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I.—LITERATURE OF MISSIONS.

A ROMANCE OF MODERN MISSIONS.*

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ONE day in the winter of 1832-3, four Flathead Indians appeared upon the streets of St. Louis with a request which no white man had ever heard before. They came, they said, from the land of the setting sun. They had heard of the white man's God and they wanted the white man's Book of Heaven.

General Clarke, then commanding the military post at St. Louis, was a Roman Catholic. The Roman Catholic missionaries have performed heroic service for the Indians. Unfortunately, however, they have tried to give the Indians Christianity without civilization. So while the four Flatheads were received with the greatest hospitality, and were shown the Roman Catholic church, the pictures of the saints, etc., yet they were steadily denied their oft repeated request for a Bible. Two of the Indians died in St. Louis from the fatigue of their long journey from Oregon. The other two, homesick and disappointed, prepared to return. Gen. Clarke made a banquet for them and bade them God speed on their journey. One of the Indians was called upon to respond. His response deserves to rank with Lincoln's Gettysburg speech as a model of eloquence and with Washington's Farewell Address in the influence it subsequently exercised. We can give no just idea of the circumstances, or of the impression it produced. We can only give the English version of the speech which, like all translations, loses much of the force of the original:

"I came to you over the trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with an eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your

* Barrows' Oregon, Gray's History of Oregon, Reed's Missions of the Methodist Episcopal Church, Gov. Simpson's Narrative, Parkman's Oregon Trail, and personal correspondence with Rev. Daniel Lee.

great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail, to my people of the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book is not among them. When I tell my poor, blind people after one more snow in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them and no white man's Book to make the way plain. I have no more words."

A young man was so impressed with the address that he wrote to friends in the East some account of this strange visit and of the pathetic plea of the Indians for a Bible. The letter was published in *The Christian Advocate* in March, 1833. When President Fisk, of Wilbraham, read the thrilling story, it was like fire shut up in his bones. He issued through *The Advocate* a trumpet-blast, entitling it, "Hear! Hear! Who will respond to the call from beyond the Rocky Mountains?" The church was aroused. Contributions began to flow in. President Fisk at once wrote Rev. Jason Lee, who had been at the Academy in 1828, and was then waiting to engage in mission work among the Indians of Canada. Jason Lee was six feet two inches high, physically strong, intellectually clear, and morally without a blemish. He is pronounced by the *Cyclopedia of Methodism* "the peer of any man who adorns the role of modern workers in the Church of Christ." Jason Lee selected his nephew, Rev. Daniel Lee, now living at Caldwell, Kansas, to accompany him. Three laymen, Cyrus Sheppard, T. S. Edwards and P. L. Edwards, volunteered to share the danger and the labor with the ministers. These five men, under the auspices of the Methodist Episcopal Board, joined Captain N. J. Wyeth of Cambridge, Mass., who had been West as a fur-trader, had built Fort Hall in south-eastern Idaho, and was returning West. After a journey of many months the party reached Oregon, and Jason Lee preached the first Protestant sermon on the Pacific coast at Vancouver, September 28, 1834.

Meanwhile, what had become of the two remaining Indians, and where was the tribe from which they came? After leaving St. Louis for the West in the spring of '33 the two Flatheads fell in with George Catlin, the famous Indian artist. They traveled with him for days. But with Indian reserve and stoicism they did not mention the object of their visit or their desire for the white man's Book. Upon Mr. Catlin's return to Pittsburg months afterward he saw the letter written from St. Louis, and said it must be false. He wrote to General

Clarke to learn the facts. General Clarke wrote back, "It is true. That was the only object of their visit, and it failed." It will interest you and add to the romance to learn that Catlin, without knowing that these two Indians were to be historic, yet enriched his gallery with their portraits, which are numbered 207 and 208 in his Collection. After leaving Catlin one more of the Indians died on the journey home, and only one returned to announce to the great Council the death of his companions and that the white man refused them the Book. The tribe was embittered and gave up all hope of help from the white man's God. So when our missionaries at last found these Indians, they received no welcome from them. Worse still, the tribe was small and their location poor. So that if their invincible prejudices could be overcome they offered a very limited field for missionary labor. At first the Lees were discouraged. The whole movement seemed a miserable, methodistic fiasco, in which zeal had outrun knowledge.

Did you ever think that the Bible says nothing about Paul finding in Macedonia the same man who appeared to him in his vision? But Paul found Macedonian heathen in abundance, and thus concluded that he had a mission. So Jason Lee found Indian heathen in abundance in the Willamette valley and some members of the Hudson Bay Company who had never heard the gospel. So, nothing daunted, he concluded he was sent of God, and prepared to stay. He established a Manual Labor School for the Indian children and began to teach the Indians Christianity and civilization. Now see how God was in this movement—how He aimed at and accomplished through these missionaries a far greater work than they had ever dreamed of! It was really the battle between the school-house and the Bible on the one side and the steel-trap and the rifle on the other, between American self-government and British domination, between Protestantism and Roman Catholicism upon the western coast, that these missionaries were sent to Oregon to help fight out. Nay, it was even the battle between freedom and slavery in our Republic which they providentially helped to settle. You remember that by an agreement between the United States and Great Britain, made in 1818 and renewed in 1827, the western boundary between Canada and our Republic was left undetermined. The territory remained open to settlers from both nations. Under this arrangement the Hudson Bay Fur Company, which outnumbered by far all other whites upon the coast, laid claim, under an English charter, to the territory. It broke down in succession eleven fur companies which the Americans organized; it drove from the country a man of the indomitable zeal and enterprise of John Jacob Astor; and its Governor, Sir George Simpson, practically exercised control over the whole territory north of California and west of the Rocky Mountains. But the Hudson Bay Company found motives loftier than money making and perseverance surpassing that of the

indomitable Astor in the Methodist missionaries; and a contest between these two parties now began. When under the Methodists some of the Indians were converted and civilized, the company refused to sell them hoes and spades and ploughs. It sent to Canada at its own expense for Jesuit missionaries to teach the Indians Christianity without civilization, and thus at once appeal to the native indolence of the Indians and keep the country from cultivation. On the refusal of the company to sell the Americans cattle, Lee organized an American Company, went to California, and bought 600 head of cattle of the Mexicans. Four more Methodist missionaries, including two women, arrived in 1835; and in 1836 eight more, including Jason Lee's wife, sailed from Boston for Oregon. The Methodist missionaries saw at this early date that the allegiance of the country would be determined by the predominance of English or American settlers; and in the interests of Christianity, of Protestantism, and of freedom they determined to save the land to the United States. In 1838 Jason Lee started to the States with two Indian boys. A messenger overtook him with the sad intelligence that his wife and child had succumbed to the hardships of the frontier and were both dead. These were the first martyrs to the cause in Oregon. Broken-hearted and lonely Jason Lee pressed on and induced thirty-six persons to emigrate to Oregon in '38, and about seventy more in '39, and one hundred and twenty more under the guidance of another Methodist missionary in '42. The letters written home from Oregon began to have an influence, and other settlers followed in the next few years. On the arrival of Jason Lee in Oregon the British outnumbered the American whites ten to one. After 1840, chiefly under Lee's management, the American population outnumbered the British population, and had chosen the permanent industry of farming while the English had chosen the temporary occupation of hunting and trapping.

But the struggle for the possession of this joint territory was not over; and it might not have ended favorably had not the missionaries of the American Board come to the assistance of the Methodists. The Board of Missions for the Congregational Church had been stirred by the appearance of the Flathead Indians, and planned to send two missionaries in company with the methodists to Oregon in 1834, but could not secure the men in time. So this Board sent out in 1835 Dr. Marcus Whitman and Mr. Parker who were to explore the country and return. Dr. Whitman returned and reported favorably, and in 1836 Dr. Whitman and his bride and Rev. H. H. Spaulding and his bride were sent to found a mission in Oregon. Methodist women had gone to Oregon in 1835 by ship; but these were the first white women to cross the Rocky Mountains—six years before General Fremont the noted pathfinder discovered the pass through which they entered Oregon. There was a marked difference

between Mr. Whitman and Mr. Spaulding. Mr. Spaulding was a man of some literary tastes, but was certainly not one of wild nature's favorites. On the trip out he was shaken by the ague, kicked by a mule, pushed off a ferryboat by a cow and saved himself from drowning by clinging to her caudal appendage; while an incipient western cyclone carried off his tent and stripped him of his blankets. We do not wonder that he concluded he was not adapted to western life, and that he would have turned back had not his brave wife persisted in going forward. But Dr. Whitman was one of nature's noblemen. He was not tall but was compactly built, was a physician as well as a missionary, was keen, independent, self-willed, had the lofty courage of Sheridan and the unconquerable tenacity of General Grant.

Despite the protestations of the British agent at Fort Hall Dr. Whitman insisted upon taking his wagon through and actually took it as far as Fort Boise before he abandoned it in 1836. Later he had it brought on to Oregon and thus proved against the persistent statements of the Hudson Bay Company that a wagon road from the United States to Oregon was practicable.

In October 1842 Dr. Whitman was called to visit a sick man of the Hudson Bay Co. at old Fort Walla Walla. While there the express rider from Canada dashed up with the mail. Dr. Whitman now learned for the first time that Governor Simpson had gone to Canada some months before, and had dispatched a body of one hundred and fifty emigrants to Oregon, to bring the English numbers above those of the American settlers; that these emigrants were only ten days behind the express-rider, and that Governor Simpson had gone on to Washington to try to arrange for the yielding of our claim to Oregon. On receiving the news the traders and the priests cheered for England and Oregon, and cried: "America is too late; the land is ours!" Dr. Whitman saw at once that the country would be lost without a most daring effort to save it. He rode back twenty-four miles to the American missions that afternoon, announced his determination to try to reach Washington, and asked for a companion. General Lovejoy of the Methodist Mission offered to go with him, and October 3d, with a guide and two pack mules, the two men set out on horseback for the United States. These two brave riders saw before them a journey of four thousand miles. The first three thousand would be across trackless wilds, and the first one thousand through mountains which were almost impassable in the summer-time. They knew they would be exposed to wild beasts. The Blackfeet Indians had been aroused to savage ferocity by the advance of the whites across the Mississippi, and their fierceness had infected many other tribes. Worst of all, these travelers saw the winter coming on. From the human standpoint it did not seem probable that a journey of three thousand miles could be made over mountains and across trackless plains in the depth of winter, with scarcely a

house to shelter them. But they felt that God would help them. They were struggling for the civil and religious institutions of a region of large extent and boundless fertility, and the cause was worth their lives. To avoid the Blackfeet Indians and the cold on the northern plains, they resolved to bear southeast from their starting point—Wailatpu, Oregon, to Fort Hall, thence almost South to Taos and Santa Fe, in New Mexico, thence east to Bent's Fort in Indian Territory, on the Arkansas River, and thence northeast across Missouri to St. Louis.

General Lovejoy's brief notes of the trip show that the winter overtook them soon after they left Fort Hall. Their progress became very slow because of heavy snows. The snow covered the familiar landmarks so that the guide became uncertain of the way. In one instance they rode a week, supposing they were going east, and came back to the camp they had left seven days before. Again they started forward, and succeeded in reaching Grand river, 600 yards wide, and frozen on either side about 200 yards, but with a swift, dangerous current in the center. The weather was biting cold, and the guide declared the stream impassable. Dr. Whitman, however, determined to risk his life; and Gen. Lovejoy and the guide pushed the horse forward with poles until the ice broke, and both horse and rider disappeared in the rapid current. They rose far below, and Dr. Whitman guided his horse to the other shore, broke the ice with a pole for a distance, then dismounted and helped his horse out. Then the others took the fearful plunge. Their clothing was frozen before they could build a fire. Again, a few days later, they encountered a western blizzard. For ten days they were imprisoned in a cañon by the storm. They kept the horses alive on the bark of cottonwood trees, while they ate the faithful dog that had followed them. It was fast becoming, not a question of reaching Washington, but a question of life or death with the heroic travelers. On the eleventh day Dr. Whitman resolved to break the barricade of the storm, and they attempted to cross the mountains. But the storm blinded men and beasts; and after riding for hours they resolved to turn back to the cañon they had left in the morning. But alas! after riding back a short distance, they found that the storm had obliterated their tracks. At last the horses came to a standstill, and all were becoming rapidly chilled with cold and hunger. Dr. Whitman now gave up in despair. He dismounted, and, kneeling in the snow, commended themselves and the loved ones in Oregon and their beloved land to Almighty God. Just then the mule on which the guide sat began to prick up his ears. The guide gave him the rein. The mule started, then hesitated, and at last, by a strange instinct, started again and led the party back to the morning camp. The guide now refused to go farther east. One of the men must go back with him to the nearest friendly tribe and procure, if possible, another guide. As Gen. Lovejoy was beginning to fail, he was advised by Dr. Whit-

man to rest and recruit his strength(?), out of doors in a fearful storm in the winter, while the doctor went back after a guide. Dr. Whitman's imperious will overcame the returning guide's representation of certain death, and another guide was induced to undertake the dangerous trip.

The Doctor and the new guide reached Gen. Lovejoy seven days after Whitman had left him in the cañon. They started on and at last reached Taos, and soon after Santa Fe. Despite Gen. Lovejoy's exhaustion, he accompanied Dr. Whitman to Fort Bent, on the Arkansas. The dangerous part of the journey was now past. Dr. Whitman crossed the State of Missouri alone, and reached St. Louis Jan. 3d, just three months after they set out from Oregon ; and pushed rapidly on to Washington.

[*Concluded in next number.*]

THE GREAT COMMISSION : FACTS AND THEIR PHILOSOPHY.

[EDITORIAL.—A. T. P.]

THE Duke of Wellington, in the familiar phrase of war, called the last command of our Lord the "marching orders" of the Church : "Go ye into all the world and preach the gospel to every creature." That was indeed a short but suggestive and impressive valedictory. The Son of Man, about to leave the scenes and companions of his earthly life for his heavenly throne and crown, himself in person delivers the first great missionary commission and command to the first missionary band. From the grand universal center he was to survey and supervise the whole field, while they were to disperse from the earthly center, carrying on a world-wide campaign.

These marching orders are remarkable, first of all, for their *comprehensiveness* : "*all the world*" : "*every creature*." What world-wide breadth ! What sublime universality ! This must have sounded strangely in the ears of a Jew. The Hebrew church was not a missionary church : its policy was exclusive. The idea was inbred, if not inborn, that Israel was God's peculiar people, and all other nations had for centuries been regarded as simply so many obstacles or hindrances to the progress of the one church and the true faith, for whose speedy removal or annihilation the believer ought to pray and work. The thought of the conversion of the world to God probably never entered the Jew's mind. How sudden and startling even to those first followers must have been that grand flinging open of the doors of the church of Christ. Eyes yet blinded by Jewish prejudices, ears yet dulled by spiritual apathy as to the world's condition, could not at once take in the sublime significance of these words : "Go ye into all the world and preach the gospel to every creature."

Here was the enunciation and annunciation of the peculiar law of the new church of Christ. Her gates were to stand forever open as a perpetual invitation to all to come in and share her blessings, and her walls were to stand four-square, facing the cardinal points of the compass, as though to tell us in symbol that her bounds shall ultimately be nothing less than the North and South, the East and West, and that from every quarter believing souls shall approach and enter.

"Into *all the world*" they were to go. Not alone to classic Athens, royal Rome, elegant Ephesus; not to balmy Sicily, queenly Crete, fragrant Cyprus; not to the lovely cities and lonely isles of the Mediterranean, the coasts of Italy or Greece or Syria, but into all the world. East to the farthest Orient, the golden Indies; West to the unsailed seas which laved the sands of Britain and of France. North to the fir forests of Scandinavia, South to the confines of Cush and the Arabian Sea; wherever man had gone Christ bade them go, bearing the news of salvation. There is no possibility of honestly mistaking the breadth of the great commission. It is the first thing we are to learn, as of the love of God—its "*breadth*"—that it reaches even to us and to the farthest off and most hopelessly alienated from God.

"To every creature;" as though even to the dumb beast would accrue some part of the blessing attending upon the spread of the gospel, in the better treatment which might be expected from the prevalence of humane and Christian feeling. The phrase evidently means the whole family of man. Not to the rich, refined and learned only, to the Areopagus or Amphyctionic Council, the Sanhedrim of Judea or the Senate of Rome; but to every man, whatever his class, color, caste or condition, rank or residence, amid the snows of Siberia or the sands of Africa, the stormy waves of the far west or the serener seas of the remote east. They were to pass no human being by without a word of warning, witness and invitation.

The first and fundamental truth which is the broad basis of missions is this: the Gospel is an economy of grace for a ruined race. Man was created in God's image. When the representative man fell, with him fell the whole family of man which he represented. The Hebrew name, Adham, means *man*; Adam's fall was man's fall. By reason of its organic unity, *humanity* went down in that first sin, as the oak is crushed in the acorn; and Redemption is the rescue of that fallen race.

In two senses the fall is universal. First, as a clean thing cometh not forth from an unclean one, as like begets like, a corrupt nature passed from sire to son, exposing to suffering even those who bore no actual part in the first sin; and secondly, as each human being, coming to the age of conscious moral choice and action, falls anew for himself by a voluntary course of sin, he adds to the fall of the race his own personal fall by willful transgression.

The whole race is thus doubly ruined, and redemption appeals to the whole race. Had none of us ever sinned, save through the representative head, redemption would no doubt have been purely representative, and we should have been saved absolutely through Christ. But as we all choose to sin, the entrance of choice—that imperial endowment of a will—into our fall, makes it necessary that we enter into redemption also by voluntary choice; *choice* implies appeal to motive, and hence the necessity of a proclamation of redemption. Here lies the power of Paul's argument in Romans x. 14, 15, where interrogation becomes the boldest form of affirmation: how, then, shall they call on him in whom they have not believed, believe without hearing, hear without a preacher?

The necessity for a world-wide preaching of the gospel must become obvious upon the bare statement of these four facts: 1. The whole race is fallen. 2. Redemption is provided for every creature. 3. Choice is the condition of salvation. 4. Proclamation is necessary to choice. Fix in mind these four facts, and it becomes plain why Christ's last command was: "*Go ye into all the world,*" etc. The rescue provided must be co-extensive with the ruin, and preaching is God's way to bring that rescue face to face with that ruin. The more we study the philosophy of the gospel the more do its simplicity and necessity flash upon us, as beneath a clear and sudden revelation of light, which makes us wonder we have not sooner seen the truth and felt its power. The fall is a fact, and it is not worth while to stop and discuss its philosophy; but being a fact, the gospel is its companion and collateral fact.

Redemption is for all, though all may not be redeemed because all will not accept what is adequate for all. God's electing purpose can, in no case, impair the freedom of man's electing choice! This, however, has nothing to do with your duty and mine. We cannot foresee who will accept and who will reject, to whom the gospel will be a savor of life and to whom of death, and so the proclamation is to be absolutely universal, and without discrimination. We are to do our whole duty, and leave results with God.

To the eye of God all souls are precious. If there be any discrimination, it is doubtless in favor of those whom we are prone to pass by in neglect, perhaps in contempt. He has always chosen, in a special sense, those whom man would not have chosen. The only Christ-like evangelism is that which loves every human soul for Jesus' sake.

The comprehensiveness of this command found illustration in the history of the New Church. For fifty days after Christ's crucifixion, for ten days after his resurrection, the disciples remained at Jerusalem. Then Pentecost, with its reversion of the miracle at Babel, opened the door of the church to the world. At that time and place representatives of every nation under heaven were gathered, and heard, in their

own tongues, the wonderful works of God. Then came the death of Stephen, and a persecution which scattered the brotherhood of believers to spread the good news. Then came Peter's vision and call to the Gentiles, and the unfolding to the church of the lesson so long and plainly taught, yet so slowly learned, that "God had also to the Gentiles granted repentance unto life." Finally, Paul's missionary journeys actually bore the message of redemption to every nation under heaven, and it is supposed to Gaul and Britain. To us, in these latter days, new worlds have been thrown open by the discoveries of the explorer and the enterprise of the merchant. The area of civilization is doubled, trebled, quadrupled, and all this vast territory is crowded with the race involved in the same ruin, interested in the same rescue. If to Paul and Peter Christ's last words came with mighty force, how shall we measure the momentum which that command has acquired in the sweep of eighteen centuries of invention, discovery and human progress? Behold the area of *our* "world!" the extent of the race in our day! How shall we ever overtake the march of the centuries unless we bestir ourselves and begirt ourselves for giant strides?

This great commission also contains a charge for every believer. Examination will show that these marching orders are not more universal as to the unbelievers they comprehend than to the believers they commission. Christ appeared unto the eleven as they sat at meat, and said unto them: "Go YE." This commission was special, but not exclusive. The whole world was dying; the grace was world-embracing; the message short and plain. It was natural and needful that every believer should have part in spreading the good news. The infant church, like an army of raw recruits, must, however, have organizers and leaders; and the eleven, commissioned directly by Christ, constituted those leaders; but only leaders. The rank and file were to do the work.

They were commanded and commissioned to "*go*" and "*preach*." A positive duty and responsibility was laid upon disciples, as such. To stay at Jerusalem, build a grand mother church of the world like St. Peter's at Rome—" *Omnium urbis et orbis ecclesiarum, mater et caput*," though they might indeed let the gentiles in when they sought entrance, would not do. Christ made all believers heralds of grace, bidding them go forth and tell the good news, and compel the nations, whom they had despised as barbarians, to come in. They were to seek others and not wait for others to seek them, giving the gospel even to the un-asking and unwilling! To lose sight of this *aggressive* feature of evangelism is to leave out its most emphatic and distinctive characteristic. The world will never come to the church, save to corrupt it and conform it to itself; the church must go to the world and constrain even reluctant ears to hear. The attitude of rejection makes the word of witness no less our duty. And as in the apostolic days, so now; no class

of ordained preachers can ever meet this world-wide emergency. While the church waits for such alone to do the work of preaching this gospel to the world, or for the training of a regular ministry for its official proclamation, whole generations perish. Christ foresaw this, and so a wider commission was given and actually made the basis of spreading this good news ; and the commission was : " Let him that *heareth* say come ! "

The divine scheme was to reach every human soul by the shortest road. Hence, (1) an *oral proclamation* was chosen as the method, and (2) *every believer* as a means.

First, an oral proclamation. God chose to send the gospel to lost men, not by means of miracles or the agency of angels, but through natural channels and by means of those who had part in the ruin and rescue. Man could use two methods : books for the eye, the voice for the ear. Christ chose the voice ! He said, "*Preach.*" The word means, as Homer uses it, to be a public crier, herald. Oral proclamation then was God's chosen method. Why ? Books were then written laboriously and expensively upon huge, heavy parchment scrolls by scribes. The world could not wait to get the knowledge of salvation from books. Even had the press, which dates from the fifteenth century, been then ready as a mute but mighty messenger of grace, still no doubt the commission would still have been, *Go, ye, preach !* For had Bibles been so plenty as to be sown like seed broadcast over the world's field, reaching every man in his own tongue, how few among the masses could have read them ! To a very late day even in enlightened England, the famous " privilege of clergy " indexed the ignorance of the common people even of the simplest rudiments of reading and writing ; and the Magna Charta was signed June 15, 1215, by nobles who could only make their mark for a signature !

Beside this, when Christ said, *Go, preach*, there was *no New Testament*. The gospel according to Matthew, the pioneer book, cannot date earlier than A. D. 38, and John did not add the fourth and last of the gospels till close to the birthhour of the second Christian century. But had a complete New Testament been ready, how tedious and tardy the process of translation and republication ; and how few could have availed themselves of it, even in their own tongue !

The grand reason, however, for an oral proclamation was the peculiar *force and fitness of the voice*. It has a strange magnetism, when through it thrill a true earnestness and enthusiasm, which no book has. Moreover, a man can fit his methods and measures to new times, places, men and needs, as no book can ; and the voice has a flexibility and familiarity, compared with which the formality and stateliness of a volume is a disadvantage. And so from lip to ear flew the good news, every hearer a herald ; and so while a Bible society would have been translating, publishing and circulating one version, the gospel actually wheeled its first circuit round the known world !

The duty and privilege of preaching was thus from the first, universal. All who had an ear, a voice, must say, Come. To have excluded any from this simple part in heralding salvation would have been to shut up an inward fire, and the voice of a pent-up flame would have burst forth in utterance saying: "We cannot *but speak* the things which we have seen and heard."

Whatever marks of distinction may rightly exist between the ministry and membership of the church, they should never become lines of division in the work of saving souls. Those who are set apart for the special office of leadership, are to project the advance movement, plan the campaign, and conduct the hosts: but who must do the fighting, but the bannered hosts who come after with the whole armor of God?

And so there is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by; the whole church are the witnesses, and not a believer is to be tongue-tied with a ruined race about him, God's grace within him and a voice wherewith to make himself heard! To all, of every age and nation, pardon is to be proclaimed with its simple conditions: repentance toward God and faith in the Lord Jesus Christ. By the words of our Lord the missionary office is laid upon the whole church till the whole world is evangelized. Not a man or woman or child can escape or evade this responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

Out of 1,500,000,000 who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss or hopeless ruin, one after another. Yet forevermore ring in our ears those words of responsibility and indirect rebuke: "*Go ye,*" etc. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go, in person, here is the call of God, and the condition of a lost world calls if possible more loudly. He who cannot go to the heathen in person must go by proxy. But how shall they preach except they be sent! Send the Bible with a man behind it, a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the *living voice*! If you must stay here at home, still go you and preach! to your children, companions, neighbors, friends, and by your prayers and purse, help others to preach to the millions over whose very souls hangs a funeral pall! And yet we stand still, while we have one minister for every 700 of our population, and China one for 2,000,000.

There is no reason, or even pretext, for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the church is perfectly able to furnish to-day in abundance. The awful extent of

the field need not discourage us. We can reach this thousand millions with the gospel and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the church to enter and take possession. He has wrought results within a half century that have constrained even unbelievers to say, 'This is the finger of God.' There is much said in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seem to have reached their climax. Think of the telegraph and telephone; the photometer and audiphone; the spectroscope and microscope; the wonders of optics and anæsthetics of photograph and phonograph, of steam-printing and typewriting; and these are a part of man's ways in scientific research and ingenuity. But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in his providence and grace. The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of a vaster procession. Accordingly God has accomplished within half a century what we should have supposed it would require half a millenium to effect. Talk of "waiting upon God?" God has been long waiting for his people. He is a thousand leagues ahead of the foremost of his missionary hosts. Japan could fully occupy ten thousand missionaries to-day. China could fill the hands of ten times that number. Africa has only been explored; the first chain of stations is yet to stretch from Zanzibar to the Congo's mouth. What are we doing? O for a kindling of apostolic fires on the smouldering altars of the church! We have scarcely made a beginning and we talk as though the work were almost done. Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall and two others, on a suspension bridge, and there is buried in jewelry, gold and silver plate and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with bibles and crowd them with missionaries, build a church in every destitute hamlet and supply every living soul with the gospel within a score of years! only let God's fire come down and take possession of our hearts and tongues, and the gospel would wing its way like the beams of the morning and illumine the world's darkness!

MISSION PROBLEMS AND WORK IN ABYSSINIA.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

PROBABLY nowhere in the wide world has this great mission century to deal with a more unique and in some respects more difficult problem than in the Ethiopia of history—the Abyssinia of recent centuries. All

the remnants of Oriental Christendom, found scattered chiefly among the Moslem conquerors, the Armenians, the Syrian or Northern Nestorian Christians in the Persian Empire, the Thomas or Southern Nestorian Christians in India, the Copts of Egypt, and their ecclesiastical monophysitic allies of Abyssinia, all to a greater or less extent present a more or less solid petrification of certain phases of Christian doctrinal development. Their divisions and schisms are nearly all due to the great theological and christological controversies that, from the fourth century for more than three hundred years, agitated the whole Greek Church. Their individual existence over against the rest of Christendom generally originated in their maintenance of certain doctrines, which were condemned as heretical by the great Church Councils, beginning with that at Nice in 325. In this way sprang up the Nestorian, the Monophysitic, and other branches of Eastern Christianity. The source of their individual existence, namely, their peculiar doctrinal position, was also the source of their vitality. They lived for the one object of defending their peculiar standpoint. The great characteristic of Oriental nations is their intense conservatism and adherence to the traditions of the fathers. These factors combined to cause these Eastern Christian sects gradually to solidify their idiosyncracies. Thoroughly incrustated in the traditions of centuries and defended with their life's blood, not only over against the rest of Christianity, but also against the fire and the sword of the Moslem conquerors, these systems have gradually become nothing but a petrification of dogmas, liturgies and worship. The spiritual element has long since been lost and its place has been taken by a cold and mechanical formalism. Christianity is not a life nor a living power, but only certain ancient dogmas and forms.

