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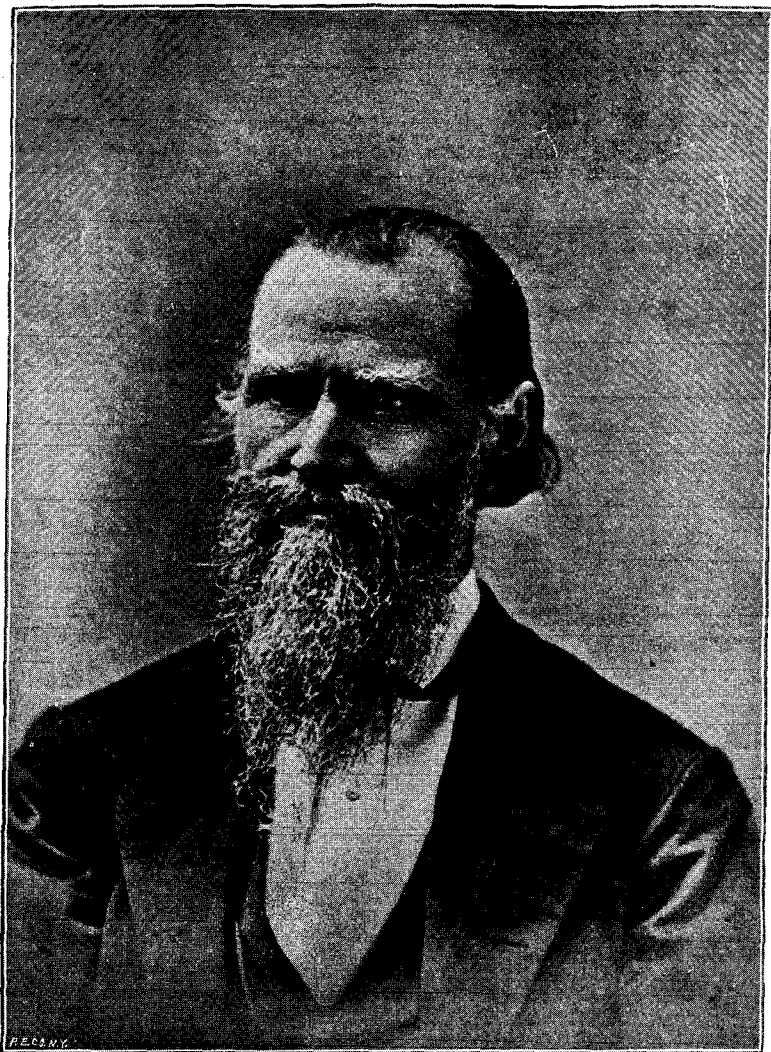
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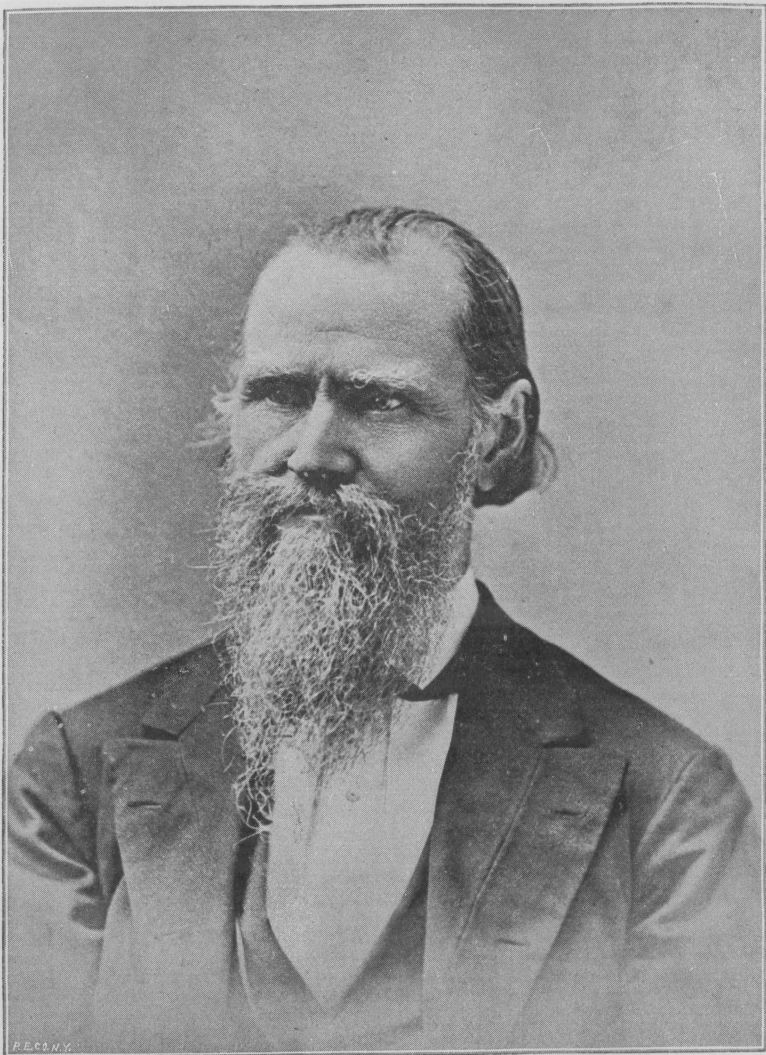
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REV. R. G. WILDER



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PROSPECTUS OF THE REVIEW FOR 1888.

TEN years ago the Rev. Royal G. Wilder, who had spent 30 years in missionary work in India, unable longer to continue in that field, established this REVIEW at Princeton, N. J., on an independent basis, and has conducted it until now with remarkable energy and ability and won for it a very high character in all missionary circles. Failing health constrained him a few months since (he has since been called to his rest) to relinquish, with great reluctance but entire acquiescence in God's will, the further conduct of it; and at his earnest request Rev. A. T. Pierson and Rev. J. M. Sherwood consented to assume the editorship and regular issue of THE MISSIONARY REVIEW, beginning with January, 1888.

In accepting the sacred trust, we realize the responsibility connected with it, and are anxious not only to carry on the work, so happily begun, but to enlarge the scope of the magazine, and broaden the field of its influence. Hence we propose at the start greatly to **enlarge it, making it a monthly of 80 pages**, give it a fine mechanical appearance, enlarge its scope, increase its literary and intellectual attractions, and bring it into harmonious relations with all the great missionary agents and movements of the age—in a word, to make it THE MISSIONARY REVIEW OF THE WORLD in *fact* as well as in *name*—a Review truly Representative of the Spirit, Policy and Work of Modern Missions in their Unity, Entirety, and Universality.

