Pierson, who, with her husband, went as a missionary to Japan a few months since. Her numerous friends will be pleased to hear of her safe arrival and first impressions.—J. M. S.]

HIROSHIMA, JAPAN, May 19, 1888.

MY DEAR FRIENDS.—You probably have heard, through home letters, of our safe arrival in this country, and possibly of our coming to Hiroshima. We have been in our present home for over two weeks, and believe we shall like it very much. Our co-workers, Mr. and Mrs. Bryan and Miss Cuthbert, received us so cordially and have made us feel so much at home, that we have had scarce any chance to be homesick.

Since leaving Philadelphia we have passed through many new scenes, and, as a whole, our experiences have been pleasant. The long steamer trip was comparatively comfortable, but we were much delighted to land on the 7th of April—twenty days after sailing.

Yokohama was gay with cherry blossoms, and the fields and terraced slopes, as seen from "The Bluff" where the foreigners live, and where we spent our first Sunday, looked very much like the California fields and hills which we had so recently left, only here and there were patches of brilliant yellow among the green. This yellow is the blossom of the rape-plant, from the seeds of which the Japanese make oil, and through all our journey the country was brightened by large fields of it. We had very pleasant visits in Yokohama and Tokio for three days, and were sorry to be obliged to hasten away.

At Osaka, the headquarters of the "Western Japan Mission," we stayed with the Rev. and Mrs. Fisher, and were delighted with all our surroundings, and after a week there, spent in

resting, took passage on a little Japanese steamer for our final destination.

This voyage was our first taste of life among the Japanese, and we certainly found them inquisitive. This steamer, unlike small Japanese steamers, had two little staterooms unfurnished, except for a carpet spread over thick matting. It was necessary to go through the "first, second and third-class" compartments to reach our room, which was directly over the propelling screw. This room was about 5½ feet square and four feet high, and had a little window through which the air came in pleasantly. Being provided with blankets, a rug and little pillow, the need of berths was not too much felt for a single night; but during the day, as there was no deck except for standing room, our chairs were perched upon the flat top of the little, low, third-class cabin, and we were on exhibition all day "as specimens of natural history." However, it did not spoil our enjoyment of the beautiful island scenery through which we were passing. It was very pleasant to end our long journey (for this was its final stage) and feel that we were at last in our own home, but the first night there did seem strange. We had no furniture, and our boxes were not expected for several weeks; but the friends here had laid a mattress and comfortables on the floor, and made all other necessary arrangements for our comfort.

At present we are sharing, with Miss Cuthbert, a small Japanese house, and all taking our meals with Mr. and Mrs. Bryan (who live next door), which is a very pleasant arrangement. In the fall they expect to move into a new house, and we shall begin housekeeping in the Japanese house they now occupy. By that time I shall have a little more knowledge of the language, which will make it easier to train servants. You cannot imagine how strange it seems at first to live in a Japanese house. Of the matting and sliding screens one hears so often, but forms no real idea of what they mean until they are actually before the eyes. It may interest you to hear of our first experience among these new surroundings. We left the steamer about 5 P.M. in a native boat or "sampan," which is propelled by scull-oars, and Mr. Bryan having come to meet us with Jin-rik-shas, in a few moments we were seated in them and moving briskly along a hard, smooth road, skirting the canal, which passes from the harbor through a portion of the town. You probably know that a "Jin-rik-sha" is a Japanese two-wheeled vehicle drawn by men. After fifteen or twenty minutes ride, past green wheat fields, where the grain stood nearly two feet high, we saw the Jin-rik-sha men gesticulating vigorously and pointing down the road where we discovered two ladies standing outside the gate waving their handkerchiefs, and we were not slow to respond.

The first meal and evening were quickly passed, and every minute improved, for it was

some months since any one from the outside world had been seen by the missionaries here, and even stale news was fresh to them. So amid home friends, and in a very home-like room, we had no opportunity to feel strange.

And now imagine yourself entering a little square court or vestibule, in which is a smoothly polished wooden platform extending all the way across the inclosure; a large flat stone is sunk in the earth in front of the platform. You walk into the court and on to the stone, on that you are expected to leave your shoes or outside foot covering, then step in stocking feet on the platform, and thence into the hall, which is opened by a sliding partition. When the Japanese enter, they have simply to stand on the stone, and, lifting the foot from the wooden or straw sandal, place it on the platform, but the foreigners must stoop down or sit upon the platform and remove their more elaborate foot-gear. Many of the foreign ladies wear slippers with rubbers over them, and remove only the latter, and others simply carry a white cloth covering which they slip over the shoe when about to enter. When you step from the vestibule you may find yourself in a long hall or a small square one, but either usually opens by sliding partitions on all sides. Through one of these you are escorted into a reception room.

The floors of hall, living and sleeping rooms alike are covered with thick, soft mats of straw, each mat being bound with black cloth. They are very pleasant to walk upon, and often are so white and nice that shoes seem out of place treading upon them. In our house the reception room is spread with two large rugs laid over the matting. The room is long, but not narrow, and has a dark wood ceiling. On two sides it opens on to a narrow piazza, which runs half-way around the house, and in front looks out upon a typical little Japanese garden with a miniature lake where the tide flows in and out, and tiny rocks with flowering shrubs and trees scattered about picturesquely. I said the room opens on two sides, and did not mean it in the sense I once would, for those two sides, to the height of six feet, consist of sliding partitions, covered nearly to the floor with strong white paper pasted to the framework of the partition. Each pane is about the size of a *Gleaner* page. These, as you will imagine, are the usual Japanese windows. They can be removed without difficulty, and then the room is entirely open on two sides; but as the garden is inclosed with a high fence one can still be screened from public view. Our bedroom, which is upon the ground floor, is also open upon two sides in the same manner. At night, for safety, wooden partitions are placed along the outside of the piazza, but even these are not very secure.

When we reached here, in our little room there was no furniture but a bed made up on the floor, and our two chairs (our bathroom being next, to be reached only by the little

piazza). Perhaps, then, you can imagine a little of the feelings that were taking possession of me as I went to bed that night. The full strangeness of it all came over me gradually, and I began to wonder if I could ever become accustomed to it. Lying there so near the floor, with so little to separate us from the outside world, and in the midst of thousands of people who could not understand us or we them, one felt helpless and alone as far as all earthly aid was concerned. It was the first realization of life in a foreign and uncivilized land. The fact that it is also a heathen land has not even yet become real to me—it seems impossible. The revelation will probably come to me when I am able to talk with the people, but not before.

We have begun our language study, but now are only just beginning to know the Japanese characters by sight, and have not begun to translate. We have been able to learn only a few words and phrases for daily use. So the time when we shall be able to converse seems a long way off, and work and patience are the things that lie just before us. At some later time I hope to write and tell you of the work that is being done here.

With many prayers that your interest and loving effort may continually increase.

LETTER from Rev. I. T. Swift :

[Mr. R. P. Wilder writes us respecting this young missionary: "He is a Yale graduate of the class of '84. A few months since he signed our 'volunteer' pledge, and soon after sailed for Japan." This letter is addressed to a friend in this city.—Eds.]

TOKIO, May 28, 1888.

MY DEAR ———.—As I think of you in the midst of preparation for the Summer School of Northfield, I cannot but ask you to let me, through you, testify to the great blessing which God gave me there last year. It was at Northfield that I was enabled to decide that my life must be devoted to foreign work. I do not think that I was at the time particularly enthusiastic over missions—it is difficult for one to be enthusiastic over that which he cannot appreciate—but I knew that souls were perishing in lands where the gospel was not preached, and I felt that I ought to witness to them of the love of Him who had died for them and me. I knew, too, that Jesus had said: "The harvest truly is plenteous, but the labourers are few: PRAY YE THEREFORE the Lord of the harvest that He will send forth labourers into His harvest." I could not pray Him to send others and let me stay at home. Nor do I believe that any earnest Christian student with strong body and mind can obey that injunction of his Saviour's, earnestly pleading that laborers be sent into the harvest, and say, "I pray thee have me excused."

There were at the time, apparently, great obstacles in my way, but my duty was plain; and I thought if Dr. Dowhott could cross the Atlantic to a land where he had no friends, trusting simply to Isa. xlii : 16, that I could do the same. In almost six months' time I was on my way to Japan, and now I am enthusiastic. God is true to every one of His promises. The harvest out here is truly plenteous, and oh, if the men from Yale and Princeton who came so close to God last July could realize what preciousness there is in those words, "He that reapeth receiveth wages and gathereth fruit unto life eternal,"—if they could only know the happiness of days spent in working amongst those who are anxious to know about Jesus—I am sure there would be but the one response, "Here am I, O Lord; send me." I have much more work than I can do. This demand for English-speaking school teachers is increasing. The money wages are small, but the love of Christ more than compensates. Let our motto be, "Forward all along the line." Pray for the students of Japan, of China and of India; pray that laborers may be sent to them as they sit hungering for the love of a mighty Saviour, and a loving Friend.

Northfield will be earnestly remembered in Japan, and I know that from India fervent prayers will rise, and may there be "showers of blessing."

### Siam.

LETTER from Miss M. L. Cort :

PETCHABUREE, Aug. 2, 1888.

I am now preparing a little book of helps to Bible study for our native preachers. They have no concordance, no reference Bibles, and no text-books. While busy with this work I got into quite a discussion with my old Siamese teacher, who has been with the missionaries eighteen years and knows the Bible from Genesis to Revelation. He wishes he had never been, and if through death he might escape both heaven and hell he would gladly consent to die. I asked him, "Where is Nijon Nirvana?" "Nowhere," said he. "What is Buddha now?" "Nothing; a flame that has left the candle, and that is what I want to be." "Would you not rather be a happy aerial spirit in heaven?" "No, for I would still have form and occupation. I do not want to be formless air, for even that must move and blow. If God had offered me life before I was born I would have declined it."

I quoted from the Bible about the clay and the potter, and acknowledged that life is a great mystery, and we cannot understand all the whys and the wherefores, but since God had given us life in this world what had we better do? I asked: "If a bird should suddenly find itself dropped into the sea should it calmly fold its wings and drown, or should it swim and fly for shore?" "It should make for shore," said he. "So should you strive to enter heaven," I quickly responded, but I fear my words fell on a heart so hard and dead that even the joys

of heaven will not stir it. *A Buddhist's greatest desire is for the absence of all desire.* I often think of those dear old days at Glendale College, when Dr. Potter used to pray that all the students might at last dwell in the presence of God, where there is fullness of joy, and at His right hand, where there are pleasures forevermore. I long to go there, and would like to lead myriads of these poor Buddhists with me, but they will not come unto Him that they might have life.

The only Siamese newspaper for this people, which started with so much promise last year, has already been suspended because it was too good. It advocated the abolition of slavery, government by established laws, the restriction of Chinese emigration, and their uniform taxation with the Siamese, and claimed that all children of Chinamen born here of Siamese mothers were subjects of the King of Siam, and should, therefore, render both civil and military service. The paper also favored education and the proper reward of learning, honesty and industry. The editor was Nai Pleng, a young native, who began his English education in the King's School, Bangkok, under Dr. McFarland's care. He was afterward sent to England, where he studied law and was admitted to the bar. The paper was thoroughly loyal to Siam and her interests, and tried to uphold Buddhism, the state religion. At the same time it almost quoted Scripture, and it cited Bible examples to enforce its principles, notably the year of Jubilee, as an argument for freeing one's own people from bondage.

It was a marvelous paper for Siam, but was too liberal and wide awake for old conservatives, and so it is doomed to silence. When will Siam awake, never to slumber more?

Our mission, the Presbyterian, will soon begin the publication of a small Siamese religious newspaper. It is also our purpose to publish a calendar once a year, that all of our people may know when Sunday comes. The Siamese do not count time as we do, and often get astray. We are still in the genesis of work, but God has said, "Let there be light," and there shall be light.

### Africa.

THE CONGO MISSION.

[Richard Grant, Esq., sends us the following letter from Rev. Bradley Burt, one of Bishop Taylor's Congo missionaries, recently sent out.—Eds.]

KIMPOKO, June 13, 1888.

On May 26, after a very long journey, Mr. and Mrs. Walker and myself reached here. We started from Vivi three months ago, but were delayed at different points by the difficulties of travel during the rainy season. After securing men for our more necessary loads we were obliged to move slowly because of the many swamps and swollen streams to be crossed. If a stream was found only neck-deep seven or eight

men would get under a hammock and carry Mrs. Walker above their heads. Mr. Walker and I would strip and wade through—pleasant enough unless we had fever, which sometimes happened. When a stream was over six feet deep and very swift we were forced to camp and wait for it to subside. If unloaded we could cross by swimming, but could not get our loads across. You will understand some of the difficulties of travel in the rainy season when I tell you that I have walked two hundred miles in search of carriers, added to the four hundred and eighty miles to Kimpoko and return to Vivi, crossed the Congo eleven times in native canoes, and all of us together, with our fifty loads and carriers, have crossed the river three times. At Isangala we crossed two miles above the falls, where the river is over a mile wide. We crossed in small dugouts, one of which upset, wetting some of our loads, but we lost none. Mrs. Walker had never been in a canoe before, yet stood the trip bravely where a slight indiscretion might have upset the frail craft and sent us over the falls or to the crocodiles. Well, the Lord was good to us during the tedious journey. . . . Of the very abundant supply of provisions sent with the party in April, 1888, but a small portion reached Kimpoko, owing to the difficulties of transportation. I am inclined to think this was fortunate, for from the first we were compelled to rely upon the food of the country—kwanga, peanuts, sweet potatoes and hippopotamus beef, so when a box of good things come to us from Vivi we enjoy it very much, but have the satisfaction of feeling that if no more are to follow we can get along without them. . . . The Lord supplies our every need, keeps us in health, and is wonderfully blessing our work. The people like us very much, and we hope soon to be able to preach the gospel of Jesus Christ to them in their own language. We have five bright boys in our station from the adjacent village; one lad is called Kasai, from the river of his country. He is the best native boy I have ever seen, and I have every reason to believe he is a Christian. He takes an active part in prayer and class-meetings, but the strongest evidence of his new birth is his daily life. Another bright lad promises to emulate him. So you see God is with us, and the sheaves are being gathered in away up here in dark Africa.