These singular factors, which make the regeneration of the stagnant Oriental churches and the infusion of the principle of evangelical Christianity a matter of extreme difficulty, have all existed and do yet exist in aggravated forms in Abyssinia. The historical surroundings of the introduction and early development of Christianity in Ethiopia were such, in connection with the natural disposition of the people, to produce that extreme case of a soulless ecclesiasticism, which has for more than twelve centuries reigned supreme in Abyssinia. Of all the strictly national Christian churches on the globe that of Abyssinia is the oldest. It was established already in the fourth century. Its first bishop, or *abuna*, received his ordination from the hands of Athanasius. It played an important part in the dogmatic controversies that followed, being organically connected with the church of Egypt, as an important element in the Oriental church at large. With the Egyptian, the Abyssinian church adopted monophysitic doctrines concerning the person of Christ; and when, in 451, the Synod of Chalcedon condemned this doctrine, the monophysitic portion cut loose from the

church general and formed a new sect. In this way the living connection between the Abyssinian church and the church universal continued for only about one century, and that was a century of intense dogmatical controversies, in which the ideals of Christianity were more and more regarded as consisting in the acceptance of certain metaphysical formulas, however true these in themselves doubtless were, to the detriment of the feeling of spiritual connection between the church or individual with Christ, as the essential requisite of true Christianity. In the interests of one phase of this general tendency of the times the Abyssinian, with the Egyptian church, took a standpoint hostile to the church at large, and thus voluntarily withdrew from the influence of that progressive element that controlled the development of the church, and it recognized as the object of its existence the maintenance of its doctrinal position over against any change or modification. That such forces controlling the spiritual life of a nation or a church must inevitably lead to the despiritualization and encrustation of its doctrinal teachings, is easily understood from psychological reasons. In the education of a nation such factors could lead only to such results.

What made matters in themselves bad even worse, was that the Abyssinians were called upon to defend their national and religious existence over against the Mohammedans, who, by taking Egypt and all northern Africa, completely isolated the Abyssinians from the rest of Christendom. Indeed, it is the glory of the Abyssinians that they were the only Christian nation of Asia or Africa that was not overwhelmed by the hordes of the false prophet of Mecca. Partly because of the character of their country, which is a high plateau accessible only through narrow defiles easily defended against invaders, but also because of the bravery and prowess of the Abyssinians, they were enabled to hurl back every attack of their Moslem foe. This complete isolation and entire separation from all people who might have had an influence in developing the national and religious characteristics of the people, made the Abyssinians, who, as a Semitic people, were naturally as unprogressive as the Arabs and the Hebrews, live only for the faith and the worship of the past. Having defended the nation and the church against such enemies as heresy from within and a false religion from without, their conservative instincts led them to guard with jealous care what had been handed down as the most sacred inheritance from earlier generations.

For over one thousand years, namely, from the time when the Moslem conqueror of Egypt isolated Abyssinia, down to the end of the last century, almost the very existence of a Christian nation on the Black Continent was unknown to Western Christianity. It is indeed true that in the sixteenth century the Portuguese formed an alliance with the Abyssinians, and the Jesuit missionaries attempted to win the venerable Abyssinian Church for the pope; but these were only passing incidents, and,

if anything, only hardened this church in its traditionalism. The Jesuitic measures of the fathers won over the great king Susmejos, and he attempted to compel his people to submit to the yoke of Rome. An insurrection followed, attended with extremely bloody scenes; and finally the national party, headed by the clergy, succeeded in driving out the hated "Franks." Under the next king, Bosilides, the old faith and worship were re-established more firmly than ever.

The first attempts to revive and instill a new evangelical life into the different members of this ancient church that were made with a full appreciation of the difficult problem involved, and with an aim rather to win them back to a genuine Christianity, and not to an ecclesiastical hierarchy merely, date from the beginning of the present century. They belong to the first fruits of that spirit which has made the present the greatest missionary century since the apostolic era. They aimed first, indeed, at the regeneration of this old Christianity, but also at making Abyssinia the base of operations from which to operate further into the heart of Africa with the mission of the gospel and of civilization. This idea was all the more attractive because there are remnants of older Christian nations also south of Abyssinia, and at least one of the missionaries, Krapf, endeavored to penetrate further and found these at Gambat and Wolamo. The leader of this missionary band was Gobat, who first reached Abyssinia in 1829, and who died several years ago as the Bishop of the Anglo-Prussian bishopric of Jerusalem. He was sent out by the British Society, as were also several of his coadjutors, while the Basel Society later also sent out some men. With these the London Society for the Conversion of the Jews co-operated, because in Abyssinia are found a most peculiar class of people—the so-called Falashas, or Black Jews. How they ever got there no man knows; even their traditions are silent on the subject. They have the Old Testament and observe the Mosaic ritual. They know nothing, however, of Talmudic Judaism and the latter Pharisaic phase of their religion as this is developed in the Talmuds and Midrashim and is practiced by the extreme orthodox Jews of southeastern Europe. The probabilities are that they are a portion of the great Jewish Dispersion, the "Diaspora," but whether they found their way to Abyssinia before the days of the New Testament, or after the destruction of Jerusalem, is uncertain. The fact that ethnologically they could be classed as Abyssinians does not speak against their Jewish origin, since the Abyssinians themselves are a Semitic people, and hence belong to the same family of nations of which the Hebrews are such prominent members. Then the hostility of centuries that has existed between them and the Christians of Abyssinia would speak for a difference of nationality. They usually live in separate villages, mostly in the province of Goodar, and are often persecuted by the ruling race. Among these peculiar people mission work was also done, and with good success. The Rev. H. Stern, a

German sent out by the London Society, did some service, but was not as careful as he should have been, and contributed not a little to arouse the anger of the great king Theodorus in the sixties, which finally induced that monarch to imprison and threaten the lives of all the foreigners, especially the missionaries laboring in Abyssinia. They were only liberated through the expedition of Lord Napier in 1868. At the same time Krapf was laboring with great success among the Falashas, and to the present day, while living on the retired list as a missionary veteran in Germany, keeps up a correspondence with the eight hundred who have been won for Christ, and who have braved all the dangers that have threatened to deprive them of their faith. Although for a number of years no missionaries have been allowed in Abyssinia, except from time to time, one or two in the most southern province of Shoa, and, of course, least of all among the hated and despised Falashas, these dusky children of Abraham have yet, amid all persecutions, maintained their faith and confession.

The mission work among the Christians of Abyssinia has been a remarkable record of successes and failures, and at present is at a standstill. Such men as Gobat, Isenberg, Krapf, Stern, Flod, and a number of others, have labored hard and long to re-evangelize Abyssinia. What the full fruits of their labor are or will be no man could presume to say. Statistically but a discouraging report could be given. But there can be no doubt that in Abyssinia, as is the case in that wonderful Christward movement among the Jews of southeastern Europe, there are many in whom the seed of the word is silently bearing good fruit, but whose outward profession may not be loud "for fear of the Jews." Like Nicodemus, they come to Christ by night. But on the subject of missionary method and a clear understanding and appreciation of the intricate problem involved much has been gained. Again and again have the missionaries been expelled from Abyssinia. Gobat and his friends were compelled to withdraw on account of the anarchy that prevailed in the land. When that talented and, in his early days, excellent prince, Theodorus, managed to secure the crown of all Ethiopia, hope revived, and a number of men were sent from Europe and were welcomed by the king. They went not merely as preachers of the gospel, but also as teachers, who prepared books for the instruction of the people, and translated the Bible into the dialect of the people. They took with them mechanics who aided the people in learning useful arts and learning useful trades. But a number of untoward circumstances again blasted these hopes. Theodorus became involved in wars with his lieutenants who commanded the provinces; his good genius, namely, his first wife, died, and his second wife was wilful and tyrannical; he took to drink, and rum converted him into a typical Oriental barbarian, whose cruelty delighted in cutting off his enemies' hands and feet. With his subjection by Lord Napier in 1868, and his suicide when his

capital was taken, ended the flourishing period of Abyssinian missions.

Since then attempts have been made again and again to build up these waste places, but with poor success. The present Emperor, John, is hostile to western ideas, and is seeking a reunion with the Oriental Church, particularly with that of Russia. The golden opportunity for Christianity and for modern civilization in historic Ethiopia would have been in 1868. If England had then, instead of leaving the conquered land upon which she had taken her vengeance to its miserable fate, to anarchy and internecine destruction, assumed so much of a protectorate as to secure freedom and liberty for the gospel messengers, a new and encouraging era for Ethiopia's Christianity would have been inaugurated. The complications with Italy are not promising as far as the cause of the gospel in Abyssinia is concerned.

But whatever the fate of Abyssinia may be, and of Christian work in Abyssinia, certain it is that this work there will always be one of peculiar difficulties. The Abyssinian being a church with a highly developed ecclesiastical organization of bishop, priests, deacons, monks and nuns, with a fixed dogmatic system and settled and stereotyped forms and ideals of worship, it will always be a vexed problem as to the position to be taken over against the native clergy and the native church. Are the Christian missions to co-operate with the native church, to revive the church from within, or to establish new communions of renewed Christians as opposition organizations to the existing church? Heretofore the first has been the only method pursued, not so much from choice as from necessity. The missionaries could labor only as long as the king permitted it, and no greater danger to the king's authority could be imagined than the opposition of the native clergy, who control the minds of the people almost absolutely. For this reason none of the missionaries established new churches or entered into open opposition to priests or monks. In the case of the conversion of the Falashas these were baptized by the native clergy and made members of the national church of the land. The little bands of converted Christians were thus an *ecclesiola in ecclesia*, and it was thought that they as a leaven could eventually leaven the whole lump. Whether they would have done so if the missionaries had been able to continue their work, only a prophet or a prophet's son could say. But as long as the new gospel spirit could find its way only into the hearts of the people, and not into the hearts of the spiritual leaders, the success of this method would seem to be doubtful. Sooner or later the conflict would be inevitable; indeed it at some places already had commenced when Theodorus turned against the mission enterprise. Future mission work in Abyssinia must be guided by the light of the experience acquired by gospel workers in the last sixty years. The task is not hopeless, nor have all hopes been given up. On the contrary, socie-

ties and men are only waiting for a favorable opportunity to reorganize the work in Abyssinia. If this can be done, and if a firm foothold can be gained there for a living and aggressive Christianity, then one of the greatest problems in the Christianization of Africa has been solved. It is a task of peculiar difficulties, but it is one whose consummation and success will be attended with peculiar blessings.

THE RELATIVE PROGRESS OF CHRISTIANITY.

BY J. T. GRACEY, D.D., BUFFALO, N. Y.

[Continued from page 411.]

INCREASE OF ISLAM IN AFRICA.

Turning to Africa, where Islam is alleged to be spreading rapidly, we touch a region again where the indefiniteness of the information precludes more than qualified judgment, but accounts reach us that indicate an encroachment of Moslem power and some Moslem missionary advance.

Journal des Missions Évangéliques states perhaps most of the truth about this feature of Moslem advance in Northern and Central Africa when it says:

"Among some of the negro tribes a missionary work, properly so called, is being carried on by the Khouân, or members of a religious order that originated in a very remarkable reformation. It was an attempted return to primitive Islam. The man who founded its powerful association was Si-Mohammed-ben-Si-Ali-ben Snoussi, born at Mostaganem, in Algeria, about 1792. He traveled much, lived a long time in Mecca, and in 1843 took up his abode in the Tripolitan district. A few years after the Djebel-el-Akhdar, where he lived, abounded in *Zaiouya*, or establishments for instruction in the Koran. To all his disciples he imparted his Puritan doctrines, his gloomy and silent character. The Snoussiyas or disciples of the Sheik Snoussi are very numerous, and are going in every direction, trying to win over to their pan-Islamite notions the Mussulman Arabs and the negroes, who know little more as yet than the prophet's name."

The *Journal* also thinks they are preparing the materials for one of those sudden and gigantic explosions of Islamite fanaticism, the result of which it is impossible to predict.

Dr. Blyden is a full-blooded Christian negro, born in the Danish West Indies, now long resident in Liberia, at one time Minister Plenipotentiary of the Republic of Liberia to the Court of St. James, and Secretary of State for the republic in 1864. He made a journey to the East in 1866, "visiting Egypt and Syria, chiefly with the view of studying the Arabic language in order to its introduction to the curriculum of the College" of Liberia, in which he was for some time a professor. He has had large opportunities for personal knowledge along the west coast of Africa and for perhaps two hundred miles in the interior, and of learning from Moslem pilgrims and merchants what they had to say

about the remoter interior. Dr. Blyden has contributed articles to Fraser's and other magazines and quarterlies during twenty years or more, and has recently collected and published these in a book entitled "Christianity, Islam, and the Negro Race." He says, "From Senegal to Lagos, over 2,000 miles, there is scarcely an important town where there are not at least one mosque and active representatives of Islam"; and he speaks within touch of the facts. He further says, "A man might now travel across the continent from Sierra Leone to Cairo, or in another direction from Lagos to Tripoli, sleeping in a village every night except in the Sahara, and in every village he would find a Moslem school." The writer will perhaps never forget the thrill of emotion that passed over him when, in company with Dr. Blyden, sailing up the St. Paul River, Liberia, the distinguished author-guide pointed to some steps cut in the bank of the river and a little footpath soon lost in the forest, he said, "Do you see that path? That leads straight to Egypt."

The *Methodist Recorder* of London says of the character of these African conquests to Islam :

"At least in Northwest Africa the Moslem missionaries win their way without assistance from any earthly power. Their advance is due both to the truth and the errors which their creed contains. The pure monotheism of their religion is an undoubted advance upon the gross idolatry of savage tribes. The semi-civilization introduced is an undoubted improvement. It is no small matter to teach these degraded tribes a measure of self-control, decency, reverence, and such virtues as Christians are glad to know Moslems both teach and practice. But it is comparatively easy to whitewash a number of tribes with a superficial religion which never changes the heart, though it may outwardly improve some habits of the life. If the Christian missionary of to-day were content with a form of baptism and a simple item or two of his creed, while permitting polygamy, granting social equality, and promising the certain blessings of a material Paradise, how many tens of thousands might be 'converted' in a year."

The writer of the above is too candid to desire to belittle the aggressive work of Islam in Africa, but he probably states what is about the truth over very extended districts.

The extension of Islam in Africa must be conceded, and the full force of the rebuke should be felt that the Christian church so long neglected the swarming multitudes of this continent. Yet within the century we have planted missions all round the coast, have occupied outlying Madagascar as a base of operations, and have at least taken up the line of march "from salt sea to salt sea," and from the mouth of the Zambesi to the delta of the Nile, and a good deal of reconnoitering has been done.

We have said nothing of the character of the civilization which Islam superimposes on that of the ruder African, because it does not come within the scope of this article. We are not, however, of those who hold that it will be materially more difficult to convert these people from the rude form of Islam, which is all they have to any con-

siderable extent adopted, than from the fetish, with its most deadening and blighting superstitions. They may turn intelligently from Islam to that which is higher and better, and if they can be saved from the persecution of Moslem fanaticism, they may at once throw off its shackles; but the dreadful overshadowing superstitions represented by the fetish are ever and anon wont to burst upon the Christian convert in after years in the presence of calamity, and to carry all before them. It will be another thousand years before Islam can bring the African to the cultured and lettered prejudices of Moslem civilization, such as bind its subjects at Cairo, Ispahan and Delhi; and the Christian church has no need to be discouraged from attempting vigorous evangelism of the African Islam by just such methods as she has pursued in Fiji, Benares and Yokohama; and she should address herself to the duty which is now in so marked a degree providentially imposed upon her.

CAN MOSLEMS BE REACHED?

The question whether Christianity can make inroads on Islam is quite another and very interesting one. The common assumption has been that it was much more difficult to make converts from Islam than from any other quarter, but it must be borne in mind that in no quarter of the globe has there been any attempt to convert them corresponding with the efforts made to reach other classes. Rev. Mr. Wherry, American Presbyterian of North India, writing to the *Missionary Intelligencer* (Jan. '88), says:

"The Muhammadans of India are a hopeful class for missionary effort compared with the three high castes of Hinduism. I venture to assert that, so far as North India is concerned, and in proportion to the labor bestowed, five Muslims have been converted to Christianity for every Hindu convert." And at the Decennial Conference in Calcutta he said: "Almost every mission in North India numbers among its preachers, lay and ordained, those who were once followers of Islam. I recognize among the names of ordained missionaries and evangelists contained in Mr. Badley's Directory fifteen converts from Islam; the number of catechists and lay preachers who were converts from Islam would increase this to at least fifty."

The "Church" missionaries say that most of their converts at both Peshawar and Krishnagar are of Muslims. The *Indian Witness*, noticing Canon Taylor's statement that out of 841 converts to Christianity last year in Central and Northern India only 17 were Moslems, says:

"We know of one mission in North India where there were 1,183 conversions and 1,114 baptisms last year, to 892 conversions and 584 baptisms the preceding year. Thirty of last year's converts were from Islam."

The ablest, calmest and fairest discussion of this entire subject of the missionary activity of Islam in India, the character of its converts, its accessibility to Christian effort, and the nature of its antagonism to the same, will be found in the proceedings of the Missionary Conferences held in Allahabad in 1872-73, and in Calcutta 1882-83. It requires self-restraint to refrain from making numerous quotations from these

able papers and addresses. They were not spoken in the heat of the present controversy, but afford testimony the most definite and reliable on perhaps every point now raised. In a broad survey of the relative progress of Christianity it would be necessary to deal with a vast number of subjects not yet alluded to, but which want of space precludes our entertaining.

THE OUTLOOK.

The vast array of preparatory agencies which Mr. Johnston so ably summarizes might easily be augmented by a great variety of other facts. Not only, as Mr. Johnston says, does the "vital force of the native church increase in geometrical ratio;" not only have we twenty times as many languages subject to our use as were spoken on the day of Pentecost; not only have the 120 of the apostolic "upper chamber" become 120 millions of Protestant Christians; not only has the Christian community of the world been augmented by double the three thousand accessions of the day of Pentecost, for each day of the past hundred years; not only have the great systems Buddhism, Brahmanism and others been so materially modified by Christian influence that even if there were more Buddhists there is less Buddhism, or more Brahmans there is less Brahmanism; not only have we learned the methods of approach on the inside, where these systems are weakest; but the forces of Christian attack are strategically distributed over the globe as are those of no other one system, and the measure of our outposts is that of the measure of the geographical extension of our century. It is not only that there are 30,000 Christian communicants in China, but that these are distributed at important points. Twenty-five years ago there were only five churches in China, now there are enough to make one for every 25 miles along the coast, and a traveller might sleep, as Dr. Blyden would say, under a Christian roof each night while traversing the entire coast line of that vast country. Then, too, the spirit of evangelism is infused into these mission communities. Fiji and other islands were not Christianized by Europeans, but by Christian natives from Tonga, and this spirit is being developed in all mission fields.

But besides all, it must ever be borne in mind that in dealing with Christianity we are dealing with the supernatural, and in the divine economy there is provision for far more than merely steady advance even in geometrical ratios. There is provision for *leaps*, for vast upheavals, for sudden uprisings. Do we forget the six weeks in 1878 when in Nellore 8,691 heathen were baptized, and the 34,564 registered applicants for baptism the same year in Tinnevely? Are we blind to the fact that forces are already at work which will probably, ere many decades, result in the *collapse* of the great systems of heathen religions? There are epochs and revolutions, as well as reformations, in the divine economy.

WHY DOES THE COST INCREASE?

BY REV. JAMES F. RIGGS, BERGEN POINT, N. J.

WHAT is the reason of this constant advance in expense? Why is it that each mission is more and more costly from year to year? Ought we not to set a fixed limit to the appropriations in advance and adhere to our own rule?

A mission grows just as a healthy child grows. It has the same vital organs from year to year, but it needs more food. Growth is the evidence of life. If any particular mission did not grow that would be a just cause for alarm, but the demand for a larger appropriation is a clear proof that the sums expended already have been well spent. This general law of depth and width applies to a mission just as it applies to a schoolboy. More books, and those of greater depth, better grade. A wider range of facilities and a more expensive system of defense. For in these days there is a double process in our foreign work, like that in Jerusalem in the days of Nehemiah. It is not trowel only, or sword only, but both sword and trowel, and both must be paid for. It is perilous to sleep after we have aroused the enemy. The cost is the certain result of pushing on such a warfare. It is daily more absorbing and the demands more inexorable.

Mission work is generally conducted in departments, like the branches of a large business enterprise. In each of these we shall see the reasons that belong to that particular part of the work. These departments are six: viz., the evangelistic, educational, publication, medical, church-building, and Sunday-school.

FIRST.—*Evangelistic*: The missionary is sent to preach the gospel to the poor. He makes a "tour" in the territory assigned to him, traveling at the smallest possible expense, and preaching in the villages. Such a tour is planned according to the work that must be done. It may be completed in less than a week, or it may require all the summer months. In each village the missionary talks with old friends, and draws about him some new friends. But when the trip is ended he hastens home, because much work of other kinds yet awaits him in his own place of residence. Notice how the system works. When the missionary sets out on the same tour again, three months or six months later, he is compelled to make it a little longer. Why? Because earnest entreaties are sent to him from villages not yet visited asking that he come to them also and preach. In each case he weighs the reasons, and is often obliged to decline. Time is precious, and he must hasten on. But yonder is a village only an hour's ride off his track, and four men have come down beseeching him to give a day to their place. The fire is already kindled, and he deems it his duty to go. He is more than pleased, delighted, to find a real work of divine grace going

on in that village, and he stays two days instead of one, preaching to crowds in the coffee-shops and under the trees. But at length he leaves them, promising to come again, and such a promise must be kept. Thus each tour becomes a longer one than that preceding it, and the vital force of the missionary is taxed to the very limit of safety. In many cases he comes home after a month's tour so hoarse that it is a difficult matter for him to discharge common daily duties. In the meantime, as these trips to the villages become longer and more exacting, the other work of that station is neglected, so that matters get into confusion, and the next thing reported to headquarters will be that a new man is absolutely necessary if work is to be carried on at all. Thus the cost of the journeys is increased, and at the same time the local expense of each station is increased by reason of the absence of the man who makes the tour. For there are accounts to be kept, and books to be sold, and schools to be superintended, and candidates to be watched.

SECOND.—*Educational*: After work has been begun in any place, the kindling of a new flame is certain. A Protestant school must be started. And although the object is to keep expenses as low as possible, yet there will be some points of outlay in every instance. Even if the school should be from the beginning self-supporting in respect to tuition, there is the cost of sending a teacher to the place. And in some schools, as the high-schools for girls, and the theological schools for young men, a considerable part of the expense must always be borne by the mission. An increasing number of candidates for the ministry means increasing expense at every point—for instruction, for books, for postage, and innumerable miscellaneous items. If there be in any particular mission a bill rendered annually for the freight paid on books used, and if the number of pupils in those schools be increased ten per cent., will not that freight bill be somewhat larger?

The growth of a mission is like that of a child, not sudden, but certain: it will not be surprising, but it must be met.

THIRD.—*Publication*: No part of the work is more essential than this. If a soul has been saved, the work of Christian culture must begin, and a pure literature is absolutely a vital need. Standard religious works, such as "Pilgrim's Progress," are translated and sold (not given away), but the cost of the first publication is a large item, and every subsequent reprint involves some fresh outlay. For the book trade is not advanced in the Asiatic world to such a position that we can leave it to take care of itself. It must be fostered, and if a depot for Bibles be opened in any village, the rent of a little shop must be provided for. No money is wasted in experiments, but that which has been tried and found the very best is employed, and this arm of the service has been greatly blessed. A modest weekly religious paper is of very great value for the cultivation of a living practical piety.

FOURTH.—*Medical*: If each medical missionary were sent out simply to practice medicine, as he would at home, he would then earn far more than his salary, and so be a source of revenue to the board, instead of being an expense. But as a rule this would be a mistake in policy. For it would shut off the great mass of the population from any advantage. It would be easy for an educated missionary physician to confine his labors to the wealthy portion of any people, and the men of rank are willing to pay large fees for genuine skill. But in that case a serious loss of moral opportunities would ensue. The example of Christ himself is a better guide than modern financial policy. To go about like him “doing good” is the true wisdom of a physician on heathen ground. Much medicine is given free; many cases are treated without charge. Small hospitals are established, and sometimes the missionary in charge is able to earn enough to support his own hospital. But as a whole, the medical branch of the work is an additional expense. And the reports of such an institution as the hospital at Aintab, Turkey, will abundantly justify both the hopes and the outlay that will be identified with such an undertaking.

It will require no argument to show in like manner that any progress in the fifth and the sixth of these departments must involve heavy cost. No church can be built at first by an unassisted native community. No large measure of success can be attained in Sunday-school work without some expense for the books circulated and the lesson helps provided.

If we believe that the expense of ploughing and of sowing is to be justified, then surely by all means we ought to provide for the expense of harvesting. If the church of God persevered in cherishing a lofty faith in His promise, when the doors of the kingdoms were shut, shall we permit that faith to fail us in these days, when the angel of God is leading us, and the heavy iron gates that lead to the cities are opening before us of their own accord?

MIRACLES OF MISSIONS.—NO. V.

[EDITORIAL.—A. T. P.]

THE ISLES OF THE SEA. NEW ZEALAND.

IN the South Pacific, east of Tasmania, nearly midway between the capes, Good Hope and Horn, is a curious inverted boot that from end to end would measure nearly 1,000 miles, and is cut in two just above the ankle. It is New Zealand. The physical features are very interesting: the 4,000 miles of sea coast, with some of the finest harbors in the world; the highlands, with the Pumice Hills, the volcano Tongariro, 6,000 feet high, and Mount Ruapahu, 3,000 feet higher, and others rising to a height of 14,000 feet; the forests so dense that beasts of prey

are not found and sound does not penetrate ; the fine rivers and boiling lake of Rota Mahana.

But we wish to trace the early triumphs of the gospel among the Maoris or aborigines of these islands of the sea. Let us get an idea of the condition of the Maoris in the days when Europe first made their acquaintance and down to a comparatively recent date.

They lived in very contracted dwellings, not high enough to permit a man to stand upright in them and were unfurnished, showing no orderly arrangement. Their cooking utensils, a few stones. Polygamy had no limits but the ability of a man to procure wives ; every household was a little hell, with daily strifes and deadly hatred. Extreme barbarism prevailed, in fact the lowest type of savage life. New-born babes were left in neglect to cry themselves to death. When five days old, infants were sprinkled or dipped at a stream and named, while a priest mumbled a prayer to an unknown spirit, "May this child become brave and warlike," or perhaps, "cruel, adulterous, murderous." Stones were forced down the throat to make the heart hard and pitiless.

Tabu prevailed. It set apart men from all common approach—no one dared visit or converse with a tabued person ; death was the penalty for being found in a canoe on a tabued day, or for a woman to eat certain articles of food, even accidentally. Tattooing with chisels or fish bones, dipped in indelible dye, was quite universal, slow, painful and prostrating. Superstitions too absurd to be soberly recorded ruled the people. A pain in the back was treated by jumping and treading on the patient. Dreams and omens were regarded infallible. The issue of a war was determined in advance by setting up sticks to represent contestants and watching which were blown down. Jugglers were their oracles, and witchcraft was the dreaded foe, to defeat whose malign designs any innocent person was liable to the most cruel death.

The Maoris were the worst *cannibals*. They drank the blood of enemies as it flowed on the battle-field, and then feasted on their roasted remains. Their virtues were so few, and their vices so many and appalling, that not a few Christians doubted whether there was anything left worth saving, or possible to use as a basis for the gospel. They could scarce be called idolators, for they were so low sunk in barbarism that they had not even the invention to construct a god, and had no gods nor any objects of worship. Thunder they attributed to *Atua*, a great spirit whom they feared as author of all calamities. They believed him to come as a lizard and prey on the vitals of the sick, and hence incantations were used, and they threatened to burn or kill and eat the demon unless he should depart. They also believed in *Wiro*, the Satan of the Maoris. They were virtually atheists, or, at best,

devil-worshippers. They had a vague belief in a future state, but, of course, it was robed in gross and sensual conceptions. When a chief died, slaves were killed to wait on him, and widows sometimes put themselves to death to rejoin their husbands.

When, at Samuel Marsden's request, the Church Missionary Society sent out three laborers in 1814, they were met at first with curiosity, then distrust and hate. The task of acquiring the language was great, but it was next to impossible even then to get a hearing. The few who came, almost nude, or in fantastic dress, would rudely leave in the midst of the service, saying aloud : "That's a lie ; let's go."

When, in 1821, Samuel Leigh and other Wesleyan missionaries went to Wangaroa, the chief Jarra bade them welcome ; but Mr. Leigh and his colleagues had some hints beforehand of Jarra's treacherous nature. The sailors called him "George," and he had a notorious history. He was one of those who, twelve years before, had left Port Jackson for England with a few other Maoris. Capt. Thompson found "George" mutinous ; he rebelled, refused to work, claiming to be a chief's son, and was reduced to submission only by being whipped and half starved. He brooded over his punishment, and hatched a terrible revenge. He pretended to be penitent, and so gained the captain's confidence that he put up for repairs at Wangaroa. Once ashore, George moved his father to vengeance. With great subtlety he induced the captain and crew to land, drew them into the woods, under pretence of selecting timber, then murdered them, and, in their clothes, went to the ship, assaulted all he could find, and plundered the vessel. But a sudden retribution was awaiting these murderers and plunderers. George's father set a powder keg on the lower deck, and amused himself trying the muskets, a large number of New Zealanders being on board. An accidental spark caused an explosion, which blew up the upper works of the ship and killed every Maori on board. Then the natives on shore set fire to the vessel and ate every survivor.