THE MISSIONARY REVIEW OF THE WORLD will embrace the following *departments and features*:

I. LITERATURE OF MISSIONS.

We shall studiously aim to give to the REVIEW a high literary and intellectual character, putting it in this respect on a par with our best Quarterlies and Literary Monthlies. The Missionary literature of the world is already rich in materials, and is rapidly increasing in breadth and in the power of inspiration and instruction. The annals of the past, and all new materials in this department, will be laid under generous contribution to impart value and interest to the pages of the magazine. The ablest pens available, and from all parts of the wide field, will be enlisted in this service. Essays, addresses, biographies, missionary sermons, travels, discoveries, missionary life, and discussions of the vital themes and questions relating to the policies and methods,

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A sharp eye will also be kept on the current issues of the press, at home and abroad, and whatever appears in books and periodicals of special interest to missionary readers will be brought to the attention of our patrons. *Each month will present a resume of current discussion and press contributions to the Literature of the missionary work.*

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As far as space will permit, a detailed account will be given in each number of some specific part of the general field and of the particular societies operating on it, so arranged and apportioned as that the *entire missionary field of the world* shall be embraced in our report of each year, and due attention given to all important missionary organizations and agencies known to exist. Thus a bird's eye view of the universal life and operations of the grand missionary cause will be given in each volume. *It will be a yearly Epitome of the History of Modern Missions.*

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The editors will put themselves *en rapport* with all the chief Missionary Societies, Missions, and workers in all lands; they will establish Editorial Correspondents in every part of the field, so as to insure the latest and most reliable intelligence from every available quarter, and co-operate with the friends of missions everywhere in pushing the Missionary Cause to the front, and in imparting increased power and efficiency to the vast machinery of missions. They will strive to make THE MISSIONARY REVIEW *a focal light and guide to "the whole sacramental host of God's elect," moving in concert for the subjugation of the world to Christ.*

IV. PROGRESS AND FRUITS OF MISSIONARY WORK.

This department will contain a comprehensive account of the leading missionary events of the month, embracing the receipts, disbursements and operations of the various societies; items of special interest from the various fields; facts, statements, experiences and appeals bearing direct on the missionary cause, and whatever else will be of special interest to all engaged in the work. *This will furnish a practical Summary of what has been attempted and accomplished during each month throughout the entire field of operations.*

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as to make them of the highest practical value. The labor in this department will be immense, but *the result will be worth more than the price of a year's subscription* to every pastor, every public library, every missionary society, and every intelligent friend of the cause of Missions. We mean to make the REVIEW an authority on this subject.

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will be under the special charge of Dr. Pierson, who, in addition to being the pastor of a large and efficient church, possesses special qualifications for this service. His best endeavors will be put forth to make this important service increasingly attractive and profitable, and to suggest topics and methods in aid of pastors and others in the conduct of it that will make the REVIEW an indispensable aid to them, and to every church which observes the "Monthly Concert of Prayer for Missions."

VII. INTERNATIONAL DEPARTMENT.

This will be under the editorial charge of Rev. J. T. Gracey, D.D., of the "International Missionary Union," who will be able to make it highly conducive to the general purpose and scope of THE MISSIONARY REVIEW OF THE WORLD.

VIII. EDITORIAL NOTES ON CURRENT TOPICS

of special interest to missionary circles. These will be brief, condensed, and on a great variety of topics, which we have not space to discuss at length and yet shall wish to express an opinion upon.

If this ideal of the editors can be realized—and we believe it can be—THE MISSIONARY REVIEW OF THE WORLD, with God's blessing—for whose glory this work is undertaken by them—may become a great power for good. World-wide in its field and scope; independent of local and ecclesiastical boundaries and prejudices; fearless and independent in its expression of opinion and in its advocacy of methods and policies; consulting the highest interest of the Cause in its widest relations; having an eye on the entire field, and lending a helping hand wherever needed; and presenting a *current history* of that work, which is "the glory of the age," in all its departments and agencies and results, it must possess an interest and a value far above that of any other missionary magazine of the world.

We congratulate the friends of missions that we have been able to secure as Publishers of this Review, Messrs. Funk & Wagnalls, 18 and 20 Astor Place, New York, by whom it will hereafter be published. This enterprising House is too well known in the book world, and in religious circles, to need any introduction or indorsement from us.

We expect to issue the January number at an early date, and succeeding numbers on or before the middle of each month in advance, to be in ample time for the Missionary Concert.

NEW YORK, OCTOBER, 1887.

J. M. SHERWOOD.

A. T. PIERSON.

I.—LITERATURE OF MISSIONS.

SALUTATORY.

[EDITORIAL.]

CICERO says that the orator, in the exordium of his address, should establish between himself and his hearers a mutual understanding, and get with them upon a common ground.

The same law applies to the editor and author. It is highly important, that, at the very outset, the writer and reader should understand each other; and therefore we give these opening pages of this Review to a word of salutation and explanation addressed to all our readers.

Led, as we believe, by the Providence of God, we undertake to carry on a good work which originated ten years ago in the mind and heart of a beloved returned missionary from India,* and which has, by his hand, amid much physical suffering, been carried to its present stage of growth and success. God's workmen are constantly changing but His work goes on. We have yielded to what seemed a providential pressure thrusting us unexpectedly into the gap left by the necessary retirement of the previous editor from the control of the Review, and we shall seek to perpetuate and perfect what was originally designed and has been so far, and so well, developed under his care.

It does not always follow that even a good work needs to be carried on: sometimes it reaches completion, and addition is superfluous. In this case we conceive that to discontinue this Review would be disaster. So far is it from a finished structure, that thus far only the cornerstone has been laid and the foundation built; the scaffolding is not yet ready to be removed, and we are beginning a new story with such modifications as the building demands as it advances.

There is now room for more of the literary, the æsthetic, the intellectual; a demand, as circulation increases and a firm financial basis is secured, for the best labor properly compensated. We have no less aim than to make this Review the commanding Missionary Magazine of the World, sparing neither labor nor money to make it one of the foremost agencies for the evangelization of the world and the information, organization and co-operation of disciples in the direction of world-wide missions.

That such a Review is needed, we should be ashamed to argue. There are two great, potent factors which must enter into the solution of the problem of missions—the tongue and pen. The printing-press multiplies them both a thousandfold. It gives volume and compass to the voice, like the trumpet of a Titan, and it scatters the products of the pen, as though it had at command the hundred-handed giants

* Rev. R. G. Wilder.

that helped the Titans. Great is the power of type and of printers' ink! Surely we should leave out a whole division in mustering our forces, if, in going forth to a world's conquest for Christ, we should neglect the printed page.

Facts are the fingers of God. There is no logic like the logic of events; no demonstration like the demonstration of the Spirit. Apathy, and even antipathy, toward the work of missions, are turned into positive and powerful sympathy, when a true disciple learns how mightily God has wrought and is working with the little missionary band. Men, like James Hannington, who once were indifferent to foreign missions because they were ignorant of them, have, like the martyr bishop of Africa, found that a simple knowledge of the wonderful work of God's Providence and Spirit, even among the most depraved and degraded tribes, has lit a flame in their souls that could neither be quenched nor confined; a flame that has grown into a fire, a conflagration—consuming selfishness and worldliness; displacing the carnal lusts—appetite, avarice and ambition, by a divine ardor and fervor, passion for souls, and zeal for the glory of God.

To put such facts before the reader, in the most truthful and telling form, comprehensively and attractively, is one of the foremost objects of this Review. We shall aim to exhibit the miracles of missions, which are at once signs of Christ's messiahship, manifestations of the Power of God, wonders of the Spirit, and works possible only to Deity.