#### GENERAL INTELLIGENCE.

##### Jewish Mission Statistics and Work.

[This valuable article we transfer from *The Independent* of this city.—EDS.]

DR. DALMAN, one of the active co-workers with the elder Delitzsch in the seminary for the education of Jewish missionaries in Leipzig, an authority in post-Biblical Hebrew, and one of the best-informed men in Christendom on the gospel work that is carried on among the children of Abraham, has published what is probably the most complete record of the work and

statistics of Jewish evangelization that has ever been printed. Within the last half dozen years Leipsig has become the central bureau for all information in regard to this work, and Dr. Dalman's careful compilations can thus be fairly regarded as being as complete and reliable as could be gathered. They constitute a valuable addition to religious and missionary statistics in a department where it is extremely difficult in the nature of the case to secure the necessary information.

Dr. Dalman has been able to secure official information, more or less complete, of no less than 47 Protestant missionary societies devoted exclusively to the evangelization of the Jews. He thinks, though, that they must number over 50, and without including such organizations as the British and Foreign Bible Society, the American Tract Society, and others who engage in the work incidentally, although in some cases doing more for Israel than a large number of the societies established especially for this purpose accomplish. Thus the British and Foreign Bible Society publishes Delitzsch's Hebrew translation of the New Testament, which, in more than 60,000 copies, has effected almost a revolution in the thought of the Oriental Talmudic Jews, particularly in Southeastern Russia and Siberia. This society publishes also a number of other Hebrew, Jewish-German and Jewish-Spanish books, and has special colporteurs and missionaries for the Jews also. But the 47 regular societies employ 3,7 laborers of various kinds at 135 stations, and have an annual income of about \$500,000. In 1881, Heman, a careful statistician, was able to report only 20 societies, with 270 laborers, and an income of about \$250,000. This comparison shows that the nineteenth is the greatest missionary century since the Apostolic era in Jewish missions also.

The distribution of these societies among Christian nations is an interesting study. Here, too, England takes the lead in men and money. The list is headed by the famous London Society, with 135 laborers at 29 stations, and an income of \$175,000. The other 7 English societies swell the number of laborers to 214, the stations to 55, the income to about \$300,000. Scotland has 7 societies, 71 laborers at 17 stations, with an income of \$60,000. Ireland has 1 society, with 27 laborers at 9 stations \$15,000, making a grand total for the British Isles of 312 Jewish mission workers at 81 stations, and an annual income of more than \$375,000. Germany proper has 12 societies, the incomplete reports of which show only 13 laborers at 6 stations. Switzerland has 1 society, with but a single laborer. It should, however, not be forgotten in this connection that many of the best men in the employ of the English societies are German and Swiss. Quite a number of the pupils from the Chrisheona Missionary Institute, at Basel, are thus engaged. Merely to mention the names of Gobat, Isenberg, Krapf, shows how useful these men have been to the Christian societies of England. The Netherlands

have 3 societies, with 3 laborers at 3 stations. France has but 1 society; the Scandinavian countries have 6, with 6 laborers at 8 stations; Russia, *i. e.*, the non-Orthodox Churches, has 5 societies, with 8 laborers at 5 stations; North America has 7 societies, with 34 laborers at 33 stations.

The oldest of these organizations is the *Edzard-Stiftung*, of Germany, established in 1667. It found no imitators; but in 1808 the great London Society was organized, and since that day the impetus to most of the work in this field has come from English Christians. The majority of the Continental societies were established either by English agents or were copied after English organizations. The missionaries are scattered over the whole civilized world, wherever the Jewish Diaspora gives them an opening. In London no less than 58 are engaged, in Birmingham 3, in Manchester 2, in Liverpool 4, and in four other English cities, each 1. In Scotland there are 3; in 18 cities in Germany about 40; in Austria, in 5 cities, 22; in Switzerland, 1; in the Netherlands, in 2 cities, 8; in France, 2; in Italy, 5; in Sweden, 4; in Russia, in 9 cities, 17; in Rumania, 3; in Turkey in Europe, in 3 stations, 35, of whom 33 are engaged in Constantinople alone; in Turkey in Asia, in 7 stations, 83, of whom 31 are in Damascus and 28 in Jerusalem; in North Africa, in 5 stations, 25, of whom 13 are in Tunis alone; in Abyssinia, 8; in North America, about a dozen; in India, 2. This distribution of workmen in no wise corresponds to the distribution of the Jewish Dispersion. It varies the whole way from 1 missionary to a Jewish population of 900 in Sweden to 1 missionary to 2,500,000 Jews in Galicia, in the Austro-Hungarian empire. Palestine has 1 for every 1,000 Jews, Egypt for every 1,143, England for every 1,487, Asiatic Turkey for 2,895, European Turkey for 3,143, Tunis for 5,615, the United States for 12,121, Germany for 13,069, France for 35,000, Austria for 71,474, Russia for 176,471. The total Jewish population of the earth is about 6,400,000, and there is thus one missionary for every 16,976 of this nation.

The organization of these societies falls into three periods, running parallel with the times when these strange people attracted special attention. The first of these periods is the beginning of the present century, when the political emancipation of the Jews became a burning question in England, and then on the Continent. At that period the great London, Berlin and Saxon Societies were organized. The second period is the establishment of the Anglo-Prussian Bishopric of Jerusalem, in 1841, when new societies were organized in England, Scotland, Ireland, Germany, the Netherlands and Norway. The third and modern period is partly connected with the general mission zeal of the day, but to a great extent is the Christian reaction to the political and social anti-Semitic agitation in Central Europe. Since 1870 fully twenty new societies have been organized.

Dr. Dalman thinks it impossible to give complete statistics of the converts from Judaism to Christianity. For a number of reasons many of the societies do not publish statistics of their successes, although these successes are more encouraging than many would believe. But Dalman is willing to accept the compilation of De le Roi, the well-known Jewish worker at Breslau, and a statistician of good repute, who thinks that since the beginning of the present century at least 100,000 Jews have been baptized. According to this it is a fair estimate to say that there are now about 250,000 Jewish Christians in the world. These statistics include, also, those who have been won by the Roman Catholic and the Greek Churches. The latter, for instance, between the years 1836 and 1873 reported 37,950 Jewish accessions. In the Roman Catholic Church Jewish evangelization is a part of the general mission work of the Church.

—Progress of Missions. Bishop Littlejohn, of the Diocese of Long Island, said in a recent address at Boston:

It is affirmed on good authority that the foreign field for the past twenty years has yielded more converts in proportion to the work done than the home field. In more than fifty islands of the Pacific a great company has been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its queen and 200,000 of her subjects are ranged on the side of the cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 10,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the church and the school substituted for the slave-pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone missions have been established in forty walled cities and 360 villages. And all of this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire. The positive achievements of modern missions are wonderful. People who were

thought beyond the reach of divine grace have been brought under the sway of the gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working, beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the word that with God nothing is impossible.

—Asiatic Heathendom. Dr. Abel Stevens, writing from Yokohama, Japan, says:

"I have been inspecting the great Asiatic battlefields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that has ever dawned on Asia since the advent of Christ. Let us hail it, and march into these great open battlefields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men and women I have met in these fields; I know well enough the difficulties that still remain, and can criticise as well as anybody grave defects in the campaign; but I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final Christian battle is at hand here, and that Methodism ought to be foremost in the glorious combat."

—The number of Christians has increased century by century until now they far outnumber the adherents of any other faith. The ordinary statistics by which Buddhists are made to outnumber Christians are totally misleading. The difference between Quakerism and the Church of Rome is trifling as compared to the difference between sects who are all classed together as Buddhists, but who have almost nothing in common except the name and a few merely outward and material resemblances. To call all Mohammedans Christians would be much more reasonable than to consider as adherents of one religion all who call themselves Buddhists. And this is not all, for in China, which contains most of the adherents of Buddhism, this is only one belief among many, and the same man is

often Buddhist, Taouist, Confucianist and ancestor-worshiper, all in one. Taking Christians and Mohammedans together, it is probable that there are from five to six hundred millions of people who believe in one God, Creator and Governor of the world, who has revealed Himself in Jesus Christ, while it is extremely improbable that even a third as many are so agreed on any other creed.—*Church Review*.

—A hundred years ago and now. Dr. George Smith, of Edinburgh, at the Conference, read a paper on missions a hundred years ago. He indicated nine points of contrast:

(1) A hundred years ago the missions of Christian churches were isolated; now the foreign missionary seeks to be used to do good work in co-operation with others of different societies.

(2) A hundred years ago there was a great want of toleration on the part of the governments of the world in regard to the liberties of missionaries and the circulation of the Bible; now every Christian power, even Russia, allows the Bible free course, and, except Russia, practices toleration.

(3) A hundred years ago literature made the very missions their butt, and did not abstain from scoffing at them; now the Sydney Smith school of scoffers has taken revenge in sarcasm against missions as not producing reforms in life and character. But missions have come to be recognized as the pioneer, not only of scientific and commercial advance, but as essentially elevating social life, and effecting intellectual, moral, and spiritual reformation, and tending to raise to self-government, which is the idea of the English-speaking peoples, even for the savage races temporarily intrusted to them.

(4) A hundred years ago the human race numbered 731,000,000, of whom 174,000,000 were Christians of some type, and 44,000,000 were of the Reformed churches; now the race is doubled, and the Christians number 450,500,000, of whom 165,000,000 belong to Reformed Churches. An analysis by impartial statisticians shows that the Christians, and the dark races intrusted to them, under the good influences of Christianity, are increasing at a rate far beyond the growth of those outside these influences, many of whom have died, and are dying out. The churches, since 1858, do far more than keep pace with the growth of the human race.

(5) A hundred years ago Christendom had not one representative among red Indians and negroes; now there are upward of one hundred organizations, representing 2,250,000 Indians and other foreign people.

(6) A hundred years ago educated Christian men and women could not be induced to be-

come missionaries; till 1813 the only missionaries were peasants and artisans, chiefly from Germany, paid by English money; now the Church sends its best to the forlorn hope and vanguard of the Christian host, and receives back those who do not fall in the field to be new sources of inspiration.

(7) Foreign missions a hundred years ago followed one method, therefore left great portions of the heathen and Mohammedan world untouched that are now reached. Then it was thought a chimerical project. It was declared that the conversion of a Hindu was a miracle as stupendous as the raising of the dead.

(8) A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now 3,000,000 are numbered. In Brahminical India, since Henry Martyn's despairing cry, the native Christians increase at the rate of 81 per cent. each decade.

(9) A hundred years ago the supporters of missions showed a painful contrast to the supporters now. The supporters of missions prayed more regularly and earnestly, gave more earnestly, and lovingly and liberally, than a large number of the mere nominal supporters do now. The lesson of the century should be, pray and labor. Pray and organize, till every member of the church is working as a missionary in one form or another.

—An Impetus to Missions. Already workers in distant fields have heard of the great Conference, and others will hear of it. The very anticipation of such an assembly must have quickened their pulse and called forth their thanks to God. But as they read the account of its acts and proceedings they will be more deeply stirred with gratitude. The isolated workers abroad will no longer regard themselves as lone skirmishers, carrying on a sort of guerilla warfare. They will realize that they are the vanguard of an oncoming host. The Church of God is beginning to awaken, and these Christian workers will be reinforced. Their support will be more cheerfully forthcoming than ever. The prayers for their success will be more fervid and more frequent. Realizing this, the far-off toilers will work with renewed hope and zeal, and as the result we shall have further glad tidings of accessions to the kingdom of Christ. The Conference dealt boldly with the gigantic evils that stand in the way of the progress of the gospel abroad. The sins of Christian nations in Africa, India and China were talked about in severest terms. All this will have its effect. The Christian Church will not cease to lift up her voice in solemn and in potent protest against the traffic carried on by Christian nations in the lands she seeks to conquer in her Master's name. The denominations will be as one in this. They will denounce England's opium traffic in China, her traffic in vice in India, and the New England rum traffic in Africa. And we know that in these matters the united Church of Christ has only to speak, and

follow up her denunciations and demands with prayer to God, and the use of her influence upon legislatures and executive authority, to bring about a marvelous change.—*New York Observer*.

—Everything goes to rebuke the confidence with which skeptics wrote a few years ago concerning references to Egypt and Canaan in the early books of the Bible. The facts mentioned in Scripture were treated as unhistorical, and reduced to the unsubstantial myths of an illiterate age. In *The Contemporary Review* for August, Professor Sayce refers to "the great event of the season"—the discovery in Upper Egypt of letters and dispatches sent by the governors and kings of Palestine, Syria, Mesopotamia and Babylonia to Egyptian monarchs. Evidences of this active literary intercourse go back to the date of the Exodus. Henceforth, instead of regarding the period of Joseph as fabulous, it is evident that schools of literature then existed; and Professor Sayce avers that the discoveries are likely to have most important bearings upon the criticism of the Pentateuch.

**Africa.—African Slavery.** A meeting was held in London, August 1, by the British and Foreign Anti-Slavery Society, to listen to an address from Cardinal Lavigerie, the archbishop of Algiers and Carthage, on the subject of African slavery. The meeting was presided over by Lord Granville, and eminent men were present from the Church of England, the Roman Catholic Church, and all other Christian bodies. The chairman well remarked that the presence on the same platform of most distinguished persons, ministers and laymen of all denominations, accentuated the fact that, though in many things they differed, there was cordial agreement among them in reference to slavery and the slave trade. Cardinal Lavigerie, who has determined to preach a crusade against African slavery in every cap-



ital in Europe, made a striking address, in which he affirmed that Cameron understated the case when he said that half a million of slaves, at least, are sold every year in the interior of Africa. Within ten years whole provinces have been absolutely depopulated by the massacres of the slave-hunters. If this state of things continues, the heart of Africa will be an impenetrable desert in less than fifty years. The cardinal severely arraigned the Arab for the wrongs he was committing in Africa, and he charged directly upon Islam the crime of encouraging this slave-trade. Things have come to such a pass in the vicinity of the Great Lakes that every woman or child who strays ten rods away from the village has no certainty of ever returning to it. He depicted in a most striking way the terrible sufferings which the slave captives have to endure on their way to the markets. Cardinal Manning, Bishop Smithies, of the Universities' Mission, Rev. Horace Waller, and Commander Cameron followed the address of the cardinal with stirring words, and a resolution was passed calling upon the nations of Europe to take needful steps to secure the suppression of Arab marauders throughout all territories over which they have any control.