With such a record, Jarra was not likely to be trusted ; and about six weeks after they landed he began to show his tiger teeth. He threatened to burn Mr. Turner's house and eat the missionary and his wife, simply to extort a present. Other like-minded chiefs harassed the missionaries by similar threats and outrages, but were kept at bay by the remarkable Christian coolness and fortitude of these brave souls.

The cannibalism of the Maoris has never been exceeded in atrocity. Mr. Turner found several chiefs rollicking by a fire. On turning toward the fire he saw a human being roasting between the logs. Sick at heart, he tried to warn them of the wrath of God, to preach to them the new law of love ; but to what an audience ! An English missionary, while on a cruise, touched at New Zealand for fresh food, fruit and vegetables. Of these he obtained a fresh supply, and was about leav-

ing, when a chief asked him if he would like some flesh food. Says the missionary: "Thinking that doubtless they had hogs, I said yes. He gave a quick glance around him, as if he were looking for a messenger, and singled out and called to a fine young lad, apparently about eighteen years of age. The boy came and stood before him; and before I knew what he was about to do, and having my back turned to him, looking at the fruit, etc., I heard the sound of a heavy blow, and looking quickly around, found the still quivering body of the boy laid at my feet, with the words: '*Hevi ano te kai?*' (Is that blood sufficient for you?) Horror-stricken, I denounced most bitterly the deed, and, leaving all the provisions behind on the ground, returned sorrowfully on board."

The natives were very indolent. The missionaries could get no help in building mission premises, and not until 1824 were the buildings completed. But where idleness prevailed, curiosity, its kindred vice, also existed, and this led the natives to send their children to learn to read, and so many of the young Maoris were taught the catechism and learned to pray and sing; and the same curiosity led the adults to go and hear what the missionaries had to say.

The work looked hopeful; but despair came. A civil war became the occasion for acts of violence; the mission houses were burned, and it was a long time before quiet was restored and houses and fences rebuilt. Chief "George" was taken very ill. The death of a Maori chief rings the tocsin of vengeance—the quarrels and grudges of his life are then settled. The natives insulted the missionaries, stole their goods, broke down their fences, and replied to expostulation only with new threats of worse violence. George gave ominous signs that if he should die the missionaries would be held accountable for the fatal explosion on board the *Boyd*, when so many Maoris were killed, as the God of the Christians had caused that spark to leap from the gun-lock to the powder keg. Of course, with such unreasoning and insane passions no argument was possible.

The women and children were sent away to a distance, and the missionaries lived for weeks in constant apprehension. George died, charging his followers to exact vengeance for his wrongs. The poultry of the missionaries was stolen, and some of it offered as a sacrifice to George's father. In January, 1827, the whole party of Wesleyan laborers were compelled to embark for New South Wales, after undergoing numerous exposures and barely escaping with their lives from these treacherous and cruel savages.

To one of the New Zealand chiefs, however, their departure was a matter of great regret. He, Patuone by name, had "rubbed noses" with the missionaries, and was known to be very friendly to Europeans. From him, in October, 1827, came an invitation for the exiles to return. It was an irresistible Macedonian cry; and the whole band, in the early

part of the next year, landed on the north island and settled in Patu-one's province.

Two years of fruitless labor passed by. Few would hear the message. The very chief whose letter had recalled them neither attended their place of worship nor gave them any encouragement. With the strange faith, seen nowhere so richly as among missionaries, they toiled and prayed, believing "that prayers and tears in Christ Jesus can accomplish anything." In 1830 there were manifestly more attendance and attention given to the truth. But the most powerful witness was that of the lives of these godly men and women. "Ye are the light of the world." Bunsen said to his English wife, when dying, "My dear, in thy face I have seen the eternal!" And these Maoris could not but see a tremendous contrast between themselves and the heroic and unselfish souls who were risking life itself for their sakes.

The first conversions startled the whole community. Tawai and Miti, two of their greatest warriors, openly declared their allegiance to the new captain of their salvation. God's Spirit was at work. Some came forty miles in canoes to hear the gospel, and, as in one day, multitudes turned to God. The natives overflowed the chapel, and the forests and hills became sanctuaries, where the Word was preached to attentive listeners. The missionaries could now travel far and wide only to find multitudes ready both to hear and heed the gospel.

When Mr. Leigh first came to Wangaroa there was no book written or printed. The missionaries no sooner learned to talk than they began to teach spelling and reading. They sent to England and had types cut, and books were printed in the Wangaroan dialect. 1840 was the golden year, when a new religious literature was introduced into New Zealand. Within two years the press printed 5,000 scripture lessons, 3,000 spellers and readers, 6,900 catechisms, etc.; 13 regular stations were established, 4,000 boys and girls in schools, 3,300 church members were gathered into the fold. The demand for native New Testaments greatly exceeded the supply, though 15,000 copies had been printed.

It will be remembered that in 1809 the ship *Boyd* had been plundered and burned by these cannibals, who devoured every survivor of the crew. Behold the contrast, and let who will dispute the miracles of missions! A shipwreck at Kaipara Heads cast over 200 persons naked and destitute on the shore. How were they received? With humane and Christian kindness. Not to be clubbed and roasted, but snugly housed and fed in Okaro, and not one farthing would these Maoris accept in return for their hospitality. On the shores of Christian England a nobler reception could not have been awaiting shipwrecked sailors!

Most wonderful of all, these New Zealanders felt that they must send the gospel, which had brought them such blessing, to the destitute about

them. A grand missionary meeting was called by the Okaroans. It was a three days' meeting. One whole day was consumed in addresses on missions, fifteen or sixteen of which were made by converted natives. No wonder if all eyes wept as these regenerated cannibals told of him who had saved them, and of their passion to tell of Jesus to the lost. Poor as they were they made an offering of sixty-five dollars—an average of about thirty cents for each attending native Christian !

The subsequent history of New Zealand was one of large and frequent outpourings of the Spirit. They sought to water others and were watered themselves. Hundreds were converted, new churches were organized, and new buildings erected in all peopled districts ; native young men were trained and sent forth as evangelists, and the isles resounded with praise to God !

We have designed only to give the early history of the New Zealand missions ; but in 1860 the Wesleyan Church numbered 5,000, with 200 Sunday-schools, where 7,000 children were taught. Over 12,000 were regular attendants at worship. About one generation's life time, thirty-three years, had been spent by the Wesleyans in securing such results. No Christian land can present any parallel in the same space of time. Even skeptics stand in mute astonishment at the results wrought by Christian missions, constrained with Mr. Hume to acknowledge that these are things which their infidel philosophy cannot explain in the Christian life.

Mr. Darwin was not regarded as a Christian, but he had the greatest respect for good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries :

"They forget or will not remember that human sacrifice and the power of an idolatrous priesthood ; a system of profligacy unparalleled in any other part of the world ; infanticide, a consequence of that system ; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude ; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

What a fulfilment of prophecy ! "The isles afar off that have not heard my fame neither have seen my glory ; and they shall declare my glory among the gentiles !"

EGYPT SMITTEN AND HEALED.

BY CHAS. S. ROBINSON, D.D., NEW YORK.

[The Rev. Chas. S. Robinson, D.D., of this city, recently delivered a course of Sunday evening lectures to his people on Egypt, which attracted wide attention and were received with marked interest. Few persons have studied the subject more closely, or are better prepared to discourse or write upon it

than he. Egypt figures prominently in the sacred writings, as well as in profane history. Egypt occupies a conspicuous place in prophecy. Egypt has indeed been "smitten" of the Lord as scarcely any other land has been; but Dr. Robinson brings out the particular prophecies which relate to her splendid future, and weaves into his familiar but finished lectures not a little of history, incidents of travel, and matters of missionary interest. These lectures have not been published, and we have arranged with him to give those bearing on the scope of this REVIEW—about six of them—in consecutive numbers. Our readers, we are confident, will be profited by them.—Eds.]

The Persians have this proverb: "God's club makes no noise; when it strikes there is no cure for the blow." This is no Christian sentiment; it is heathen and hopeless. God does sometimes smite, but never with a club. His rule of dealing with his creatures he announces: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

So well known to spiritual believers is this fashion of his discipline that no one is surprised by the declaration contained in that passage concerning Egypt, which is familiar to all students of Isaiah's prophecies—the predictions and the history combined as they must be: "The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." Egypt is to have a time of sorrow and smiting, so the prophet declares in this verse, but that is to be succeeded by the outpouring of blessing, and a new glory is coming upon the land. Has this in any measure become true? Certainly the discipline commenced years and years ago.

For one thing, the national integrity is vanishing. Oppressions are killing the soil and the people. Every traveler sees this the moment he becomes domesticated in any one of the cities and looks about. Two visits, with five seasons between them, make manifest great changes which have occurred in the meantime. True oriental scenes can never be found now outside of Constantinople, or even distant Persia.

The experiences of our first day in Cairo were all so novel that my memory is hardly firm enough to range them in order here. I cannot give a connected description of them. Grim and shadowy do all eastern outlines of things appear. Yet there is a decided sense of familiarity with the objects, and acquaintance with the people, which one feels he has carried over from his reminiscences of text-books in his childhood at school. You remember the pictures in the earliest geographies you ever studied, and here they are suddenly come out into reality and fact. The Nile river has erected banks for itself on either side; its level lies higher under the current than the district it runs through,

after each annual overflow ; thus it rolls lazily along, muddy and solemn, pretty much as a canal might be expected to run, if at any time a freshet should render it excitable or antic. The edges of the embankment are of a dirty brown color, without any vegetation to speak of or even verdure upon their ridges. Bare and unattractive as these appear to a tourist, they are, nevertheless, in the absence of hills and forests, the only background for one entering a settled precinct, against which afar off shine the graceful minarets and towers of the city.

The train paused at the station, and immediately on alighting we seemed to be in a world of fantasy. The oddest and most picturesquely bewildering of the sights was the train itself—especially the third-class cars. These were crowded to suffocation with the aborigines belonging to the region, in all their motley costumes. The sides of the rather rough and box-like enclosures are high and close, and hence the small windows are placed on the level of the passengers' heads ; thus a row of turbans alone appeared as the inmates sat while we tried to become acquainted with them from the platform. It looked like a collection of heads without shoulders, really, head-dresses without visible heads. And these were of hues so positively innumerable and of so amazingly brilliant and flaring display, as the colors of red, crimson, white, yellow, and green, shook in the sunshine, and mingled with each other, that the entire thing seemed to me more like a crate, a gardener's market-wagon, or an animate conservatory of poppies and tulips on its travels, than like anything else my western eyes ever admired.

As we took our way to the hotel, the scene grew wilder still. A winding course with mysterious turnings carried us along thoroughfares narrow, crowded and offensive, filled with men and women gazing vacantly at the new-comers. One would imagine the inhabitants to be on a masquerade ; for the habiliments are so showy, so gaudy in bold contrasts of dye, that it strikes one as being impossible that he sees the living people in their ordinary dresses. Many of the females studiously conceal their faces ; it was according to the ancient régime of modesty that all should do so ; but this, I am prepared to say, is just an affectation now ; the fear or shame of exposure hardly exists. For ladies of rank and fashion use only white gauze of the most preposterously transparent gossamer, which pretends to hide their features, but which, as they are very well aware, only sets them off more finely, if one chooses to invoke their attention with an admiring stare. And the common women employ black muslin, which they twist most uncomfortably across their countenances, but take any occasion comfortably to drop.

It is said by those who have been resident in the city that many of the customs are yielding more and more every year to the demands of the French, the Italians and the English, who frequent the place. An interesting account has just been published by an American mission-

ary : "Where ten years ago you saw one European costume you to-day see a hundred. Formerly, if a man heard another speak in a foreign tongue in Cairo, that tongue would be French ; to-day it is English. In every street signs attract your attention to British goods, whether 'dry' or 'wet.' I am sad to find so many bar-rooms ; but I must say that I have seen but one intoxicated soldier among those thousands who have passed before my eyes in five weeks. Every afternoon, in Ismail Pasha's day, I saw chariots filled with the white-veiled ladies of the Khedival harem, and such vehicles were preceded by the swift-footed, picturesque-looking *syces* or heralds. To-day you might see English ladies driving in their pony phaetons, or riding out with their husbands, brothers, or friends, as quietly as if they were at Brighton or Saint Leonard's-by-the-sea." It is thus that the national integrity, the whole fabric of Egyptian individuality as a people, is yielding to outside pressure at every point, and ere long the oriental characteristics will disappear. The likelihood now is that a permanent protectorate, so-called, but in reality a constant absorbent force of occupation will be established ; if so, the mastery of some European governments must greatly increase.

But note besides this disintegration of the nation by the arriving of new forces of disruption from without, there is also the unfortunate scourge of the climate, which has just begun to manifest changes most unexpected and peculiar. For ages those mummies, lately given to the world in the cave at Deir-el-Bahari, were preserved because the rains did not fall on the rocks beneath which they lay. Egypt was almost literally a land without showers. Now the skies have begun to arouse fears to which the Egyptian world has been an utter stranger. A wide illustration might be offered just here, but it serves my present purpose better to quote in full what the public prints are saying in a warning letter addressed to such as are seeking the Nile for health in the winter season. Some information may prove very valuable to all.

Under the sanction of high medical authority it is said that the prevalence of typhoid and other forms of malarial fever at Cairo within the last few years tends to complete the ruin of the reputation of the Egyptian capital as a winter resort for invalids. The climate has been undergoing extensive and disadvantageous changes. Whereas, until 1878 at least, such a thing as rain was entirely unknown in that city, there is nowadays one perpetual and almost tropical downpour, commencing in November and lasting until March. Not only this, but two years ago there was actually a snowfall at Suez, on the shores of the Red Sea itself, which astounded and frightened the natives like a scourge.

Archæologists have reported that nowhere among the pictures already copied in the illustrated volumes has there ever been found anything like an umbrella or portable shelter from showers, nor is any open gutter

or eave-trough to be noticed in the ruins of ancient buildings. Evidently there was no expectation of rain, nor any protection from it, in the plans of the architects of those olden times.

The atmospheric phenomena, which are often attributed to the existence of the Suez Canal, and of the Sweet Water Canal, are naturally causing a complete revolution in the construction of dwellings and the mode of life. The entire roofs have had to be rendered water-tight, as they are in the rest of the world. Fireplaces and stoves have already begun to make their appearance in the rooms, instead of the old-time open braziers. Even the unfortunate fellaheen are on the lookout for a material capable of resisting the weather better than the dried mud it has been hitherto traditional to use in putting up their pitiful huts.

Nor is this the worst; a much more serious result is found in an unmistakable increase of the unhealthiness of the larger towns. Cairo, as it now exists, is builded on the ruins of a dozen defunct cities, an older, and then an older town, belonging to the remote past, lying deeply sepulchred beneath the cellars and the streets. The present buildings are perched upon the summit of a sort of plateau, formed by some sixty feet of detritus of all kinds, and all unwholesome, as might be imagined. Potsherds, wicker-work cinders, scraps of metal, bits of tile, and no man can conjecture what else besides, constitute the substrata that underlie the city. And the roadways appear never to have had a sewer or a gutter for deliverance from the reek of men and beasts for ages.

As long as there was no regular fall of rain, no ill effects had to be apprehended. The annual inundations of the Nile did not come up so high as the elevated towns. The waters were poured only on the depressed and arable plains. But now the heavy rain which drops day after day during the winter months eventually soaks through the terrible mass, and in fact renders it (so it is declared) nothing more nor less than a heap of wet garbage. Hence, in the warm nights, a dense mistiness of gray fog may be observed rising up from the ground, enveloping the city—this city, to which invalids are strangely sent for health!

Moreover, the moisture in conjunction with the detritus produces a sort of chemical liquor and acid vapor which saps and literally eats away the foundations of the old buildings. In a few years the beautiful tombs of the Caliphs and Mamelukes, with all their delicate tracery and emblems of the most glorious period of Saracenic art, will have disappeared. It was high time for the wonderful providence of God now to interpose, and gather the inscriptions and the mummies for his use.

Thus is the Lord smiting Egypt; but he is going to heal Egypt in the better days to come. Signs of his turning are already to be found in that desolate land; they will come under our consideration next.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

M. COILLARD, of the French Protestant Mission in South Africa, writes of the work in Africa: "Now or never is the time for vigorous and sustained action. Let us be on our guard against a spasmodic zeal, subject to all the mutations of the passing caprice, as novelty may suggest. For you who give and pray, as well as for us who are at the breach, the work which is confided to us is eminently a work of patience, of perseverance and of faith; let us be ready to carry it forward through dangers however serious, disappointments however keen, as well as through sacrifices however costly. Let us recoil before nothing. The disasters of Dr. Holub's expedition, the martyrdom of Bishop Hannington, that of a Wesleyan missionary and his wife on the west coast, the massacre of Count Porro and of M. and Madame Barral, and other similar facts, clearly apprise us that it is not with impunity that science, civilization and Christianity attack the Dark Continent, one of the principal fortresses of Satan." —

M. COILLARD, who has gone to establish a mission on the Zambesi, writes: "The Zambesians do not know how to speak in public, nor to discuss affairs with the decorum of the Bassoutos; they love pleasantry, and among them no one is safe from the stinging darts of mockery and sarcasm. It is hard to understand how people of so volatile a disposition can be so cruel. Alas! we cannot so much as take a walk without stumbling over some shattered skull, or some calcined fragments of human bones. Léivanika" [the king] "showed us the remnants of the fuel which but a little while since, only ten paces from here, had served to burn some sorcerers. Verily, 'the dark places of the earth are full of the habitations of cruelty.'"

In the *Dansk Missions-Blad* for April, Missionary Kofoed, of Southern India, writes: "I have often wondered that many at home suppose that these souls, gathered in from the lies and excesses of heathenism, are to be better Christians than people at home, reared in an atmosphere of civilization and domestic love, with good examples before them. No, this is not to be looked for; the higher fruits will only come with future generations. Even when baptized and weaned from devil worship, and all their other earlier follies of heathenism, yet their families, their friends and their fellow-laborers are so infinitely ignorant and degraded that we may be well content if, from one year to another, we are conscious of a step or two of moral advancement." —

NOTWITHSTANDING the intense Protestantism of Denmark it appears that some Danish Christians grudge missionaries the joys of a family. Herr Kofoed writes: "Everything in this world must accommodate itself to facts. The notion of unmarried missionaries would never go down among the Malayálee, for among them no man, be he white or black, dare speak to a woman, be she young or old, unless he is a married man." —

THE *Dansk Missions-Blad* for April fills ten pages with a biographical sketch of Royal Gould Wilder. In it Denmark the land of sailors, and America, the land of mighty wielders of the axe, are thus incidentally contrasted: "He who does not know how to pray should go to sea," says the proverb. The experience of Royal Wilder might have taught him to say,

“He who does not know how to pray, should go into the woods ;” for it was in the woods that he learned the art of praying.

THE *Blad* has lately given a statement of the missionary contributions of various countries proportionately to population and wealth. Denmark stands very low, but it mentions one “happy exception.” This is the little town of Soebhy, in upper Jutland, a place of about 1,550 inhabitants. In the Epiphany collection for foreign missions the people contributed in 1883, 181 crowns; in 1884, 384 crowns; in 1885, 452 crowns; in 1886, 571 crowns; in 1887, 802 crowns; and at the Epiphany offering for 1888, 1,370 crowns; besides many and liberal gifts on other occasions. The amounts are modest, answering to the probable wealth of the place, the last being \$367.16. But the rapid growth shows how the cause has taken hold of hearts.

HERR JENSEN, writing in the *Blad* about hiring a house, incidentally mentions one of the thousand ways in which an influence radiates from a mission upon heathenism: “The landlord was glad to secure a European family as tenants. As I am also a missionary, he knew that he should have no trouble about the regular receipt of his rent.”

THE mild summer climate and many quiet beauties of Denmark make the change from that to the terrible heat of Southern India a self-denial greater than we, accustomed to fiercer extremes than our kinsmen of the Oldest England, can altogether appreciate, though for all of us it would be sufficiently felt. I have made the following extract from Mr. Jensen's letter of considerable length, as giving us an insight into the unappeasable longing with which those who go from such a home to the torrid fierceness of Lower Hindustan have to contend: “Though only May, we have it in the house night and day, 86°. Our little son, four years old, will often throw himself despairingly on the floor, exclaiming, ‘O mother, this country is too warm, too warm; can't we go into the great ship again and sail home to Denmark?’ In the morning we find no application of our Danish hymn, ‘Renewed in strength by nightly rest.’ The power of the hot, scorching wind is the same day and night. The water-caraffe is our constant resort. Yet we are thankful for general health. But we cannot help thinking how, when nature is the most withering upon us, she is opening into her fullest loveliness in Denmark. This very day letters were received from home, and all spoke of the spring, of the beeches that were ready to leave out, of wood anemones and violets, of gardens filled with Easter lilies, crocuses, hyacinths, and all the other delicate and gracious flowers which are now covering the Danish land. Nor did the letters merely speak of them; for in one there were violets, in another tender beech leaves, blue and white violets. We are fresh from seeing all this; how living it all becomes on the receipt of such letters. Involuntarily we exclaim:

‘The Pentecostal feast does nature keep
In robes of flowery magnificence.’

Ah! how lovely is Denmark!”

THE *Missions-Blad*, in answer to the contemptuous disparagement of missions which seems to be much more common in Denmark than it now is with us, though common enough here, subjoins: “But after all, we must not make out that worldly men are wholly in the wrong. 2,000,000 converted heathen! how few compared with 1,000,000,000 unconverted heathen! 2,700 missionaries for this thousand millions, how few! It is as if five clergymen set out to Christianize our Denmark. 27,000,000 crowns annually, how little,

when Germany alone, every year, exports some 15,000,000 crowns' worth of brandy and powder to Africa. Of these 27,000,000, England alone gives 18,000,000. America, Germany, Holland, France, and our Scandinavia give the rest, and how little after all! And even England's missionary munificence is less than she spends in three days for wine, ale and brandy. And yet let us not lift ourselves up against her. The missionary contributions from our native country amount at most to \$21,440, two-thirds of what we spend in one day for intoxicating drinks."

THE comparison of various countries as to their contributions of money and men to the foreign missionary work, published in the *Blad*, is as follows: Missionaries (male and female) to every 100,000 of the population: England, $\frac{4^8}{10}$; France, $\frac{4^2}{10}$; Switzerland, $\frac{2^5}{10}$; the Netherlands, $\frac{2^2}{10}$; Germany, $\frac{1^8}{10}$; Norway and North America, $\frac{1^4}{10}$; Sweden, $\frac{8}{10}$; Denmark, $\frac{6}{10}$. This estimate includes, we see, both Protestant and Roman Catholic missionaries, of which France furnishes the most and the best.

Money, contributed per head of the whole population: England, 60 ore; France, 39; Switzerland, 19; the Netherlands, $\frac{17^2}{10}$; North America, $\frac{15^2}{10}$; Norway, $\frac{9^3}{10}$; Germany, 9; Denmark, 4; Sweden, $\frac{1^9}{10}$. The ore is a money of account, worth 0.268 of a cent. We must remember that most of the work of church-building is regarded in Europe as complete, and that of our vast home missionary work at the West they have nothing. The exactness of this estimate it is difficult to test completely.

THREE hundred years ago some Roman Catholic missionaries made a flying visit to the Caroline Islands. On the strength of this the "*Missionsblaetter*" (quoted in the *Allgemeine Missionszeitschrift*) makes the following statement: "No other nation than the Spanish has brought the light of the gospel to the Caroline Islands, and what we know of the natives and their ways is derived only from the 'Catholic' missionaries." This is putting a good front upon it. But the conclusion is still more astounding: "It is, therefore, evident that the right of Spain is beyond dispute." The writer goes on to declare that of all rights to the sovereignty of a barbarous country none can be compared in cogency with the right inuring from having been the first to send the gospel to them. Of course, then, since Rome first sent the gospel to England, not only does the spiritual, but the immediate and plenary temporal sovereignty over England, and over America, as descended from her, appertain to the Pope. No doubt this course of reasoning would be quite satisfactory at Rome. The *Zeitschrift* pertinently inquires, to what Roman Catholic nation Rome attributes the sovereignty of China, and to what one the sovereignty of Japan. Or are these two nations exempted as not being barbarous? One protest must be lodged before Leo XIII. is installed in Windsor Castle, namely, that the archiepiscopal province of York was converted by the Irish, and ought, therefore, to be governed from Dublin, not from Rome, which two powers at present seem not quite coincident.

The *Zeitschrift* concludes its comments on this astounding doctrine thus: "In brief: it is a most flagrant outrage against Christian Missions, and against the peoples, among whom they are carried on, to deduce from the diffusion of the gospel a 'right' to the assumption of colonial sovereignty. This is in a measure intelligible as done by *politicians*; but it is doubly, nay, tenfold, to be deplored, when done by the man before whom the jubilee rites of apotheosis have burned incense as the 'light from heaven,' as the 'kingly highpriest of mankind.'"

MR. THOMAS WENTWORTH HIGGINSON has disparaged Christian missions as being, from his point of view, merely an endeavor "to render the condition of barbarians a little more comfortable." It is true that his point of view would never have evoked foreign missions. Yet even from his point of view it seems to be an exaggerated disparagement which so describes, for instance, the Zenana mission. This is one of the thousand cruelties which it is gradually helping to abolish. "A female missionary physician is summoned to a Zenana patient down with the smallpox. The young woman lay in a little chamber into which no ray of light and no breath of air could penetrate. It was in the very middle of the hot season in Upper India, and yet there stood a dish with burning wood coals right under the bed of the patient, who lay in a burning fever, tormented with devouring thirst! But not a drop of water had any one been allowed to give her. She died, and her clothes were—given to her attendant, a woman of lower caste, who took them home. At once the disease was propagated throughout this part of the city, where it raged fatally for weeks."

IN South Africa there is among the whites a great deal of contemptuous hatred of the Caffirs, and disposition to believe them incapable of either intellectual or moral improvement. Various travelers take occasion of this to discredit the missionary work. In answer to such opinions Mr. Charles Brownlee, who lately, on retiring from the office of Minister for the Aborigines, was granted by the Cape Parliament his whole salary as retiring pension, entirely without precedent, as a mark of esteem, says: "I once asked a heathen who complained that some goats of his were concealed in a mission station by the Christian natives, whether in fifty years he, a great man and privy councillor, had ever known a Christian Caffir convicted of theft. He owned he had not. Had he ever known cattle-tracks traced to a mission station?" No." That is saying a good deal for a people among whom cattle-stealing seems to be the principal crime. Again: "In one of the wars 3,000 Christian militia-men camped for two years on Brownlee's station, and during this whole time it was never needful to station a single policeman there." Particular umbrage is taken that the Government makes grants to the mission academy of Lovedale. It is declared that the scholars, once dismissed, forthwith revert to heathenism, grease and red ochre. Mr. Brownlee says: "Baron von Hübner makes much of it that out of 2,058 scholars 15 are known to have reverted to heathenism. Fifteen!" "The question, says he, has been proposed: Where are the young people trained in Lovedale, and what is now their occupation? Again I refer to 'Lovedale past and present' from which I find that four have gone as missionaries to Livingstonia, of whom two have died. We find them strewn over Natal to the farthest end of the Transvaal Republic, in Mashona, Bechuana, Basuto and Pondoland, and over the whole of the Cape Colony, employed as pastors, evangelists, teachers, mechanics, as policemen, justices, interpreters and clerks in the service of the Government, and of merchants and lawyers, while the greater part stay at home honestly earning their living. The most of them—excepting the fifteen returned to heathenism—exercise a wholesome influence among their countrymen, requiting the Government double and treble for the support which it has contributed out of the public funds toward their instruction."

THE *Journal des Missions Évangéliques* for April reports a remarkable awakening among the pagans in the district of Thaba-Bossiore, in the Bassuto country. At the main station 110 have lately been en-

rolled as catechumens, making the full number 210. At an out station 15 have been enrolled. At Morija 373 have been enrolled during 1887. Seven hundred at Morija have been enrolled as "desiring conversion," but not yet admitted as catechumens. The remark is made that the churches as yet remain strangely cold, compared with the rising fervor outside. M. Jacotiet says: "Most of the converts received by me showed an individual physiognomy of conversion, which, as all my colleagues will assure you, is by no means the most usual fact." One old woman baptized was over a hundred. At Morija "we had," says M. Mabile, "a communion service, peaceable and solemn, in the open air. Nearly or quite 600 persons approached the Lord's table."