To secure a proper and perpetual stream of such information, we shall seek to secure a large number of tributaries. First, we shall, as fast as we are able, select a large and competent corps of editorial correspondents, who shall sustain a close relation to the Review, and by whose contributions these columns will be enriched. Next, we purpose to find at least one commanding personality in every great missionary territory, and especially at great strategic centers, who shall be as a living link between the Review and the various fields of Christian effort. Furthermore, we hope to secure able contributions from men and women of learning, piety and consecrated spirit, whose opinions compel respect, whose statements are accurate and authoritative, and whose suggestions are sagacious and practical.

The need of such a Review of missions is pressing. The demand is immediate and imperative. With all the existing channels for conveyance of information and the exchange of views, there is yet a wide gap to be filled. The work of missions is world-wide, and we need a missionary Review of the World; the need of man is universal, and so must be our survey; the whole church is called to this grand crusade, and the Review must be unsectarian and undenominational, gathering the whole army, with all its tribal standards, closely about the Tabernacle and Ark of God; the Christian nations are all united in the work, and hence the Review will be international; and as even the best

methods are liable to be defective, and custom is often, as Cyprian says, only the "Antiquity of Error," a true Review will be critical though not controversial, and will aim, not only at a wide view, but at a close, careful, candid *review*.

The time is now especially ripe for such an undenominational, international, independent missionary organ, as a means of expression and impression, communication and co-operation, education and evangelization. Missions are comparatively modern. The Church slept for more than a thousand years; then slowly awoke to the sense of a world's destitution and her own obligation. Let us remember that it yet lacks five years of a full century since in Widow Wallis' humble cottage at Kettering, that first Missionary Society was organized in England, that was the pioneer of the whole host now numbering over one hundred organizations. And already, and within the lifetime of some veterans still living, the network of missions has overspread the globe. Surely it is time that in this special department there should be abundant and adequate agencies to put and keep before the reading public the entire progress and prospects of the grand campaign which is now conducted by all Christendom against the strongholds of the Pagan, Moslem and Papal world!

Such is our word of Salutation. The primary object of this Review is not money-making, but the informing of disciples, and the quickening of our whole church-life, the promotion of an intelligent interest in the work of missions everywhere and the inspiring of an unreserved personal consecration to the work. We desire the fullest support of a large constituency of readers, in what we undertake as an unselfish labor of love for the sake of Christ and His Church. As the circulation of the Review increases and its income allows, more and more will be expended upon the periodical itself, that we may give back to the reader and subscriber the largest returns for his investment; and it is our fond hope that by the abundant blessing of God upon our labor, direct and indirect results may follow, on the largest scale, in furthering and hastening a world's evangelization.

Gladstone says that eloquence in the orator is "receiving from the audience in a vapor what he pours back upon them in a flood." We shall depend largely upon our readers for the inspiration in our work; and we hope that whatever is received from the subscribers to this Review by way of its support, they may find comes back to them in abundance; that, like the water poured on the roots of the cocoanut tree, which returns in the sweet milk of the cocoanut itself that falls from the top, there may be not only an equivalent rendered but something sweeter and richer by way of recompense.

IN MEMORIAM: REV. ROYAL GOULD WILDER.

Born Oct. 27, 1816, Bridport, Vt.

Died Oct. 10, 1887, New York City.

THIS heroic man, the originator and for ten years the editor of *THE MISSIONARY REVIEW*, closed a life of service and suffering by a blessed entrance into glory, *on the very day* on which, to his successors in the editorial work, the *REVIEW* was formally transferred. He only tarried long enough to see the transfer completed and to bestow his blessing on the new administration, and then took his departure for the better country.

It is no mere tribute to a predecessor, nowever, that impels us to erect to him, in this first number of the new series, a memorial tablet. Though his kingdom came not with observation, and no trumpet was sounded before him, the veteran who, having passed his allotted three score and ten, has been honorably retired from earthly service and gloriously promoted to a heavenly sphere, was no common man. His name belongs high up on the roll of missionary heroes, among the "King's mighty men" and valiant ones, and we gladly open our series of missionary biographies with a pen profile of Royal Gould Wilder.

Few there be that find their way to their sphere of service through such a strait and narrow path. His was no "*royal* road to learning." He was one of twelve children, and the family knew what it was to struggle against poverty. The father's name was Abel, and he was born in Maine, near Portland, and by trade a ship-carpenter, but was also a shoemaker and farmer, ready to turn his hand to any employment to get bread for his wife and children, but unable to provide luxuries—even those of an education. His mother, Hannah Payne, descended from Robert Treat Paine, was of a high family and of rare ability. Her father was a school teacher until he was sixty, and she grew up amid education and refinement. Shortly after marriage she with her husband removed to Vermont, and during the year in which Royal was born there was a great revival, and his father and mother joined the church that same year. Afterward they moved again to Franklin County, New York, then regarded as somewhat "far west." It is certain that the family endured great hardships and were very poor for a long period of years—during the entire boyhood of Royal. In course of time the natural increase in the value of property, hundreds of acres of which were cleared by his father and brothers, bettered their circumstances, and to-day the three brothers and three sisters who survive him are living in comfortable homes, showing those elements of character which insure worldly success.

Royal went to district school in winter, and was the first to enter an

"academy," as he was the only one to enter a college. With a keen relish for reading, before he was ten years old he devoured every religious book that came in his way, and even the papers of whatever date. His father's library was very small, but what it contained was not trash, and the young lad grew strong on such books as the "Pilgrim's Progress" and the "Saint's Rest."

When he determined to seek an education, his father could give him no help. His *time* and a *cow* composed the curious capital which was Royal's only dependence; and in the academy at Malone it was the beef from that cow that kept him at school the first term. Many a time he cut in one day two cords of wood, to relieve his father's financial distress or his own.

His first money he earned by selling melons at Malone, and the half dollar he got he kept his hand on, even in his pocket as he ran home, till a stumble compelled him suddenly to withdraw his hand, and away went the precious coin down a hole. Royal was not a boy to give up easily, and down he went on hands and knees, and dug away till he recovered his lost half-dollar. The incident was typical and prophetic of his future; only what he digged for was not silver or gold.

At thirteen years, began his religious life as an intelligent, conscious experience. He had been brought up to pray, and on one occasion, at least, had found the value of prayer. Going through the woods to find his brothers, and carry them dinner, he got lost and wandered about dazed and bewildered, coming back continually upon his old track. Then he knelt down and prayed for guidance; rose and determined to trust in God and go straight forward, following one direction; presently he emerged from the thicket, coming out into the very field where his brothers were at work. Here was another typical and prophetic incident. He got into many a tangled thicket afterward; but never did he forget Him who had led him out into light and safety, and in answer to prayer he was guided in every new experience of darkness and danger into a larger liberty and success.