—The discussion in the House of Lords on East Central Africa has served a good purpose in drawing public attention to the serious dangers to which, by reason of recent events at Zanzibar and on the Zambesi, British commerce and missionary enterprise are now exposed, and also in eliciting from the Government a declaration of its intention to protect these interests. The civilizing and Christianizing of this vast tract of country must, as the Prime Minister intimated, be mainly the work of individuals and private organizations; but these agencies have a right to demand that the Government shall render them all possible legitimate and peaceful assistance and protection, and especially shall do all that honorable statesmanship can do in suppressing the cursed spirit-selling and slave-hunting, the latter of which is said to be now displaying renewed vitality. The assurances of Lord Salisbury on this point were, on the whole, satisfactory, but the official attention having now been roused on this subject, it must not be permitted to slumber again. Readers of Prof. Drummond's "Central Africa" will remember that he recommends that, as a means of pacifying the whole equatorial region, a firm and uncompromising stand should be taken at Zanzibar, which is one of the keys of the situation

—Cardinal Lavigerie, "Archbishop

of Algiers and Carthage," and "Primate of Africa," who has been engaged for more than twenty years in mission work among the Arabs of Algeria and Tunis, preached to a vast audience in Paris on a recent Sunday afternoon, taking for his subject "The Northern and Central African Slave Trade."

"The horrors of the trade," he said, "are little known in Europe, and are difficult even to imagine. The poor wretches, who have souls like our own, are hunted like wild beasts, and far more are destroyed than are sold. When caught, the unmarketable ones are either killed or left to die of hunger. The women are usually violated, and then burnt. The number of slaves sold annually he declared to be not less than 400,000, and to capture these at least 2,000,000 are massacred. If this is allowed to go on, the continent of Africa will soon be depopulated. There is a regular "human-flesh market," he said, at Morocco, and another in Egypt, on the north of the Red Sea. A great empire in South America has just set a noble example by shutting up a market to which these poor wretches were sent. The whole trade is only the effect of a terrible thirst for gold."

**Austria.**—Bitter Hostility. Not only do the Romanists oppose the work of our mission, but the ministers of the State Reformed Church are using all their influence against the preaching of evangelical truth. Mr. Clark asks earnestly that many would pray for his flock, that "we may have great patience, wisdom and faith under the relentless fire of persecution." Under date of June 27, Mr. Clark says:

"One of the trying things of working in this country is the surprising need of fighting the same battle over again in every county, or part of a county, where we begin work. These "inculties" are thrown in our way to discourage us and to frighten the people. In one place, on the false charge from a priest that our helper was preaching socialism, the chief man in a small county has forbidden any one but actual members of our church to attend the meetings. We appeal and shall win; meanwhile the priest rejoices in his temporary triumph, and in scattering false reports about our work.

"In Pisek the mayor and city council go out upon the street and entreat the people not to attend our meetings. All poor people receiving any alms from the city, if they attend our meetings, forfeit thereby all support. A mechanic there who joined our church lost his place. The enemy in Pisek has succeeded in reducing an

audience of over one hundred souls to twenty-five. To be a true follower of Christ in this land costs much self-denial, yet we move forward in firm hope and trust. Meetings in most places are well attended."—*Miss. Herald*.

**China.**—In view of the great need of more missionaries in the province of Shantung, China, Shantung Presbytery has made an urgent appeal to the Presbyterian Board of Foreign Missions for an addition to the working force of 10 ordained ministers, 2 physicians, and 3 unmarried ladies (at least one of whom should be a physician). Rev. Dr. John L. Nevius writes us from Chefoo: "This province, containing about 27,000,000 inhabitants, was entered by our missionaries in 1861. There was not a single convert, and the language had to be learned before direct mission work could be begun. We have now 17 ordained missionaries, 14 wives of missionaries, 5 unmarried female missionaries, 1 ordained native minister, 29 unordained helpers, 2,203 communicants, and 371 pupils in Christian schools, and in the interior more than 100 stations and sub-stations, including 15 organized churches. Four boarding-schools (one the high school or college, at Tung Chowfu, having about seventy students) absorb a considerable proportion of our working force. Some of the younger missionaries are as yet only preparing for work by the study of the language, and others will soon be obliged to leave in consequence of impaired health or other causes. Our country stations are suffering for want of sufficient supervision. In the capital of this province, Chinanfu, where there is an unusually hopeful opening for chapel preaching and for work in the country in every direction, we have at present only three ordained missionaries (including one principally occupied in the study of the language) and one physician. This force is wholly inadequate to attend effectively to the work required in that city alone. The country work suffers. South of Chinanfu there is a region of great importance, which we have been desirous of entering for the last ten years, still unoccupied by Protestant missionaries. Through it passes the imperial canal. During the last few years a telegraph line has been established along this canal, which will in all probability be followed by a trunk railway, connecting the central provinces and the great river with Peking and Shanghai. About ten years ago work was commenced in this part of the province by the late Mr. McIlvane, in the important city of Chiningchin, and the towns and cities in its vicinity. A few converts were baptized there, and a happy influence exerted on the whole surrounding country. Since his death, about seven years ago, for want of reinforcements, the work at Chiningchin has only been continued by occasional and irregular visits. The Romanists are making strenuous efforts to occupy that field, and are already reaping fruit of our sowing. We have a rented house at Chiningchin awaiting an occupant.

One hundred persons could find work here. We have only asked, for the present, in view of other important claims on the church, about one-tenth of that number. Books are much needed in Mandarin, the spoken dialect of this province, which, with variations, is common to three-fourths of the empire, and also in the written or classical language, which is read in all of the eighteen provinces, and Manchuria, Korea, Japan and Thibet. There is much reason to hope that a new era is dawning in China. New ideas are at last changing the thought and policy of this intensely conservative people. Telegraph and railroad lines are projected and being built. The present outlook is full of promise, and young men now entering the missionary work in China may hope to live to see, with God's blessing, the regeneration of the Chinese Empire. We appeal to young men and young women looking out into the world for opportunities to serve the Master to come and take part in this work. The field is open. The climate is bracing and comparatively healthful.—*New York Observer*.

**India.**—India's need of the gospel becomes more evident as her political life and power are asserted. In an important article in the current issue of *The Contemporary Review*, Sir William Hunter powerfully sets forth the social awakening which is now progressing in the peninsular Empire. Altogether independent of English policy, the people are aspiring to self-government, and Sir William, who well knows whereof he writes, is of opinion that encouragement should be given to these aspirations. For three years a National Congress has been held, representing all classes of the community, from the Mohammedan princely houses and the Hindu rajahs, down to the petty tradesman, the artisan, and the peasant; and the wishes of all sorts and conditions of the people have found vigorous expression. It is now proposed to establish an Indian political agency in London on the model of the various colonial agencies which have already become recognized institutions in the metropolis. Oh, that India could have divine light, as well as national life! Prayer should be offered to God at the present time, that He will vouchsafe to those in authority, wisdom that the phenomenal social activity which is now being developed may be directed into proper channels. It is, moreover, increasingly important that Christian light should shine brightly in India.—*London Christian*.

—**Missionary Influence in India.** I should like to say a few words from my own personal experience in India of the influence which Christianity is exercising upon that great continent. Now, by the admission of our opponents, our success as missionaries has been most pronounced and indubitable amongst the aboriginal tribes—the low-castes and the

no-castes—throughout the country. We can claim, I believe I am right in saying, something like 500,000 converts to Christianity, chiefly from among that class of the community. But we live now in days when a good deal more than that can be said of the results of our missionary work in India—work which can be directly shown to be the outcome of the labors of Protestant missionaries throughout the country, and especially in connection with the circulation of the Bible. I was noticing the return last year when the British and Foreign Bible Society held their meeting in connection with the Jubilee. It showed that in the year 1837 the issue of Bibles from the central depot in England to India amounted to 45,000 copies of the English edition. In the year 1886 that total had increased to 318,000. Of course, you may say that that is only the English Bible, and that they can have very little effect in a country like India.

Then I must tell you that there are six auxiliary societies in India in connection with the parent society at home, and as President of the Calcutta Society during the last three years of my residence there, I speak with authority when I say that the demand for the Bible (which is never given, but always sold) is shown by very striking figures in the last two years' reports. In the year 1885 the number of Bengali Bibles issued was 50,000; in 1886 it was 86,000. In Madras in the year 1885 it was 109,000; in the year 1886 it was 119,000. There are many things I could say which would bring home to you how true it is what a great work still remains to be done in the moral and spiritual development of India. It is a pitiful thing to sneer at the missionary. It is worse than pitiful to ignore the sublime results of his labors. The men who go forth now, as you have heard from the report, from our public schools and from our colleges and universities, are just the same men who, if they had stayed at home, would have been at the bar, in the church, or in other professions; and yet they go forth working for nothing, looking for no human reward, thinking of no earthly recompense; passing lives exposed to the most terrible climate and fearful malaria. Many places in India are strewn with the tombstones of missionaries who have hazarded their lives to the death. It is mon-

strous to say that men like that, giving their whole devotion and their lives to the cause, are to be met with anything else than respect and love.—*Sir Rivers Thompson, at the C. M. S. Annual Meeting.*

**Japan.**—The vital moment, Dr. William Elliot Griffis, the author of "The Mikado's Empire," says in a recent number of *The Independent*:

"The average man of culture in Japan to-day has no religion. He is waiting for one. Shall it be Christianity? It certainly will not be *Shinto*, or historic Buddhism, or any past product of Japanese evolution. What will it be?"

"Just here it is of interest to all who want to see Japan a Christian nation, to know that the 'reformed' Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning; have studied at home, in India, at Oxford and in America, the situation; have introduced physical science in their splendid, new brick-built colleges in Kioto; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning. Unto the awakening mind of the people of New Japan, shall a pure or a distorted form of the Jesus religion be preached?"

"It is no cry of an alarmist. It is the outcome from conviction from all who know the facts: *Japan's crisis is at hand!* Before the end of this century it may be decided whether Christianity or its counterfeit shall have the Land of Dawn. The missionaries in the field say that now is the vital moment, and they are right."

**Jews.**—A Pan-Judaic Synod. The Lambeth Conference suggests the advisability of a gathering of Jewish ecclesiastics, to consider those questions connected with Judaism which are either unsettled or which need reviewing. A Pan-Judaic Synod has more than once been advocated in these columns; and, unless the existing system of *laissez-faire*, with its inevitably disastrous consequences, is to continue, some such expedient will have to be adopted to strengthen the position of Judaism. The Lambeth Conference is assembled chiefly to consider the attitude and the duties of the Church in view of modern difficulties. Its objects are mainly practical. And, while a Jewish Synod of members hailing from all parts of the world would find much of an abstract character to discuss, the questions it would consider with the most profit are those which arise out of the exigencies of modern everyday life. There are, to be sure, many theoretical points of the deepest interest upon which earnest-minded Jews would be pleased to have some authoritative declaration. The limits of Scriptural inspiration; the

attitude of the synagogue towards the latest teachings of such sciences as geology and biology; what the Jew is bound to believe in connection with the doctrine of the Messiah and the idea of the restoration of sacrifice—these are matters about which guidance by competent hands would be heartily welcomed. But the very uncertainty that prevails in respect to such questions, an uncertainty which has ever existed in Judaism, warns us against expecting any agreement about matters of doctrine from an assembly of Jewish divines, however learned and earnest. It is otherwise with practical questions, the discussion of which is better suited to the Jewish intellect, and which press far more urgently for settlement. The necessity of discussing the direction in which Jewish law may safely be modified in obedience to the demands of modern life will be apparent when it is remembered that no authoritative codex of practical Judaism has been compiled for more than three hundred years.—*Jewish Chronicle*.

—The Hebrew New Testament.

One of the most remarkable phenomena in modern literary annals, says the *Old Testament Student*, is the rapid spread of the Hebrew translation of the New Testament by Franz Delitzsch, published by the British and Foreign Bible Society. In less than ten years over 60,000 copies of the work have been disposed of. The greater number have been distributed among the Jews of the Austrian Empire and South Russia. Of late years, starting from Tomsk, it has gone upon its mission to the very eastern borders of Siberia. Within the past year it has started on a westward course also. The emigrant missionaries at Liverpool, and more especially in New York, have found readers among the emigrating Jews for hundreds of copies. Stations have been established at Baltimore and Chicago. The book is also being eagerly taken by people living around the Sea of Tiberias, and in Stockholm it has found many friends.

**Syria.**—Influence of Mission Colleges. It is gratifying to learn from H. H. Jessup, D.D., of Beirut, Syria, that 46 young men have just completed their course of training in the various educational institutions of that city in connection with our church. Six young men were graduated from the theological seminary, who are spoken of as well-equipped for the work of the ministry. Twelve received their diplomas from the college proper, 6 from the medical college, 1

from the department of pharmacy, and 21 completed the course of instruction in the preparatory department. During the same week the Young Women's Literary Society held its anniversary. A notable feature in this was the presence of a Mohammedan sheikh, who expressed himself as greatly pleased with the society and interested in its success. Dr. Jessup reports that an unusually large number of Mohammedan sheikhs and effendis were present at the college commencement, and that one of the Mohammedan journals on the next day spoke in the highest terms of the occasion, especially commending the spirit and language of the opening prayer, which was offered by the Rev. George A. Ford, because of the petitions which were made in behalf of the Sultan, and of the supplication it contained that the students of the college might be the most faithful subjects of his imperial majesty. The Beirut press continues to be busy in scattering the leaves of the tree of life for the healing of the nations. During the first six months of the current year more than 15,000 copies of the Arabic Scriptures and parts of the Scriptures were issued, a larger number than ever before in any similar period. What is especially noteworthy is that every copy bore the following stamp: "By permission of the Board of Public Instruction of the Ottoman Empire." This can scarcely be construed as less than a seal of approval from those in authority.—*Church at Home and Abroad*.