"But all is not beautiful and satisfying. In the midst of our joys we have had the deep sorrow of learning of the shameful fall of one of our evangelists not yet a year in the service. Here, as of old, there is no lack of Pagan enemies of the Lord to blaspheme."

THE ADVANCE GUARD OF MISSIONS.

BY JOSEPH COOK.

"BECAUSE I do not believe in a Probation for men after death, therefore do I believe in sending the Gospel to all men before death!" Like a pillar of fire should we be guided by that definitive declaration that we shall be judged "according to the deeds done in the body." We know nothing about another opportunity for men in an "intermediate state," therefore will we send missionaries to them in our present state. In Pagan, as in Christian lands, now and always, our peace with God depends upon our similarity to God, hating what he hates, loving what he loves, and, everywhere and always, is there a deadly dissimilarity to God; and a dissimilarity which tends to permanence of character. Over all the world is it equally true of every man and woman that to be happy there must be salvation from that sin which is true, alas, of every one. If I possess a Christ who alone can save from sin, and from the inevitable, invariable consequence of sin, my responsibility toward other men is simply immeasurable. Science teaches this. Nature prompts to it. Common sense ratifies it. Three hundred millions of women hold the Buddhist belief, as it is held of them, that they will reappear on earth after death as bugs and all manner of vermin; unless, indeed, they are extraordinarily good, in which case they will be born again, this time as men. The money we give to send the Gospel to these, our yearly contributions to missions, will not pay the liquor bills of the United States for three days; will not pay for the spirits drunk in the British Islands during two days! Protestants give ten millions of dollars annually to evangelize the heathen. What is ten millions in comparison to what we could do? Some one has said that this nineteenth century will seem to those coming after us an amusing century, and nothing in it will amuse our posterity more than our absurd conceit that we are doing great things for the world. It is because we have so slight a conception of the visible need of the heathen. Out of the sixty-three millions of Bengal, ten millions so utterly depend upon the current harvest that for it to fail is for them to perish; thirteen millions more do not know, except while the mangoes are ripe, what it is, the year around, to have a full stomach. In China sixty dollars a year is wealth beyond the reach of myriads. In India many a million of men has to support life, each man on less than \$15 a year, multitudes of widows supporting existence on a dollar a month.

Their bodily poverty is but a type of their spiritual penury. If they live as upon the extreme edge in temporal, how much more in spiritual things! The American Board of Commissioners for Foreign Missions is decidedly in the lead of every other missionary association. In this, for instance, that they require their mission churches to be self-sustaining, laying it down as law that every convert should give a tenth of his income to the Lord, in which they differ from other boards. If they are charged at home with being extravagant of expenditure, everywhere in heathendom the reproach is that they are too close-fisted. The missionaries of other boards are rich in comparison to theirs, have better accommodations for guests, larger, handsomer, better adapted church buildings and school-houses. Bombay is the second most populous city in the British dominions, and at a large gathering there of missionaries it was voted, seven out of ten, that the policy of the A. B. C. F. M. in devolving the churches upon native support, is right; and everywhere in my travels around the globe I found this to be the conviction of native converts themselves—a converted Brahmin urging this view with great force upon the Bombay people. There is this difference, that Christianity is being embraced by people of the middle classes in Japan, while in China and India its successes are rather with the lower classes, as was true of the world at large when the gospel was first preached. There is not now one ordained missionary for a million heathen; surely there should be at least one for every fifty thousand. Remember that the population of the world is increasing at a more rapid rate than the increase of missionary effort. It ought to be the law of every Christian in the world: "For every five dollars I expend upon myself I will give one dollar to the spread of the gospel." Because, bear in mind if we send the heathen the gospel, we are sending them also an English, German, American Infidelity, which is more bitterly hostile to Christ than is heathenism. What with hereditary and imported belief there, it is essential we should send as missionaries our ablest men. The longer we delay, the harder the work to be done. The more penurious we are now, the heavier will be our expenses in Pagan lands hereafter. In the last lines written by Longfellow he expresses this sentiment: "The day is breaking everywhere, and God deliver us from dawdling at the dawn of such a day!"

WHAT IS SUCCESS?

SINCE writing the brief article on George Bowen for the June number of this REVIEW, I have been made acquainted with his own thoughts in regard to his lack of direct success in winning souls, during his long missionary ministry. It was a great sorrow to him. It weighed heavily upon his heart all through his life in India. In a letter written not long before his death and shortly after the fall which fractured his thigh, alluding to this apparent failure, he said: "Compared to the great trial which has followed me for forty years, this physical disability is a very small thing to bear."

This is certainly suggestive. The Lord measures success in a different way from man. The greatest of the prophets threw himself under the juniper tree, bewailing the utter failure of his life, and requesting for himself only that he might die. How pathetic was the career of Jeremiah. When a mere youth called to confront the desperate depravity of a whole generation, king, priest and people against him, with never a ray of hope thrown upon the future of his ministry. Dying in Egypt without a convert! Yet the influence of these two old heroes will never die out of the world. Many

a man is never so influential as after he is dead; dying prematurely, perhaps, like Abel, but like him, though dead, still speaking.

Foreign missions afford many illustrations of such ways of God. Samuel J. Mills was buried in the ocean when his work for the heathen was only in anticipation. Harriett Newell, at nineteen years of age, died when her lips had hardly been taught a heathen syllable. Yet their brief lives are still great living forces in the work of foreign missions. David Brainerd's brief and marvelous work among the Indians won perhaps seventy heathen souls to Christ. Of the subsequent lives of these converted Indians, or their descendants, who can speak? But the short life of Brainerd is among the richest treasures of the Church. When he was dead he became at once a greater power than when he was alive. So he continues to be, and so he will be so long as his memoirs live in missionary annals. Good and great men and women are usually greater powers after death than during life. They wait for the last of earth before the men of the earth know how great and good they were; then they begin really to live.

Among such as these, undoubtedly, Bowen will have his place. Filled with the Holy Spirit, dwelling in the mount with God, while yet among men, exerting a widening influence for Christ and holiness through India, his name will not die out of mission records; and he, too, will henceforth be greater after death than he was during life.

MADISON, N. J.

ROBERT AIKMAN.

MISSIONS FOR MILLIONS.*

BY REV. IRA G. ROSS, NEW YORK.

Att—“Marching Through Georgia,” arranged.

1. HARK, the sound of bugle calls from Zion's mission bands,
Raise a song triumphantly o'er earth's sin-darkened lands;
Legions now are speeding forth to do their Lord's commands,
Planting the missions for millions.

CHORUS.

Hosanna! Hosanna! We'll bring the jubilee!
Hosanna! Hosanna! The Lord hath made us free!
So we'll sing redemption songs o'er ev'ry land and sea,
Planting the missions for millions.

2. See the gleaming signals are now flashing from on high,
Watch the fiery pillar's light appearing in the sky;
Forward march with fearless mien though hosts of Hell defy,
Planting the missions for millions.
3. Rally at the battle cry, ye soldiers of our King,
Let each church her quota full of men and money bring;
Deeds of love and courage high in endless chorus sing,
Planting the missions for millions.
4. Doors of hermit nations now unhinged are tumbling fast,
Towering wall and buttress fall at blare of trumpet blast;
Vain is heathen rage or boast, we'll crown our King at last,
Planting the missions for millions.
5. Quick! the crisis-hour has come: then forward all the line,
Dare not flinch or falter now, a failure would be crime;
Jeweled crowns for victors wait that shall the stars outshine,
Planting the missions for millions.

* Missionary Song Leaflet No. 1. Copyrighted by Funk & Wagnalls.

II.—ORGANIZED MISSIONARY WORK.

Foreign Missions of the Presbyterian Church of England.

THE work of this Society is carried on in China and India. The report for 1887, presented to the Synod

at Newcastle-on-Tyne, 1888, shows progress. The mission of this church holds a prominent place among the various missionary bodies in China.

STATISTICS OF THE MISSION FOR THE YEAR 1887.

CENTERS.	Communicants, to Dec. 31, 1886.	Adults baptized in 1887.	Received to communion, having been baptized in infancy.	Received by certificate.	Restored to communion.	Suspended in 1887.	Died in 1887.	Gone elsewhere.	Communicants, Dec. 31, 1887.	Children baptized in 1887.	Total baptized children.	Members under suspension.	Total membership, adults and children.
Amoy.....	822	56	15	21	3	5	5	14	893	69	587	36	1,516
Swatow.....	942	54	7	—	2	8	31	4	962	47	371	80	1,413
Hak-ka.....	211	16	3	2	2	6	2	1	225	12	86	36	347
Formosa *.....	1,317	79	—	1	11	27	33	—	1,348	87	937	119	2,404
Singapore.....	105	9	—	20	—	4	7	19	100	7	43	7	150
Totals.....	3,397	214	25	44	18	50	78	38	3,528	222	2,024	278	5,830

* In revising the Formosa rolls, a mistake has been discovered in the statistics for 1887 and for some previous years, and consequently there is a discrepancy between the number returned then and now.

Receipts of the year from all sources.....	£13,769 17 4
Expenses.....	13,473 19 2
Balance in bank.....	£295 18 2

WOMEN'S MISSIONARY ASSOCIATION.

Receipts for 1887.....	£2,777 14 3
Expenses.....	2,009 18 1

Baptist Missionary Society (English).

THE ninety-sixth annual report, bearing date May 1, 1888, furnishes evidence that this venerable society is prosecuting its great work with ever-increasing zeal and vigor. Its missions are planted in almost every part of the broad mission field. The Committee report "continuous progress, a larger number of conversions than for many years past, a widespread spirit of inquiry, a growing desire for copies of the Scriptures and Christian books, and the development of the native Christian church in aggressive earnestness and self-

support — these and kindred facts surely give promise and pledge of far wider conquest, and of the coming of that glad time when the Saviour shall subdue all things unto himself, and the kingdoms of this world shall become the kingdoms of our God and of his Christ."

"The balance sheet for the year just closed exhibits a debt of £5,859 9s. 7d. It is, however, matter for thankfulness that this deficiency is not due to any falling off in receipts, but to a considerable increase of expenditure. The total ordinary receipts for the year just closed show

an increase of £2,938 5s. 8d. upon those of the year previous, the actual figures being :

1887-8	£61,341 5 1
1886-7.....	58,402 19 5

Increase 1887-8..... £2,938 5 8

"In addition to this increase of £2,938 5s. 8d., £2,385 2s. 8d. has been contributed for the extinction of the debt of 1886-7.

"The contributions for general purposes, as compared with the year before, show an advance of £863 9s. 11d., the figures being :

1887-8.....	£43,623 18 1
1886-7.....	42,762 6 2

Increase 1887-8..... £863 11 11

"The special gifts for the Congo Mission also exhibit an increase of £988 4s. 7d., and the Calcutta Press profits and gain on exchange are also in advance of the year before by £1,084 19s. 4d.

"While, however, the receipts have kept in advance, the expenditure exhibits a much larger increase, the figures being :

1887-8.....	£67,206 14 8
1886-7.....	62,576 4 6

Increase 1887-8..... £4,624 10 2

"The large deficiency is mainly due to the Congo Mission, the amount charged to the account of 1886-7 having been only £5,820 8s. 3d., and for 1887-8 £9,955 9s. 5d.—an apparent increase of £4,135 1s. 2d.; although as explained before, the real increase is only £2,192 0s. 5d., the balance in hand of the Congo Fire Fund (£1,943 0s. 9d.) having been credited to the previous year's account, as fully set forth in the balance sheet for 1886-7.

"With regard to the debt of £5,859 5s. 7d., the Committee are thankful to report that they have received intimation of certain legacies which, by the special direction of the legators, are not to be added to the Legacy Reserve Fund, but devoted to expenditure, which will probably be sufficient to extinguish the present burden."

Baptist State Convention of North Carolina.

THE Fifty-seventh Annual Meeting was held in Durham, N. C., Nov. 16-20, 1887. The report was highly encouraging.

FOREIGN MISSIONS.

We give the following summary :

Brazil—Missionaries (native and foreign), 14; churches and stations, 6; baptisms, 30; members, 175.

Mexico—Missionaries, 17; churches and stations, 21; baptisms, 100; members, 350; contributions, \$823.

Italy—Missionaries, 15; churches and stations, 14; members, 306; baptisms, 26.

Africa—Missionaries, 16; baptisms, 26; members, 138.

China—Missionaries, 54; churches and stations, 24; baptisms, 46; members, 677; contributions, \$699; besides a chapel built at Shanghai by Deacon Wong, costing about \$1,000.

Our Foreign Missionaries are 58; of whom 24 are ministers and 34 ladies. The baptisms for one year were 238, and the contributions in mission fields, \$3,012.61.

The receipts of the Foreign Mission Board were \$87,830.53, the largest in its history. Of this amount North Carolina contributed \$7,342.34. The amount contributed in this Convention during the year ending November 10, 1887, is \$6,428.53.

Wesleyan Mission in the Mysore Province.

Forty-ninth report for the year 1887.

"The past year has been distinctly one of encouragement. There has been no great spasmodic outburst of power, but there have been everywhere 'signs following.' In the reports of the various departments we find reason for praise and hope. To the country generally the year has brought prosperity. The rains were ample and timely; the crops have been sufficient; no severe epidemic has visited us, and the people have been comfortable and contented. This state of things has found its parallel in the Mission. Our workers have, almost without exception, been able to sustain their industry uninterrupted; our members have been generally freed from pressing anxiety, and in God's mercy all outward cir-

cumstances have been fairly favorable to the progress of our work."

In connection with the English churches in Bangalore, there has been gracious spiritual quickening and accessions. Sixty-nine members were added to the native churches making 844 in all. There has been great advance financially. English schools are growing in importance and influence. The need of additional funds is keenly felt.

TABULAR VIEW OF MISSIONS IN THIS DISTRICT.

Number of chapels, 19; number of other preaching places, 21; catechists, 33; day-school teachers, 327; Sabbath-school teachers, 91; local preachers, 39; number of full church members, 990; on probation, 101; number of Sabbath-schools, 26; number of scholars, 982; number of day-schools, 117; number of scholars, 7,929; total number, deducting those who attend both Sabbath and week-day schools, 8,038; attendants on public worship, 2,963.

Total amount of receipts, 27,819 reals.

General Council of the Evangelical Lutheran Church.

Annual report at its meeting, September 8, 1887:

All our missionaries have been at work in the field during the last year.

Receipts in India from July 1, 1886,

to June 30, 1887..... \$4,903 23

Total expenditures in India..... 4,918 89

NOTE.—In this account are not included the salaries of the missionaries, as these are paid directly to them by the treasurer of the Executive Committee.

Expenditures in America, October 18, 1886 to August 26, 1887:

Drafts (salaries of missionaries).....	\$4,273 33
" (general expenses).....	3,900 00
Interest on loan.....	116 00
Mrs. L. V. Artman, on account.....	50 00
Salary of agent.....	75 00
Three copies of <i>Missionary Review</i> and <i>Mission Zeitschrift</i>	14 10
Printing <i>Cent Collection Books</i>	12 00
Type for printing office in India.....	24 00
The Artman Memorial.....	290 00
Error.....	37 80

Total expenditures..... \$8,792 23

Leaving a pretty heavy indebtedness.

Council of the United Missions in Japan.

Eleventh annual report, presented at the annual meeting, January 21, 1888:

CHURCH STATISTICS.

Eight churches have been added to our list since the last report, making a total of fifty-eight churches connected with the United Church of Christ in Japan. During the year 1,688 adults and 199 children have been baptized. The total church membership is 6,859. The contributions for Christian work amount to 18,553,832 yen, the equivalent of about \$14,250 U. S. gold.

STATISTICAL TABLE.

PRESBYTERIES AND CHURCHES.	PASTORS.	NUMBER.	TOTAL MEMBERSHIP. OCTOBER, 1886.	BAPTISMS IN 1887.			MEMBERSHIP. OCTOBER, 1887.				CONTRIBUTIONS FOR ALL PURPOSES.	LICENTIATES.	MINISTERS.	ORDAINED DURING THE PAST YEAR.	OUT-STATIONS.
				Adults.	Children.	Total.	Men.	Women.	Children.	Total.					
SUMMARY.															
Daitichi, Tokyo.....	21	2,382	704	77	781	1,491	1,089	371	2,951	9,115,385	12	3	5		
Daini, ".....	17	1,526	228	20	248	939	651	257	1,847	5,437,373	10	3	7		
Chinzei.....	7	449	80	18	98	233	180	132	535	523,590	4	1	7		
Naniwa.....	7	464	379	84	463	428	337	133	898	1,236,814	2	0	5		
Miyaga.....	6	331	297	..	297	439	189	..	628	2,191,170	6	2	5		
Grand Totals.....	58	5,152	1,688	199	1,887	3,520	2,446	893	6,859	18,553,832	48	34	8	29	

Australian Wesleyan Missionary Society.

The expenses of the Society for 1885 was £11,479 4s. 5d. Deficiency for the year, £593, 16s. 1d. Receipts for 1886, £11,632 7s. 10d. Total expenditure, £12,403 0s. 8d. Deficiency, £770 12s. 10d. The deficiency in both years was paid out of the special grant fund.

SUMMARY OF GENERAL RETURNS.

Number of churches 973; other preaching places 432; missionaries 17; native ministers 62; catechists 66; teachers 1,079; school-teach-

ers 2,659; local preachers 2,100; class leaders 3,761; full members 39,546; on trial 4,647; catechumens 2,838; communicants 20; deaths 1,156; Sabbath-schools 1,584; Sabbath-school teachers 2,812; scholars 44,840; day schools 1,887; scholars 43,900; attendants on public worship 110,242.

The work of the society is carried on in five districts: Samoa, Fiji, New Britain, Chinese Mission in Victoria, and Chinese Mission in New South Wales.

Bethlehem Hospital.

We are indebted to Dr. George H. Savage of London for his succinct and valuable report as Medical Superintendent of Bethlehem Hospital. There have been 560 cases treated the past year, and the number of inmates at the close of 1887 was 246. There were 32 discharged improved and 139 recovered. Over thirty came as voluntary boarders, recognizing their peril on the borders of lunacy. Women are willing to sew, read and paint, but men are not disposed to do much. There are 49 paying patients. Heredity, anxiety and parturition lead in causes. There are more unmarried than married, and the average age of admission is 36. Most of the patients are of good education. Clerks and governesses form a large number.

This hospital has a history of more than six centuries. Hogarth's "Rake's Progress" and Shakspere's "King Lear" picture the condition of the lunatics of Bedlam. An order of monks, named "Star of Bethlehem," had care of the insane in olden time, and wore a star on their mantles as a badge.

Bishop William Taylor's Report.

Bishop Taylor made his Quadrennial Report to the General Conference of the Methodist Episcopal Church on May 12th. He says:

"The productive interests of Liberia are fairly prosperous. Within ten miles of Monrovia, up St. Paul's River, there are ten steam sugar-cane crushing mills, and during the past year more than 600,000 pounds of coffee have been exported from Monrovia. The Bishop had superintended the regular work in the Liberia Conference and established self-supporting missions on the Cavalla River.

He has made a beginning in the Congo region, and Angola south of the Congo river; in all 36 new stations have been opened by him, with 32 mission houses, built at a cost of £20,000 and all are free from debt. The stations in Angola are, 1. St. Paul de Loanda, with a self-supporting school. 2. Dondo, 240 miles distant from Loanda, with a self-supporting school also. 3. Nhanguepepo, 51 miles farther inland, a receiving-

station where missionaries can tarry and learn languages. Here they have 155 head of horned cattle as mission property. 4. Pungo Andongo is 39 miles farther on a mountain elevation. 5. Malange is 60 miles further along the same path. "On each side of this path is a continuous grave-yard 150 miles long. The hundreds of thousands of slaves sold in Loanda for two hundred years trod this weary way amid tears and blood."

The objective point of this line of stations is the Tushilange country some 1,200 miles from the coast. It may be reached along Pogge and Weismann's route, and Dr. Summers, one of Bishop Taylor's missionaries, has already arrived there. But it may also be reached by going up the Congo river and thence by the Kasai river.

Bishop Taylor started to reach the Tushilange country by this Congo-Kasai route and has established several stations on the Congo, and has a steam yacht in process of transportation around Stanley Falls, for use on the Upper Congo and Kasai. The Bishop makes a very interesting statement of African hospitality as bearing on Moslem propagandism, and which is equally available for self-supporting Christian evangelism. He says:

"The king, chief or head man of each town, assisted by his wives, clears and sows or plants a field each year for strangers. All the products of that field are kept for strangers, except what may be used for the chief's head wife who has charge of it. When a stranger enters the town he goes directly to the king, chief or head man and shows himself and tells what he came for. If the king or head man is satisfied he replies, 'I receive you.' Soon he will be shown into one of the best houses in the town, to use as his own indefinitely, and he not only gets his daily rations from the supply for strangers, but it is daily prepared for him and brought to him. In opening stations on the West Coast of Africa among native savage tribes they thus provided for me and those who were with me the best houses they had, and brought thrice per day boiled rice, palm butter, fried chicken, good kid soup, etc. They are good cooks, and can make more out of a little than the cooks of any other country. In every place we found it difficult to get away from their hospitality, and such people never begged us for a cent; but when our people went to take possession of the houses built for them, and took with them needed supplies—boat-loads of trunks, boxes, bales, etc., such a profusion of stores the natives never saw before. Their meager supplies were kept out of sight, their cupidity was excited, and quickly a large proportion of them were perverted from benefactors to beggars."

The Bishop says the Moslem teachers avail

themselves of this hospitality, and their heralds have consequently overrun the northern half and a large part of eastern Africa. "From the days of Moses," the Bishop says, "or earlier, the provision for the reception and support of strangers has kept an open door in Africa, and supplies all in waiting to be utilized by God's ambassadors." Still the Bishop says they must have permanent stations and training schools, as well as industrial schools.

As to his organizing a missionary society separate from that of the regular missionary society of his church, the Bishop says it was necessary, because his methods were so diverse from theirs that to try to manage the two from one office would be like trying to run a coal-yard and a milliner's shop in one office. He cannot consent to be on the advance picket line as a leader and be commanded by men *nine thousand miles in the rear!*

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Java and its Missions.

[We give with pleasure the following valuable statement from the Rev. W. Schuurmans, of Holland, concerning the missions on the island of Java.—EDS.]

Java is one of the largest and most fertile islands of the Dutch possessions in the East Indian Archipelago. Except the two small States Jogjakarta and Soerakarta, that have their own princes, called Sultan and Susuhunam (though wholly dependent on the Dutch Government), the island is divided into several provinces, called Residences, because administered by residents. Its population at present numbers more than eighteen millions, besides the Dutch, the Chinese, the Arabians and some other Eastern people that have taken up their abode on Java. The natives, called Javanese on the Eastern and middle parts of the island, and Sundanese on the Western part of it, profess the Mohammedan religion, at least outwardly, for at home they are heathen. A Javanese, with respect to his religion, may be compared with somebody who wears an upper garment and an under coat. With his upper garment, *i. e.*, the Mohammedan faith, he is seen in public, and he is proud of it, though this habit does not suit him. When he returns home, he puts it off, and is at his ease in his undercoat, *i. e.*, he thinks and acts like a heathen. For, though he confesses, "There is no God but Allah, and Mohammed is his apostle," though he practices circumcision, abstains from eating swine's flesh, and some of the Javanese, namely the *alim*, *i. e.*, "pious people," say prayers, spend alms, keep fasting or are going in pilgrimage to Mecca according to Mohammedan rites, the greatest part of the natives adores any object that has something extraordinary in it, because it is believed such objects are animated with good or evil spirits; for instance, a well, a river, a tree, a stone; also animals, as a tiger, a crocodile, a snake, etc. Nay, even the priests and santris, or they that have received religious teaching in the priest-schools by the Mohammedan Gurus (teacher of religious truths), in many cases follow the heathen customs or habits.

Besides the superstitions above mentioned, every village has its Dahnjang, or titular deity,

and every kampong or town section its punden or holy place, where is offered to the spirit of him who was the first man to cultivate that ground. In a word, the religion of the Javanese is a mixture or conglomeration of heterogeneous elements of Mohammedanism and heathenism, mingled together, but not united as to become one, the various parts or ingredients ever seen separately. Therefore it can truly be said of this people that it dwells "in tenebris," and is in great need of the glorious "hun Mundi."

Though in former times some efforts were made in order to propagate the gospel among the Javanese, missionary work, properly said, began at work about the year 1848. At present the following Missionary Societies or Mission Unions of Holland have their stations and agents on the isle of Java.

1. The Dutch Missionary Society, with stations at Semarang, Kediri, Swaru, Modjowarna, and 5 missionaries.

2. The Mennonite Mission-Union, with a station (better said a native Christian colony) at Margaredjo, and 2 missionaries.

3. The Ermele Mission, with stations at Salatiga, Wonorejo, Klampok, Kalidjeret and Fjemeh, and 5 missionaries.

4. The "Java-Comité," with stations at Batavia and Sumber-Pakem, and 2 missionaries.

5. The Dutch Mission-Union, with stations at Meester-Cornelis, Cheribon, Indramaju, Madjalengka, Sumedang, Sukabumi, Fjandjur, Pangharepan and Buitenzorg, and 7 missionaries.

6. The Mission-Union of the Dutch Reformed, with stations at Purweredjo and Purbolinggo, and 3 missionaries.

7. The Mission of the Christian Reformed Church, with stations at Batavia and Surabaya, and 2 missionaries.

Moreover, the 25 stations and 26 missionaries on Java that had been mentioned above, there are many outposts or native Christian communities and several native helpers, evangelists and schoolmasters. At Depok, on the western part of the isle, is also a large native Christian community under the care of an European Assistant preacher, sustained or paid by the Dutch Government. In the neighborhood of this community is a training-school for native evangelists or helpers with a missionary as Director, assisted by an appointed European schoolmaster.

The number of native Christians on Java amounts to 12,000.

HAARLEM, MAY 11, 1888.

[We have received the following interesting letter from Rev. V. Holmes, Secretary of the Danish Evangelical Missionary Society, Copenhagen. We gladly correct the statement made in the item to which he refers, which we copied from an exchange.—EDS.]

GLADSAXE (NEAR COPENHAGEN),

March 10, 1888.

REV. J. M. SHERWOOD, D.D. Dear Brother.—In possession of your memorandum of Feb. 25. I have ordered our missionary paper (*Dansk Missionsblad*) to be sent to your address, and I shall not omit to give you what information I can relative to Danish mission work.

As a beginning, I beg leave to make a few remarks in regard to an item on Greenland in the February number of *THE MISSIONARY REVIEW OF THE WORLD* (p. 144), as some of the statements given there are incorrect.

Rev. Hans Egede did not begin the mission of the Moravians in 1728. He was a minister in Norway, belonging to the Danish-Norwegian Lutheran Church, and as a true member of that church he began the mission in the said year. This work has since that time been carried on by the Danish State Church. The Moravians went out to Greenland in 1733.

The Danish Mission has always been the principal. According to the last census, in 1880, the population was 9,767. Of these 8,250 belonged to the Lutheran Church, 1,517 to the Moravian. From this it will be evident that mission service proper is not carried on in Greenland. All the inhabitants belong to either of the two bodies that are at home there.

I have not the last report of the Moravians at hand, so that I cannot compare the statements in *THE REVIEW* with those of the report, but I do not think that the extracts are quite correct. It is quite impossible that 115 adults can have been baptized, as the Moravians are not Baptists. I dare say that the brethren would scarcely be able to find one adult who was not baptized. The number of Moravian Greenlanders being some 1,500, it is quite impossible that they, in the course of a year, should baptize 475 children—so many babies cannot be found in a population of 1,500.

On account of vacancies which cannot be filled up now, there are at present only six ordained ministers in the Lutheran Church of Greenland, three of whom are natives, three Danes (called missionaries). The number of catechists and teachers in 1880 was 88.

What I have stated here refers to the Danish colonies on the Western coast of the land. The Eastern coast has, up to our day, been almost

quite unknown. Sometimes a few boats with heathen Eskimos from these parts would come round the Cape Farewell to buy various articles at Julianshaab, the southernmost colony; but every attempt to reach them having failed, the eastern coast was considered as inaccessible, until one of the Moravians, Mr. Brodbeck, some years ago, made his way through ice and other impediments, I do not know how far to the north on that side of the country. In 1884 a Danish expedition, led by a lieutenant of the royal navy, succeeded in proceeding to the 66° N. Lat., and found some 600 heathen living on the coast. A mission to them is planned by the ecclesiastical government, and a young man, who has been a sharer in an exploring expedition in Greenland and during a year's stay there has learned to love the people, has offered to go thither. He is now studying in Copenhagen, and will, when he has passed his examination, be ordained and sent out to begin a mission among these people.

Letter from Miss Grace Wilder :

KOLAPOOR, INDIA, Feb. 23, 1888.