Though he first consciously found Christ as a Saviour in time of revival, his religious life was singularly free from emotionalism. He had no sudden transitions nor violent revulsions of feeling. Mainly through an awakened conscience, a calm but quick sense of duty, and the study of the Word of God, he came to accept Jesus as Saviour and Lord. At that time his sister Hannah joined the Baptists, as that sect prevailed in the neighborhood where the family lived; but he preferred the Presbyterian fold, and at sixteen united with Dr. Parmelee's church at Malone. Never but once had he uttered an oath, and he never forgot it. His religious frame though always calm, was never cold; he was moved more by love and less by fear, more by deliberate judgment and choice than by sudden impulse or glowing enthusiasm. He knew he must found his whole Christian hopes upon the new nature regenerate in

Christ; and believing that God had wrought in him the new creation, he enjoyed a quiet assurance seldom disturbed by doubts.

He studied by night by the light of pine knots, and worked by day to get the pine knots for his fire and the books for his study, until he entered Middlebury College in his twentieth year.

When he left home, his capital in life was less than ten dollars, most of which he had saved, and a dollar of which his mother gave him the morning he left home for college. He walked the entire distance, working his way over the lake by helping in the loading and unloading of the boat, and going barefoot part of the way to save his shoes. The same habits of frugality and economy and bodily exertion followed him through life.

From first to last he was a patient *plodder*. So desirous was he of a training for a useful life that he was willing to work from five o'clock in the morning till breakfast, and from noon till school again opened; that he might pay his board, cutting hay in summer, and splitting wood in winter, to earn the right to be a full-grown and well-equipped man. In college it was the hand on the axe-handle and the bell-rope that helped him through. When he was graduated in 1839 he had worked his passage; but he had won deserved honors, for, with his classmate, Foote, he stood—they two at the head of the class, and, strangely enough, they two had been born on the same day.

When he turned from the flattering prospects of a high position at home to spend his life among the pagans of Asia, he left a path that might have led him where one of his schoolmates, Mr. Wheeler, afterward came—to the Vice-Presidency of the nation. Foote, his twin honor-man, said to him: “Wilder, why *bury yourself* among the heathen?” Mr. Wilder was singularly attached to Mr. Foote, and for years they corresponded. Foote rose rapidly in his profession; very successful as a lawyer, he amassed wealth, and married a woman of unusual beauty. But death, in the midst of his prosperity, smote wife and daughter, and poor Foote blew out his own brains!

Mr. Wilder taught in Mississippi and Vermont; and then went to Andover for a theological course. There he found a missionary band, like the famous “Haystack band” of Williams, with the same constitution and covenant. Only twelve belonged to it, and even the professors seemed to feel little interest in it, but Royal Wilder became a member, heard Dr. Grant of Persia and Dr. Scudder of India, and others, speak on the great needs of a lost world, and so the missionary was preparing and maturing for his work. Here he had his first and last period of *doubts* about the Divinity of Christ. They were incident to the transition period when the mind was budding into full independence. Henceforth he was to feel too much of the Divine life of Christ in himself and see too much of the Divine power of Christ in others, to doubt that He was the Son of God. He was graduated from Andover in 1845.

At the last, R. S. Storrs, Jr., was his classmate—and when he with five others of his class became missionaries, they all went to India, leaving Storrs to remain behind and become the Corinthian column of the Congregational Church in this country, while they departed for the regions beyond.

His missionary life was the final flowering of a gradual growth. No sooner did he believe himself to be a disciple than, like Dr. Duff, he began to feel the value of other souls and a yearning to save them. The idea of a mission to the heathen world was slowly and steadily taking form within him; first consciously turned toward the lost in other lands by reading Jonathan Edwards on Redemption, the story of "Henry and his Bearer" especially interested him in *India*.

During his college days Mr. Wilder became acquainted with a family living near West Rutland Village, Vt. In this family he found deep piety and a love for missions. The aged grandfather said, he thought he had not missed reading a page of *The Missionary Herald* for twenty years.

At the time of the departure of missionaries for the Sandwich Islands a collector visited this home to solicit funds. The devoted mother gave something, but her sad countenance that day showed her deep disappointment that the gift was not larger. As she gathered, with her nine children, for family prayers, she asked God to accept of one or more of her children for missionary work. A daughter in that group says of this incident—"that prayer *struck me*." This daughter was the one chosen to help cheer Mr. Wilder in his great work. For some five years the two were many a time alone at communion services. She shared with him the anxiety of the first months at Kolapoor when almost in despair of striking rock for the foundation of his church. She suffered with him the violence of the people who one night hurled a large stone through the window pane across the cradle of their little girl. She was his companion in such experiences as meeting a snake in the parlor, finding a scorpion on her son's coat, seeing a panther while on her morning walk, living for weeks in the mountains without seeing a white face. But she had also the joy of starting the first girls' school in a kingdom where not a respectable woman or girl could read, and of welcoming to the communion table, as the *first* native convert in Kolapoor, a woman.

Mr. Wilder's intention was to go to the Walled Kingdom. But Dr. Anderson, then Secretary of the A. B. C. F. M., wanted him for Ahmednuggur. The greater need was to Mr. Wilder always the louder voice, and so he went to India. From the day of his connection with the Andover Band he had no hesitation in promptly, cheerfully following the leading of God.

When his vessel was ready to sail, he departed from Malone, and his departure was the means of a revival in which many were added to the

Church. His father rejoiced to give up his son to such a great work as was before him. His mother, to whom he had been particularly devoted, and for whose sake he had *walked* from Middlebury to Malone to spend vacations, was dead.

The vessel rounded the Cape of Good Hope and consumed 121 days in the passage to Bombay. Mr. Wilder had given three months, at Newark, Delaware, to the study of Mahratta, and, after another three months in India, Mr. Ballantine, being called away, asked him to preach. The invitation was a joke, but Mr. Wilder actually accepted it and did preach. The native Christians were astonished and said, "We prayed for him."

In Ahmednuggur Mr. Wilder spent six years. The day he reached there, he found a seminary with from fifty to eighty boys. Very soon after his arrival, this seminary was put under his care by a vote of the mission. Within a year there were six city schools, and, within three years, twenty more village schools. Fees had been given to induce attendance; he did away with fees, and had a larger and better school.

He went to Kolapoor in 1852. This city was especially *holy* in Brahmin eyes, and never had been contaminated by the presence of missionaries. The day he got there the leading Brahmins petitioned for his banishment. But, undismayed, he got a foothold and worked five years for his first convert. His school was the entering wedge of all his success. At the time of his coming he found in Kolapoor 44,000 inhabitants, and only one school, in a back street, with twelve boys in it. When he left, a college building, at Government expense, costing \$200,000, had been built, and "Father Wilder" was asked to make the address at the opening. He was too busy to comply, but his associate, Mr. Seiler, made the address, and took as his theme, "The Evidences of Christianity."

The cholera drove him from India in 1857, and by a remarkable Providence, he sailed the very day after the breaking out of the great mutiny of the Punjaub. Some of his nearest European neighbors were killed in that massacre.