**Turkey.**—Hon. Oscar S. Straus, United States Minister to Turkey, reached Washington for the purpose of conferring with Secretary of State Bayard preparatory to returning to his post on September 29th. Just before leaving Constantinople Mr. Straus made an argument before the Turkish authorities in support of an application of the American Bible Society of the Levant for permission to print New Testaments and Biblical tracts in the Turkish language. The privilege had been denied by the Minister of Public Instruction. Word has been received that the desired permission has now been granted by the Porte, and the American Bible Society has already formally expressed its thanks to Minister Straus. The British Bible Society and similar organizations of other countries will unquestionably receive the same courtesy at the hands of the Porte, and Mr. Straus will be entitled to their thanks.

Minister Straus is a Jew, yet here we find him helping two Bible societies to circulate the Old and New Testaments. It will not be forgotten, either, how much we are indebted to him for the reopening of the Christian schools in Syria.

—A London gentleman has offered the Irish Presbyterian Church to pay the salary for three years of a medical missionary, and also the salaries of two native assistants to assist him in his work. The appointment must be to a station not hitherto occupied by a medical missionary.

#### IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

##### Christian Evidence and Experience among Native Races.

IN presenting the evidences of Christian revelation to non-Christian peoples there is need for judicious discrimination and adaptation to the state of progress, as well as to the ethnic tendencies of the people with whom the missionary deals.

There are large portions of the Moslem population among whom the historico-critical faculty is sufficiently developed to demand the most thorough acquaintance with the latest critical knowledge of Christian evidence, as well as of Christian theories of inspiration and exegesis. Japan, too, is so far lacquered with knowledge of modern methods of thinking as to require a wise use of this class of thought; and even young Bengal has acquired sufficient familiarity with Western criticism to make it necessary to be thoroughly careful in the method of presentation of Christianity.

An illustration or two will perhaps best emphasize the need we have specified. In a conversation once had with a Moslem *moulvi* the Christian doctrine of the Trinity was objected to as implying the divisibility of the Godhead. "Either," said he, "the entire Trinity became incarnate, and died on Calvary, or the Trinity is a triad and not tri-unity."

The missionary modestly ventured to suggest that as the *Qurán* asserts the Christian Scriptures to be an inspired revelation, the difficulty or mystery that was implied in their teaching was no more his than it was his opponent's, as both were obliged to take the New Testament statement of facts as they found them.

His reply was that Muhammadans hold the theory of *gradual revelation*, and lay down as a law of inter-

pretation that when two passages of divine revelation are seemingly contradictory, the earlier revelation must be expounded in the light of the later one; the later abrogates the earlier. Now, as the *Qurán* is the latest revelation, such passages in the Jewish and Christian Scriptures as teach the Trinity either were interpolated or have been falsely interpreted. Even Christian commentators, he said, acknowledge "various readings," and "councils" have been called to determine the teachings of the Scriptures. The Muhammadan thought is, that God has made a later revelation by Muhammad to save the world from these errors of false interpretation and interpolation.

On another occasion a Moslem government official asked what is the ground on which one should conclude that any Scripture was a divine revelation. If it is intrinsic goodness, then, as portions of the Hindu *Shastars* are excellent, must it not be admitted that those parts, at least, of Hinduism are of divine origin. If the antiquity of the record is an evidence of a revelation, the Hindus will set up the claim of their ancient sacred books. If miracles are the evidence of inspiration, then Muhammad worked miracles. He was asked how he interpreted those passages of the *Qurán* in which Muhammad disclaimed his ability or purpose to work miracles. He said those mean no more than the writer of the gospel meant, when he said Christ could do no mighty works in given circumstances and places because of the unbelief of the people. In a long discussion which followed, on the credibility of Moslem historians in general between the Hegira and the days of Othman, it was said that there was a lack of

contemporary evidence to Muhammad's miracles. His reply, translated literally, was: "First, contemporary evidence is not always nor necessarily true. Second, later evidence is not always nor necessarily false. Third, when Abu Bucr collected the Suras and collated the Qūrān, he had it proclaimed through all the country, and no one arose to challenge its accuracy. Fourth, much of the gospels and of the Old Testament history could not, from the necessity of the case, have been written *without some interval* between the occurrence of the event and the record, and it seems to be a question as to what interval will invalidate testimony."

As to the objection to Muhammad splitting the moon because there was no reference to such an occurrence in the literature of the Bactrian and other neighboring nations, he thought that of no greater force than the objection against the miracle of Joshua stopping the sun, as lacking any contemporaneous evidence in the literature of the Hindus and Chinese.

That man was not a Christian "inquirer," but he was sincere, and unsettled in his faith in Islam, and regretted having trained his children as Muhammadans. He represents a class of Moslem controversialists daily met with by the missionaries in the bazaar and village itineraries. It appears providential, that simultaneously with the geographical extension of Christianity through the modern mission to the ends of the earth, the modern "critics" should have compelled Christian scholars to re-examine, re-formulate Christian doctrine, and re-expound our noble Scriptures, ready for presentation to all classes of minds to be met with in all the world; and, amidst our splendid later resources for research, to forge in the fires of controversy the very weapons needed by missionaries of the Protestant propaganda in Moslem

and heathen lands. The defense of herself against the "reviewers" has made the Church unwittingly furnish herself with the burnished weapons for aggressive warfare in the ends of the earth. But the vast Brahman, Buddhist, and nature-worshipping communities of the world do not have this critical faculty developed, nor are they likely to have it till, further on, Christianity shall create it. Miracles are to these communities only wonder-works, matched any day by the traditional stories of their gods, or by their current exploits. No man who understands ethnic appetences would be likely to approach these peoples on this side. The internal evidence which Christianity furnishes is what is forceful among these peoples; combined with that which is always impressive to an Asiatic, the material development of the Christian civilization which is alleged to be the immediate result or product of the Christian religion. He has firm faith that your religion is good for you, but is of no avail for him, because he believes in ethnic revelations. But when, coming to the Christian Scriptures, he finds a *prophetic description of himself*, his pains, his problems, his unrest, his soul-aspirations, his longings for some hopeful glimpse into the future, he comes into touch with something that necessarily suggests that the book must have had an author who knew *him*. As it proposes to give him soul-rest, and tells him the "whence" and the "whither" of himself, he is led to test; and when, so far as he tests the Word, he finds it to fit, as key to lock, to all the exercises of his soul, he is drawn to it and convinced by it, without knowing, or caring to know, anything about its external evidences. The great bulk of the heathen world, from philosophic Brahman, and meditative Buddhist to Indian spirit-worshiper, and African and Oceanic fetish devotee, is in just this case. The

great bulk of men of heathendom are, therefore to be reached at present on this plane.

II. As with Christian evidence, so with Christian experience. Each nation must get its own line of Christian evidence, and each ethnic class must be allowed to develop its own type of Christian life and character. It must be encouraged to cherish its *own* spiritual experiences, not those of some other nation.

Our Western Christian life and thought have been largely molded by Roman ideas of government and jurisprudence. Our Western anthropology is in its rhetoric, Roman. It may be that it expresses views of man's relations to God, and the eternal principles of rightness in a way which will ultimately commend it as appealing to a universal consciousness; but it is scarcely to be doubted that it thrusts into large, if not disproportionate, prominence a single phase of Christian thought. "Justification by faith," is worthy of all the hold it has obtained among Protestant Christians, but it is nevertheless true that the commentary on Paul's Epistle to the Romans has been found in Roman jurisprudence. Yet this doctrine is not the only possible first view of spiritual life, and may not be always the best with which to begin. Even if it be held that these views are inherent in human nature, and must, on knowledge, come to be apprehended and received by all nations, there is still a question of precedence and adaptation, in the order of presenting truths and Christian experience.

A Hindu seeks, first, last and all the time, religious *rest*. He is weary and heavy-laden with poverty and injustice, and oppression and overreaching, and usurpation and false witnessing; with sorrows and bereavements, and spiritual darkness and nightmare, and with religious ceremonialism that takes his time, his fortune, and his faith, but affords

no solace but transmigration, possibly to heavier woes and deeper despair; no ultimate hope but Nirvana, which he does not comprehend. It is not so much the command "Repent" that will arouse him, but "Come unto me, all ye that labor and are heavy laden." His great normal, first Christian experience is, that in accepting Christ he finds soul-rest, mental quiet, and heart solace. Do not quarrel with him, because he is not overwhelmed with conviction of sin, and does not apprehend your ideas of judicial pardon. All that will take care of itself. Meanwhile, he may develop a church that will teach the West some lessons in leaning on the bosom of the great All-Father. If you think of God as a Governor, do not quarrel with him for thinking of Him as a *Father*. If you think of the *principles* on which God can pardon as a Governor and Judge, do not bother because he thinks of the *pleasure* with which the Father accepts those who seek Him. If you study the equity of God's law, do not interrupt him if in unquestioning surrender he submits to the eternal sovereignty of God. It is possible that both are holding views of God which are the complement of each other. It is just possible that in the mighty upbuilding of this temple of God, his thought is essential to the placing of the capstone. Possibly his contribution to Christian experience is necessary to the total mosaic of Christian life; that, his strain lacking, the symphony of the redeemed would be marred. The heathen world, redeemed to Christ, is to furnish the complement of all that now is, and to tend to the "perfecting of the saints."

#### Five Hundred Years of Islam in Turkey.

BY REV. CYRUS HAMLIN, D.D., LEXINGTON, MASS.

(Concluded from page 785.)

It is maintained by some that the Moslem missions in Africa have very

great success, and that they are doing more for Africa than Christian missions are doing; that the Moslem missions are rapidly advancing in all parts of Africa, while Christian missions have barely made a lodgment at a few points.

Now, I wish to examine as thoroughly as time will allow this remarkable exaltation of Moslem missions over Christian missions.

And, first of all, we reply, that the fundamental elements of the Moslem faith and social life being as we have shown above, no true civilization can result from success ever so great. Let all Africa become Moslem, it will have the social structure we have exhibited. Its monotheism cannot save it nor elevate it. It redeems heathenism from some of its abominations, but can never come into comparison with spiritual Christianity. It is of the earth earthy, and can never redeem a single soul from sin.

Another point in the comparison is of great importance to be kept in mind:

Islam has *always* been a missionary religion. Its missions in Africa are twelve centuries old. Christian missions are but just beginning in good earnest. They cover only a part of this century.

The Hedjra was 1,266 years ago. Muhammed had been for twelve weary years a preacher of the faith. He was a solitary missionary, gaining few proselytes until he took the sword. His success was then in proportion to the valor of his soldiers. The tongue and the sword worked together with intensest energy and with marvelous success. And yet twelve hundred years have not been sufficient for the conversion of Africa. There are no proofs of any new missionary zeal on the part of Moslems. Africa has of late, very unwisely, been brought forward in proof of the great success of Moslem as compared with Christian missions. Take the

centuries into the account, and the comparison loses all its force. The wonder is that Africa has not become altogether Moslem centuries ago.

The Moslem missionary goes into Africa with some manifest advantages, in the human view, over the Protestant missionary.

He disembarrasses himself of a family by divorcing his wife, and if he have children, making an arrangement for them. On his mission field he contracts a new marriage at pleasure, which he dissolves if he should ever return. He is thus saved a vast deal of expense. He may marry and divorce at each end just as often as he passes from one to the other. If his family do not wish to go with him, or if he has not the means for the journey, he is justified in so doing. His course is a necessary one, was so decreed, was in the preserved tablet from all eternity, and in doing so he is still a true servant of Allah.

You will easily see that the Moslem missionaries are a vast body, facile of movement, receiving the alms of the faithful, but finding support almost anywhere for their simple lives.

The great advantage, however, which the Moslem missionaries to Africa have over all others is their connection with slavery and the slave-traders. Slavery, as we have seen, is a very essential part of their system, civil, social and religious. The Arab slave-traders have made Africa their hunting-ground for slaves for centuries. As the eastern shores have become exhausted, they have pushed their fierce and bloody raids farther and farther into the interior. But these slave-traders are all good Moslems. For the safer prosecution of their bloody enterprises, it is of vast importance to have Moslem villages and towns along their routes.

The missionaries go to a few



heathen villages still off the track of these raids. Their message contains nothing to arouse hostility. A new religion, with some simple, ennobling truths, a sensual paradise, or membership in the universal brotherhood of the prophet of God. They have only to repeat the formula of belief in God and His prophet and erect a mosque or chapel surmounted by the crescent, and the village is thenceforth safe from the slave-catchers, for no free Moslem can be enslaved. The heathen village, accepting the "true faith," has saved itself from the most cruel fate that could befall it. But at the same time that it is freed from the danger of being enslaved, it has the fullest sanction of religion and law for becoming slave-owners or engaging in slave-catching and slave-trading. The heathen are all to be exterminated unless they accept the faith. To kill them or to enslave them, and thus make them Moslems, is equally meritorious.

At all events, this newly converted village must aid the Arab slave-traders in every case of necessity. We will suppose, for example, a successful raid has been made upon some heathen villages, the old and infirm have all been killed, the strong and healthy manacled, and say forty or fifty little boys of three to five years collected. These boys will bring them \$25 to \$30, but changed into eunuchs will bring them \$300 to \$500.

I have been assured by a Turkish gentleman, formerly a commissariat officer in the army, that under the most favorable circumstances three of every four die, and sometimes nine out of ten. If a dozen cases out of fifty survive it is a good speculation for the slave-traders. The Muhammedan villages are made the hospitals and graveyards for this nefarious work, and but for them there could be no success in it. But it is a good and pious, as well as a profitable work, and pleasing to Allah and the Prophet.

Now this supply of eunuchs must

be kept up. Their number is very large. If in Constantinople there are 1,000 harems, there must be 8,000 eunuchs. If in the Turkish empire there are 5,000, then 15,000 eunuchs, and 45,000 or 50,000 boys have been slaughtered to secure them. They are short-lived and the number must be kept up by constant drafts upon Africa. Carry this very moderate estimate out to all the Moslem world and the subject presents a fearful amount of sanctified cruelty—of this annual slaughter of the innocents—compared with which the Herodian slaughter was a trifle. However revolting the subject may be, it is an essential part of Islam. You have not penetrated the interior of this faith in its social organization if you leave it out. I have touched it as lightly as possible. I have not uncovered its horrors.