DEAR EDITORS :

The January REVIEW, so rich in facts and soul-stirring words, reached here a little before us. I rejoice that you are striving to make the REVIEW one of such personal interest to missionaries. The great thought in enlisting missionary letters is their effect on home readers; but if old missionaries are willing to express their honest convictions, thoughts which are the result of years of experience—the REVIEW will be a power among its missionary readers. You cannot realize what an inspiration it is to us here to get magazines from home which assure us that the churches are watching us and are eager to hear a word from the field.

I long to say a word for Kolapoor, which might help the young people of America to feel a *personal* interest in this kingdom and mission. The natural advantages and beautiful scenery of the Kolapoor State surpass my brightest recollections. The name Kolapoor is applied to a plateau of some 2400 square miles, with a population of 800,000. Besides six chief rivers this region is well supplied with spring water. The hills are a chief feature, and when near streams these hillsides are carefully tilled by the poor hard-working farmers.

The capital, Kolapoor, is the largest city in the Southern Marathi country. It is nearly 1800 feet above the sea and including the suburbs has a circumference of $4\frac{1}{2}$ miles. Though we are sixty miles east of the coast we have a strong sea breeze. Kolapoor is supposed to be one of the oldest cities in India. Buddhist coins have been found in the city, which are believed to belong to the first century before Christ. The finding of shrines at a depth of over 15 feet; also the discovery of the bed of the chief river, the Panchganga (five Ganges) 70 feet above the level of its present bed, lead to the conclusion

that in the 8th century an earthquake overturned many temples and buildings. During the last of the 18th century, under the Marathas, Kolapoor rose in importance, and at this time its stone wall 30 feet high and 10 to 26 feet thick was built. Outside of this was a deep wide ditch.

Kolapoor is now a great religious, as well as a trade center. Of some 250 temples in the city six are noted. The most noted and very old temple of *Ambabai* is visited by large numbers of pilgrims, many coming long distances. According to tradition the cost of this temple equalled the weight of the stones in gold. Besides contributions from pilgrims, which amount to some \$2,000, the temple receives a yearly allowance of £500.

Among all these temples there stands but a single Christian chapel. This stands on one of the most valuable lots in the whole city, just in front is the great city Bazaar, where thousands of people assemble on Sunday—the great market day. At half-past eight Sunday morning we have Sunday-school here. The songs of our native Christians attract many, but the vague faraway looks of these people say plainly, "We don't understand." Many have come from distant villages, and some have never heard the name Jesus. A few Sundays past I was standing near an elderly woman. While our heads were bowed in prayer she said in a loud earnest voice, "What is this?" I cannot say that the people here are eager for the truth. They do not say that they want the bread and the water of life, but they *look* it. Just now there is a very special crisis in India. Government schools are rapidly increasing. Kolapoor has not only a college but the Rajaram High School, attended by 375 pupils, six vernacular schools, with some 760 boys, and four girls' schools with about 150 girls. Christianity is not allowed. The English officials seem to guard these educational institutions as zealously as the fanatical Moslem does the Mosque of Omar. Even the British president of our college says that the present system of education, while destroying faith in Hinduism, is giving nothing to take its place. My pundit, a finely-educated man, said to me one morning in Marathi: "The present condition of our people is fearful. They don't believe in their own religion, and they don't believe in any religion." At another time he said: "Our people are a religious people. They want to find God, but they don't know how. Feeling their own insufficiency in religious things, they go to a Suda priest."

The other day a young Brahmin borrowed the January number of *THE REVIEW*. It is returned with marks along the article "Christian and Non-Christian Religions." I do wish that I had brought out with me some short pamphlets on the central truths of Christianity. There are many opportunities of lending a book or a leaflet.

Just now we are on the hill fort of Panhalla, spending the hot season with Mr. and Mrs. Fer-

ris. There is here a church of 18 members. Mr. Ferris has built a chapel, a church in the town, and is just completing a dispensary. I cannot understand how our mission has waited so long for a medical missionary. In a single day 60 people have come to Mr. Ferris for medicine. It makes my heart ache to look at these poor suffering creatures. This is hard, but what can I say of the feeling that comes over me as I look out from these old towers upon scores of villages and know that among them there is not a single Christian home? The views from here remind me of the Connecticut, as seen from the top of Mount Holyoke. The small patches, under careful cultivation, turn these valleys into beautiful gardens, and in some ways the country is even more beautiful than our lovely Connecticut. Why should this land be so different spiritually? Why ten and twenty church spires in a New England town and here in many a city not one Christian to tell the people that a Saviour lived! In the valley east of us there are some ten native Christians, but north we touch no mission station until we reach Ratnageri, some sixty miles distant, and there the witnesses for Jesus are a church building, a mission bungalow, and a schoolhouse and homes for Christians—all deserted now, since Mr. Tedford has gone to Sangli. Though Ratnageri has a population of some 10,000, the claims of Sangli seem even greater. Mr. Graham tells me that within a radius of 15 miles from Sangli there are 125 towns and villages. One of these, the trading town of Miraj, has a population of over 20,000. This is 30 miles northeast of Kolapoor. Some 27 miles east is another large town, Nerla. The surrounding country is densely populated with people that seem favorable to the gospel. Mr. Sells has toured in this district, and says that some of the Nerla people lingered until eleven at night to talk with him. Mrs. Ferris said this morning that when the band of missionaries just about to sail shall have left, within a single year 16 missionaries and 15 missionary children will have retired from our India field! The railroad brings us now right into the heart of this Southern Marathi country. Five weeks brought us from New York to Bombay, and 18 or 20 hours more on the railroad brought us to Miraj, 30 miles from Kolapoor.

I wish the nearness of India to New York might lead every young man and woman to think and pray very earnestly before deciding to remain in America. If the dear young girls of America could walk through the 1,079 villages of this single State; if they could look into the hungry, and stolid, and painful, and, in some cases, beautiful faces of these poor women and children, it seems to me there is but one ground on which they could hesitate to carry them the joyful news of the gospel, and that is, the fear that they are not fit to be messengers. I do realize more than ever the need of our being filled with the Holy Spirit, so that God can use us for soul work. But God is willing to do this. He even promises a daily filling. This week I

have found one of these precious assurances in Isaiah 1, 4.

The facts and figures and sights and sounds all speak so loudly of the needs of this land, that I long to tell my friends about them. Yet I do hope and pray that nothing but deep, true love for Jesus and souls will lead any one to India. In talks with dear father, I have been helped to see that a lack of true missionary spirit is no excuse for us. God is certainly willing to give us what he asks us to keep, and he says: "Let this mind be in you which was in Christ Jesus."

We are now pleading for three more missionaries. Can you not send twenty? If General Assembly could convene on Panhala Fort next May, it seems as if little else could be discussed and prayed about except Jesus' last command. Letters are coming assuring us that this Kolapoor field is being remembered by name in family circles, and by individuals.

Letter from Rev. Hunter Corbett of China.

CHEEFOO, March 9, 1888.

DEAR DR. PIERSON: I send enclosed a copy in Chinese of the letter sent by the General Assembly of 1886, to our Chinese Christians. It has greatly cheered our people. Some of them have read it again and again, and are seeking to live so as to be worthy of the confidence of God's people in America.

Since I saw you in April last, when leaving for China, I have made a journey of three months, visiting our country stations, assisted in teaching our class of theological students one term, and since then have had a class of 23 men studying the Scriptures. One of the class is a man of 64 years who heard the truth for the first time only a few months ago. He tells me that day by day he sees new beauties in the Scriptures and feels his heart drawn out in love to Jesus. One young man of great promise wonders how he should ever have been so blind and stupid as to have worshiped idols. His father, 86, bitterly opposed his son's studying the Scriptures, until a few weeks ago he said he wished to be taught, and hear how Christ could save the soul.

To-day I had a conversation with an old man. He said he must soon die and that would be the end of all things with him. He seemed to have no ears to hear as I tried to tell him the way of salvation through Christ. He left me saying if the Heavenly Father would give him food, he wanted nothing more. I pleaded then with some young men, as we stood on the street at the market place, to live with reference to the next world. They seemed to feel that this world is all they need to be concerned with. How helpless we are without the power of the Holy Spirit!

We have a very interesting class of nine theological students near the end of their studies. Most of them are men of good education and of much promise. Our plan is to have a term of

three months' study, and then three months in preaching and itinerating work. A member of one of our churches in the interior lately died, 89 years of age. He has been a devoted Christian about fifteen years. His triumphant death has left a happy impression not only on his family, but on all the church members. God has proved faithful to all his promises to our people here again and again.

I have, for the money you kindly sent about a year ago, secured the services of a worthy brother for six months to labor in a district about 200 miles in the interior, where as yet the gospel has not been fully preached. In some places the preacher has been kindly received and he is greatly encouraged. A number are reading Christian books and a few have asked to be taught to pray and what they are to do in order to become followers of Christ. One old man who heard the gospel a number of times and professed to believe, lately died. To the last he said he believed Christ would save him. He regretted that he had not been more diligent in learning the truth, and delayed a public profession of faith in Christ until too late.

You may be interested in knowing that one of our theological students who will soon have finished the full course was, for several years supported by the Sunday-school connected with Bethany church. He is well educated and gives promise of being an able and faithful preacher. He has been invaluable as a teacher in our training school here, for two years after he left college. He has been my companion during several itinerating journeys and rendered efficient service both in preaching to the heathen and in conducting services with the Christians. He understands music and has been able to teach our people to sing. Surely if it was known that the sum of \$40 per year would enable a young man to devote his whole time to study, there would be many in our home churches who would gladly undertake the education of one or more worthy youths in China.

It gives us joy to welcome Rev. Mr. Goforth and wife from the Presbyterian Mission in Canada, who are to be followed by others to begin work in the Honon province, where as yet the gospel is scarcely known.

Brazil Mission, Under the Superintendence of Rev. Emanuel Vanorden.

"In the providence of God the province of Sao Paulo has become the headquarters of Protestantism. Already four denominations are at work there. In the city of Sao Paulo the South American Missionary Society has a fine church building and a devoted chaplain; the Methodists have a very flourishing school for boys and girls in Piracicaba; and the Presbyterians have a newly-erected church, capable of holding 600 persons, a girls' and a boys' boarding-school, a students' boarding-hall, and a day-school, attended by a goodly number of scholars. They have taken the preliminary steps of organizing,

in August next, the Synod of the Presbyterian Church in Brazil, to be composed of 3 Presbyteries, 50 churches and 32 ministers, of whom 12 are natives. The missionaries of the Presbyterian Churches in the United States, North and South, will unite in effecting this organization.

"Thousands of emigrants continually pass through the capital. Already 70,000 Italians are scattered in the province, of whom 13,000 are in the city of Sao Paulo, besides thousands of German and Portuguese emigrants who continually arrive. The Italians bring their priests with them, and the Germans are steadily increasing the number of their priests and sisters of charity by fresh importations.

"The priests are more afraid of our small pamphlets than of the Bible; for it is these silent preachers which are directing the people to God's Holy Word. Many a member of the congregation I have been permitted to gather in Rio Grande has been called through tracts given us by the Religious Tract Society; one of them is now supplying the pulpit during my absence.

"We need help to establish printing and book-binding workshops in the city of Sao Paulo. The cost is estimated at £1,500, but they will be entirely self-supporting if not a source of income. Our converts will thus have an opportunity to learn a useful trade, and those who lose their employment because they refuse to work on Sundays, will have an opportunity of earning their living.

"General Couto Magalhães, an eminent Brazilian scholar, the day I left Sao Paulo for England, gave me nearly \$1,000 towards opening these workshops, and said, 'I give you this money towards opening a Christian printing office because we most urgently need it; tell your friends abroad that we appreciate your labors and those of your associates, that we need many more of them, and that the workshops will be a means of teaching our people those habits of industry and application in which they are so much deficient.' He is as yet not converted, but prayed with and prayed for; he has also given £900 towards educational work in Sao Paulo.

"EMANUEL VANORDEN."

[We print this brief appeal, hoping that some whom the Lord has blessed may find it in their hearts to respond.—EDS.]

SAN LUIS POTOSI, MEXICO, March 15, 1888.

DEAR EDITORS.—Our mission has no property in San Luis Potosi, though established here in 1872, and other missions that have come in since have secured important properties. Our present congregation is now too large for the "hired house" in which we worship, and there is no prospect of getting a better in this fanatical place. And now just as we are wanting something better, there is offered to us a Catholic church and the part of an old convent, that is just what we need. The church is a very fine one, will seat at least four hundred people, is of dressed stone, and the rooms that go with it

will furnish a dwelling, school-rooms, an office, and in short all the room we will want for a long time. It is worth half as much as the Zacatecas property, that we bought cheap at \$25,000, but they do not ask \$10,000, but only \$3,000, and the ground would cost us that were we to build. If we get it we will save twelve per cent. on the investment at once in the saving of rent. And we can get the property at ten per cent. of what it is worth. The mission has never had such an opportunity. May I not ask that you use your influence to help us get the property? Very sincerely yours, M. E. BEALL.

[Will not some of our liberal givers cheer the heart of this noble missionary and her devoted husband by a generous response to this reasonable call?—EDS.]

FIGUERAS, SPAIN, April 17, 1888.

DEAR EDITORS.—Last autumn you kindly inserted in *MISSIONARY REVIEW OF THE WORLD* an account of the work in Vilabertran, one of our seven mission stations. We have since subscribed and read it regularly with much interest, being a link between us and fellow-workers in the mission field all over the world. Some time ago we sent you a report of this mission, with yearly balance sheet. I now beg your kind interest in enclosed letter, with plan of Figueras, and the *pressing need* of a gospel hall in the center of this town. Just now there is a bit of land for sale in an *excellent situation* where *six streets meet*. We are *most anxious* to secure it. The importance of the step may be judged by the following incident: The other day a conference of priests was held in Gerona, presided over by the bishop. A friend of the pastor was admitted in a business way, being a lawyer, and he has told us that one of the subjects discussed was that of the plot of ground in Figueras. The resolution was passed that "something must be done to prevent the Protestants making the purchase." The price is £400. Toward that sum we now have £132-2-6, and £100 promised. The lease of our present hall expired in February, and our landlord may turn us out at any moment. The fact that in all this province there is *not one permanent* gospel hall is a sufficient plea. Are the Romanists to triumph by securing that plot of land for lack of £167-17-6? The Jesuits, those indefatigable enemies of God's truth, have ample means at *their disposal*. Surely the Lord's people will not allow the gospel to suffer for want of so small a sum. No wonder Romanism gains ground when Christians do so little to stop its progress, and Protestant missionaries are crippled in their efforts by lack of means. "Who will come to the help of the Lord, to the help of the Lord against the mighty?" If you will kindly aid by inserting this note in your valuable *REVIEW* we shall be grateful. With kind regards from the pastor and myself. Yours very truly,

MADAME EMILY LOPEZ RODRIGUEZ.

A New Development.

[THE University Students' movement is assuming every day larger proportions. The following address recently issued to the Colleges is so important in its possible near and remote results that we give it in full. —EDS.]

The wonderful wave of missionary zeal which has swept through our American colleges during the last eighteen months has moved about 1,800 young men and 600 young women to offer their lives in service to Christ as foreign missionaries. If all these could be sent out and supported in the field as rapidly as their education may be completed, the next ten years would witness a missionary advance and success such as has never been known. The finances of the Missionary Boards in this country are already too heavily taxed to carry on this additional and extensive work alone. The feeling has already found expression in a number of colleges and seminaries that they should not only furnish men, but share in the duty of providing money as well. Princeton College has raised \$1,600 for this object, Rutgers \$780, Hampden Sidney \$625, University College \$250 (\$500 expected), Knox College \$1,425, and Queens about \$800, (the last three are Canadian.) Knox College took the initiative in this movement. The seminaries have also made a good beginning, Princeton Seminary having raised \$850, Alexandria (with about 45 students) \$750, Allegheny U. P. (annually for ten years) \$530, Xenia (with 26 subscribers) \$325 and Union \$700, (total amount in the latter for missionary purposes \$1,130). \$800 is the average amount needed to support a missionary in the field. This feeling that the colleges should support one or more of their alumni missionaries is without doubt unexpressed in many of our colleges, and with proper effort could be awakened into action. The few dollars which each Christian student would need to give annually to effect this in his college would be but a paltry item in his annual expenses, of which no part surely would be better invested. Now, an organized effort among the colleges and seminaries would accomplish vastly more than mere scattered and local action. The following plan which seems practical is suggested, which we trust may meet your hearty interest and approval.

PLAN FOR CO-OPERATIVE ACTION AMONG COLLEGES AND SEMINARIES FOR THE SUPPORT OF ALUMNI MISSIONARIES.

1. Each State should have a State Missionary Committee, composed of one member from every school of learning in the State which has a Y. M. C. A., (or in Seminaries some other form of organized Christian work), and which agrees to raise money for the support of a home or foreign missionary, or a foreign Y. M. C. A. Secretary. This State Committee should elect from their number an Executive Committee of from

three to five active men, who shall have charge of detailed work.

2. The annual meeting of this State Committee and of its Executive Committee should be held at a time and place of the State Convention of the Y. M. C. A. This assumes that all the members of this Committee will be delegates from their college to the Convention. Other meetings of the Executive Committee may be held as the work may require.

3. The special work of the State Committee at its annual meeting should be to consider the Colleges individually, and on the two-fold basis of the number of students and their approximate individual expenses at college, it should suggest to each college its proportionate share of money to be raised.

4. The Y. M. C. A. of each college should take up the estimate suggested by the State Committee, and after public consideration the Association should decide upon the adoption by a vote of its members. If a favorable vote is given, they should then pledge themselves to raise the amount, pushing the canvass to a successful close as rapidly as possible.

5. The State Executive Committee should be composed of young men of special ability and energy as well as of marked missionary enthusiasm, selected from colleges in different sections of the State. It will be the duty of each member of this Committee to arouse missionary interest in his own and in neighboring colleges by public meetings, to be present and advocate the report of the State Committee when presented at these colleges, and, if necessary, help them in pushing the canvass.

6. An effort should be made by the State Committee to secure from friends of the movement outside of the colleges a fund sufficient to cover the necessary railroad expenses of the Executive Committee, so that this extra burden may not fall upon the colleges. This money should not be used, however, to pay the expenses of the Committee as delegates to the Y. M. C. A. Convention, this being provided for in the usual way.

7. There should also be in each college a special Missionary Committee (or if one already exists the work may be placed in their hands), whose duty it shall be to canvass for and secure pledges for the full amount at the beginning of each college year, make the collections, select the candidate to be sent out, and whatever other matters demand attention, all their action being brought before the Association for adoption. This Committee should consist of two men each from the senior and junior classes, and one each from the sophomore and freshman. In case of special departments in any college, as the Preparatory for instance, such department should also be represented by a man. In the case of seminaries it may be added that the plan of having two members from each of the three classes has been found satisfactory at Union Seminary.

8. Each college should of course raise its money and send out its missionary under the

auspices of the Missionary Board of the denomination which controls the college. The candidate selected by the college as missionary will be subject to the approval of this Board. In the case of colleges too small to support a missionary, two schools of the same denomination in any State or neighboring States could unite in providing for one. When this is impracticable the money can be put into the hands of the Denominational Board to be used in helping to pay the expenses of some missionary whom they are about to send out.

9. If possible, the missionary to be sent out by any college should be a graduate of the college who is finishing a seminary or medical course. When none such is available, the support of a graduate already in the mission field is advised.

10. The system of support should be on the basis of at least four years, each student upon entering the Freshman class pledging himself to give not less than a certain amount yearly while he is in college. The following pledge adapted from the one used in *Union Seminary* is suggested. "We the undersigned students of College, feeling that the honor of our college, the sphere of its influence, and our active interest in the work of Christ in foreign lands would be greatly increased by binding ourselves together for the support and encouragement of a man who will be our special charge, and will be known as the *College Missionary*, do pledge for his support not less than the sum of cents each week for the forty college weeks, this pledge holding good for the four years of the college course. This pledge shall not be binding until amounts aggregating \$800 annually (or whatever the amount suggested by the State Committee may be) has been subscribed."

11. Payments of subscriptions can best be made weekly by the systematic plan of giving. Each student upon filling a pledge to give a certain amount each week is presented with forty envelopes (one for each college week), each of these envelopes having the same special number which distinguishes that student from the others in the record book of the treasurer of the Missionary Committee. Each student having a different number obviates the necessity of writing names and amounts upon the envelopes. On a certain day of each week, a locked box is put in some public place, into which the students drop their envelopes. If any student falls into arrears the treasurer sends him a note once in ten weeks informing him of the fact, and stating the amount. In colleges of less than 200 students, 135 can raise \$800 annually, without anyone being too heavily burdened, if 30 will each give twenty-five cents weekly, 40 give fifteen cents and 65 give ten cents. A college which would find it quite impossible to raise that amount in one or four instalments will be sure to find this system an easy and a practicable one. Suitable envelopes already numbered can be had from Goodenough & Woglom, 132 Nassau

Street, New York City, at the low rate of \$1.10 a thousand.

12. Special questions, as for instance whether the faculty should be asked to contribute to the fund, or in co-educational colleges, what share the young women should take in the movement, may be left to the discretion of the colleges.

GENERAL INTELLIGENCE.

Africa.—[Mr. G. Wilmot Brooke, who has gone up the Congo on an independent mission, sends home the following dark picture of Central Africa. Eds.]

"I am now at the furthest post on the Congo, with a vast sea of heathenism around; amazingly shameless immorality, habitual lying, and the utmost ferocity now to be found on the globe, shut out the faintest hope that their consciences will excuse them in 'that day.'

"Away a hundred miles or so to the south a small island, so to speak, some four square miles, has had the gospel preached for a testimony for a few months—I may almost say weeks. Away to the east nothing but the vast sea of towns and villages, towns and villages, 'doing evil with both hands earnestly,' till over 1,000 miles away to the southwest we come to a little spot of light, where Arnot is working. Again the darkness is broken by some scattered points of light in the lake district, but 1,000 miles of utter darkness is between us and them.

"Then comes another brilliant spot, sending light round the world, the Christians of Uganda, but nearly 1,000 miles of almost fiendish ferocity is between us and them, and then the last gleam of light ends.

"If I look northwest, nothing but 1,700 miles of utter darkness, the huts garnished with human skulls, human limbs boiling in cauldrons, man-hunting, and droves of wretched women and children in chains, and the desert strewn with human bones till we come to the Red Sea.

"Away to the north the same, or rather worse—crowded villages, with the fiercest cannibals; large villages, with great walled towns, and crowded markets and schools, and all in darkness—away over the Sahara, with its fierce robber tribes, 2,000 miles to the Mediterranean, but not a ray of light.

"Northwest, again the same, till 2,200 miles away we see the scattered points of light rapidly spreading from the North African Mission, and then comes bright light from the Niger and the Cameroons, but from the latter we are separated by 500 miles of the very fiercest and most degraded cannibals.

"I wish the churches at home would pray over these facts. I think that some of them would have their eyes opened to see new things."
—*Church Miss. Gleaner.*

—Writing from Lake Nyassa, in the

northeastern portion of Southern Africa, a correspondent of the Manchester (England) *Guardian* gives a very interesting account of one of the causes, and probably the main cause, of the revival of that Mohammedan or Arab influence in Central Africa, of which so much has recently been said in England and in this country.

Until 1883 the blockade of the eastern coast of Africa by English cruisers was so efficient as to make the slave trade unprofitable. This, and the immigration of Europeans into the lake regions, seemed to make it probable that the forces of a European civilization would be allowed to operate efficiently in that country. The short-sighted withdrawal of the cruisers in 1883 seemed to the vigilant slave-trader an indication of a return to the old slave-trading era, and as the Congo Free State was closed against them, they began to drift across the country northward to Lake-Tanganyika. There, taking prompt advantage of an opportunity given them by a quarrel with one of the native races, which they promptly subjugated, they have continued to grow stronger and more audacious, and are putting forth all their efforts in a very successful way for an early conquest of the whole country. Their success presents to us the important question whether Mohammedan or Christian influence is to be dominant for many years in central Africa.

—The Livingstonia Mission on the East Central African lakes is a memorial of Dr. Livingstone, founded by admirers of this great man. It is not strictly a denominational enterprise, though it is a mission of the Free Church of Scotland and receives support from the United Presbyterian Church of Scotland. It was planned and has been prosecuted as an evangelistic mission, linked with an industrial settlement for the introduction of Christian civilization by commerce and industrial arts. "The African Lake's Company" was organized as an ally of the Livingstonia. The *African Times* says it was intended "partly to supply mission material needs, but mainly to introduce legitimate traffic with the natives. The company was founded on broad commercial principles, but with the important proviso, thoroughly carried out, of supplying no intoxicants to the natives. The financial basis of the company remains with the wealthy Glasgow capitalists, who rather for philanthropy than gain began the undertaking and who alone still direct and control it."

Burmah.—The one hundredth anniversary of the birth of Adoniram Judson occurs August 9, 1888. In commemoration of this event it is proposed to erect a Judson memorial church in Mandalay, the capital of

Upper Burmah, within sight of the prison pens of Ava and Oung-penla.

China.—Urgent Appeal. In view of the great need for more missionaries in the province of Shantung, Shantung Presbytery has made an urgent appeal to the Presbyterian Board of Foreign Missions for an addition to the working force of ten ordained ministers, two physicians and three unmarried ladies. Dr. Nevius writes to the New York *Observer* 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 seventeen ordained missionaries; fourteen wives of missionaries; five unmarried female missionaries; one ordained native minister; twenty-nine unordained helpers; 2,203 communicants, and 371 pupils in Christian schools, and in the interior more than one hundred stations and sub-stations, including fifteen 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."

[AMONG the delegates to the great Methodist Conference now in session in this city is the Rev. Sia Sek Ong, from China. We give the substance of a brief address he made at a missionary meeting on the evening of May 9.—Eps.]

"Fathers, brothers and sisters in the gospel, with deepest gratitude and highest respect I come here to greet you.

"In speaking of the missionary work in China, I would ask you to look back into the condition of China in the past, and then glance at the present.

"For generations China had little dealings with other nations. No other country was regarded her equal. From the emperor on the throne, down through all classes of society, they regarded China, with her sages and her classics, as complete within herself. When western nations wanted to come in, they objected, and resisted with violence.

"These old customs and sentiments were no

productive of moral or mental growth to the nation. They were like the great forests in America that shut out the sunlight and dews of heaven, and the earth produces no fruit.

"But now there is a change. The Government of China is seeking friendly relations with Western nations, and coming in contact with these nations, we realize more and more the deficiencies in our own civilization.

"Now China is erecting various grades of schools and colleges, seeking to acquire your arts and sciences and language. Schools of medicine and mining after Western systems, railroads and telegraphs, have been introduced.

"It is a remarkable fact that while for ages past the study of the Confucian classics was the only preparation for the competitive examinations, now the study of mathematics and some of your Western sciences are admitted. Looking at the past and the present, is it not like that forest now cleared away and the fertile soil appearing?

"Do you ask, what has this to do with preaching the gospel? Very much indeed. Forty years ago your missionary toilers entered China, morally a *dark forest*. Much of their time was spent in felling the trees and clearing the ground before sowing the seed. Now the soil lies open to the sun and the dews of heaven, and the seed they have sown brings forth this wonderful change.

"Where once there was opposition, and every effort to introduce the gospel was rejected, now we hear the people say, The 'Jesus doctrine' is very good, and followers of the Jesus doctrine are good men.' "

India.—Bishop Hurst wrote an article in *Harper's Magazine* on "A Mohammedan Publisher in India," Manshi Newal Kishon. He says of him: "He is a Mohammedan and makes no secret of it. But with the publisher's instinct he keeps his religion in the background. He never puts his faith on the top of his billheads. He is a broad man—broad in everything except Christianity, and it is not likely that the gospel has a more vigorous hater in the whole Gangetic valley than this wily man. He is no bigoted professional. Bitter hater as he is of Hinduism and of all the numerous non-Mohammedan faiths, he seems as ready to publish books for the promotion of Brahmanism and its rival faith Buddhism as to issue apologies and text-books in behalf of Islam." This, to use the mildest words, is a strange and unaccountable blunder for a man in Bishop Hurst's position to make in such a prominent magazine. In the first place the man is a Hindu of the Hindus, and has a number of priests to do pooja or idol-worship several times a day, and is as

bigoted a Hindu as can be found in Northern India. The name Newal Kishon is derived from the Sanskrit, and Mohammedans do not go to that language for their words, much less for their family names. The first word, Newal, means weasel or ferret, and the second, Kishon, youth or son, so the shrewd old publisher might be the "son of a weasel." Any common cooly in the streets of Lucknow or anywhere else in India could have told the "nodding" bishop that the name was that of a Hindu and not of a Mohammedan.

—British rule in India has not resulted in the removal of the hateful customs which prevail in reference to marriage. Parents continue to contract marriages for their children. One bad feature of such marriages is illustrated by the story of two sisters in a zenana school at Serapore. These girls resemble each other, but one has ugly scars on her face, which disfigure her. It is said that the father intends to repeat Laban's fraud on Jacob. The expectant bridegroom will be told by his parents that the bride is all he can desire (they will have seen the scarless sister); but when the marriage actually takes place the disfigured girl, duly veiled, will be seated at the lad's side, and not till too late to draw back will he see her face. Of course, as Leah was hated, so will this Hindu girl be when she becomes a wife. No government, however paternal, can succeed in insuring happy marriages, but the wrong we have instanced ought not to have the semblance of the sanction of British law.