To this period belongs his well-known disagreement with the American Board. He was an ardent advocate of schools and education, and next to actual conversion he placed the education of the Hindoos. He zealously urged the hiring of pundits and native teachers where Christian teachers could not be obtained, and refused to curtail his schools and school-work because he could not get just such teachers as he wished. This got him into a difficulty with Dr. Anderson, and resulted in the abandonment of his mission and his dismissal from the Board. Backed by his Presbytery and friends in this country, he returned to India in 1861, and went back to conduct his work on an independent basis. For twelve years he labored, supported by no Board or Society. However low the funds ebbed, he would never give

up. At one time, in distress for means to carry on his work, he and his devoted wife covenanted to commit all to God anew in prayer; and the next morning's mail brought eleven hundred rupees from an unknown donor in Calcutta; and to this day the source of that benefaction is a secret. The mission received cordial support from Sir Bartle Frere, Governor of Bombay; Col. Phayre, Robert Arthington of Leeds, and others. But it was sustained wholly by voluntary gifts. These years of simple trust, leaning on God, were the happiest years of Mr. Wilder's life, and became the basis for his subsequent and enthusiastic advocacy of the voluntary principle in missions.

In this enterprise he was largely aided by the English, because they thoroughly respected him, and also by the natives themselves. Sir Bartle Frere and other prominent Indo-Europeans have said that Royal G. Wilder did more for the present system of national education in India than any other man. From 1861 to 1869 he was a constant contributor to the *Bombay Times* and *Gazette* on that subject, and wrote the editorials for the former paper relating to educational matters. He was prominent in memorializing Parliament and inducing the Indian government to establish the present system of national education. The money obtained from his contributions to the Indian press aided, in no small measure, in the support of the mission that he conducted for so many years at Kolapoor.

At the date of suspension of schools by Dr. Anderson, Mr. Wilder's scholars numbered some 500 boys and 100 girls. He writes of this: "Our deepest conviction from all past experience assures us that the loss of these schools involves the sacrifice of our most effective agency for prosecuting our missionary labors. If our Deputation could exchange places and labor with us for a twelvemonth, we cannot, for a moment, doubt that they would advocate these schools with all the persistency and authority with which they now oppose them. Our friends in India have manifested a very kind interest in these schools from the first, and it may gratify them to know that their generous contributions have wholly supported them. Not a farthing of their expense has come from the home funds of the Board, since their origin." Before Mr. Wilder came home in 1857 the schools were reopened. While at home the mission was abandoned. His appeal, published at the time, gives the reason for his returning as an independent missionary. Upon reaching India he found that his beautiful church, the only one among 252 heathen temples, had been sold and turned into a Mohammedan mosque.* He was remarkably helped in getting the site for his second church. He closed the year 1863—the second after his return as an independent missionary—with a native church of eight communicants and four baptized children.

1855 an intelligent man visited him from the Putwardhun States

*See REVIEW, p. 427, vol. x.

and showed so much interest in the truth, that he gave him a Bible, hymn-book, catechism and the creed. He returned to his country and was lost sight of for nine years. In a report of 1864 Mr. Wilder writes: "On our recent tour he was the first man to visit us at Sanglee, brought all the books carefully preserved, and read and repeated from memory portions of Scripture, the creed, a tract of eight pages, and the entire catechism of forty pages; avowing his faith in the truths and doctrines thus learned."

After building a home and church Mr. Wilder devoted himself with renewed energy to village work. The report of 1872 speaks of the interference of the S. P. G. His characteristic firmness was shown in this experience. This was a sore trial to him, and in the Appendix to the Report of 1871, his reasons are fully stated for his course.

Mr. Wilder was very anxious to stimulate in native Christians a desire to work for souls, not because paid for doing so but from love to Christ. In 1873 he writes: "Only four of all our converts receive any support from the mission, and these, small monthly sums of Rs. 8, 7, 5 and 3 as Christian teachers."

The property of the Kolapoor Mission he gave in 1871 to the Presbyterian Board, and in 1875 left the field of his labor, partly from considerations of health, and partly to educate Robert and Grace in this country. The time between his sailing for India and his resignation from the Board covered a period of nearly thirty-two years.

During those thirty years he had preached in more than 3,000 cities, towns and villages, had scattered over 3,000,000 pages of tracts, had gathered in schools over 3,300 pupils, 300 of whom were girls. In a parish of 4,000,000 of people he and his wife were the only persons to take care of their souls. Beside all this work he had been on committee for translation and revision of the Bible; and was one of the committee in the Mahratta language, spoken by 16,000,000 people. Up to the time he left India he had already written and published commentaries on three gospels, and had edited and translated many books.

His hand was not forgetful of its cunning, even as his tongue did not cleave to the roof of his mouth. Every nail in the roof of his church building at Kolapoor he drove with his own hammer, and when the houses went up to shelter converts' families he led in the work. In the early years of the mission, he wrote many articles for the press, chiefly on educational subjects; and it is said by those in high official position, that his anonymous letters in *The Times of India* influenced Parliament in adopting measures for the education of the masses. He was offered a very influential position in the educational department.

His whole policy in India was to watch for the opportunities to plant and support indigenous primary schools. He cared for no high colleges. His ruling passion was to lift up the masses. He graduated

salaries of teachers according to the number and progress of their pupils, thus indirectly striking a blow at caste by setting a premium on numbers and proficiency, without reference to the class from which pupils came. He encouraged only a *moderate* allowance to helpers, on the ground that natives could not support men who received large salaries. Like Wheeler on the Euphrates, he felt that by the tithe system ten believers might support a teacher or preacher who was willing to live on their level as to expense.

Whereas when he first went to Kolapoor there was not in the kingdom one respectable woman who could write or read, only recently they have sent to this country for a governess to go to the palace itself.

Of incidents, this one may illustrate the power of direct prayer.

One day he had preached in some eight villages. Disputations and popular indifference had made him feel discouraged, and thus wearied he sat under a tree to rest. While here a coolie came from his home, bringing provisions, bread, etc., and also the overland mail. The mail was the most welcome. Among other letters was one from a dear friend in Philadelphia. It contained words of warm sympathy and encouragement, and more than all, this assurance: "Brother Wilder, we are praying for you by name every Wednesday evening." The effect of this letter and the blessing which came with it were immediate. He rose from under that "juniper tree" with fresh realization of nearness to God. He walked two miles to a large town. He went, as was his custom, directly to the Pahtil—the head man of the town. He was in his court-room, surrounded by some fifty clerks, but received him in a polite, cordial way, and upon learning his errand ordered all the clerks to drop their work and listen. After Mr. Wilder had talked about an hour they urged him to continue, and before he closed those learned men were wiping the tears from their eyes. This is one of the choicest experiences in his life, showing the power of the simple story of Christ's love. No wonder he believed in special objects for prayer and gifts.

His convictions of Missionary methods, both at home and on the field, seem to have been rooted into his very nature by deep personal experience. This was so of his conviction that native churches should have native pastors; that native churches should be self-supporting; that native Christians should be trained to responsibility, and taught to keep on a level with their neighbors, that they might win them, and show them that they had not become Christians to better their temporal condition. The prayer-meetings were largely reporters' meetings. From the Christians were expected accounts of services, interviews, discussions, etc. Sometimes he would call on them by name for their report of the week. These reports suggested very definite subjects for prayer. This was true also of the women's prayer-meetings conducted by Mrs. Wilder. Praying in meeting was a part of their Christian life.