Much has been said of late about the triumph of Islam over certain portions of Africa, all the people being converted.

But to understand that we must know the circumstances. We will suppose a region of one hundred large villages; forty of them become Moslem, and are safe; sixty are raided upon and captured or destroyed. That region is now reported as converted. It is held up as an illustration of the effectiveness of Islamite missions, by the side of which Christian missions make a poor show. It is not conversion, it is death, it is desolation that reigns over the region. Travelers, explorers, have frequently noticed fruitful regions from which the population has disappeared. It had become a Muhammedan missionary field, on which the sword had done more than the sermon.

I deny that there is anything in the missions of Islam that can be example or guide to us. It is a religion which holds great truths, but so counter-balanced by great errors that it can only lift the heathen half way up from the filth and degradation of

their condition. It does not renew the soul. It does not change the character essentially. It does abolish idolatry and intemperance. It abolishes cannibalism and human sacrifices. It is better than heathenism. It acknowledges God and His prophets, and His government, but holds the soul fast in ponderous chains of error, from which the gospel alone can set it free.

I cannot close this paper without noting a remarkable feature of the Moslem character which does not result from the Koran, but which the Koran has done nothing to remove.

It is the universal belief in charms and magic, and astrology, and the power of the evil eye. It pervades all classes, and holds officers of government in miserable bondage. The converted Turk, Selim Agha, a man of intelligence and respectability, told me that in early life he purchased a ring with a blue stone in it as a charm against the evil eye, and epidemics, and accidents in peace and war. He had worn it for many years, and attributed to it all his good luck. He had given about \$50 for it. He afterwards gave it to me. It was of iron and glass, and not worth twenty-five cents. It had its divine power from a great Moslem saint, who had worn it next his person and breathed upon it. Wherever Moslem missionaries go in Africa they sell these charms and obtain a large revenue from them. Every believer must have from one to a hundred. In heathendom the people bear a heavy load of superstitions, and in passing to Islam they only change the load.

Christianity has done but little as yet to meet the Moslem problem. It is terribly handicapped by Christian governments. While in Islam everything good and evil—polygamy, slavery, divorce, the death penalty, concubinage, the eunuch system—work together with the Moslem missionaries, and help forward their work, the

Christian missionary is embarrassed on every hand. The shameless and abominable lives of so-called Christians, who are enemies to the cross of Christ, are a great obstacle to their work. They deliver their message, but here comes a counter message, audible, and visible, and pernicious.

The worst thing of all is that Christian governments authorize and protect the traffic in opium and alcoholic liquors, with equal stupidity and wickedness. China and Africa are filling up with rum and opium faster than with missionaries. This astounding measure of Christian governments will prove as injurious to enterprise and commerce as to missions.

Hitherto Christian governments have never demanded that those Moslem peoples who are dependent upon them, like the Turks and Egyptians, should have the same freedom to become Christians that the Christians have to become Moslems. If this rule of the simplest justice should be practically enforced it would open the door of access wide and free to the Moslem mind. A fine-looking young officer of the army once assured me that many Moslems are *waiting* for that day.

It is time for the Church of God to arise and demand that Christian governments shall not antagonize Christian missions. It may be said without exaggeration that hitherto Islam has found its strength and security in the unchristian acts of Christian governments. On the great subjects of temperance and equality it has appeared before the heathen as more humane, and in their ignorance they will not discriminate between the missionaries and their governments, or between the gospel and Christian monarchs. But, notwithstanding this, Christian missions have exhibited a nobility of character in the Livingstons, Moffats, Lindleys, Hanningtons, and a divine phil-

anthropy of achievement, to which the Moslem faith offers no parallel.

They can offer no instances of conversion from a fierce and bloody to a pure, holy and benevolent life, like that of the great Zulu chief, Africaner, whose name was a terror in South Africa, but who became a humble follower of the Lamb.

Moslem missions, involved in violence and blood, turn the poor African heathen from one form of an earthly life to another, and to a somewhat better in some respects. Christian missions turn them from darkness to light, from the kingdom and power of Satan unto God.

### The Sunday-School as a Missionary Agency.\*

BY REV. W. G. E. CUNNINGHAM, D. D.,  
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THE history of the modern Sunday-school movement is contemporaneous with that of modern missions. The same religious impulse that led to the organization of missionary societies for the purpose of evangelizing the heathen nations of the world, doubtless prompted more specific and earnest efforts among Christian people for the religious training and salvation of the children at home, especially for the children of the neglected poor. The first Sunday-schools were distinctly missionary, and had for their object the same end that is now contemplated by our home missions. The two enterprises not only had a common benevolent origin, but have moved on in parallel lines ever since; for we find today that those Christian communities most deeply interested and active in foreign missionary work are also most diligent and earnest in their efforts to cultivate the home fields, and especially to train their own children in "the nurture and admonition of the Lord."

The relation which the Sunday-

\* Read before the International Missionary Union, 1888.

school sustains to the evangelical agencies of the church admirably adapts it to home and foreign missionary work. We find, as a matter of history in our home missions, that the Sunday-school is a most successful missionary pioneer. The order of progress and extension in our church work at home is usually—almost invariably—this: a Sunday-school is organized in a destitute neighborhood, and a few persons are employed as teachers. They soon become deeply interested in the work, the children are pleased, and carry home to their parents and families the interest and enthusiasm inspired by the school, and thus the attention of the whole community is attracted to the new enterprise. The Word of God is read and studied, and as a result always attending this, a religious interest is awakened, the services of a minister are solicited, regular preaching is established, and a church founded. This is the way in which the Sunday-school becomes a pioneer missionary at home. "And a little child shall lead them"—and so the children do lead whole communities to Christ.

We find a similar result (modified in many respects by the peculiar circumstances under which the missionary labors) attending the Sunday-school in our foreign missionary fields. The most hopeful class in all countries is the young people, not only because they are the most impressible and docile, but also because the future depends principally upon them. The old are fixed in their opinions, and fortified by national and race prejudice against the missionary and his teachings. Not so with the young. All things are new to them, and if the missionary can reach them in time with the lessons of truth and purity which the gospel teaches, he may hope to save them, and to turn the whole current of their lives into a new channel, and thus give a Christian cast to the

religious sentiments of the coming generation. The gospel, like a grain of mustard seed, thus planted in the hearts and minds of the young will grow; or, like "the leaven," will pervade the whole mass.

The subject of Sunday-school training has all the promise of other educational agencies employed by the Christian missionary, with the additional advantage of being specifically devoted to moral and religious subjects, or, in other words, in being one form of preaching the gospel. Of course, there is no intention here to exalt the Sunday-school into a substitute for the regular preaching of the gospel by the ordained minister of God. I claim no more for the Sunday-school in the mission-field, at home or abroad, than I do for it in our own midst; but I do think that, if judiciously conducted, it will fill the same place as an auxiliary to the preaching of the gospel, both in foreign fields and at home. As a matter of fact, the Sunday-school has been successfully introduced into many foreign mission-fields, and in most places the number of children reported in Sunday-school is equal to, and in many places exceeds, the number of native converts.

God has greatly blessed the Sunday-school as an auxiliary means of grace, and through its agency thousands at home and abroad have been brought to Christ. If the children to-day in heathen lands were gathered into Sunday-schools, it would be but a generation until the world was Christianized.

If the foregoing observations be correct, the place of the Sunday-school as a missionary agency ought to be recognized, and provision made by our Mission Boards for its organization and equipment in all mission fields. It also suggests the expediency of organizing juvenile missionary societies in all our Sunday-schools at home, where our young people may be instructed in the duty of doing something for the conversion of the heathen, and an opportunity offered them of putting their knowledge into practice by contributing to the cause of missions. The children in our Sunday-schools should be taught to give and do for others, and not to think only of themselves. If the Sunday-school is a missionary agency, the children ought to have the missionary spirit, and be taught to do missionary work.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

### SOUTH AMERICAN STATES.

THAT wind bearing south-west, and that flight of parquets which providentially diverted Columbus from the mainland of North America to the Bahamas and the mouth of the Orinoco; that divine interposition that swept the caravel of Amerigo Vespucci at first to Paria and afterward to Brazil, left the continent of North America to be discovered by John Cabot and Sebastian Cabot, the vassals of the English kings, Henry VII. and Edward VI. The same hand of God which thus gave this land to England and Protestantism,

permitted the Southern continent to come under the sway of Papal crowns. And so this vast peninsula, with its fourteen States, waits to be "discovered" anew, and evangelized by Protestant Christians. The conditions strikingly resemble those of Mexico; Papal dominion stamps all countries alike with a stereotyped political, social and moral life, so that from one we may infer the rest. In proportion to Papal control, ignorance, superstition, priestcraft, formalism, a fettered intellect and a perverted conscience prevail everywhere.

Our missions in South America are

planted in four only of her great States—the vast empire of Brazil, the narrow strip of country between the Andes and the Pacific, known as Chili, Peru, and the United States of Colombia, which touches the Isthmus of Panama. In these four countries we have in all fifteen stations, one only in Colombia, at Bogota; three in Chili, at Valparaiso, Santiago and Conception; one recently started at Callao, Peru, and ten in Brazil, at Bahia, Campos, Rio de Janeiro, Sao Paulo, Sorocaba, Rio Claro, Brotas, Caldas, Botucatu and Parana. In all these stations we have only about twenty-four ordained preachers, and thirty-six women and other teachers and helpers, some sixty in all. The population of these four States cannot fall far short of 17,000,000, and they cover an area of 4,000,000 square miles.

Missionaries to South America have found everywhere two things, *spiritual destitution* and *formidable antagonism*. And yet these priest-ridden masses are weary of their thralldom, though scarce ready for the liberty of the gospel. Especially among the men and youth, there is no love for “the Church”; at the best only a superstitious fear. Deism and practical immorality are fearfully prevalent, with no conception of a spiritual type of piety to antidote general religious *apathy*.

The priests threaten all who even attend Protestant worship, with the ban of excommunication, and often lead in lawless violence toward missionaries and mission property. Civil war, with the anarchy it brings, often interrupts mission work, and yet it is plain that God is “overturning” in preparation for His reign whose right it is.

Material progress is visible in better dwellings, farming implements, roads, bridges, factories and mills, railroads, steamboats, telegraphs—in fact, all the marked features of a higher civilization. The people may

not love spiritual religion, but they see Protestantism everywhere linked with civil and religious freedom, aggressive enterprise, good government, and national prosperity; and as they look at their own condition—without intelligence or intellectual progress, with low moral standards and lower moral practices, in bondage to a Jesuitical priesthood, and living as slaves rather than freemen—they naturally turn to Protestantism as a help to political and national progress.

Where Protestant missions are once planted and firmly rooted, marked changes begin in the whole social life. Bibles begin to be scattered, schools established, a pure gospel preached, and instead of the atheism that springs out of the ruins of Romanism, evangelical doctrine and practice burst into bloom.

Among the South American States, Chili takes the front rank in intelligence and enterprise, as Brazil does in territorial area.

Chili, that has been independent of Spain since 1818, and recognized as such since 1846, within twelve months expelled the Papal Nuncio, suppressed the attempt of the clergy to incite revolution, carried the triumph of the Liberal party through both houses of Congress, enacted important reforms in the shape of laws for civil cemeteries and civil marriages, and declared in favor of final and complete separation of church and state.

The mission work has some notable features; conspicuous among them the seminary at Santiago, which is a training school and theological seminary to prepare a native ministry. Alex. Balfour, Esq., of Liverpool, who in many ways aided the work, assumed for five years the expenses of Rev. Mr. Allis, who has the seminary in charge.

Brazil, whose territory covers about half the continent of South America, issued its declaration of independence in 1822, and was recognized by Portu-

gal as a free and independent state in 1825. It is the only monarchy in South America. Dom Pedro, who has reigned since 1841, is a progressive sovereign. In 1866 he emancipated his own slaves, in 1871 passed a law providing for gradual abolition of all slavery in the country, and in our Centennial year visited the great Exposition in Philadelphia; made our schools, manufactories, political and educational systems a study, and then visited Europe; returning to his own people to make his throne the center of all humanizing and civilizing influences. During his absence, the Romish party used the opportunity to hinder Protestant missions; but on his return a cabinet was formed in sympathy with the advanced and liberal policy of the Emperor, and the growing popular sentiment and the mission work received a new impulse and impetus. The Papal power is broken, freedom of worship established, missionaries are protected, and another door, great and effectual, is opened by God to Christian evangelism.

Though a monarchy, Brazil has a General Assembly with Senate and Chamber of Deputies, similar to the English Parliament or the American Congress.

The Huguenots were the pioneers in the effort to evangelize Brazil; Admiral Coligny, the heroic martyr of St. Bartholomew, as early as 1555 planned to colonize the Brazilian coast as a refuge for Huguenot exiles, and they settled on this island, at Villegagnon, but this colony was short-lived. The Methodist Episcopal Church, which has the honor of leading the American churches in mission work in South America, from 1836 to 1842 maintained a station at Rio de Janeiro. The Presbyterian Church has now vigorous missions in the United States of Colombia, Chili, and Brazil, with over 80 missionaries, male and female, now at work. But what are these among so many?

Would that they could be multiplied as the loaves and fishes were! We have but one Protestant missionary to 600,000 souls in South America. God is greatly blessing the itinerating tours, which, after the example of Paul, distribute the labors of these few men over a wide field, preaching the Word over extended districts, and preparing the way for the local preacher and pastor.

Now is the golden opportunity for evangelizing South America. All times of transition are crises. The *old* is broken up, but what the *new* shall be is ours under God to determine. God has given us convincing proofs that Protestantism is the lever to uplift these people to a higher plane. *Prompt* and vigorous occupation of the ground, earnest, consecrated evangelism, what might they not do for South America! With Protestant schools, colleges and seminaries, with an evangelical press to scatter the leaves of the Tree of Life; with churches gathering converts and organizing them into evangelists; with earnest Christian men to become lawyers, doctors, statesmen, judges, educators, we might see a religious revolution from the Isthmus of Panama to the Antarctic Circle.