—A Hindu Husband's Creed.—The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide and her guests, and shall not eat until she has first served them with victuals (if it is medicine, she may take it before they eat); a woman shall never go to a stranger's house, and shall not stand at the

door, and must never look out of the window. If a woman, following her own inclinations, goes whithersoever she chooses and does not regard the words of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house-door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

—In the eloquent words of Dr. Stevenson:

"It is just three centuries ago since English adventurers, traveling in pursuit of commerce, brought back from India such reports of the splendor of its princes and the solidity and magnificence of its government, that they fired the heart of England, and became the unconscious founders of the English rule.

"Is it unlikely that travelers of no remote date will bring us back from the same East tales of another and greater splendor, not, as they might to-day, of an Indian ruled by Christian men, but of a Hindu population that from the Himalaya to Cape Comorin has accepted Christ?"

To-day the Christian church is working in India as the people working in days gone by at those superb palaces and tombs which, although in ruins, still dominate the towns and cities of the Mohammedan conquest. Far down into the foundations they sunk—with what infinite patience we may imagine—vast masses of dull red sand-stone, and built it up in mighty walls that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last forever, some structure of fair, white, pierced and fretted stone, so fitting and beautiful, so airy and delicate, that it seems like a marble dream.

Let us be patient and persevering, pouring into the foundations of this Christian India true hearts and noble lives, the named and the nameless together, until there shall arise on those foundations—once the dream, but then the fair and stately fact—of a Christian India, a fragment, yet complete in itself, of that great city, the Holy Jerusalem, which descends out of heaven from God, and where the nations of the saved walk in the light of His glory.

—CAREY's first Hindu convert built a chapel at Serampore entirely at his own expense, and was himself very

useful as a native preacher; while the first native minister ordained by the Church Missionary Society—a convert of Henry Martyn's—was instrumental in getting some sixty souls into the fold of Christ.—*Missionary Outlook*.

—THE work done for India by missionaries, as viewed by Sir W. Hunter, is matter for amazement and gratitude. He speaks of two distinct periods of missionary work—private effort and organized effort. The private effort, conducted by those solitary workers who first came and had to seek refuge from English opposition behind the Danish fort walls of Serampore, was wonderful:

"They created a prose vernacular literature for Bengal; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, into 31 languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hooghly river, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale."—*Indian Witness*.

—Sacrifice.—The heathen sacrifice more than money. Miss Grace Wilder asked at a Woman's Meeting in India how many had given up friends for Christ. Many arose, and the story of their sacrifices was pathetic. This one's mother had not recognized her since her conversion; another one's sister had refused to speak to her; while still another had been cast off by her whole family as a "despised Christian." Miss Wildersays, "how hard it is to preach sacrifice to people who live it."

—Says the *Indian Witness*:

"The high court of the native State of Indore has decided that child-marriage is not always to be confirmed." The Hindu judge declared: "That the appellant should not be compelled to go and live with her husband, and that the framers of the section of the code never intended or meant that it should be used as an engine of torture to compel young innocent wives into submission to

husbands who were deformed or unable to maintain them, although it has been their misfortune to be married in their infancy when their wishes could not have been consulted or paid attention to by their parents."

—The "Harvest Field," published in South India, says it could mention twenty or thirty places in which Brahmans have formed themselves into societies for the sole purpose of studying the Bible. No missionaries are admitted to their meetings; but they occasionally submit questions to missionaries by messenger, and the answers are reported back to the meetings of the societies. A writer says, "Even in the monasteries of this land, and by some of the high-priests of Hinduism, the Sanskrit Bible is to-day a book anxiously studied."

Japan.—The type of Christianity now growing up in Japan is intensely missionary. In almost every individual church the members combine to carry the gospel to their unconverted friends and neighbors. Many of the churches have regular preaching places in the localities lying outside their own congregational limits. Already numerous home missionary boards and societies have been organized and are in full operation. This missionary spirit must soon make itself felt abroad. Indeed, attempts have been made already to organize foreign missionary societies, but they have failed because of the great pressure upon the church from the necessities of the work at home; and no doubt this will be the case for many years to come. The Japanese church will be so much occupied with the work at home that it cannot give much attention to foreign work. It is probably true also that, in case Japanese missionaries should be sent to China, their influence would not be so great as that of missionaries coming from countries that have been Christian for a long time, but it cannot be doubted that, if Japan should become thoroughly Christianized, the fact would have a great influence in favor of Christianity in China. The mere fact that a great nation like Japan should become practically a Christian nation as a result of missionary effort would prove a great stimulus both to the churches at

home and to those laboring in other fields.

—Rev. Mr. Fyson, in an address before the British and Foreign Bible Society, refers to the willing reception of the Scriptures by the people of Japan, and says that they are ready to pay for the copies which are brought them. He says: "I once found the Scriptures being sold where I never should have expected it. I came across a little book stall near one of the Buddhist temples in the heart of the country. This stall was standing on the temple grounds, and I noticed Scriptures and other Christian books on the stall. I was surprised, and said to the stall keeper, 'Do the priests allow you to sell these books?' The man replied, 'They buy them themselves; they are some of my best customers.' I went into the temple and talked with the priest. He was quite willing to hear what I had to say, and to buy some books of me."

—The Japanese Gazette regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Hōganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of twelve thousand dollars, and other Buddhist seminaries and colleges are being started in various parts of the country.

—A Chinese official recently discovered in Japan a copy of Hwang Kan's "Confucian Analects," over 1,200 years old, with all the ancient commentator notes. This work has disappeared in China for 700 or 800 years, and, as the whole history of the present copy is known, the Chinese Government has directed its minister in Japan to borrow it, in order that a carefully corrected copy may be taken.

—That the Jews largely despair of finding the Messiah in the future and begin to look for him in the past is evident from the present success of missions among them, and from the fact that 100,000 Jews have been baptized

by Protestants during the present century. The oldest society organized for Jewish missionary work is the London Society for Promoting Missionary Work Among the Jews, which was organized in 1808 and has extended its work over all Europe and parts of Asia and Africa, and notably in Jerusalem and Abyssinia. When this society began its work there were only about fifty baptized Jews in England. There are now more than 3,000. This society has 35 stations and 145 agents, and for more than seventy years it has sustained in London a church for Jewish converts, a workshop for teaching them trades, a school for the education of their children, and a Hebrew college for the education of missionaries to the Hebrews. A dozen or more societies of various denominations are doing excellent work in Europe. The work of the German Lutheran Societies in Southern Russia, under the control of Prof. Delitzsch, is perhaps the most promising of them all.

—**The Longevity of Jews.**—Dr. Benjamin Richardson, the leading sanitary authority of England, delivered a lecture recently before the Jews of London upon the "Vitality of the Jews and the Mosaic Sanitary Code." After giving some interesting statistics as to the large proportion of Jews who reach old age, Dr. Richardson took up the causes of this longevity, chief among which was the observance of the laws of Moses. Its provisions, he said, form a marvelous collection of sanitary rules. The rest upon the seventh day is a most important provision for health, which, if strictly obeyed, would insure to any nation an extra term of life. The cleansing of the house, vessels and persons which is enjoined, and the abstaining from the flesh of animals which feed upon garbage, are great checks upon the spread of disease. In addition to these are the control of the passions and the special care of the aged enforced in the Commandments.—*Hebrew Christian.*

—Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian government to cease from his missionary labors among his brethren in the south and west of Russia. The work he had begun was most prom-

ising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?

Madagascar.—Canon Farrar, in writing of the liquor traffic in Eastern Africa, says:

"Turning to Eastern Africa, we are faced by the tragic story of Madagascar—a story which the Rev. H. W. Little, once a missionary on the island, calls 'without parallel for pathos and consuming interest in the history of the world.' In 1800 the Malagasy were a nation of idolaters; now, thanks in great measure to the London Missionary Society, they are a nation of Christians. They loved, they almost adored, the English, who had done so much for them. Unhappily, however, Mauritius became a sugar-producing colony, and rum was made from the refuse of the sugar mills. What was to be done with it? It was not good enough for European markets, and Madagascar 'was made the receptacle for the damaged spirit of the colony.' They received the curse in their simplicity, and it produced frightful havoc. '*The crime of the island rose in one short year by leaps and bounds to a height too fearful to record.*' The native government was seized with consternation, and the able and courageous king, Radama I., paid the duty, and ordered every cask of rum to be staved in on the shore, except those that went to the government stores.

"The merchants of Mauritius complained, *the English officials interfered, and from that day the 'cursed stuff' has had free course, and deluged the land with misery and crime.*"

—The government of Madagascar lately passed a law declaring that any Malagasy woman who lived in concubinage with a foreigner should forfeit all property held by rights peculiar to the native of the country. This law having come into operation last month, many foreigners have appeared before the Home Minister for foreign affairs, and expressed their willingness to conform to the new law by marrying the native women with whom they lived. British subjects who took this line were referred to Her Majesty's Vice-Consul. According to the *Madagascar Times*, Mr. Pickersgill said to them: "I cannot marry the woman to you without, at the same time, marrying you to the woman, and if you are married here, you cannot unloose the bonds again." The great majority of the applicants shrunk from the responsibility of placing themselves under the marriage laws of England. In order to secure the enjoyment of the lands or other property which their native concubines possessed, they were willing to recognize them as wives under the Malagasy law, and to allow them to be registered as such in the government books; but they would not, if they could help it, bring the contract within the jurisdiction of the British courts. The British Counsellor authorities in Madagascar have made it known

that they do not intend to be parties to the evasion of the Malagasy marriage laws in order to enable British subjects to control the lands or the slaves of native women.

Siam. Friends' Syrian Mission.—This mission is situated at Brumana, on the heights of Mount Lebanon, overlooking Beyrout, and is under the joint management of the Society of Friends in Great Britain, Ireland and the United States. There is a training home for boys, with thirty inmates, and for girls, with twenty, and a well-ordered hospital with fifteen beds, besides a dispensary, open five days a week. The mission has the charge of various day-schools for both sexes in several surrounding villages, in which more than 300 children are under instruction; it also employs a colporteur and several Bible-women. There are also two mothers' meetings, which in earlier days had sometimes to be shortened because of fights among the women, but which now are composed of large numbers who delight to learn texts of Scripture, and be read to, rather than give vent to evil passion.

All these agencies have been productive of much good in the district, and even over a wider area. Many of the pupils of the training homes have gone to their various villages imbued with true Christian principles, and several boys have taken influential positions. In the medical department also the work has been much blessed, firstly in largely disarming opposition from priest

and prince, which was very bitter at the commencement of the mission, and also in the opportunity which it affords the doctor and his helpers to refer to the needs of the soul while attending to those of the body, and giving access to places otherwise closed against mission effort. A new meeting-house has recently been erected to hold 300 persons, and the message of life and salvation through the Lord Jesus Christ is faithfully preached to an attentive congregation, which usually fills the building. There are twenty-six persons working in connection with the mission, seven of whom are Europeans.

At Ramallah, near Jerusalem, the Friends have another mission, which is doing a good work among the inhabitants of that dark region.

—Miss M. L. Cort writes from Petchaburee, Siam, for the *Herald and Presbyter* :

"A Japanese prince has been in Bangkok this month, and some Siamese ladies were invited to one of the dinner parties given in his honor, and they actually sat down and ate with their royal husbands for the first time in the history of this little kingdom.

"The old foreign minister dined with us lately. Although he is not a Christian, he is great friend to us and our work, and he told one of us that he prayed every day to the Creator that the condition of his poor people might be improved, slavery abolished, and opium, liquor and gambling be prohibited by law. He says, 'Siam need never expect to be recognized among civilized nations till she throws away her idols and Buddhism.'

"The Siamese newspaper lately started published a very good article about Japan, and a splendid one on the abolition of slavery which, if carried into effect, will set free thousands of these wretched, debt-bound boys and girls, who were sold by their parents before they had sense enough to object, and while they were too young to know what slavery meant."

IV.—INTERNATIONAL DEPARTMENT.

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

The Necessity and Rule for the Consecration of Property to Christ.*

BY REV. WILLIAM SPEER, D.D., WASHINGTON, PA.

Dear brethren and sisters in Christ: We have come to the last hour of this most refreshing and instructive series of meetings. Many wonderful testimonies have been borne in them, of the power and the

* Address before International Missionary Union, 1887.

successes of the gospel in heathen, Mohammedan and papal lands. Many illustrations have been related of the removal by the Almighty hand of the obstacles which for ages had seemed to be insuperable to the advancement of the kingdom of the Lord Jesus Christ. We have been lifted up to higher faith and courage by proofs of the awakening through the Holy Spirit of some classes of those who possess the knowledge of

the truth to the duties which these things impose upon them; such, especially, as the enlistment of women and children in distinct efforts in behalf of the heathen, and as the spontaneous uprising of thousands of the young men and women in our colleges and schools, and their avowal of their willingness to go forth to teach the gospel to the nations in darkness, if only the churches are willing to send and maintain them. Now our minds turn to the momentous inquiry: What more is needed in order that salvation may be published to the perishing millions in utter ignorance of it? To answer this should be the consummating aim of these meetings. It should be the consummate end of the prayers and thoughts and efforts of the entire Church at this time.

Is it not evident that the Church has come to the borders of the great final movement in behalf of the kingdom of her Lord? Does she not now confront the crowning duty, the last and most difficult requirement, of her long and desperate warfare with sin in the world? Is it not that of engaging the whole body of his followers in the provision of the pecuniary means which the employment of earthly instrumentalities, according to God's sovereign plan, makes an indispensable necessity?

The greatest of all practical questions now before Christendom is: How shall the professed believer in Jesus Christ be aroused to consecrate to his service the money and property without which sin and evil cannot be overcome, without which the gifts purchased by his blood cannot by any possibility be conveyed to men dying of hunger and thirst, the hunger and thirst of the immortal soul?

The paramount need now is, plain and earnest instruction in duty.

These are awful facts in the sight of heaven and hell: First, that God has loaded Christian America with

religious blessings such as no other land on earth possesses; blessings in so many forms, blessings in such boundless profusion. Second, that He has heaped upon this nation wealth, agricultural wealth, mineral wealth, commercial wealth, the statistics of which are appalling; wealth so distributed, wealth so within the reach of the toiling and poor classes, that, as many of us can testify, the rich in Asiatic and some European countries do not enjoy the comforts and luxuries of the common laborers here. The horrible want and sufferings, and degradation and helplessness of the poor in those lands, people brought up here do not know and could not conceive. And third, that these incalculable and overflowing riches are mostly spent in self-indulgence, in uses of vanity, or in acts and employments which create and foster crime or are made necessary to the repression and punishment of crime. It is ounces of holy and wise prevention; tons of ineffectual cure. It is grains and straws for the glory of God and the welfare of mankind; huge mountains of outlay and waste for the world, the flesh and the devil.

See how we fling down thousands of millions of dollars for war! how we cover land and sea with thousands of millions of dollars' worth of the agencies of trade! We pour out in every passing year hundreds of millions of dollars for liquid poisons; or for articles craved to pamper the appetite and uselessly adorn the body; or for palatial houses and luxurious churches. But oh! how we toil and groan to wring out of some great denomination, numbering hundreds of thousands of assumed followers of Christ, and several millions of adherents and worshipers, possibly one paltry million of dollars a year for any one of its general organs to employ in distributing through the nation or through the famishing world a few crumbs of the benefits which fall from

these peoples' tables and are swept from about their feet !

The existence of such facts as these means judgment. Judgment upon the nation. We are warned by the wrath which has turned countries that formerly rejected the warnings of God into barren wildernesses, and which left not in Jerusalem one stone upon another ; which removed their candlestick from Antioch and Alexandria and Ephesus, and Constantinople and Rome ; which has given up Greece and Spain and France to idolatry and unbelief, spiritual blindness, a blight upon all their former honor and power, a decay withering all their prosperity, outbursts of crime, rivers of blood. And such beyond question will be the doom in its turn of our nation, if it repent not, and do works meet for repentance. Judgment upon every man and family that shares in God's spiritual and temporal benefits to it and in its unparalleled opportunities ; everlasting punishment to unbelieving and slothful professors ; a sword of wrath to many a slumbering watchman, who has not warned them of their evil ways, and let them die in their iniquity. We dare not shut our eyes to the plain declarations of the eternal Word in respect to the account to be given for all these things.

"He that withholdeth corn, the people shall curse him ; but blessing shall be upon the head of him that selleth it." Upon him that withholdeth the bread of life, the true bread from heaven, the bread which giveth life unto the world, the bread which if a man eat he shall live forever, from immortal souls, the curses of nations, the curses of the assembled universe, the curse of God forever, the wrath of the Lamb whose agonies and blood of atonement to save have been made ineffectual through his wickedness and sloth, will in the last day be poured without measure. But blessing, glory, riches, honor, the rejoicings of angels, the

acceptance by the Judge on the throne, will be the reward of him who has been faithful in this heavenly stewardship. "Ye have done it unto Me," shall the King of glory himself say. "*Ye have done it unto Me !*" "He shall walk with Me in white." "To him will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Oh, how vast is the range and variety of subjects which the glorious theme of "the kingdom of Christ" opens before the mind—the revelations of the Scriptures, the providences of God—the condition of the church, or of the nation, or of the world—the opportunities in the different continents and nations—the operations of the various agencies of good—the history of the past, the prospects of the future—the duties of men, and of women, and of children at this juncture—the recompences and the penalties, for time and for eternity ! If only looked into, and thought upon, and plainly and earnestly presented, accompanied with the prayers of ministers and people for the influences of the Holy Spirit, how would they kindle in young and old, in male and female ; yea, in all classes of people, in the few who could give millions and in the multitude who can give mites, a glow of interest which would lead them to consecrate life, and time, and means of every kind, to the advancement of the cause of their Redeemer and Lord with a zeal which would work wonders in themselves, and in the churches, and in the spread of the knowledge of Christ throughout the world.

The parallel momentous need of the present time is, that the ministry shall teach professing Christians their obligations to obey God's word, and follow God's rule, in respect to matters of money and property.

It appears self-evident that those whom Christ has set to be teachers of his people should instruct them that they are to be guided by the

principles and inculcations of God's word in this as in other duties, and that they should follow in their employment of their material means in his service the definite, practical and all sufficient rule which God, by his Holy Spirit, has given. And yet how little are the lessons which stand out so massively in the commands and admonitions and history and typical appointments of the Old Testament, and in the teachings and promises and warnings of the Lord Jesus and his Apostles, pointed out in our pulpits. How wonderful in itself, and in its relations and influence is this divine rule!—brief as one of the ten commandments; the complement, we might almost say, of the petitions of the Lord's prayer; vital to the fiscal success of the kingdom that is to come; the neglect of which has been the woe of the Church, and the ruin of her children, and the means of withholding the bread of life, Christian truth, Christian agencies of mercy, Christian forces of civilization, from the hundreds of millions of our brethren and sisters of the human family now living, and from the thousands, oh, the thousands and thousands, of millions in the generations which have passed beyond the dread bourne of such opportunities. How astonishing, before earth, and heaven and hell, that this rule is not ceaselessly and commensurately with its importance to the King's revenue, explained and urged in sermons, taught to the young, inculcated in families, enforced by personal example, represented in inscriptions and pictures, commented upon and illustrated in many ways by religious periodicals, insisted upon in ecclesiastical proceedings, as must be done to accomplish a reformation in Christianity, to effect the promised opening of the windows of heaven and the outpouring of its celestial blessings, and to introduce a new era, the restoration of more than its first paradise, to our sinful world.

Consider the rule: "UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE AS GOD HATH PROSPERED HIM."

This is an inspired "order." It is given in Omniscient wisdom; to further the Divine purposes of mercy to mankind through Christ. It teaches us the Christian use of money and property.

I. *Universal responsibility.* "Every one" must give. All are created by God, dependent upon God, can only be saved through Christ, must give account in the judgment; those of every age, sex, condition.

II. *From Christian motives.* Related to "the first day of the week." From love to the risen Lord. For the advancement of his cause among men. In harmony with the aims and efforts of his church. With prayer and thanksgiving. Looking chiefly to the recompenses of the final day.

III. *As a personal transaction with God.* "Laying by him in store." With private prayer, intelligent inquiry, business calculation. Employing care and with sense of responsibility for what belongs to God. A part to add effect to personal labors, charitable and religious. A part to be distributed to general claims as they are providentially presented.

IV. *In definite measure, and in the ratio of increasing ability.* A lower proportion when poorer, a larger proportion as means increase. Bestowing thank-offerings for special and unexpected benefits. Guided by the standards of holy consecration exhibited in the ancient saints; but recognizing the higher light and privileges, aims and promises, and duties and opportunities, of this dispensation and above all of these "last days."

Here is a rule which is perfect as a financial measure. Its divinity grows upon one with the contemplation of it, and with his efforts to apply it in practice. It is evaded by many;

human "plans" are substituted for it in church work. Those who heed little Christ's command to "preach the gospel to every creature," will be indifferent to the method by which he instructs his followers to regulate their earnings and their gifts. His precept should be taught especially to the rising generation, and to the young men and women who are to be its ministry and guides. When its principles shall have been put widely into operation, according to its full scope and design, the kingdom of heaven will be advanced with majestic strides and the arm of the Lord will awake to wonders of salvation.

The Voluntary Demand for the Gospel Among Heathen.

ONE of the most interesting hours of the International Missionary Union meetings in 1887 was the one devoted to testimony from personal experience of the call directly and spontaneously from heathen, both individuals and communities, for the Gospel. Rev. W. H. Belden took notes of the conversations and narratives, and collated from other sources subsequently, more testimony of the same kind. He published selections from these for use in the November Simultaneous Meetings, held in New Jersey, last year. It has been our purpose for some time to yield to the demand for the publication of some of these recitals in the more permanent form of this REVIEW. We can now only give a few samples. The Editor of this Department will be grateful for further illustrations of this "feeling after God" among non-Christian peoples. Let missionaries on all fields favor us with such narratives and we will promise to make the best possible use of them.

At the Thousand Island meeting, the first to speak was the Rev. Egerton R. Young of Canada, for nine years a missionary amongst the Indians of the far North-land. His

home was at Norway-House, 400 miles north of Winnipeg, and on the lake of that name. His circuit was 350 by 550 miles, the temperature falling sometimes as low as 55° below zero. Mr. Young told the following story :

"At Norway-House, on a certain occasion, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. 'From a journey of fourteen nights,' they replied ; for they reckon distance by the number of nights they are delayed to sleep. 'We have got the *Keesenaychen* [the Great Book], but we don't understand it, although we can read it.' I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account that they must live far away from any missionary ; but I asked them : 'From what missionary did you learn ?' 'We never saw a missionary nor a teacher !' I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis ; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me ; it was far away north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors, 'We visited your Indians and found that they had the *Keesenaychen*. We got them to read it and then to teach it to us ; and we were so pleased with it that we all learned to read it during the winter.' Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher ; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love.

Another response came from J. L. Phillips, M.D., D.D., at present acting as chaplain of State institutions at Howard, R. I., while waiting to return to his (Free Baptist) Mission in India. He said :

"A little mission station two miles from us had, almost every week, companies of men coming in from the jungle, some of them traveling many miles to reach a native evangelist. Among the Santhals around me, one day a native helper came to say : A man out here has just asked me, 'Are there any Christians here ? for

I have seen a black Christian and a neighbor of mine once saw a white one; tell your Christians that there are some of us who want Christianity.' So we went away to where this stranger lived. An old man came and prostrated himself on the grass before us. He brought out a little book printed by the English Baptists at Cuttack, Orissa [India]. It was not even a chapter of the Bible; it was some Scripture truth metrically written, and these people had been singing it with their lips not only, but with their hearts. 'A man,' said one of them, 'went to a Sunday market and would not let some whites who were there preach; but they left some books. One day I heard my neighbor reading in one of these and I asked him, as I found he cared nothing for it, to give it to me; and I brought it home. I believe it, and my wife; the priest and his wife, and my son and his wife.' So [continued Dr. Phillips] we found eight souls, now ready for whatever Christianity should require of them."

Among those who wrote to Mr. Belden was Rev. J. B. Porter of Kanazawa, Japan, who said:

"It has become so common in this part of Japan for heathen to make known voluntarily their own desire to have the gospel brought to them or to their people, that at this station we have adopted the following for our 'out-station' work: *Whereas*, the invitations are so numerous from towns and villages to give them the gospel, and preachers are so scarce, *Resolved*, that we, as far as possible, will open new preaching stations only at those towns and villages where people have expressed a desire to have them; and we call upon those persons who send invitations to become responsible for at least the expense of the preaching place from the beginning."

Rev. T. C. Winn, of the same station in Japan, says:

"On a visit to the city of Tayama, in 1881, we were visited by an old gentleman, in our hotel, who said, 'I have long held an important position in one of the temples here; but I have lost faith in the religions of Japan. I am an old man and must soon die. But my religion gives me no hope for the future. I find no consolation in it. For some time I have been thinking that there must be some other and true religion. From what you have said I believe that you have at last brought it to me. Please teach me all about this true religion.' This man became a Christian."

In sympathy also with these letters, the Rev. Dr. Hunter Corbett wrote from Chefoo, China:

"Our hearts are constantly made sad by the supreme indifference of the masses to the claims of the gospel, but occasionally the clouds lift and light appears to cheer our weak faith. A man from a certain district in Manchuria, where the United Presbyterians of Scotland are engaged, went to a missionary physician for his eyes. He

received some benefit, but his great gain was to his soul. A deep impression was made on him by the worship and the kindness in the hospital. After he returned to his home he went about from village to village telling what he had earned and pleading with all to accept Christ as their Saviour. Many scoffed, but some believed, and these sent a request to the missionaries to send some one to teach them more fully. A teacher was sent, and the missionary subsequently baptized thirty inquirers."

Miss Mary L. Cort, of the Presbyterian Mission in Siam, author of "Siam, the Heart of Farther India," wrote:

"In April last, while making a mission tour to Ratburee, I met an old nobleman from Kanburee, a large city fifty miles further up the river who begged us to visit his city, for, he said, he had never before heard of a 'living' God and of forgiveness of sin!"

Rev. J. L. Nevius, D.D., of Chefoo, China, wrote:

"In the Spring of 1885, while itinerating in a region about 260 miles from here, previously unvisited, I was by providential circumstances drawn aside from the road I was traveling, and a person whom I should not have met in the proposed course of my journey, was providentially drawn from his home to meet me. While the crowds with whom I met in the market-town where I was stopping sought me out and listened to me from mere curiosity, this man listened with intense interest to all I said. After listening for some time he introduced himself and addressed me as follows: 'This is what I have been waiting for, for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth I want.' This man—his name is Yang-yiu-shin—received and embraced the truth at once, as a person prepared and called. He has been an earnest and successful student of the Bible ever since, and he has been God's instrument in establishing three churches in and about his home. I have met with no similar case in my experience."

The Church Missionary Society of England has published numerous accounts similar to the foregoing; we give one as a sample:

"One who had been a heathen red man," says Bishop Whipple of the American Episcopalians, whose missionary labors in the diocese of Minnesota have made him illustrious on both sides the Atlantic, "came 608 miles to visit me. As he came into the door he knelt at my feet, saying: 'I kneel to tell you of my gratitude that you pitied the red man.' He then told this simple, artless story: 'I was a wild man living beyond the Turtle Mountains. I knew that my people were perishing; I never looked in the face of my child that my heart was not sick,

My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way and said, 'You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing. One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake : that you said the Great Spirit's Son had come down to earth to save all the people that needed help ; that the reason that the white man was so much more blessed than the red man, was because he had the true religion of the Son of the Great Spirit ; and I said I must see that man. They told me you would be at the Red Lake crossing. I came 200 miles. I asked for you and they said you were sick, and then I said, 'Where can I see a Missionary ?' I came 150 miles more, and I found the Missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a Missionary ?' "

Can Moslems be Reached ?

BY MRS. J. T. GRACEY, BUFFALO, N. Y.

FROM the discussions which have recently attracted the attention of the Christian public, one might suppose Christianity had in Islam an unconquerable foe. But even the Mahommedans cannot accept what Canon Taylor said. His Wolverhampton address was printed by them in Constantinople, in Damascus and in Beyrout. One Moslem editor calls upon the faithful to hear what the "English Monk" says about them. Where the Canon describes Islam as a brotherhood, the editor says, "Would to God it were so !"

But there are facts showing that many of these followers of the false prophet are seeking for light. In the province of Mysore, India, which contains half a million of Mahommedans, there is no distinctively mission work among them. Yet, in the city of Bangalore, one of the largest in the province, there is a great awakening among the Mahommedan population, and particularly are they stirred on the subject of female education. They have here a "female educational institution," with its committee of native gentlemen, and

its educational course, the first of its kind in the country, having under instruction over a hundred girls.