Mr. Wilder was, so far as known, but once in peril of his life. On

the outskirts of a village a mob gathered around him, and demanded money. Though mounted on his horse, the leader of the gang had hold of the bridle; so, for a few minutes, the missionary seemed completely in the power of the fierce men. With seeming composure he entered into a conversation with them. Their interest increased; he held their attention until he noticed the grasp on the bridle gradually loosening. Watching a favorable moment he spurred his horse and with a bound was out of their reach.

On his return, in 1875, he himself crossed the Continent and left his luggage and property to come by sea. Rounding the Cape of Good Hope, his goods were lost in the vessel's wreck. But among those lost effects was his whole manuscript on the Kolapoor kingdom, with full diary of his missionary work.

During later years his home has been in Princeton. There his parlor has been the Sabbath afternoon gathering place for the students, and the training school for missions.

In 1877, he started THE MISSIONARY REVIEW. The readers of that Review will not need to be reminded of the causes which led to its establishment. Even before he went to the General Assembly and presented his vigorous, incisive criticisms of the methods and expenditures of the Presbyterian Board, he felt there was need of a periodical that would review missions from a point of prospect more elevated than any denominational one, and the REVIEW became the channel for the expression of his personal convictions founded on a long and large experience, and a means of presenting the status of all missions of all denominations throughout all heathendom and nominal Christendom.

He yearned to return and die in India, and nothing held him back but his waning strength and the REVIEW. But so soon as he felt that the REVIEW was provided for, he determined, notwithstanding his keen bodily suffering, to sail for Kolapoor. "My whole soul," he said, "would leap, could I go back. Could I not place twenty missionaries there at once?" That humble Presbyterian Church at Kolapoor was very dear to him, for in its construction his own hands as well as heart were engaged for months. When the church first built by him, was sold to the Mohammedans, and a mosque built on the old site, it is characteristic of his quiet persistence to have bought ground and placed the new church as near as he possibly could to the site of the old one, and his efforts to obtain that site make a very interesting story in themselves.

To the last his heart went out to Kolapoor, and he charged his son Robert to settle about fifty miles from there, in a district peculiarly destitute, where, when he once told the story of the cross, the people with weeping followed him quite a distance, yearning to hear more.

His dying eyes were fixed on Jesus. When the death of his daughter, in 1861, was referred to, and he was asked: "Do you expect to meet her

in heaven?" he said, "Yes; but it is my Saviour about whom I think most."

In looking over Mr. Wilder's life, we are impressed with the singular appropriateness of the motto he chose for the REVIEW: "*Nil desperandum, Christo sub duce,*" as applied to his experience.

As a young man, he was extremely retiring and bashful and painfully sensitive; and at times he has, to very intimate friends, expressed his amazement that God had used him, and accomplished through *such* material His work. It seemed almost incongruous to him that one so timid and shrinking should be thrust into such severe fighting in the forefront of battle.

Of the tender side of his nature few can form a true estimate. These things do not appear in any public reports.

His life closed very beautifully and appropriately when his work was done. The last Saturday, Oct. 8, he sent proof to the printers to complete the closing number of the last volume of his REVIEW, and on the very day when the final arrangements were completed for its transfer to other hands, "he was not: for God took him."

MISSIONARY PROBLEMS IN INDIA.

[EDITORIAL.—J. M. S.]

IN the *Andover Review* for September, the Rev. Edward A. Lawrence gives an elaborate and valuable article on this subject, the gist of which we condense and reproduce, for the benefit of our readers. Written by one on the ground, and in an intelligent and impartial spirit, his views and statements are entitled to respectful consideration. The "Problems" he considers have a world-wide interest and application, and to solve them for India, is, in effect, to solve them for the whole missionary world.

The Problems here discussed are I. Mission Co-operation; II. What shall be the Treatment of Converted Polygamists? III. Who shall be Employed as Teachers in Mission Schools? IV. Instantaneous Baptism.

I.—MISSION CO-OPERATION.

The organized union of different mission societies, which happily exists in Japan, and in Amoy, China, has not yet extended to India. Still there is no division or bitterness of feeling. In the main, the field of the several societies is well defined and generally respected. The Irish Presbyterians occupy Rajputana, the American Methodists, Oudh and Rohilkund; the American Presbyterians labor in the Punjab side by side, and on friendly terms with the Church Missionary Society; while the American United Presbyterians, alike in Egypt and the Punjab north of the Lahore, are fortunate in being almost without competitors. In the south, the Lutheran Missionary Society in Trevancore,

and the Church Missionary Society in Tinnevely, amiably divide the end of the Cape. The bounds of the Madura Mission of the American Board have been settled by agreement with the Society for the Propagation of the Gospel, dividing the field between them. In Madras, Calcutta, and Bombay, and in a few other places, there are Monthly Mission Confederacies, where members of most of the missions gather for paternal intercourse and discussion. While the general Mission Conferences, like that of the Punjab, or of the whole country, held decennially—the last at Calcutta, 1883—have gone far to prove to the heathen world that Protestants are really united in spirit and aim.

The Presbyterian family take the lead in the movement for organic union. For years past, the Dutch Reformed, the American, Scotch and Irish Presbyterians, have met in a general alliance, seeking to accomplish in India what has been done in Japan. At their last meeting in Bombay, committees were appointed to press forward the work of union, and it was decided to establish a periodical for that purpose.

The evils of sectarianism are nowhere so serious as in great heathen cities, where missions compete, and sometimes conflict, one with another. The natives fancy the divisions greater than they are, and the converts sigh for a national church, and complain of the burdens imposed by reason of differences.

The City Evangelization problem, which astounds and confounds the Church at home, is pressing heavily on the Church in heathen cities. Says Mr. Lawrence :

“It is difficult and painful to express my disappointment with most features of mission operations in the Presidency cities of India. The educational work, indeed, is excellent; in some cases, unequalled. The Christian College in Madras, at the head of which is Dr. Miller of the Scotch Presbyterian Church, may well rank as the best institution of learning in India. But other forms of work languish. Not only that: in many cases the fat school-kine have swallowed up the lean evangelistic kine, and there is an actual famine of God's preached Word for the heathen. One great reason for this neglect of important branches of work, one explanation of the weakness or restlessness of the native churches in these cities, and of the fact that in the three where so many societies concentrate there is but one native church which is strictly self-supporting—the Congregational Church in Bombay—is to be found in the rivalries and confusions of sectarianism.

In Calcutta, matters are still worse. The Bengali Christians have able and fluent leaders among them, some of whom show their sincerity by great labors and self-denial. Several are successful lawyers or government officials, who devote their spare time to gospel work, or even take charge of some church. One of these laymen has just been ordained to the preaching office by the Presbytery of the Scotch Free Church Mission.”

But the question of lay baptism is exciting earnest attention. A test case has been brought for trial before the Presbytery of the Free Church of Scotland, but not yet decided. Even such men as Ram

Chandra Bose, well known in this country, favor lay administration of the sacraments.