#### NOTES ON ROMANISM.

THE Council of Trent decreed that reading of Scriptures in native or vulgar tongue rather a damage than a benefit. Hence laity forbidden, and even priest, without consent of bishop in writing. (See Latin and Portuguese editions of decrees.)

GOD has a people in the Roman Catholic Church, and he addresses them: "Come out of her, *my people*, that ye be not partakers of her plagues."

"CROWN *Him*, Lord of all."

Who is it that Romanism crowns? The bishops of Brazil went to the Vatican Council. The bishop of Rio Janiero on his return said the church was to be congratulated on the pa-

tronage of *St. Joseph*, who was "twice omnipotent." That being the reputed spouse of *Mary*, the mother of *God*, she was subject to him; and as *Jesus* was "subject to his parents," *Jesus* also was subject to *St. Joseph*. So that, through two distinct channels, *St. Joseph* ordains for Omnipotence itself!

Similarly in *Naples*, a priest, when the city had been illuminated by burning candles arranged by images of *St. Joseph*, and the candles had been put out and the images torn down by the *lazzaroni*, who love darkness, he said to them, "You don't understand what a powerful patron *St. Joseph* is," and then he invented a blasphemous fable to illustrate it. He said that a poor *Neapolitan* *lazzarone* went to heaven and asked for admission, but was refused by *St. Peter*, and sent to the infernal regions. There he met the doorkeeper by a remonstrance that he was under patronage of *St. Joseph*, and the doorkeeper sent him back to heaven on the ground that none who were under patronage of that distinguished saint ever go to hell. Whereupon he again appealed for admittance in heaven. *St. Peter* refusing, he appealed to *St. Joseph*, and the controversy was carried before the Father, who sided with *Peter*. Thereupon *St. Joseph* ordered the *Virgin Mary* and her Son *Jesus* to leave the court, and *Jesus* ordered all the redeemed saints to follow, and so *St. Peter* and the Father were compelled to yield and let in the *Naples beggar*!

AN old patriarch of *Brazil*, when brought into contact with the gospel, said to *Mr. Chamberlain*, then a young man of twenty-two, "What was your father doing that my father died, never having known that there was such a book as the Bible?"

#### SUGGESTIVE PARAGRAPHS.

*Rapid as has been the growth of Catholicism in this country and in*

*England*, it is not satisfactory to the Roman hierarchy, nor has the denomination attained the proportions in the United States expected by its adherents when the acquisitions of Roman Catholic territory and the accessions by immigration are taken into account.

"The *Catholic Mirror* of *Baltimore* claims that there are 8,000,000 of Roman Catholics in this country, but adds to this that, considering the emigration to this country from Papal populations and their descendants, the purchases of *Louisiana* and of *Mexican* territory, there should be at least 20,000,000 of Catholics in this land. The *Mirror* makes the following confession: 'It is our opinion that a vast deal of unmeaning stuff has been talked about the progress of the Catholic Church both in *England* and *America*. It is true there are 2,000,000 Catholics in *England* and 8,000,000 in *America*. Nineteenths of those in the former country and three-fourths in the latter are of *Irish* blood.'

Hereafter the relative increase of Roman Catholics will be much less than it has been for the last forty years, unless *Mexico* should be annexed, which may possibly occur in the distant future, but is by no means probable. And the *Catholic Standard* admits that the Roman Catholic Church cannot easily keep within its fold the young people who grow up in even Catholic families in this country, by insisting that in view of the decrease of Catholic immigrants and the proportionate church decrease, the Catholic Church must look to parochial schools for the supply of its membership.

POPERY does not stand well nearest headquarters. Out of 1,298 newspapers published in *Italy* in 1884, only 189, or 5 per cent., favored the Papacy, while the remaining 1,100, or 95 per cent., antagonized the Romish Church and the Pope.

## VI.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

**Presbyterian Alliance.**—The fourth General Council of the Presbyterian Alliance unanimously adopted the following propositions as embodying the general principle of the organic union and independence of the churches in the mission field, and resolved to leave it to the allied churches to carry out the principle on these lines in the management of their various missions:

1. It is in the highest degree desirable that mission churches should be encouraged to become independent of the home churches, *i. e.*, self-supporting and self-governing, self-government naturally following upon self-support.

2. It is desirable that churches organized under Presbyterian orders, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian churches within the bounds by whatever branches of the European and American churches originated.

3. In the incipient stages of the native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only or as assessor members with votes.

4. It is undesirable that Presbyteries of native churches should be represented in Supreme Courts at home, the development and full organization of the independent native churches being what is to be arrived at, whether these are founded by a single foreign church, or by two or more such churches.

—Rev. Mr. Wigram says that the great lesson taught him by his journey around the world is the utter inadequacy of the missionary force to avail itself of the inviting openings in all directions. "Terribly undermanned" is his description of almost every mission district in Ceylon, India, China and Japan.—*Spirit of Missions.*

**Africa.**—Territorial Acquisitions. After what *The London Times* calls the scramble for Africa, which has been going on for years and is now practically ended, it is said that only about four and one-half millions of the eleven millions of square miles in Africa remain unattached to some European power. Of these unattached portions more than half lie within the desert of Sahara. France has about 700,000 square miles; Germany 740,000 square miles, to which should

be added, if various disputed claims were admitted, another 200,000. England's possessions and "sphere of influence," not including Egypt, are set down at about 1,000,000 square miles. British trade with Africa is estimated to be worth about \$125,000,000 annually, while that of France is about \$100,000,000. The commerce of Germany with the Great Continent is as yet insignificant. The total value of exports and imports of Africa is estimated at \$375,000,000 annually. An enormous sum truly. What a field for commercial enterprise the Great Continent is! And what a field for missionary enterprise!—*Miss. Herald.*

—It is officially announced that the forces of the Congo Free State have re-captured the Stanley Falls station. It is two years since this station on the Congo fell into the hands of the Arabs. It is an important point, 1,400 miles from the mouth of the river and 350 above Stanley Pool. Stanley established it in 1883 on an island in the river just below the falls. In 1886 fifty black soldiers under European officers guarded it; a female slave took refuge in the station. Her owner, an Arab chief, demanded her surrender. The refusal to comply led to a three days' battle, and the Congo soldiers had to retreat because they had exhausted their ammunition. Since then the Arabs have held it until now and resumed their slave raids from it as a base.

—Advices from Stanley Falls state that Professor Jamieson, who was engaged in organizing an expedition for the relief of Stanley, died of African fever at Bangalas, on the Congo, August 17th. The organization of another relief expedition is now regarded as hopeless. Officials of the Congo Free State believe that Professor Jamieson, having become convinced that, owing to the treachery of Tippoo Tib, there was no chance to make further arrangements for his expedition, was returning when he was stricken down with the fever. A letter from an official of the Congo State, dated July 26th, reports a pitiable state of affairs at Aruwimi.

—In the schools of the Scottish Free Church Mission, at Bandawe, Lake Nyassa, Africa, no fewer than 1,179 pupils were in attendance the day before they were closed for vacation. Of these one-third were girls. Thirty-eight native teachers are at work in the schools. The Arabs have cut to pieces a friendly tribe at the north end of the lake, and attacked the mission storehouse, but were beaten back. The slave thieves dared to imprison and maltreat the British consul and haul down the British flag.

—Of 140 persons who have gone out in con-



nection with Bishop Taylor's African mission, he reports that 15 have died, and 34 others have left the service. A large proportion of this loss may be charged to two causes. 1. Want of care in the selection of those who were sent out. 2. Insufficient provision for their health and comfort after they reached Africa.

—The news from the English Church Mission in Uganda, Central Africa, still shows a disturbed condition. Mr. Gordon still remains at the capital, but he is under surveillance and has had to stop the sale of Christian literature. Mr. Walker had sailed from the south shore of the lake for Uganda, and King Mwanga had sent boats to bring the Roman Catholic Bishop to his court. Mr. Mackay was at Usambiro. Mr. Ashe is with Mr. Mackay translating the Scriptures into the language of Uganda.

**Australia.**—The progress of the Presbyterian Church in Victoria, during the past fifty years has been very great. Taking in the whole of Australasia, we are told that there are 571 Presbyterian ministers, 672 charges, and 51 presbyteries—all within the past fifty years. The other Protestant churches have also increased with great rapidity.

**Brazil.**—Rev. Emanuel Vanorden writes from Sao Paulo: "Through God's mercy I arrived safely in this capital after a prosperous voyage of twenty-three days. The whole country is more or less in a state of excitement on account of the emancipation of the slaves; many planters are completely ruined, and have to learn to use their own hands and brains to earn their bread and butter. The opportunities for evangelization are daily increasing. Last night there arrived a letter from a young colporteur, saying that in Ouro Preto, the capital of Minas Geraes, a hotbed of Jesuitism, he had sold 239 Bibles, and in the neighborhood, 90. To give you an idea of the magnitude of the Lord's work here, I would mention, with great thankfulness to God, that Rev. Mr. Landes received, on profession of their faith, 53 Catholics in Campo Largo, 40 in Guarapicava, and 30 in Rio Feio. The Methodist Conference is in session here now (July 31), and is laying out its plan of campaign for the coming year. Bishop Cranberry brought two new men from the States, and these are wanted in fifty places.

**Burmah.**—The Bovmanas, an independent tribe of Kafirs, among whom the missionaries of the Scotch United Presbyterian Church established a station last December, have an interesting history. When they came to their present territory—about 150 years ago—there were but few of them. Now they number from 20,000 to 30,000. In those early days two white women, who were saved from the wreck of an East India

men, settled among them, and were married to chiefs. Their descendants form a separate tribe called "the white people." Although no mission work had ever been done for this people, the missionaries found them kindly disposed. Thus far only three have been converted.

**China.**—The North China Methodist Episcopal Mission has extended its line of mission stations east of Peking to Shan Hai Kuan, a city which will probably be of great military and commercial importance in the new China of the near future. The old foreign residents in China are almost unanimous in predicting a sudden and thorough awakening of the long dormant energies of that mighty nation. The demands of the times are imperative, and the old conservative barriers are no longer able to withstand the encroaching power of modern civilization. Royal permission for the extension of the railroad from Tientsin to Tung Chou has been granted. This would bring the railroad within fifteen miles of the capital, and its completion to Peking would not long be delayed. Missionaries are alive to the fact that there will soon be a great demand for Western knowledge from all parts of China, and that if this demand is not anticipated by Christian schools and colleges, it will be supplied through the modern atheistic school, whose teachings are quite acceptable to the literary classes of China, and who exhibit an almost missionary zeal in promulgating their views in nations just emerging from heathenism. The new Catholic cathedral in Peking will soon be completed. The buildings of the Catholics in Chungking, which were destroyed during the riot in 1886, are being replaced by still more extensive and elegant structures. The Methodist Mission in the same city is also rebuilding. The steamer built to ascend the Yangtze River to Chungking is lying idle at Shanghai, not being allowed to make the attempt. The breaches in the embankments of the Yellow River, made last year, are not repaired, and the summer rains make the condition of the people in that ill-fated region most deplorable.—*The Independent.*

—Among those present at the Northfield Conference was Hudson Taylor, of the China Inland Mission. A writer describes him as "a great power at the conference, his words and his prayers seeming to be from one really moved upon by the Holy Ghost." We can remember the day when Hudson Taylor and his infant mission were "made as the filth of the world," even many good Christians deriding and condemning his methods. Now he and the mission are set on high. When they began work, out of the 18 provinces in China 11 were without a missionary. In 10 of these unoccupied provinces the mission now has its workers. They number 294 mis-

sionaries, of whom 169 are unmarried. There are also 132 native helpers. The stations and out-stations occupied number 129. There are 66 organized churches, with 2,105 communicants and 119 chapels. The income of the mission last year was \$165,000. Some 40 of the missionaries, however, have private property, and work at their own expense.

—Dr. Wenger's work among the Chinese in Calcutta is growing in importance. As the American and Australian Governments are endeavoring to prevent the immigration of Chinamen, it is likely that India will, in the near future, afford asylum to thousands of Chinese people. The number of Chinamen in Calcutta in 1881 was returned at 865, and is now believed to be much larger. Dr. Wenger is trying to get in touch with the Chinamen of Darjeeling. The good seed is also being sown among the Hindu population of Calcutta.

—In beginning one of her touchingly simple and pathetic talks on mission work in China, Mrs. Stott told how she had been led to adopt the plan of systematic giving to God's cause; even in times of great personal need she had been enabled to adhere to this plan, and God had greatly honored her desire to carry it out. The systematic method she believes to be far the best, as it relieves one from all care and anxiety in the matter. She went on to tell some of her missionary experiences in the Province of Cheh-kiang, in carrying the gospel to the people. Visitation among the outlying villages is a very interesting part of the work carried on by her husband and herself, and they are greatly encouraged in it. As the fruit of their labors they have now about 300 professed and baptized Christians, besides 300 more under regular instruction. The cry is for more laborers. "I am not nearly so concerned about the money as about the right kind of men and women. If they are sent out, God will see that their needs are supplied, even if it be done through the heathen themselves. Let every Christian see that he does his share in sending forth consecrated workers to carry the light into the dark places of the earth."

**France.**—A summing up of the results of the McAll Mission is given in the eloquent words of M. Réveillaud, editor of the leading Protestant paper of France:

"Whatever, from a religious point of view, are to be the future destinies of France, one thing, at least, will remain from this vigorous impulse which Mr. McAll has communicated to all our French Protestantism—this *something* which is immense and which eternity will appreciate better than the present. We can see it in the thousands of souls who lived formerly

without faith, without hope, without love and to whom the gracious and glorious message of the gospel communicated a new life and joys of infinite sweetness. We can see it in these thousands of workingmen's families, where peace, happiness, the welfare of the children, attendance at divine worship, and fireside comfort, have taken the place of quarrels and profane language, love of low company and of the public house. These thousands of living witnesses are raised up for the glory of God's only Son, and who now feel the need of bringing others to those fountains of living waters where they have themselves drunk, quenching their thirst with long draughts."

—The total attendance at the McAll meetings in Paris is said to be about 43,000. The McAll Association in America has raised for this work during the past year nearly \$30,000.