In one of the mission schools in this city one of the civil officers (a Mahommedan) said to the missionary, "You can teach your Bible as much as you like, only give just a little while to the Koran."

One writing from another part of India says :

"The work among the Mahommedans is increasing very much, and I am asked constantly to go and preach to them. In trying to explain to some that Christ died for all, one asked, 'Did he die for the Mahommedans, too ?' And when I replied, 'Him that cometh to me, I will in no-wise cast out,' they said, 'Then we can come, too.' "

A lady writing from another point says :

"A Mahommedan moulvie has opened his house to us. He said to me, 'You know it is considered a disgrace amongst us to let our women and girls learn, but I now think that notion foolish, and I want mine taught.' He is the first one here who has had the courage to send his daughter to us."

Another writes :

"There is an increasing desire among the Mahommedans to read the Scripture. They often ask for the gospels, and sometimes buy the whole Bible.

"An intelligent Mahommedan girl, very bigoted, was reading the story of Christ's entry into Jerusalem. She asked :

" 'Why did Jesus ride on an ass ?' "

" 'Because in old times among the Jews king's sons and judges rode on them.' "

" 'But he was *not* a king's son.' "

" 'Oh, yes ; he is the Son of the King of kings. He is God's Son.' "

"She then said, thoughtfully : 'It says in our Koran that Jesus rode on an ass, and I never knew what it meant, but I understand it now.' "

Another writes :

"A special blessing seems to rest just now on work amongst Mahommedans. In one mission alone eight of them are under instruction for baptism."

The Mahommedan Educational Congress held in Lucknow, not long since, decided, by a vote of 200 to 20, that weak and inefficient schools were better than no schools at all ; that missionary schools, where the Bible was taught, were better than schools where nothing religious was inculcated, and that the Koran was not taught as much as formerly, and this

fact was considered as a national disgrace.

These facts are all suggestive. There are many of this class, not only in India but elsewhere, who are earnestly seeking for "the way, the truth, the life."

The following incident is only one illustration of many:

The son of a very influential and famous Afghan has been baptized in Amritsur. The young man is himself a *moulvie* (teacher). He says:

"From my earliest years I have been carefully taught in the Mahomedan faith. Three years ago I began to have great doubts, which would not let me rest. The consciousness of sin crushed me, but I could see no salvation anywhere. I wanted to get the Bible, to see if it could help me, but I did not know where to get it. The weariness and misery of my heart God alone knew. At last, one day, I heard a Christian was in our village. I found it was a lady preaching about Christ. I got a Testament from her, and very soon Christ gave me rest."

The lad suffered persecution, and finally had to leave home, hoping to be baptized. His father offered \$100 reward to any one who would bring him his son's head. A number of Mahomedans asked him why he forsook the religion of his fathers, and his answer was as simple as it was beautiful, "Because there is no soul-rest in it."

At the International Union Missionary meeting, August, 1887, the Rev. Dr. Cyrus Hamlin, founder and first president of Robert College, Constantinople, Turkey, arose and said:

"There is certainly a suppressed demand for the gospel among Mohammedans in the Turkish empire. They do not hate Christ; they honor him; it is Christianity that they hate, from the false examples of it seen around them in the corrupt Oriental churches. Among the great Mahomedan population in the three empires of Turkey, Persia and India (150,000,000 to 200,000,000 of souls) there is a suppressed demand for the word of God and for freedom to hear of Christ. Years ago, before the founding of the present mission (American Board's) to the Bulgarians, I was in Philippopolis (350 miles west of Constantinople), now the capital of Eastern Roumelia, or, as it is just now called, Southern Bulgaria. A military man called upon me, who I at once saw belonged to the Slavic race, of which the Bulgarians are a part. I said to him: 'You are not a Turk?' 'No,' said he,

'I am a Slav [Slavh], but I am a captain in the Turkish army. I want to ask you when England is going to give us liberty . . . ? Because, if there was any freedom, I should become a Christian, and here in these provinces (European Turkey) out of our 4,000,000 Mahomedans, one-fourth would embrace Christianity.' I replied: 'What are your reasons for such an opinion?' He said: 'Don't you know that there are a great many of us who are not really Turks at all? And to this day, when a Mahomedan father has a son born to him, it often happens that he takes him into a dark room and puts water on him and says certain words—that is a remnant of Christianity. A Turk will never do that! And I said to my colonel: 'I wish there was liberty to profess Christianity!' 'Tush,' said my colonel, 'don't say that, for I feel just so, and you know what the consequences would be.'"

Archdeacon Farlar is stationed at Magila, East Africa, engaged in the Universities Mission. He says:

"I cannot speak for tribes, as no tribe in East Central Africa has ever accepted Islam; but I can speak from personal experience as to the fact that many Mahomedans relapse into paganism, and that many Mahomedans become Christians. Last week a Mahomedan Mualim was baptized by our bishop in one of the sub-stations. Yesterday I baptized a young man, the dying son of a Mahomedan, at his father's earnest request. I am now preparing for baptism another Mahomedan Mualim and two Mahomedan master tradesmen. I have this day received into our school a young Arab, or Mussulman Hindi lad, born in Zanzibar, who made his way to Magila, wishing to be taught. Three of our most promising teachers, two of whom are preparing for holy orders, are Mahomedan converts.

"I am speaking now only of the results of our work in one tribe; there are many other instances of conversions from Islam; but as these are just taking place as I write, I mention them especially.

"In a number of villages in the neighborhood of this station, where I remember seeing a mosque a few years ago, there is now a school chapel, while the mosques have fallen down, and no one rebuilds them. Many a young man that I used to see at his ablutions, preparing for the Sala-ya-Gioni at sunset, is now a worshiper in the Christian church."

Notes.

—Three monthly periodicals of one missionary society of England had a circulation in 1886 of over 900,000 copies. Many of these were distributed gratuitously, but the public bought over \$13,000 worth of them.

—*Murray's Magazine* for August, 1887, has an article on "The Church

of the British Empire" which treats largely of foreign missionary work. The *National Review*, for June, 1887, has a lengthy article on "The Foreign Missions of the Church of England." The *Nineteenth Century* for November, 1887, had a long article on "British Missions in Africa."

—Books of travel through non-Christian countries almost all nowadays treat favorably or unfavorably of Christian missions in those lands; vide "Journal of A. R. Margary," p. 71; Mr. Charles Darwin's "Journal of Researches" in Tahiti and New Zealand, 2d edition, pp. 414, 425, 428, 505; "At Home in Fiji," by Miss Gordon Cumming; "Wanderings South and East," Mr. Walter Coote, in Fiji, Loyalty and Sandwich Islands. Almost every author of travels treats missions as one of the foremost topics of popular interest.

—Governments take cognizance of missions in our times in official reports and in Parliamentary and Congressional debates: e. g. "Report of the Secretary of State and Council of India for 1871-73," ordered printed by the House of Commons April 1873; "Report of Madras Census for 1874;" Report of the Indian Education Commission, 1884, p. 535; Reports of several Secretaries of State for India.

—Eminent men are connected officially with the conduct of missionary boards. Before us lies a list of those of the Church Missionary Society, alone having one duke, ten earls, several lords, one major-general, three generals, three colonels, one admiral, five members of Parliament, and eight men knighted for valor or worth.

—Rei Kanichi Miyama, a Japanese with his wife, left San Francisco on March 8 to commence a self-supporting mission among Japanese in the Sandwich Islands. He had previously made a visit of inspection to the locality. He has been connected with the Methodist Episcopal mission to Japanese in San Francisco,

and these Christian Japanese contributed \$160 toward starting the Hawaiian Mission.

—A number of Dundee gentlemen have purchased a barque to be sent on a commercial and missionary expedition next July into the Arctic seas about Pond's Bay to Christianize the natives. If the report is favorable from this expedition a Polar mission will be carried out.

—"Moslem prayers are rarely supplications for blessings. It has been stated that among the 10,000 verses of the Quran, there are not as many petitions as are in the Lord's Prayer."

—The Bengal Methodist Episcopal Conference, reports last year's baptisms as being, from Hinduism 46, from Muhammedanism 21. This large proportion of Moslem baptisms is significant. The inflexibility of the Moslem too often means that no special effort has been made by Christians to reach him.

—In a history of the London Missionary Society in South Africa, published in London, Mr. John McKenzie, for twenty-five years missionary in Bechuanaland, discourses of the prevalent impression that the introduction of Christian civilization has a tendency to seal the doom of native races. Mr. Mackenzie cites the case of the Garipe people at the Cape, Hottentots, Bushmen, Korannas, who were once so degraded as to be hardly accepted as human, and who at the commencement of the century were "fast dying out." Not only has decrease in their numbers been arrested, but a steady increase has been going on, so that the 15,000 Hottentots increased to 98,561 in 1875 and the race there are now all professing Christianity.

—"Missions are so characteristic a feature of our church, so essentially a part of her functions, that, even had they not yet sprung into existence, their commencement could not but be daily expected."—*Baron Von Schrautenbach, Moravian Historian.*

V.—THE MONTHLY CONCERT OF MISSIONS.

[The month of July we have given to the Islands of the Sea and the Indians, Chinese and Japanese in America, together with Utah and Alaska. We shall devote our space to such selections and suggestions as may cover these various interesting themes.—Eds.]

I. THE ISLANDS OF THE SEA.

The story of the gospel in the South Sea Islands reads like a romance. John Williams was the pioneer messenger to so many of those jewels of the deep, and his "narrative of missionary enterprises" seems almost incredible, but every word can be verified by the testimony of successive visitors to those beautiful islands. His work of marvelous adventure, transcendent success and sudden martyrdom should be studied by every lover of missions.

John Williams was born near London in 1796, and murdered by the natives at Dillon's Bay, in Eromango Island, New Hebrides, in 1839, at the age of 43. Yet what usefulness was crowded into that short life!

Seventy-five years ago this iron-monger's apprentice stood at the corner of a street in London one Sunday evening, waiting for some wild companions. That was the man with whom the destinies of thousands of savage South Sea Islanders were mysteriously linked. His master's wife, going to worship, observed the lad, and, with difficulty, persuaded him to go to church with her, where he heard the words by which he was saved.

His early love for practical and mechanical work developed, in after years, into skill so many-sided as to greatly increase his influence over the simple-hearted natives that crowded around him in wondering admiration.

In 1817 he sailed, with his wife, for the Pacific, and in exactly one year cast anchor in the beautiful lagoon of Eimeo. Ten months later he was preaching to the people in their own tongue.

At the request of the chief, he chose Raratea as his first center. It was the largest of the Society group, politically supreme, and the stronghold of idolatry—the "Ephesus of that portion of Polynesia." Thence he bore the gospel in succession to the Hervey and the Samoan clusters, and to over 300,000 souls.

He found that a ship, at his own disposal, was indispensable to the prosecution of his work; without it, "what prison-wall had been so strong as that white and wailing fringe of sea?" And he set about making one with his own hands, with some help from the wondering natives. Marvelous is the account of the making of his own machinery and the building of his ship at Raratonga, where he spent a year. He had to sacrifice three out of his four goats to secure leather for a pair of bellows, and, to his dismay, when they were completed, ready, as he hoped, to blow the fire that should melt his iron, every particle of goat-skin was eaten off them in a single night by the hordes of rats.

Discouraged by no hindrances or difficulties, in less than four months the *Messenger of Peace* was completed, and bore him four thousands of miles to hundreds of thousands of heathens, whom he found sunk in idolatry, superstition and nameless pollution, practising polygamy and infanticide, sluggish in intellect, and, when not at war, living in indolence. It would be difficult to find a people over whom a feeble faith or a mere human philanthropy would have been more ready to bend in mingled pity, disgust and despair.

Believing that Christianity not only emancipates man from his vices, but most effectually awakens the torpid intellect, he looked to God for His blessing on the ministry of the Word, preached the gospel faithfully, and used all prudent secu-

lar measures. He built himself a tasteful house, with due regard to ventilation, neatness and comfort. Outside were vine-shaded verandas, gardens and poultry-yards. Soon the natives began to rear houses after the same models; then a house of worship, holding three thousand, with an ornamented pulpit and ten chandeliers of turned wood, holding cocoanut shells for lamps. Gradually, the whole aspect of the people was changed; all the idols were cast away; multitudes became Christians in heart and life. A code of written laws was formed, and trial by jury established, so that *within three years*, Raratea became a Christian island, its sea-beach studded with white cottages, with their own schooner lying at anchor.

Williams' mechanical gifts, his rare ingenuity and fertility of resources, made him a missionary of a thousand. God had brought about a wonderful juncture in the history of missions, and had raised up the man to meet it. Even his joyful, hoping spirit, contributed largely to his success. "Like the sunny islands among which he sailed, his soul lived in a perpetual summer." He used to say, "There are two words in our language that I always admire, *Trust and Try*. You know not what you can or cannot effect until you try, and if you meet your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will arise which you never anticipated." This was the golden motto of his whole missionary life.

His short, bright, beautiful career, closed in mid-splendor of his usefulness. Faith could only be silent when the bitter tidings arrived—that John Williams had received from the hand of his God the double crown of missionary and martyr.

His whole career furnishes another specimen of Gospel power, John Williams went to *Aituaki* island in

1821, and left there two native preachers. He found the natives very noisy and wild savages; some tattooed from head to foot, others fantastically painted or smeared with charcoal, dancing, shouting and madly gesticulating. They were cannibals, killing and eating one another. *Eighteen months after*, he again visited the island; and as he approached, canoes met his boat with Christian salutations: "Good is the word of the Lord! it is now well at *Aituaki*! The good Word has taken root!"

On landing he found chief and people had embraced the Gospel, and had built a church 180 feet x 30, in which he preached to about 2,000 people from Jno. iii, 16. One such an example is an irrefragable proof of the Divine sanction upon foreign missions.

FJI GROUP.

IN 1874 Sir Arthur Hamilton Gordon was sent out by the British Government as the first Governor of Fiji. The Fiji Island group, consisting of about 250 islands, of which eighty or ninety are inhabited, and two of which are about the size of Long Island, was voluntarily placed under the sceptre of Queen Victoria by King Thokambau and his chiefs. The reason for this step given by Thokambau, who had been converted some years before by Wesleyan missionaries, was that foreign adventurers had become so troublesome in their unprincipled efforts to instigate war between the chiefs, that he feared the total extinction of the tribes, and the destruction of everything that was good on the islands.

It was a singular spectacle which these chiefs, headed by their king, presented, when the great war-club, the emblem of Fijian power, was handed over to the representatives of the British throne, and an island empire was made over without bloodshed or any other means of conquest than those which had been used by a handful of faithful missionaries. It

was to them that this wonderful transformation was due; it was by their influence that the auspices of British rule had been estimated and coveted.

A niece of Governor Gordon, Miss C. S. Gordon Cummings, went to Fiji as a member of his household. In a well-written book entitled "At Home in Fiji," she has much to say of the wonderful transformations wrought by Wesleyan missions among a people known to have been the worst of all known cannibal tribes upon the globe. Living for eight years in the country, not as a missionary nor in the missionary circle, nor even belonging to the same body of Christians as the missionaries, she may be considered an entirely disinterested witness. She speaks as follows:

"I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago when every man's hand was against his neighbor, and the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef, the prisoners deliberately fattened for the slaughter, dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings, limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat.

"Just think of all this and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the

way they do. You may now pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realize that there are 900 Wesleyan churches in Fiji*, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound which greets your ear at dawn and the last at night is that of hymn singing, and most fervent worship rising from each dwelling at the hour of family prayer?

"Strange indeed is the change that has come over these isles since first Messrs. Cargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye witnesses.

"Slow and disheartening was their labor for many years, yet so well has that little heaven worked that, with the exception of the Kai Shobes, the wild highlanders who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *lotered* (embraced Christianity) in such good earnest as may well put to shame many more civilized nations."

II.—N. A. INDIANS.

REV. DR. TIMOTHY HILL, in his last report, said of the Indian Territory:

"There are something over thirty tribes and portions of tribes, varying in the widest extremes from each other. There are remnants from the far East, descendants of men who heard David Brainerd preach. There are Modocs from the lava beds of the Pacific coast; others from far North, and from Mexico and Texas on the South. They differ as widely as possible; on the one hand a painted savage, a blanket Indian, dependent on government rations, the extremity of human ignorance, degradation and general worthlessness; on the other we may see an Allen Wright, the graduate of Union College and our own Union Seminary—the governor of his tribe by official election, the pastor of large churches,

"There are five civilized tribes who have a regularly organized government of their own. They are the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles.

"These five tribes may be justly called civilized. A considerable portion of them speak and read and write the English language. Each of these tribes is, within narrow limits, a nation,

electing its own officers, making and executing their own laws. They have a regular system of schools, which are taught in English.

"In religion these tribes have ceased to be pagans; they all profess some form of Christian faith. But the standard of morals among these civilized Indians is low.

"Other tribes and bands occupy more than half of the country. What shall be done for their moral elevation and religious welfare? The first thing we need there is a large increase of educated men for the ministry. There are to-day in the new synod, living in the Territory, twenty-eight ordained ministers and four licentiate. Earnest efforts should be made to carry the gospel to all these people as quickly and as fully as we can.

"There is a favorable opening for us among the Indians of the five tribes, arising from the great respect that is felt for the old missionaries. The names of Worcester, Butler, Kingsbury, Byington, Wright and others, are spoken of with great respect. An old missionary is always remembered with respect, and we are considered as coming in their places; and as they were benefactors, so they expect us to be. The field is white for the harvest for us there, and wherever faithful labor has been seen, large results have followed.

"They clamor for schools; it comes to them cheap; but with us all the schools must be but the scaffolding by which we may build the sanctuary of the Church of God.

"It is plain that we cannot undertake to educate the whole population, nor would it be wise to attempt it with our limited means. But we can have a few schools of a high character, where the Bible shall be a daily study, where prayer and a deep religious influence can be a present thing which silently but effectually shapes all who come under its influence. The schools should be religious first of all; the end held in view above all others should be bringing the gospel before the pupils in all its beauty and power. There should be no teacher employed who is not considered a Christian; the teacher should always be a missionary.

"What is to be done must be done quickly; the race is passing away, but a remnant can be saved."

The present religious statistics published by the Government give the following: "Number of missionaries—male, 77; female, 27; total, 104; number of Indian church members—male, 14,550; female, 15,994; total, 30,544; number of church buildings, 155." Where are these 30,000 church members? The Southern Baptists have an association in the Indian Territory, embracing 81 churches, "that may be understood as composed of aboriginal members," and these number 4,263. The Methodist Episcopal Church, South, has a conference in the same territory with 5,394 Indian members. The Cumberland Presbyterians have there two Presbyteries, including nine native ministers and 37 congregations. In the diocese of South Dakota alone the

Episcopalians have 856 communicants in eight missions. The American Missionary Association has in Dakota and Nebraska four churches with 274 members. We do not undertake to verify the entire 30,000, for we suppose it would be necessary to embrace the reports from Roman Catholic missions.

There are still 40,000 *wild* Indians in this country, 12,000 in government and mission schools, 28,000 to whom no school opens, no missionary comes; 60 whole tribes upon whose darkness no ray of gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores.

THE annual report of the Indian Bureau shows the past year one of distinct advancement, on the part of the Indians, in education, industry and other lines of civilization. The good effects of the severalty act are already apparent. Under this act many of the Indians have acquired their own lands and homes, and started upon the way to independent citizenship. According to the report about thirty-three per cent. of the Indians on the reservations wear the clothes of civilization; about 25,000 speak English intelligibly; 10,000 of their children are in schools. More than 31,000 families are engaged in industrial pursuits. There are cultivated more than 238,000 acres of land, on which have been raised 750,000 bushels of wheat, 950,000 bushels of corn, 402,000 bushels of oats, 68,000 bushels of barley and rye, 514,000 bushels of vegetables, and 83,000 pounds of butter. They have built houses, fences and sawed lumber. They own cattle, horses and other stock, their sheep reaching the number of 1,120,000.

III.—CHINESE IN NORTH AMERICA.

THE absurdity of the outcry against the "Mongolian Invasion,"—as the arrival of a few thousand Chinese in California was called—is more apparent every day. In 37 counties of that State, not including San Francisco, there were, according to the late census, 350,000 people, of whom only 26,000, or less than 8 per cent., are Chinese, while of the population in these counties fully one-third is composed of foreigners.

The celebration of the Chinese New Year took place in San Francisco with great rejoicing. The principal ceremonies were on Saturday, Feb. 11, and the pageantry was continued in a less degree for several days. The festival in "Chinatown" was ushered in with fire-crackers and noisy discords, which form the prevailing strains in Oriental music. The Chinese stores, restaurants and theatres were gaily decorated, and all the celestials were in their best attire. At the several joss houses the priests of Buddha adorned their hideous idols with robes of costly brocaded silk. The number of incense sticks was doubled, and in front of the images were placed offerings of rice and other articles of food. Suppliants with written petitions, attached to little bamboo sticks, prostrated themselves before the senseless deities. Here, as in Christian churches, the majority of the worshippers were women, and the value of their votive gifts was proportionately large. The need of Christian ladies as missionaries in this Western metropolis is painfully apparent.

An impetus was given to the heathen ceremonies this year, by the opening of a new and gorgeous joss house at No. 9 Brooklyn Place, near the most thickly settled portion of the Chinese quarter. This temple of degraded Buddhism is under the auspices of the Hong Yen Gi, and the idols were recently imported from China by the Lung Gong Gung Company. The uncouth images are known as the supreme god, the god of wealth, the god of agriculture, the god of medicine, and the god of war. In the centre of the group is the chief deity, resplendent with lavish ornaments. On his right is the god of wealth, monopolizing a large share of worship. Next in Oriental estimation is the god of medicine, regarded as the impersonation of wisdom.

The Pagan priests are very polite, and American visitors are cordially

welcomed at their shrines. A brief acquaintance with these deluded religionists is sufficient to arouse the missionary zeal of all who know the superiority of a pure monotheistic faith.

SUGGESTIVE PARAGRAPHS.

Universal evangelization. — The matter is primarily one of simple obedience to our Lord's last command. Here are our marching orders. A true soldier does not hesitate, parley, or even delay to ask a question.

Secondly. It is a matter of love to man as well as loyalty to Christ. Every motive of humanity and piety unite to constrain us to give the gospel to the world. Huber, the blind naturalist, observed that a wasp will not stop to eat a precious morsel by himself. He goes to the nest and leads others forth to the feast. He that withholdeth corn, the people shall curse him. No monopoly is so inexcusable and monstrous as that in the Bread of Life.

There is nothing either impossible or impracticable in the immediate evangelization of the world. We need.

1. To accept the principle of *Evangelism*—that every believer is a herald, responsible for his proportion of the unsaved world; bound to do *directly* his share of bearing the good tidings. The curse of the church is the dependence on *proxies*.

2. We need a spirit of *Enterprise*. Men of the world, simply to serve worldly interests, have made it possible to go round the world in three months, to reach by the mails the remotest quarters inside of six weeks, and by telegram all great centers inside of an hour. What might not a little enterprise do for God!

3. We need a holy *Earnestness*, an enthusiasm for God. This is the inspiring soul of all Christian effort. It makes one man chase a thousand, etc.; it makes him a hammer to break the hardest; a fire to burn and melt away; a sword to pierce.

4. We need the divine *Enduement*, The power that converts cannot be described any more than the fragrance or tinting of a rose; but it may be felt. Faith and prayer are the conditions of this enduement. The means will always be inadequate. Our salvation lies in being *in straits*. The work cannot be done on a mathematical basis. We must attempt great things for God, while expecting great things from God; and then the victory will come.

TEXTS AND THEMES.

WHEN Bishop Hannington preached his farewell sermon at Hurst, before departing for Central Africa, his text was 1 Samuel xxx. 24: "As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike."

God's plan is:

1. The gospel preached everywhere as a witness.

2. The disciples going into all the world.

3. Particularly into the byways, hedges, etc.

4. Encouraged by the promise, "Lo I am with you alway," etc.

The proof that God is with us:

1. The providential opening of doors.

2. The gracious transformations of individuals and of society by the gospel.

3. The exalted character of the consecrated laborers.

We are debtors!

Thrice, thrice are we the debtors of the heathen world. Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone; instead of a fish a serpent.

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

Africa.—To-day 34 Missionary Societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions. Thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel. More than fifty societies have entered India, and the light is dawning upon its 250,000,000. Turkey and Persia and Japan are filling with mission churches and mission schools. Practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

—The Mission of the American Baptists sends further reports of the revival at Banza Manteke. About 200 have been baptized and enrolled as church members. More are asking for baptism. There is much persecution in some parts, and in December three persons were killed for professing to be Christians. In the towns about Banza Manteke there are people who are anxious to hear the gospel. An interesting incident is given showing the zeal of the converts in transporting timber and iron a dis-

tance of fifty miles for the building of a chapel. Most of the men have made the journey three, and some four times, bringing loads on their heads. To do this requires a walk of three or four hundred miles, and it is well asked, "How many hypocrites would do that?" The women have hired carriers, and thus have done their part. The boys, too, have brought half loads. This disposition to labor for Christ is the best sign that the Christian professions of the people are sincere.

—At a recent meeting of the Presbytery of New York, a committee was appointed to prepare an overture to the General Assembly with regard to the rum traffic in the Free Congo State. The whole business is a shame to our civilization, to say not a word relative to its character, as carried on from seaports whence Christian missionaries go out and come in!

—The Romish Church is pushing for the open regions of the upper Congo. Two Portuguese steamers recently carried from twenty to thirty Jesuit priests and nuns to labor in Africa for the propagation of their faith.

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

Central Soudan.—The last letters and journals received from Mr. Graham Brooke are from Equator Station, on the Upper Congo, where he stayed with Mr. and Mrs. Banks and Mr. Murphy. He writes from the Equator Station, December 5, 1887:

"The difference is very striking up here between the natives of this country and those down river. Those are degraded, squalid and puny; these are warlike, proud-looking and prompt in action." "December 8.—Time slipping by, and nothing heard from the chief. He cannot get the men, I suppose. The great Arab settlement of Ali Kobo is the most southern known, and that is what they at present hope to reach, and then begin itinerating work. Of course, there are the two dangers of passing through savages and being ill-received by the Arabs. We ought to hear from them once more from Equatorville before plunging into the interior."—*Regions Beyond.*

Western Africa.—New version of the Scriptures. Mr. Héli Chatelain, till recently a member of Bishop Taylor's American Episcopal Methodist Mission, on the West Coast of Africa, has labored at Malange, inland from Loanda, among people of the same race as those described by Livingstone, and he is visiting England and America to obtain the means for providing the Scriptures for "those studious, industrious and progressive natives." He reports that in Angola there are plenty of native scholars able and willing to be of use to the man who sets to work translating the Scriptures into the principal dialects, only they cannot afford to give their services without payment. The Committee of the British and Foreign Bible Society have expressed to Mr. Chatelain their readiness to undertake the work he desires, as soon as they have sufficient preliminary evidence that the translations will be correct and satisfactory.—*Bible Society Reporter.*

—The Gariepine people, at the Cape—Hottentots, Bushmen, Korannas—sunk to the deepest degradation, were fast becoming extinct at the beginning of the present century. Mr. John Mackenzie, laboring in connection with the London Missionary Society for 25 years in South Africa, states that, instead of dying out, these native races are now multiply-

ing in numbers and improving in moral and religious life. The 15,000 hottentots of that region have grown to 98,561 in 1875. The gospel has put physical and mental vigor into them as well as moral.

Alaska.—From Alaska come tidings of progress. Sitka, which is the central and most important mission, has been freed from the outside oppressions of last year, and has made rapid progress in good work and favor with all who see and know it. The workers are much the same—Rev. Mr. Austin as minister, Mr. Kelly as superintendent, and Mrs. Austin, Mrs. Winan and the Misses Kelsey, Rodgers, Pakle and others. Mrs. McFarland has the Hydah mission and labors with Mr. and Mrs. Gould. New buildings have been erected, and a boarding-school of 20 scholars begun. Mr. and Mrs. Willard are at present laboring among the Chilkats and other tribes who center at Juneau to get employment at the mills. Mr. and Mrs. J. W. McFarland are at Hoonyah, laboring at some disadvantage because of the migratory habits of the tribe; but they still report a large school and hopeful work. Rev. S. Hall Young is at Fort Wrangell, where a church of 54 members is reported, some of whom are bright examples of the power of the Christian faith.

SUMMARY.