"It is plain that some change in these city missions is needed before these great centres will become centres of Christianity. It is equally plain that we cannot expect to stereotype and perpetuate in the Eastern church the divisions which mark the Western church. The selfish desire of any mission board to keep its work intact and not to be swallowed up in a great union movement should be rebuked by Christians of every denomination, and the dangers of disorder and license should be checked by earnest sympathy with the aspirations of the native Christians on one side, and by earnest co-operation between all mission bodies on the other."

II.—THE TREATMENT OF CONVERTED POLYGAMISTS.

To us in the home field, this question seems very simple, but in India, and on other mission fields, it is a complicated and knotty problem.

"The opinion of missionaries on this subject is much divided, and the matter has been discussed at various conferences. An excellent statement of both sides of the question is made in the '*Indian Evangelical Review*' of April, 1886, by Rev. J. J. Lucas, who has taken pains to inform himself of the opinions of many leading missionaries. My own impression, formed from conversation with a large number is, that a majority of the missionaries in India, especially of those longest in the field, would decline to advise a man to dismiss one of two wives, and that many of them would baptize him, in that state, while protesting against polygamy as unchristian. The Madura Mission not long ago decided to baptize converted polygamists who had acted in ignorance of Christian ideas, in cases where there was no way of separation without injustice. Of this decision the American Board has expressed its disapproval. But Mr. Jones, of that mission, avows the belief that the policy of refusing baptism to such candidates must in time be reversed."

To over sixty representatives of different missions, Mr. Lucas sent the following question: "Would you, under any circumstances, baptize a convert with more than one wife, allowing him to retain his wives?" And an *affirmative* answer was received from the great majority.

Yet, Mr. Lucas himself opposes baptism in such a case, because of the apparent sanction given to polygamy, the temptation laid in the way of inquirers, the formation of two classes of Christians within the church, and the injury done to the church itself. Yet he would not ask the husband to put away either wife, but he would say, "Wait. Your first outward step towards Christ must not be marred by a cruel wrong and flagrant injustice. Wait, holding fast your faith, and time will bring a change." And still he admits that the majority of missionaries, if left free to act, would go further than this, though leaving much to be determined by the circumstances of each case. Mr. Lawrence was assured by old missionaries, that their opinions in this regard had been changed by long experience on the field.

III.—WHO SHALL BE EMPLOYED AS TEACHERS IN MISSION SCHOOLS.

Great trouble and perplexity are experienced in this matter. Hin-

dus are hostile to the work of missions, actively so less perhaps than formerly, but have still to be carefully watched. Mr. Lawrence relates his experience in addressing a school of boys and girls in Bombay. He was obliged to use a Hindu teacher as interpreter. He spoke of the evils of idolatry, of the position of women, and of what each member of the school should do in opposing these evils. To his surprise he afterward found that the interpreter had added his own comments : to his words about idolatry he had added the remark that these were the sentiments of the speaker, not his own. The teacher had to interpose and say emphatically that they were the sentiments of the mission, and should be those of the scholars.

"It is supposed that a Hindu or a Mohammedan, secretly, perhaps, inclined to Christianity, will not do much harm while teaching mathematics or the languages from text-books chosen by the mission. It frequently happens, indeed, that the heathen teacher is himself converted while connected with the school. A Mohammedan boy in a school in Bombay came recently under the favorable notice of a government inspector, who, in commending him, expressed his purpose to find a place for him to teach. The boy left the school and was not seen there again. On being questioned as to the cause of his leaving, he said that he was afraid he should be made a teacher, and if he became a teacher, that meant becoming a Christian. But it is gratifying to find that the number of Christian teachers is constantly increasing, while that of non-Christian is constantly decreasing. In 1871, of 4,201 native male teachers in the mission schools, 2,206 were Hindus or Mohammedans. In 1887, of 5,943, but 2,462 were non-Christians. A much greater reduction may be expected during the present decade."

If only Christian teachers are employed, many schools must close, and the instruction given in others be far less efficient than now. The aim therefore is to secure at least a Christian head master or mistress, and Christians for religious instruction, while other positions are filled with Christian teachers as fast as practicable.

But for the present, Hindu teachers in part are inevitable. None desire more than the missionaries themselves to supersede them entirely, and none will so rejoice when a sufficiency of competent Christian teachers can be had. And to this end, says Mr. Lawrence:

"Nothing can serve better than the Normal schools in charge of the Society for Vernacular Christian Education. In its excellent institutions which I visited in Dindigul, in South India, and in Ahmednagar, in West India, it receives to be trained as teachers Christian young men sent by any mission. And to the missions of the American Board it has furnished many of the best teachers in their employ. One of the greatest needs of India is evoted, well-trained Christian teachers, and anything which can increased their number is worthy of all the aid that can be given."

IV. INSTANTANEOUS BAPTISM.

This question has assumed prominence and importance largely by the remarkable conversions attending the preaching of Rev. Mr. Knowles, an English missionary, and his colleagues of the North India M. E. Conference, at the Hindu festivals. Mr. Knowles holds some peculiar

views as to the gift of the Holy Spirit, on condition of faith, which leads him to press an immediate decision upon his hearers at these great religious gatherings of the Hindus. All who come forward and publicly declare their belief in Jesus Christ as their Saviour, he will baptize at once, taking their names and homes, and seeking to follow up the work thus begun. Hence the number of baptisms made of those who up to that hour were Hindus in full caste relations, is very large.

The same question is pressed in the Punjab, where the American United Presbyterian Mission has been very successful. Whole villages have come to Christ, and called for immediate baptism, and the United Presbyterian missionaries have granted it, with full admission to the church. The Methodists defer such admission, and the Church Missionary Society prefers, as a rule, not to grant immediate baptism.

There are serious objections against this policy. Many hearing the gospel for the first time get no just idea of its requirements. Their conversion to Christianity is liable to be so only in name and form. The danger is of getting into the mission churches a mass of Hinduism in reality, under the outward rites of Christianity, to say nothing of the scandal which their relapse into their old faith would bring upon the Christian life and faith. The evils of such a hasty admission into the church-membership without due consideration and teaching, are serious and damaging, even in Christian lands, and where public sentiment is comparatively strong and on the right side. What must they be in heathen lands, and even in India, where the church is feeble, and public sentiment for the most part hostile?

"In reply, it is urged that Christ has made distinct promises to those who are not ashamed to confess Him; that when this is done publicly, and with public explanation of the preacher, the church may claim the fulfillment of the promise. It is true, moreover, that Hindus universally attach great importance to Christian baptism, regarding it as a decisive act, which involves the breaking of caste and excommunication. If any one goes so far as to take this step, so important in his own eyes, why should he not be baptized, followed up, instructed, and, at the proper time, received into the church? And is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach but a few at a time, and may draw men away from Christ instead of towards Him, but by conversion, with instantaneous baptism to seal the act, followed by subsequent training in Christ? If the conversion of Indians occurs by masses, instead of as individuals, must it not be in some such manner, the old barriers giving way suddenly, and great bodies of the people becoming disciples of Christ while ignorant of Him except as their Saviour?"

There is great force and pertinence in these questions. Experience must, in the main, settle the matter in India, and in other mission fields. It is admitted, by the best informed, that very many of the Hindus acknowledge the truth of Christianity, and are looking for a widespread movement among their people. Immense and rapid changes

are the order of Providence all over the Heathen, Pagan and Moham-medan world. It seems morally certain that only by some grand mass rising can India ever be brought to Christ. "For, of the majority of Hindus, even more than of other peoples, it is true that, like Wadsworth's clouds, 'they must move all together, if they move at all.'"