**England.**—The following table has been prepared under the direction of R. W. Dale, LL.D., to show the number of teachers and scholars in the Sunday-schools of England and Wales:

	Teachers.	Scholars.
Church of England Sunday-schools.....	195,522	2,222,800
Wesleyan Methodists.....	121,187	825,685
Congregationalists.....	86,812	686,056
Baptists.....	45,325	428,520
Primitive Methodists.....	57,148	369,522
Methodist Free Church	25,905	186,687
Calvinistic Methodists.....	23,288	176,981
Methodist New Connection.....	11,013	81,800
Presbyterians.....	6,591	68,010
Bible Christians.....	7,496	56,524
Unitarians.....	3,535	26,435
Friends.....	1,403	26,352
Wesleyan Reform Union	3,140	19,715
New Church (Swedenborgians).....	769	6,428
Lady Huntingdon Connection.....	490	4,625
Moravians.....	510	3,320
Undenominational Mission and Ragged Schools.....	3,289	32,411
Total.....	593,427	5,200,776

—The annual report of Geo. Muller's orphan houses, near Bristol, tells once more a tale of a sustained flow of benevolence towards an institution which employs none of the ordinary means of attracting the attention of the charitable. Two thousand and fourteen orphans have been under the care of the houses during the past year, and there are still many vacancies for orphan girls, with whom no money is expected. In May last the balance in hand is stated to have been £1,078, only enough for two weeks' support; but contributions, sufficient for their needs, have continued to pour in. The total amount received since 1834, when the houses were started, is stated to be £1,153,004. 106,672 persons have been taught in the schools entirely supported by the funds of the institution, not to speak of the schools assisted from the same source. During the period

five large houses, at an expense of £115,000, have been erected.

**Germany.**—The Kaiserswerth Deaconess Home has lasted fifty years, having been founded by the faith and foresight of Pastor Fliedner. From the Annual Report it appears there are now nearly 600 deaconesses who look to it as their Mother-House. The great majority of them are employed in Germany in schools and hospitals, but they are found also in Foreign Mission fields, in Egypt, Syria, Palestine, Asia Minor, and Constantinople. In Smyrna and Beirut they have magnificent educational establishments; in Alexandria they have an hospital which is a model of skillful arrangement and Christian benevolence. The deaconesses take no vow of celibacy, but give trained and organized services in special branches, and there is no waste of power or financial resources.

**India.**—Rev. W. Burgess, of India, said recently that "upwards of 2,000,000 of the youths of India were to-day receiving a liberal English education. For the most part it was purely secular. The spread of Western knowledge was opening the flood-gates of infidelity, of non-religion; it left the people in a state not only creedless, but godless. He knew an English Judge who boasted of having imported into India Bradlaugh's 'Tracts for the Times.' Every school established by Missionary agency was a standing protest against all that. There was no institution in India that had attracted half the popularity of the Christian College in Madras. Education had done good work in weakening superstition, in pulling down prejudice. But the religious sentiment in the Hindu was there to-day and craved for something more permanent. The India of a few years ago was dead; the India of to-day was a vigorous stripling, impatient of childish restrictions, with a manly stride moving towards the light. One of the results was the foundation of the Brahma-Samaja, to which they might, without lowering their colors, reach out a hand of sympathy. He knew families where the Bible to-day was a household book. Hinduism contained many followers of the Lord Jesus who were unknown to acknowledged Christians."

—The Bombay Missionary Conference has resolved to perpetuate the memory of the late George Bowen, for many years a diligent servant of Christ in various spheres in India. It is proposed to erect a memorial building, which shall include a native Christian Institute and a hall, to serve as a center of missionary effort. Such a scheme will, it is thought, represent the catholicity of spirit which was a marked trait of Mr. Bowen's character, and also call attention to the purpose for which his life was given to India.

—The Indian Evangelical Review has a

table of Indian Sunday-school statistics. It is incomplete, but its figures, as far as they go, show an increase between 1881 and 1887 from 1,992 schools to 2,337, and from 65,728 scholars to 89,233. The American Mission stands first in numbers, having 27,915 scholars. Nine other American societies have 23,589 between them. The Church of England has 13,646, of which C. M. S. has 11,290 and S. P. G. 2,447; the English Wesleyans, 5,983; the Welsh Methodists, 4,290; Free Church of Scotland, 3,172; London Missionary Society, 2,206.

—The success of the gospel in the Punjab is seen in a comparison recently made by Rev. Dr. Bruce. He was a missionary in the Punjab about the time mission work began. "I remember," he says, "taking a tour there 25 years ago with Mr. Patterson, a Scotch missionary. If he and I were privileged to baptize one or two converts, we thought it a great success. The other day I got a letter from Mr. Patterson to say that his son was carrying on the work, and that he and his colleague had baptized 2,000 converts in the last two years.

**Indians.**—The President has made an excellent choice of Indian Commissioner in the place of Mr. Atkins in the person of Mr. Oberly. The announcement of it at the Indian Conference at Mohonk a few days since was "received with applause." At the same meeting

Gen. Whittlesey, Secretary of the Board of Indian Commissioners, read official statistics showing that since the last annual report of the Indian Bureau there have been on the various agencies over 3,300 allotments of land, to the extent of 333,000 acres. The reason why further allotments are not made is the failure of the appropriation. During the year ending June 30, 1888, there were in operation 126 boarding and 107 day schools, a total of 223, with an enrollment of 16,000 pupils and an average of between 12,000 and 14,000. Of these schools 70 were Government boarding, and 85 Government day schools, 5 training schools, and 3 schools for which special appropriations were made by Congress. There were 49 boarding and 22 day schools conducted under contract. The attendance had more than doubled during the past four years.

Judge Draper, New York State Superintendent of Education, spoke of the Indians on the New York reservations. The allegations made at the last Mohonk conference had, he said, been substantiated. The condition of these Indians was deplorable, but they were not entirely deprived.

—Gen. Armstrong, in the New York *Evangelist*, gives an interesting account of what is being done at our

several mission stations among the Sioux Indians. The view he takes is highly favorable. He has little criticism to offer. The work bears the scrutiny of one who is well entitled to be regarded as our greatest expert and enthusiast in this line of benevolent endeavor. The General has, however, been quick to discover and make known that better school accommodations are much needed at one point—the Good Will Mission. These ought to be provided at once before the winter sets in, if possible. So good and successful a work should be encouraged by all necessary appliances. Above all things, it ought not to be crippled just at this juncture of special promise and growth. We would call special attention to the matter, in the hope that some one or more individuals or churches will feel constrained to act, and that speedily. It will be a wise expenditure.

**Italy.**—Signor Gavazzi of Rome, at the Pan-Presbyterian Alliance, gave an account of the doings of the Free Christian Church in Italy. There are 14 ordained pastors, 16 evangelists, a theological college in Rome, with several promising students, 30 regular churches, and 4 out-stations regularly visited. The communicants number 1,600, and the catechumens 300, all of them native Italians and converts from Romanism. There are elders and deacons in good order and number, three colporteurs, a Bible-woman, and numerous Sunday-schools and day-schools, from whom it is hoped there will come many who will be faithful members of the Church of Christ. Speaking of the aggressive character of the work, Signor Gavazzi described it as fighting, without bloodshed, against Romanism on the one hand, and skepticism on the other. The battle is not against conscientious Papists, individually, but against the many errors of the Romish Church in general—against the human impositions of Popery, whereby the Scriptures are kept from the people. Going to the Italians with the sword of the Spirit, the Bible—only the Bible, and the whole Bible, the inspired and infallible Word of God—the Free Christian Church endeavors to preach the gospel of Christ and Him crucified, and intends to follow the Captain of Salvation, marching on to victory.

—Dr. Post of Beirut, Syria, says there are more copies of the Word of God to-day, after sixty years of missionary labor, than there were in Christendom in the days of Constantine. There is also an Arabic Concordance which took ten years to prepare. A convert in Beirut has issued thirteen volumes of an Arabic cyclopaedia and dictionary. The revival of learning is a part of the reformation before the reformation in Asia Minor.

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

—A most remarkable fact is reported in connection with the Doshisha at Kyoto. Mr. Neesima and his Japanese friends have for a long time desired to enlarge the institu-

tion, and to make the present theological and academic schools departments of a university. In view of this proposed enlargement, contributions have been asked from prominent gentlemen in Japan, and in *The Japan Mail* of July 23, a list of subscriptions appears from some of the most eminent men of the empire. The proposal is to establish a distinctively *Christian* university. For this purpose Count Okuma, Minister of Foreign Affairs; Count Inouye, late Minister of Foreign Affairs, but who has recently returned to the Cabinet as Minister of Agriculture and Commerce, have subscribed 1,000 *yen* each. Viscount Aoki, Vice-Minister of State, gives 500 *yen*, while six other prominent officials and bankers have given together 23,500 *yen*. This is a striking fact as indicating the progress of opinion in Japan. But it must be borne in mind that this sum is not towards the \$50,000 needed for the existing theological and academic departments. When Japan is doing so much, it would seem that the friends of Christian education in this land would be impelled to furnish the \$50,000 repeatedly asked for for the Doshisha. Other government officials have contributed 50,000 *yen* as an endowment for a ladies' institute, the object of which is to give instruction to women, free from religious bias. An effort is to be made to increase this endowment to 100,000 *yen*. The religious character of the instruction given in the Christian schools now provided for women is not agreeable to those Japanese who oppose Christianity.—*Miss. Herald*.

**Siam.**—Siam, for its population of eight millions Siamese, has but eight ordained missionaries, all but one of the Presbyterian Board. There are, besides, one or two Baptist missionaries laboring among the Chinese in Bangkok. The harvest is beginning in Siam; 547 converts are in the churches, 522 children in the schools; scarcely a letter but brings glad tidings of the welcome given to the truth, and of additions to the churches far greater in numbers than in any previous year.

**Sweden.**—The missionary activity of the Swedish churches is a considerable factor in the missionary movement of our time. From an interesting and comprehensive vidimus of the operations carried on by the various Missionary Societies accompanying the June *Missions-Tidning*, we give the following notes: The total contributions (not including the Mission to the Laplanders, which is carried on by means of itinerant preachers and Schools or Children's Homes) for 1887 were £20,000, the expenditure £21,450. In East Africa they have 3 stations, with 8 ordained missionaries, 3 female missionaries, and 17 native assistants; in South Africa 4 stations, with 3 ordained missionaries, 5 female missionaries, and 2 native assistants; on the Congo 2 stations, with 6 ordained missionaries. In India they have 9 stations, with 14 ordained missionaries, 9 female missionaries, and 57 native assistants. They have 2 ordained missionaries at Behring Straits, and 5 ordained missionaries among the Jews. They send 15 ordained pastors to minister to Scandinavian seamen in foreign countries. In addition to the above, 2 Swedish missionaries are in the service of the China Inland Mission, and 1 laboring with the Santal Mission.

## VII.—STATISTICS OF THE WORLD'S MISSIONS.

Statistics of Presbyterian Board of Foreign Missions of the United States from 1877-87.\*

	American Or- dained Min- isters.	Ordained Na- tive Minis- ters.	Native Licen- tates.	American Lay Missionaries.		Native Help- ers.	Communi- cants.	Scholars.	Income.
				M.	F.				
1878.....	124	55	109	9	181	484	10,391	16,039	\$463,851.66
1879.....	122	72	115	9	115	519	11,366	17,104	427,631.54
1880.....	125	83	147	11	209	516	12,607	17,791	585,844.82
1881.....	130	89	111	13	220	536	14,588	18,260	590,680.49
1882.....	140	84	128	18	240	607	16,484	20,064	592,289.68
1883.....	159	92	133	21	265	585	18,656	21,253	656,237.99
1884.....	163	108	143	24	288	746	19,897	25,914	693,122.70
1885.....	173	117	163	23	287	813	21,051	25,269	699,983.70
1886.....	172	122	164	29	297	791	20,294	24,144	745,164.46
1887.....	173	134	154	30	298	756	21,420	23,329	784,157.59

Statistics of the American Board of Commissioners for Foreign Missions from 1877-87.\*

	Stations.	Ordained Min- isters.	American Helpers.			Native Pas- tors.	Native Preach- ers and Cat- echists.	Native Help- ers.	Communi- cants.	Schools.	Scholars.	Income.
			Phys.	Others.								
				M.	F.							
1878...	19	144 (7 P.)	6	5	216	126	263	789	13,737	653	26,170	\$482,204.73
1879...	75	150 (7 P.)	7	5	234	132	300	739	15,125	690	26,930	618,386.06
1880...	75	156 (7 P.)	6	8	246	142	425	702	17,165	775	28,096	613,539.51
1881...	81	159 (5 P.)	11	10	250	141	365	1,211	18,446	858	33,360	691,245.16
1882...	82	155	10	10	261	148	498	1,326	19,755	910	31,953	651,978.84
1883...	80	154 (6 P.)	9	7	263	144	369	1,314	19,364	930	35,625	590,995.07
1884...	79	151	10	7	245	142	362	1,317	21,176	913	32,564	568,363.71
1885...	83	156 (6 P.)	12	6	248	147	212	1,824	23,210	913	30,941	625,832.54
1886...	85	159 (10 P.)	11	7	257	151	412	1,441	26,129	953	37,762	658,754.42
1887...	89	168 (11 P.)	13	10	271	155	393	1,489	28,042	976	41,151	679,573.79

Statistics of the American Baptist Missionary Union from 1877-87.\*

	Missionaries (M., F.)	Native Preachers.	Members (in Hea- then Countries.)	Income.
1878.....	138	558	27,580	\$278,168.63
1879.....	141	548	38,466	252,677.61
1880.....	162	616	40,087	290,851.63
1881.....	170	680	42,226	288,802.84
1882.....	181	663	46,017	302,584.19
1883.....	190	686	50,691	307,195.04
1884.....	194	812	53,649	328,527.21
1885.....	231	791	55,941	362,028.50
1886.....	226	785	56,440	384,996.73
1887.....	248	780	58,108	353,109.46

\* These Comparative Tables were prepared for us by Rev. Charles C. Starbuck, Andover, Mass.—Eds.