	1886.	1887.
Ministers.....	30	31
Native.....	8	17
Churches.....	48	59
Church members...	2,001	2,306
Teachers.....	63	95
Schools.....	20	26
Scholars.....	1,134	1,607

British America.—A recent number of the *Gleaner* contains an historical sketch of the work of the Church Missionary Society among the Indians in British America. The following extract shows how remarkable has been the growth of the work:

"In 1837, from an area of 'thirty-five miles on each side of the river,' the work has spread over most of 2,373,490 square miles, from Rupert's House and Fort George on the eastern shores of James bay, away to the Rocky mountains, and over them to Queen Charlotte's islands in the North Pacific ocean, and from Fort Francis in about 48° north latitude, to Rampart House on the Porcupine river, more than 2,000 miles north from Red river. There are nine huge dioceses, six on the eastern, and three on the western side of the Rocky mountains. In the five dioceses of Moosonee, Rupert's Land, Saskatchewan, Athabasca and Mackenzie, and in that of Caledonia, are 14,687 Christian adher-

ents connected with the Church Missionary Society. The Bishops of Moosonee, Athabasca, Mackenzie river and Caledonia are all missionaries of our society. There are about 80,000 red men with whom our work has to do."

Burmah.—Rev. G. Holbeck writes from Burmah that there is a great movement Christianwards in Mandalay and district; many persons have been baptized. He concludes his letter by a statement that the people are ripe for religious teaching; and an appeal for help.

—The Church of England has a mission in Upper Burmah under the lead of six priests, two English, one Tamil and three Karen. Fifty villages are reached; there are 1,237 communicants and 597 scholars.

—The Burmah Baptist Missionary Convention held its 13th annual meeting at Moulmein, November 5-7. The convention represents about 500 churches and more than 26,000 communicants. Its meetings were harmonious and profitable. The disturbed condition of the country has prevented its missionary work from being as extensive as usual. Its fields of labor are the Karens of Northern Siam, the Red Karens and the Chins. The reports from the different fields showed a goodly number of baptisms. The convention is the Foreign Missionary Society of the Churches in Burmah. None of its money is used in the old fields, where each association is supposed to care for home mission work, of which much is done by the associations.

China.—Progress has been made in the work of the China Inland Mission during the year 1887. The greatest success has been in *Shan-si* where in April 200 converts were baptized, largely through Native agency. Opium refugees, which are almost self-supporting, have been greatly used. There has been a considerable development of women's work. Three distinct stations in *Shan-si* are occupied by two foreign ladies each. The same plan is pursued in Kiang-si. Honan has been eventful, not only from the inundation of the Yellow river, but from the formation of a Native church in connection with the Mission. In *Shensi* there has been development and consolidation. At Hang Chung, the Natives take entire charge of the services. In Kan-suh four important centers are occupied; and in *Si-ch'uen* there has been decided improvement. In Yun-nan, the most

westerly province bordering on Burmah, there are two Mission stations. It is hoped that a highway will soon be opened between Burmah and this province. From Kwei-chau there are cheering accounts. Itinerating work has been carried on in Hunan, though there is no station at present. In Hu-peh the work among the women is particularly encouraging. In Gan-hwey there are more openings than can be filled. This province has been selected to found the training home for young men before going into the far interior; while the training home for young women is in the province of Kiang-su. In Shan-tung are three stations. At Chefoo thirteen persons were baptized in the summer. The name of Jesus is widely known in Cheh-kiang. Showers of blessing from on high are wanted to quicken the seed sown by the workers of the Mission.

—In China there are among the different Protestant denominations 79 persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors, themselves Christians, in the Chinese language, will have a wide influence among their countrymen in removing the prejudice against foreign physicians. —*Presbyterian Journal*.

—The Ningpo Presbytery recently met in the city of Hangchow. There are 9 pastors, 26 elders, 9 deacons, 7 evangelists, 6 licentiates, and 6 theological students. The additions to the several churches during the year were 68; children baptized, 21; deaths, 31; expelled, 5; the whole number of communicants, 719; contributions, \$991. Of this \$73 was for education, \$60 for home missions, \$20 for foreign missions, \$712 for pastors' salaries, the remainder for sundry expenses in connection with church work, and for the care of the poor.

—Recent statistics show a total of about 500 church members within the walls of Peking, connected with the five Protestant missions in that city.

—Mr. Stanley Smith, of the China Inland Mission, reports 210 baptisms in Central China, at one time. Another missionary states that he has been preaching to immense audi-

ences, sometimes numbering as many as 4,000. Some of the most influential men in the Empire have embraced Christianity.

—Chinese in America.—The New York Chinese mission has between 4,000 and 5,000 Celestials in its Sunday-schools. About sixty have joined the various churches. The first Sunday-school for these people was founded in New York 18 years ago.

Columbia.—There is an established agency at Bogota, the capital of Columbia, for the burning of Bibles and Protestant books. Columbia is probably more under the power of the priesthood than any Roman Catholic country in the world.

Ciscaucasia.—The first portion of the word of God ever printed in the language of the Kumuks is now on the eve of publication. The people live on the western shore of the Caspian sea, northeast of the Caucasus Range, near Kisliar and the river Terek. The Gospel of St. Matthew has been translated for them by Khasan Bey, a young Mollah, and his work has been carefully revised. The printing has been done in Germany. The difficulties to be surmounted in securing a reliable version have been great, and the labor has extended over some six or seven years.

Egypt.—A most remarkable history attaches itself to the mission work in Egypt, since its very beginning. Along the valley of the Nile, from Alexandria to the first cataract, are 79 regularly established mission stations and 70 Sabbath-schools, numbering 4,017 scholars. The 65 day and boarding-schools number over 5,200 scholars. A recent American traveler, after looking into the faces of the 327 native students of Asyoot Training School, said: "This is the grandest sight I have seen in all the East!" The steady growth in the evangelistic and educational departments is almost without precedent. The opportunity for such work is to-day greater than ever before, and never in the history of Egypt has there been such a demand for the Bible. During the past year 9,651 copies of Scriptures, 8,993 volumes of religious books, and 19,179 volumes of educational books were sold by colporteurs and shopmen. Four women's missionary societies have been organized among the natives, with a membership of 217. These four societies contributed last

year \$165 towards the extension of Christ's kingdom. The total amount paid last year by natives for all purposes, church schools, books, Sabbath-schools and zenana work, was \$29,188, an average of \$14 for each professing Christian. Dr. Lansing reports that 53 of the congregational schools are entirely supported by the natives, as well as over two-thirds of the salaries of the nine native pastors being paid by the people whom they serve.

England.—More than twenty candidates have offered themselves for work under the Universities' Mission and are awaiting Bishop Smithies' answer. It is feared that lack of funds will keep many of them back. To bring the income of the Mission for general purposes up to £10,000, it is proposed to appoint correspondents in each rural deanery. The increase in the figures of the Mission are thus given: In 1874 the income for general purposes was 2,992*l.*; other funds, 448*l.*; gross income, 3,440; European missionaries, 5. In 1887, General Fund, 8,713*l.*; other funds, 6,900*l.*; total, 15,600*l.*; missionaries, 63.

Fiji Islands.—Of the 17,743 Fijians inhabiting the Fiji Islands more than nine-tenths attend church with fair regularity; where, fifty years since, there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

[From a speech by Rev. A. G. Webb at Melbourne in November last, we give the following account of his work in Fiji.—Eds.]:

"Now, the great work that has been done in Fiji has been touched upon by others, and many stories have been told of the terrible doings of the Fijians when heathens. But I am not going to tell you those stories to-night; I prefer to tell you a story that is a Christian story. I think that Christian people ought to be far more interested in that than in the doings of a race of wild cannibals. All traces of their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of ancient times.

"I have the latest Government returns, showing the present state of the people, but they only partially represent it. The true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji—Fijians, 111,743; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians,

5,664; Rotumans, 4,214—total, 123,414. Of these 111,743 Fijians, 100,154 are attendants at our own public worship—a very large proportion indeed.

"I may say, that where fifty years ago there was not a single Christian, to-day there is not an avowed heathen. There may be heathens, but if so, they don't stand up and say so. When I went to Fiji there were thousands of them. In my first circuit of Rewa there were more heathens than in any other—men who would stand up and avow it proudly, too. I well remember one wild young fellow of an immense size (some Fijians are very fine looking men), and with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me, and looking me boldly in the face, saying, 'I'm a heathen, and I'm going to be a heathen,' as if it were something to be proud of. But there is none of that now. Instead of it, we have as many people worshipping in Fiji as you have in Victoria; we have as many people whose names are on the class-books in Fiji as you have in Victoria, and those whose names are on the class-books are not conspicuous by their absence.

"We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples—where the first parsonage was a canoe house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter—there is not to-day a single heathen temple; in 1,255 places of worship God's Word was preached yesterday (Sunday), and will be preached again next Sunday."—*Ilus. Miss. News*.

Home Missions.—The American Baptist Home Mission Society received the past year \$551,596, of which \$145,603 was received by contributions for general purposes, \$41,579 for schools and buildings, and \$39,629 for church extension. The receipts from legacies were \$345,485.

The annual report of the Board of Home Missions of the United Presbyterian Church gives the total receipts of the year as \$53,896.61; total expenditures, \$51,696.09.

Foreign Missions.—The Presbyterian Board did not get the \$1,000,000, but it had \$901,180.89 when its books closed May 3.

The receipts of the M.E. Church for last year for missionary work were upwards of \$1,000,000.

Total receipts of the American Baptist Missionary Union for the year ending March 31, 1888, were \$411,385.39.

The annual report of the American Tract Society shows that the receipts for the year were \$459,858, and the expenses \$448,504. One hundred and ninety-four colporteurs have been employed in the United States during the past year.

India.—Sir William Hunter gives very encouraging figures as to the progress of Christianity. In the nine years preceding 1881, while the general population of Bengal increased 10.89 per cent., the Mohammedan population at the rate of 10.96 per cent., and the Hindu population at less than 13.64 per cent., the Christians of all races, the natives excluded, increased at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent.

—"They have in Bombay a special fund of 16,000 rupees for the support of new converts to Islam; a house bought for 6,000 rupees, whose rent aids in supporting such converts; and in Lahore, about fifty rupees are collected each month for the support of open-air preachers of Islam. These Mohammedans have their eyes open to all that is going on around them. They preach against Christianity in the bazars of nearly every important city and town in India; they reply promptly to nearly everything of importance written against Mohammedanism; and they have five papers, all of which are ably edited, and are devoted to the defense of the claims of Islam. In addition to all this they publish works claiming to point out serious discrepancies in the Christian Scriptures; a work in which they are greatly aided by European Unitarians and infidels."

"It is also a singular fact that, since the bloody mutiny of 1857, the adherents of Islam have written no single book against Hinduism, and that the five special organs of the former say nothing of any importance against the latter, and do not urge Hindus to embrace Islam. In fact the efforts of Islam seem at present to be almost entirely directed in India to securing converts from Europeans and native Christians, and to meet with a very limited success in both directions."

—The Presbyterian women of India raised last year, in their missionary societies and Boards, in cash and missionary boxes, nearly \$8,000 for home missions.

Japan.—Mrs. Rhees, an American missionary at Kobe, Japan, writes:

"There is so much written about Japan and the desire of the young people to study English that I need not write about it. But there was a convention of Japanese physicians held in Yokohama a few months ago, that to me seems of great importance. The object of the meeting was to consider what could be done to prevent the diseases that cause so much weakness and suffering among the people. The decision reached by the meeting was that they recommend the placing of the daughters of the people in Christian schools. It seems to me a great gain when really educated physicians acknowledge sin to be the cause of many of their diseases and Christianity the remedy. All the boarding-schools among the missionaries are enlarging their accommodations to meet the constantly-increasing demand."

—*Spirit of Missions*.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

JEWISH MISSION STATISTICS.

[These valuable statistics were translated and arranged for us by Prof. Chas. H. Schodde, Ph. D. Eds.]

It is not generally known that our own day and generation has witnessed a growth of mission interest in the welfare of the once chosen people of God, which can compare favorably with the miracle of missionary activity that we see before our eyes in heathen lands. In the "Supplement," which Dr. Dalman has been publishing for the past two years to the quarterly called *Saat auf Hoffnung*, edited by that zealous and veteran friend of Israel, the translator of the classical Hebrew version of the New Testament, Professor Franz Delitzsch, of Leipzig, in the interests of Jewish missions, the former has collected the statistics of Christian work in this field, which are doubtless the most complete ever published. As a result of extensive correspondence and reading, Dalman has learned that there are 47 Protestant Mission Societies devoted exclusively to this work, laboring at 135 stations with 377 men and expending each year 1,800,000 marks (1 mark equal to 24 cents). In 1881 C. F. Herman had published similar statistics, but reported only 20 societies with 270 laborers and an annual income of 1,400,000 marks. In other words, in scarcely half a dozen years the activity in this arduous field has literally been doubled. And this does not include the other societies who engage in the work in addition to other mission enterprises, such as the British and Foreign Bible Society, the American Tract Society, and others.

Dalman's summary of this work is given in the following table, and the whole is translated for THE MISSIONARY REVIEW OF THE WORLD.

ENGLAND.

	Mission- aries.	Sta- tions.	Income (in M'ks.)
London Society.....	135	29	733,280
British Society.....	31	20	206,880
Mildmay Mission.....	31	1	189,690
London City Mission.....	6	1	—
Parochial Mission.....	6	1	18,630
English Presbyt. Mission.....	3	2	23,500
Jewish Emig't Aid Soc'y.....	—	—	5,860
Barbican Mission.....	2	1	10,630
Total.....	216	55	1,187,870

SCOTLAND.

State Church Mission.....	23	5	122,910
Free Church Mission.....	43	8	117,000
Scottish Home Mission.....	2	2	6,720
Edinburgh Emig't Mission.....	1	1	—
United Presbyt. Mission.....	2	1	6,000
Total.....	71	17	252,630

IRELAND.

Irish Presbyt. Mission.....	27	9	72,680
Total for the British Isles.....	312	81	1,513,180

GERMANY.

Edzard Endowment.....	—	—	—
Berlin Society.....	3	1	20,440
Berlin Proselyte Society.....	—	—	1,840
Saxon Society.....	—	—	2,310
Bavarian Society.....	—	—	1,710
Central Society (at Leipzig).....	5	1	11,000
Württemberg Society.....	1	1	3,200
Mecklenburg Society.....	—	—	—
Rhenish Society.....	4	3	21,600
Lübeck Friends of Israel.....	—	—	1,410
Strassburg Friends of Israel.....	—	—	280
Total.....	13	6	63,780

SWITZERLAND.

Basel Friends of Israel.....	1	1	10,350
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NETHERLANDS.

Netherland Aid Society.....	—	—	3,260
Netherland Israel Society.....	2	1	11,000
Christian Reformed Society.....	1	1	3,400
Total for the Netherlands.....	3	2	17,750

FRANCE.

Mission of Pasteur Krueger.....	—	—	1,200
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SCANDINAVIA.

Norwegian Central Society.....	—	—	22,810
Swedish Israel Society.....	4	2	31,220
Evangel. Fatherland Assoc.....	—	—	2,020
Swedish Mission Association.....	2	2	1,570
Danish Israel Society.....	—	—	—
Total for Scandinavia.....	6	4	57,620

RUSSIA (i. e., the non-orthodox churches).

St. Petersburg Mission.....	2	1	3,800
Baltic Mission.....	2	1	5,000
Pastor Faltin's Mission.....	3	2	20,000
J. Rabinowitch's Mission.....	1	1	—
Total for Russia.....	8	5	28,800

NORTH AMERICA.

Episcopal.....	25	25	113,000
Hebrew Christian work.....	3	2	—
Missouri Lutheran.....	1	1	—
Zions Society.....	2	2	—
Chicago Mission.....	1	1	—
Methodist Mission.....	1	1	610
Wesleyan Society.....	1	1	—

Total for North America. 34 33 113,610

Of these, the oldest is the Edzard endowment (in Hamburg), established in 1687. This had no imitators until in 1808, when the great London Society was organized. Other societies were established in 1822 (two), 1830, 1835, 1836, 1841 (two), 1842 (two), 1843, 1844 (three), 1849, 1860, 1861, 1870, 1871 (two), (1874 (two), 1875, 1876 (two), 1878, 1879 (two), 1880, 1882, 1883 (two), 1884, 1885 (five), 1886 (three).

The missionaries labor wherever the chief centers of Jewish popula-

tion are found. In London there are 58 at work, in Budapest 14, in Constantinople 33, in Damascus 31, in Jerusalem 28. In other places from 1 to 5 men labor in this cause. The total number of Jews on the earth is about 6,400,000. Accordingly, there is one missionary for every 16,976 Jews. Concerning the success of the work, no complete statistics can be collected. However, as good an authority as the Jewish convert and missionary de la Roi says that at least 100,000 Jews have been converted since the beginning of the present century, and Dalman is satis-

fied that these figures are substantially correct. Of course this includes also those who have been won by the agents of the Roman Catholic and the Greek Orthodox churches, both of which are also active in this work, but not as much so as are the Protestant Societies, especially those of New England. Dalman's articles, of which we give here only a bare skeleton, are full of interesting details concerning this important though little known, and, unfortunately, often little loved field of Christian mission activity.

Foreign Missionary Societies of Germany.

DR. R. GRUNDEMANN published in several numbers of the *Allgemeine Missions-Zeitschrift* for 1885 elaborate statistical reports of evangelical missions throughout the world. Those tables were remarkably complete, but

they cover nothing more recent than the reports of the years 1883 and 1884. In response to a request for information, Dr. Grundemann now kindly sends us in manuscript a statistical table of German societies covering the year 1887, and we gladly give the table here :

STATISTICS OF GERMAN EVANGELICAL MISSIONARY SOCIETIES FOR THE YEAR 1887.

SOCIETIES.	Stations.	European Missionaries.	Baptized Persons.	Communi- cants.	Baptized during last year.	Schools.	Pupils.	Expenditures in Dollars.
Moravian.....	107	147	83,052	29,283	590	208	17,407	\$101,261
Basel, Evangelical Mission.....	42	120	19,187	9,497	1,057	208	7,486	199,507
Berlin, Evangelical Mission.....	48	60	17,764	8,400	1,225	53*	3,377	71,611
Rhenish Mission (Barmen).....	53	66	29,125	9,666	1,100	66*	5,370	88,440
North German, (Bremen).....	4	8	556	325	114	5	199	20,389
Gossner Mission.....	13	19	34,000	11,868	1,775	80*	1,685	42,431
Evangelical Lutheran, Leipzig.....	23	22	14,014	4,500*	796	129	3,993	67,596
Herrmannsburg.....	61	71	11,196	5,000*	63*	120	2,000*	63,713
St. Chrischona†.....	1	15	400	20	5	1*	120	8,132
Jerusalems-Verein.....	3	2	150	40*	.....	4*	200	6,585
Brecklum (Schleswig-Holstein).....	4	8	.....	.....	.....	2*	43	14,914
Berlin Woman's Mission for China.....	1	1	61	.....	17	1*	40	3,773
New Church Mission.....	5	5	305	80*	77	3*	74	2,523
East African Verein (Berlin).....	1	2	.....	.....	.....	.....	.....	3,239
Bavarian Verein for East Africa.....	1	2	.....	.....	.....	.....	.....	3,000
Gen'l Prot. Miss. Verein (for Japan).....	1	2	20*	.....	.....	.....	2	3,000
Totals.....	368	550	209,850	73,679	6,756	823	41,994	\$700,114

* Estimated. † Statistics of Syrian Orphan Home only.—*Missionary Herald*.

The M. E. Church in India.

The statistics of this Church for 1887, as compiled from the Annual Minutes of the Conferences, show a marvelous growth in the past twenty years.

	North India.	South India.	Bengal.	Total.	For 1867.
Foreign Missionaries.....	26	28	32	86	18
Native Do.....	38	4	4	46	5
Zenana Do.....	20	3	5	28	..
Members.....	3,121	563	766	4,450	338
Probationers.....	2,899	151	473	3,523	212
Native Christians.....	9,226	183	771	10,180	500
Da. Communicants.....	5,820	133	531	6,484	400
Schools.....	488	4	23	515	62
Scholars.....	15,298	212	1,005	16,515	2,563
Sunday Schools.....	594	36	39	669	62
Scholars.....	23,913	2,204	2,029	28,146	752
Churches.....	76	19	14	109	15
Parsonages.....	40	9	5	54	20

Protestant Missions in Africa.

(THE following report was made January 7, 1888, by Mr. Wm. Coppinger, Secretary of the American Colonization Society for Africa.) The British and American Missionary Societies operating in Africa, with the statistics of their work, are given in the following table :

	MISSIONARIES.			Native Pastors and Helpers.	Communicants.
	Ordained.	Lay.	Women.		
BRITISH SOCIETIES.					
Church.....	17	12	4	277	4,164
Universities' Missions.....	26	23	14		
Society for Propagation of the Gospel.....	122		12	218	5,341
London.....	48	1		6,052	
United Free Methodist.....	10			233	
Primitive Methodist.....	2			14	3,035
Church of Scotland.....	2	5	1		181
Free Church of Scotland.....	15	15	9	138	
Baptists.....	20	5			8,280
Wesleyan Methodists.....	33		30	1,427	
United Presbyterian Church of Scotland.....	17	2	9	69	15,107
Moravians.....	58			336	2,073
Friends.....		7	20		2,828
Bible Society.....	6				3,500
AMERICAN SOCIETIES.					
American Board.....	17		25		866
Baptist Missionary Union.....	12	1	7	11	429
Presbyterian.....	9	2	12	22	868
Southern Baptist.....	6	5	3	8	125
United Brethren.....	4	5		53	3,929
Protestant Episcopal.....	2		1	42	540
African Methodist.....	1		1		
Methodist Episcopal.....				76	2,490
Bishop Taylor Mission.....	11	22	16		
Lutheran.....	1		1	1	2
Free Methodist.....	4		4		
United Presbyterian.....	9	1	16	219	1,843
Western Colored Baptist.....	1	1	1		

Foreign Sunday-School Association.

DURING the twenty-five years' work of this society it has introduced Sunday-schools, as a specialty, into Germany, and aided in their establishment, until now there are in that country over 3,000 schools, with 30,000 teachers and 300,000 scholars. "The work is now spread all over Germany," writes Mr. Brockelmann, its great Sunday-school worker, "and all clergymen who are not rationalists have Sunday-schools." The association has also aided and established Sunday-schools in Italy, France, Belgium, Switzerland, Spain, Portugal, Holland, Denmark, Sweden, Russia, Hungary, Bohemia, Moravia, Bulgaria, Egypt, Turkey, India, China, Japan, Mexico, Cuba, San Domingo, Guatemala, U. S. of Colombia, Venezuela, Brazil, Chili, Uruguay and Southern Africa.

The following table gives the figures, as nearly as can be ascertained at the present time :

Countries.	S. Schools.	Teachers.	Scholars.
Italy.....	200	850	12,580
France.....	1,100	4,500	115,000
Belgium.....	57	160	2,350
Switzerland.....	1,590	6,522	97,890
Spain.....	100	400	8,000
Portugal.....	30	100	1,000
Holland.....	1,291	3,800	141,640
Bohemia.....	90	260	2,875
Moravia.....	38	60	1,423
Sweden.....	500	18,000	200,000
Denmark.....	300	2,000	25-30,000
Russia (among the German populat'n)	23	423	6,017
Brazil.....	21	35	518
Chili.....	—	—	255
Uruguay.....	11	40-45	700-800

American Sunday-School Union.—The last three annual reports of the American Sunday-School Union show that since 1884 it has brought 185,034 children into 4,947 new Sunday-schools, a number equal to 5,000 more than one-half of all the increase reported as having been secured by this and all other agencies during these three years. The Union aided 4,825 other schools, which have 46,774 teachers and 515,714 scholars, so that in these three years it reached 9,872 communities and Sunday-schools and 700,743 children and youth, and then re-aided and revisited these schools 9,245 times, besides making 92,584 visits to families, supplying 45,019 destitute persons with the Scriptures, and holding 27,247 religious meetings.

Sunday-School Statistics—1881-87.

[The subjoined statistical table is given by Rev. B. H. Badley, D.D., of Lucknow, in the *Indian Evangelical Review* (April). It was prepared for the recent Sunday-school Convention held at Cawnpore, India.—Eds.]

No.	NAME OF CHURCH.	FOR 1881.		FOR 1887.		Date.	Scholars in Day Schools.	Remarks.
		Schools.	Scholars.	Schools.	Scholars.			
1	Baptist Miss'y Socy.....	26	730	15	942	Oct. 1, 1886	1,966	Burma
2	London do. do.....	172	6,670	44	2,206	May 1, 1886	23,311	is in-
3	American Bd., Marathi Miss. {	105	3,999	76	2,339	Jan. 1, 1887	2,523	cluded
	Do. Madura do. }			123	3,337	" "	5,019	in these
4	Church of England.....	640	11,299	640	11,299	July 1, 1887	47,089	statist-
5	Soc'y. for Propagation of Gospel.....	126	2,447	126	2,447	(1881)	21,329	tics.
6	Wesleyan Miss'y Socy.....	50	2,113	124	5,983	Jan. 1, 1887	10,772	
7	General Baptist do.....	7	347	(?)	676	Mar. 1, 1887	531	
8	Church of Scotland.....	12	825	12	825	(1881)	6,507	
9	Free do do.....	55	3,172	55	3,172	(1881)	11,156	
10	Am. Pres. Church, Ludiana }			24	2,437	Jan. 1, 1886	6,637	
	Do. Rothapur }	16	2,523	8	584	Jan. 1, 1885	578	
	Do. Farruckabad }			(?)	1,095	Nov. 1, 1886	1,990	
11	Basel Miss'y Socy.....	7	330	7	409	Jan. 1, 1887	4,696	
12	Am. Bapt. Miss'y Union.....	175	4,385	131	5,348	Jan. 1, 1885	16,549	
13	Am. Free Baptist Mission.....	3	1,532	(?)	2,672	Apr. 1, 1887	3,628	
14	Gossner's Lutheran do.....	1	20	1	20	(1881)	2,045	
15	Leipzig Miss'y Socy.....					(1881)	2,788	
16	Irish Pres. Mission.....	8	314	5	235	Jan. 1, 1887	3,042	
17	Welsh Cal. Meth. do.....	56	2,682	(?)	4,290	" "	3,141	
18	Am. Evan. Lutheran Miss.....	65	3,145	65	3,145	(1881)	2,087	
19	Am. Reformed Church.....	36	1,074	(?)	1,074	Jan. 1, 1887	2,506	
20	Episcopal Moravian Mission.....					(1881)	66	
21	Am. Un. Pres. Church.....	11	940	(?)	1,473	Jan. 1, 1887	3,260	
22	Meth. Epis. Ch. North India }			594	23,913	Nov. 1, 1887	15,298	
	Do. South India }	236	13,566	34	1,973	" "	(?)	
	Do. Bengal }			39	2,029	" "	(?)	
23	Un. Pres. Church of Scotland.....	27	1,313	27	1,313	(1881)	3,726	
24	Danish Ev. Luth. Mission.....					(1881)	12	
25	Pres. Church of England.....	1	10	1	10	(1881)	282	
26	Hermannsburg Mission.....					(1881)	160	
27	Friends do.....	1	36	1	36	(1881)	56	
28	Indian Home do.....	8	280	8	280	(1881)	745	
29	Am. Gen. Evan. do.....	2	70	1	85	Jan. 1, 1887	171	
30	Canadian Baptist do.....	7	177	7	177	(1881)	603	
31	Scotch Epis. Church.....							
32	Orig. Secession Church of Scotland.....	1	30	1	30	(1881)	208	
33	Canadian Pres. Mission.....	3	120	3	120	(1881)	348	
34	Swedish Evan. do.....	1	69	1	69	(1881)	124	
35	Am. Free Methodist Mission.....							
36	Disciples do.....			5	500	Nov. 1, 1887	(?)	
37	Others.....	150	2,690	150	2,690	(1881)	11,498	
Total.....		1,992	65,728	2,337	89,233	....	216,447	
Increase.....		..	..	345	23,505	....	..

Sunday-Schools of M. E. Church.—The numerical statistical summaries presented in the Quadrennial Report of the corresponding secretary are as follows:

Number of Sunday-schools, 24,225.

Number of officers and teachers, 268,391.

Number of Sunday-school scholars, 2,006,323.

These show a net increase during the quadrennium of 2,272 Sunday-schools, 38,826 officers and teachers, and 312,708 Sunday-school scholars.

The conversions in the Sundays during the four years reach a total of 410,324. This is an increase over the number reported during the preceding quadrennium of 112,421.

University Missions.—The last report of the Cambridge University Church Missionary Union gives a list of 172 Cambridge grad-

uates who have gone out as missionaries, to the end of 1887. Of these, 111 went for C.M.S.; 48 as chaplains, or for S.P.G., or for the Delhi Mission (this includes Henry Martyn and other East India chaplains, but the list is incomplete); five for the Universities' Mission to Central Africa; five for the China Inland Mission; three for the London Missionary Society. In the C.M.S. list 14 stand for the year 1887; only one other year (1860) had as many as six. Even taking all societies together, no year came up to the C.M.S. 1887 list alone. The best was 1885, when the five China Inland men went, with five C.M.S. and two S.P.G. Eleven on the C.M.S. list were Ridley Hall men. The report expresses the hope that the increase last year "is but the earnest of a still larger increase, and that the number may never fall again to its former low standard."