**Statement of Income and Expenditure of the Missions of the United Brethren for the Year 1887.**

RECEIPTS.		
	£ s. d.	£ s. d.
<b>I. Contributions from Members of the Brethren's Congregations :</b>		
1. On the continent of Europe.....		924 1 10
2. In Great Britain and Ireland....		1,177 3 7
3. In North America.....	452 5 1	
From the Brethren's Society in Pennsylvania for Propagating the Gospel.....	1,800 0 0	
		2,252 5 1
4. Mission Provinces—		
West Indies, Eastern Province	55 18 4	
"          Western          "	36 8 10	
Surinam.....	136 19 0	
		229 6 2
		4,582 16 8
<b>II. Contributions from Friends in other Christian Churches :—</b>		
1. On the Continent of Europe—		
a. From the Societies and Diaspورا, exclusive of grant to latter from Mission Fund..	1,508 6 0	
b. Missionary Associations and Individual Friends.....	3,615 15 7	
		5,124 1 7
2. In Great Britain and Ireland....	1,995 9 3	
3. In North America.....	68 17 5	
		7,188 8 3
<b>III. Legacies and Endowments :—</b>		
1. Legacies—		
a. On the Continent of Europe	1,961 3 2	
b. In Great Britain and Ireland	223 19 0	
c. In North America.....	20 0 0	
		2,205 2 2
2. Interest of Endowment Funds—		
a. On the Continent of Europe	1,391 6 5	
b. In Great Britain and Ireland	617 19 6	
		2,009 5 11
		4,214 8 1
<b>IV. From Mite Societies :—</b>		
1. On the Continent of Europe.....	652 12 4	
2. In Great Britain and Ireland....	11 17 6	
3. In North America.....	43 0 0	
		707 9 10
		109 18 6
<b>V. Interests, more received than paid...</b>		
TOTAL RECEIPTS.....		£18,803 1 4
Deficiency on the Year's Account....		3,390 4 8
		<u>£20,193 6 0</u>

DISBURSEMENTS.			
	Journeys.	Buildings and Housekeeping.	Totals.
	£ s. d.	£ s. d.	£ s. d.
<b>I. Expended for the several Missions :—</b>			
1. Greenland.....	76 5 5	540 14 6	616 19 11
2. Labrador.....	369 17 1	.....	369 17 1
3. Alaska.....	.....	.....	.....
4. Indian Mission in North America...	.....	496 12 1	496 12 1
5. Moskito Coast.....	185 2 3	1,229 17 6	1,414 19 9
6. Demerara.....	.....	150 0 0	150 0 0
7. Surinam.....	233 14 10	725 7 8	959 2 6
8. South Africa; Western Province....	539 16 4	392 2 11	931 19 3
9. "          Eastern Province....	491 9 8	1,199 7 10	1,690 17 6
10. Australia.....	.....	189 4 2	189 4 2
11. Central Asia.....	357 5 2	296 11 8	653 16 10
	2,253 10 9	5,219 18 4	7,473 9 1
12. West Indies—Grant for the Year 1887 (including £190, 18s. for Journeys and Outfits).....			1,069 18 0
Add Deficiency on the West India Training School Account.....			370 3 9
			8,943 10 19
<b>II. Training for Missionaries at Niesky and in England.....</b>			363 6 3
<b>III. For Sustentation.....</b>		5,975 9 9	
Deduct Interest of Funds.....		3,759 17 8	
			2,215 12 1
2. Provision for Missionary Children:—			6,797 17 10
a. Education, etc.....			
<b>IV. Expenses of Management :—</b>			
1. Contribution to Mission Department of the Unity's Elders' Conference		549 11 10	
2. Agents' and Bookkeepers' Salaries, Rents, Stationery.....		939 17 2	
3. Postage and Freight.....		163 3 3	
4. Books and Publications (including loss on sale of <i>Missions Blatt</i> , £12. 1s. 9d).....		54 8 3	
			1,707 0 6
<b>V. Miscellaneous :—Grants in Aid.....</b>		133 8 6	
Official Journeys.....		32 10 0	
			165 18 6
<b>TOTAL EXPENDITURE.....</b>			<u>£20,193 6 0</u>

—Periodical Accounts for September, 1888.

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## Statistics of Missions, December 31st, 1887.

MISSION PROVINCES.	Stations and Out-stations.	Missionary Agents.	Native Missionaries and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Child-ren.	TOTAL.
Greenland.....	6	17	..	42	771	109	282	455	1,597
Labrador.....	6	40	..	60	480	223	121	427	1,251
Alaska.....	3	6	..	..	..	..	..	..	..
North America*.....	5	9	..	12	80	31	6	108	225
West Indies (West) Jamaica.....	20	27	12	275	5,792	2,739	215	7,259	16,005
West Indies (East).....									
St. Thomas and St. Jan*.....	5	2	6	50	1,289	125	59	824	2,297
St. Croix.....	3	3	3	73	1,363	340	63	661	2,427
Antigua.....	9	13	6	136	3,482	1,220	127	2,634	7,463
St. Kitts.....	4	3	2	70	1,480	841	146	1,572	4,039
Barbadoes.....	3	2	2	47	1,525	242	59	1,415	3,241
Tobago.....	4	4	2	62	1,124	336	27	1,257	2,444
Demerara.....	2	..	3	27	341	34	4	293	62
Moskito Coast.....	12	20	4	33	490	1,036	320	1,448	3,294
Surinam.....	17	71	..	377	8,316	7,408	1,640	8,011	26,262
S. Africa, West.....	12	39	6	226	2,258	1,730	1,714	3,533	9,235
S. Africa, East.....	12	18	3	123	877	294	1,117	1,007	3,295
Australia.....	2	6	..	..	31	10	23	48	112
Central Asia.....	3	8	..	..	11	4	..	27	42
	127	288	48	1,612	29,707	16,722	5,903	31,869	84,201

\*The statistics of the North American Indian Mission and of that in St. Thomas and St. Jan are to a great extent the same as those for 1886, as no returns, or only very imperfect ones, have come to hand from those fields.

## A Classified Catalogue

OF THE MISSIONARY ENTERPRISES OF ALL THE PROTESTANT CHURCHES, AND OF THE GREEK ORTHODOX CHURCH, TO THE NON-CHRISTIAN WORLD, BY ROBERT N. CUST, LL.D., LONDON.

[In THE MISSIONARY REVIEW for August, p. 638 (to which we refer the reader), we spoke of this catalogue and gave a brief summary of it. Being of general permanent value, and showing at a glance the number and location of the missionary agencies that are at work in the world. We give the full catalogue so far as the name and locality of each society is concerned, its church relation, and whether independent or otherwise. We would like to give the nature of the work in which each is engaged and its particular field of labor (which are given in the catalogue), but we cannot spare the space.

## A.—GREAT BRITAIN AND ITS COLONIES.

## DENOM.

Undenom. British and Foreign Bible.  
 " Trinitarian.  
 " Baptist Translation.  
 " Religious Tract.  
 " Christian Vernacular Education.  
 " China Inland.  
 " Turkish Mission Aid.  
 " Freed Man's Mission Aid.  
 " British Jews.  
 " Rabinowitz's to the Jews.  
 " Mildmay Jews.  
 " London Moravian Aid.  
 " North Africa.  
 " Santal Home Mission Aid.  
 " Female Education in the East.  
 " India Female Normal.  
 " British Syrian.  
 " Zenana Medical.  
 " Salvation Army.  
 " Mission to Lepers in India.  
 " London Bible and Domestic Female.  
 " Woman's Mission Home.  
 " Lebanon Schools.  
 " China Book and Tract Society.

Undenom. Chartered New England Society, 1662 A.D.

" Mildmay Training Home.  
 " Harley House, Bow, London, and Cliffe, Derbyshire.

Episcopal. Church of England Diocesan Missions.

" Propagation of the Gospel.  
 " West India Mission to Rio Pongas, Cambridge University.  
 " Oxford University.  
 " Universities.  
 " Cowley, St. John, Oxford.  
 " Promoting Christian Knowledge.  
 " Melanesian.  
 " Gordon College.  
 " Church Missionary.  
 " Coral Fund.  
 " Missionary Leaves.  
 " Church of England Zenana.  
 " South America.  
 " London Jews.

" Whateley Establishments.  
 " Tabitha Mission (Arnott).  
 " Mildmay Medical Mission and Hospital and Deaconesses.

" Episcopal Church of Scotland.  
 " Missionary College, Dorchester.  
 " Missionary College, St. Augustine's, Canterbury.

" Missionary College, Warminster.  
 " Missionary College, Burgh, Lincolnshire.

" Incorporated Society for Advancing Christian Faith.

Methodist. Wesleyan London Conference.  
 " Primitive.  
 " New Connection.  
 " Welsh Calvinist or Presbyterian.  
 " United.  
 " Lethaby's Mission.

Congreg'l. London Missionary.

Presbyt'n. English Church.  
 " Scotch Church.  
 " Free Church.  
 " United Church.  
 " Irish Church.  
 " Original Secession Church.

Presbyt'n. National Bible (Scotland).	Independ. St. Krischona Mission (Basel).
Friends. Missionary Association.	" Mission Romande (Neufchatel).
" Clarke's Mission.	" General Protestant Evangelical
Bible Ch'n. Foreign Missions.	(Glarus) Society.
Baptist. Missionary Society.	FRANCE.
" General <i>alias</i> Free Will Society.	Evangelical Mission (Paris).
Ply. Breth. Blandford's Mission.	DENMARK.
" Beer and others' Mission.	" State Mission.
" Bowden and others' Mission.	" Evangelical Missionary.
" Miss Anstey and others' Mission.	SWEDEN.
" Redwood's Mission.	" Church of Sweden.
" Miss Steer's Mission.	" Lund of Sweden.
" Cornelius' Mission.	" Evangelical National Society.
" Hocquard's and Macdonald's Mis-	" Missionary Union.
sion.	" Ausgarius Societies.
" Miss Gillard's Mission.	" Oster Gothland, Ausgarius So-
" Eoll's and Francombe's Mission.	ciety.
" Arnott's Mission.	" Woman's Missionary Society
" Eyles' Mission.	(Stockholm).
" Winship's Mission.	NORWAY.
Miscel. Miss Taylor's Moslem Schools.	Independ. Missionary Society.
" Miss Reade's Mission.	" Skrefsrud's Committee.
" Forster's Mission.	" Bishop Schninder's Committee.
" Wilmot Brooke's Mission.	RUSSIA.
" Foreign Christian Miss. Society.	" Finland Missionary Society.
(1) CANADA.	" Greek Orthodox Church.
Episcopal. Church of Canada.	NETHERLANDS.
Presbyt'n. Church of Canada.	" Missionary Society, Rotterdam.
Methodist. Wesleyan Conference.	" Missionary Union, Rotterdam.
Baptist. Missionary Society.	" Missionary Society, Utrecht.
(2) NEW ZEALAND.	" Mennonite Union (Baptist).
Episcopal. Church of New Zealand.	" Lutheran Society.
Baptist. Missionary Society.	" Java Committee.
(3) AUSTRALIA.	" Reformed Missionary Society.
Episcopal. Church of Australia.	" Ermelo Mission.
Methodist. Wesleyan Conference.	" Christian Reformed Church.
Baptist. Missionary Society—Victoria.	" Baptist Missionary Society.
" Missionary Society—Queensland.	" Central Committee.
" Missionary Society—New South	" Reformed Church, S. Africa.
Wales.	" Bible Society.
" Missionary Society—South Aus-	" Union for Egypt.
tralia.	UNITED STATES, NORTH AMERICA.
Presbyt'n. Church of Australia.	Episcopal. Church Foreign Mission.
Episcopal. Bishop of Perth's Committee.	" Methodist Church, North.
Udenom. Aborigines' Protection Society.	" Methodist Church, South.
(4) AFRICA.	" African Methodist Church.
Episcopal. Church Cape Colony and Natal.	" British M. E. (Colored Church).
Congreg'l. Union.	Methodist. Bishop Taylor's Mission.
Presbyt'n. Gordon Mission.	" Protestant Church.
Methodist. Wesleyan Conference.	" Free Will Missionary Society.
Lutheran. Colonial Missionary Society.	" African Zion Church.
Episcopal. Church of Sic. ra Leone.	Congreg'l. Board of Foreign Missions.
Episcopal. Church of Lagos.	Presbyt'n. Board of Missions, North.
(5) INDIA.	" Board of Missions, South.
Independ. Bishop W. Taylor, self-support-	" United.
ing.	" Cumberland.
" Santal Bethel Mission.	" Reformed General Synod.
" Santal Home Mission.	" Reformed Church of the United
" Gopalung (Native Missionary).	States.
B.—FOREIGN COUNTRIES.	Baptist. Missionary Union, North.
GERMANY.	" Southern Convention.
" Moravian.	" Seventh Day.
" Berlin, No. 1 Missionary Society.	" Consolidated American (Colored).
" Barmen (Rhenish).	" Free.
" Bremen (N. German).	" Mennonite Conference.
" Gossner (Berlin, No. II.).	" Southern Colored, Africa.
" Leipzig.	" Tunker (German).
" Hermansburg.	Lutheran Moravian Aid.
" Schleswig-Holstein (Brekun).	" Church General Synod.
" Bavarian.	" Church Synodical Conference.
" Neukirchen (Westphalian).	" Evangelical Mission, General
" East African (Berlin).	Council.
" Stainger's Establishment.	" Reformed German Church.
" Syrian Orphanage.	Friends. Missionary Aid Society.
" Berlin Jerusalem Society.	Undefined. Reformed Church, Dutch.
" Kaiserwerth Deaconesses.	" Missionary Association.
" Frauenverein (Berlin).	" Evangelical Association.
" Frauen für Morgenlande.	" Foreign Christian Miss. Society.
" Bible Society (Basel).	" Medical Missionary Society.
" Bible Society (Bremen).	" United Brethren of Ohio.
" Independent Lutheran Mission	" Associate Ref. Synod, South.
(Zieman).	Udenom. Bible Society.
SWITZERLAND.	" Tract Society.
" Basel Mission.	" Woman's Union Mission.