We have thus condensed and given the substance of this valuable article, largely in the words of its author. In reviewing it we are impressed with the fact that the Problems which press on the mission church in India, press also, with more or less modification, on the Christian church of America, and of other Christian lands. It is our firm conviction that the great lesson of the day of Pentecost has yet to be learned by the modern Church of Christ. While that glorious manifestation of Divine power was largely supernatural, yet there was a *general expectation* on the part of the mass of disciples—there was united, continuous, and importunate prayer on the part of the infant church, and a believing waiting for the fulfillment of the Master's promise given on the eve of his departure. Hence it was no surprise. They were "endued with power from on high" in answer to prayer, and thereby fitted for the emergency and the work it laid upon them. And they did not hesitate, in reliance on Christ's promise, to baptize on the same day the thousands of professed converts, though among them were some of the very murderers of our Lord.

And what did the disciples do when driven from Jerusalem and scattered abroad, but go straight into the great cities of the Roman world—into the very centres of idolatry, and heathen superstition, and philosophy, and corruption, and wickedness—and boldly plant in the midst of them the banner of the cross, and preach "Jesus and the Resurrection," to Gentile and Jew, to philosophers and peasants, to the high and the low, and straightway gather converts into Christian churches, and push on from city to city, and from province to province, till they entered Rome itself, and even invaded "Cæsar's household." Their simple reliance was "the gospel of the grace of God," which they carried in their hearts, and preached in demonstration of the Spirit, and of power, confident that Christ would verify his ascension promise, and that the Cross in the hands of the Eternal Spirit was, of itself, without circumlocution, or previous training, or litany, or visible machinery, able to convert the soul to Jesus Christ. It was the policy of faith—the policy of simple trust in God and the power of the gospel—and it wrought wonders. It went everywhere, "conquering and to conquer." And the nearer the church of our day, both at home and in the missionary work abroad, approaches this apostolic method, the more will God honor and bless her instrumentality. In no other way—on no other principle—can the mountains of unbelief and difficulty be removed; the infinite masses of vice, ignorance, irreligion, and

indifference, which now lie and fester in the great cities of the world, be reached and penetrated by the light and influence of the gospel, and the world of guilt, ungodliness, hostility, infidelity and agnostic materialism, be shaken, upheaved, cleaved assunder, and the Son of Righteousness find entrance. If this world shall ever be won to Christ, it will be by Pentecostal seasons of power and ingathering; by tidal waves of grace that shall sweep the earth from pole to pole, by sudden simultaneous movements and forces in the moral and spiritual world, that shall be irresistible and general in their majestic sweep, challenging the faith of the Church, overawing a guilty world, and "converting a nation in a day," in fulfillment of prophetic promise.

BIOGRAPHY OF MOFFAT.

The Lives of Robert and Mary Moffat, by their son, John S. Moffat. With Portraits and Illustrations. New edition with Preface and Supplementary Chapter. New York: A. C. Armstrong & Son. 8 vo, pp. 484.

[EDITORIAL.—J. M. S.]

THE name of Robert Moffat has been dear to us ever since we read his thrilling "Southern Africa," more than forty years ago. The leading facts of his life have long been familiar to missionary readers; but in this Life we have the outlines fitly filled up by the hand of filial love. The picture, as now completed, only enhances our estimate of the man and of the importance and enduring value of his work.

Dr. Wm. M. Taylor, in his brief Preface to this new edition, which has just issued from the press of the Armstrongs, well says:

"The name of Robert Moffat deserves a high place on the honor roll of modern missionaries. It is not so well known, indeed, as that of his son-in-law, David Livingstone, but it may well be held in reputation as that of the pioneer, without whose labors those of Livingstone and others would have been far otherwise than they were. When he went to South Africa in 1817, he found tribes of idolaters and savages, constantly at war with each other and with the white men, utterly ignorant and degraded. When he left it in 1870, churches had been called into existence, a permanent body of native pastors had been reared from among the Bechwanas, and the whole region had become largely civilized and Christianized."

On the day after his funeral, which occurred in August, 1883, the following leader appeared in the London *Times*, which is so remarkable, coming from such a source, that we venture to reproduce the substance of it. It is not always that the secular press bestows such just, discriminating, and lofty praise on our heroic missionaries and their achievements.

"Dr. Robert Moffat, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the

Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and yet unexplored field of the central region of South Africa. His chief work was among the Bechwanas. His picture of what they were when he first knew them would hardly now be recognized, so entirely have they changed under the new influences which Moffat was among the first to bring to bear on them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbors, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilization has not yet reached. It was Moffat's mission to civilize as well as instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labors of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechwana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechwanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechwanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilized as well as Christianized. To effect this, and to make it possible for others to effect it, was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travelers and missionary travelers were busy pushing their way into regions to which Moffat never penetrated. It is Moffat's honor to have been the first in the field, to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up and to bring forth abundant fruit.

"It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has labored, and other men have entered into his labor. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working

among the Bechwanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. Certain it is that apart from the special stimulus they felt as proclaimers of the gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. One part of Moffat's work has been to prepare the way for others. He has given, so far, what promises to be a lasting stimulus. It is another question whether his own work will endure. . . . It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honor comes to him, it is by no choice of his own, but as the unsought tribute which others, as it were, force upon him. Robert Moffat has died in the fullness both of years and of honors. His work has been to lay the foundation of the Church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do."

How this life work was performed ; what a world of difficulty and opposition he encountered ; with what tireless and persistent energy he wrought for more than half a century ; amid what perils, hardships, discouragements and heroic endurances he stood at his post, this intensely interesting volume sets forth, modestly and lovingly, in fuller detail. Mrs. Moffat shared in her husband's work, and spirit, and missionary career. "Both," says Dr. Taylor, "were of such stuff as heroes are made of, and their names are worthy of a place in the peerage of faith, beside those which the author of the Epistle to the Hebrews has ennobled by his praise."

Robert Moffat was the child of poor, hard-working, and pious parents in Scotland, to whom he owed much of his shrewd sense, industry, frugality and ability to turn his hands to anything. He learned to be a gardener, but at 16 left home for a situation in Cheshire, where he speedily attracted the notice and sympathy of his employers. He was soon after converted and joined the Wesleyan Methodists, and quickly thereafter resolved to be a missionary. But parents, employers, and others, tried to dissuade him from his purpose. But he persevered at the cost of his place, but soon found employment with a Mr. Smith, a Scotchman of Covenanting descent, who entered heartily

into young Moffat's plans. So likewise did their daughter Mary, some months Moffat's senior. She had been carefully and religiously brought up and schooled at the Moravian Seminary at Fairfield, whose traditions are so full of missionary romance. Here she spent some happy years, and had engaged in home-mission work. She was strongly drawn to Moffat, as he to her; and both earnestly devoted themselves to work among the heathen. This union of heart and work at home was subsequently renewed in Africa, where, for a long and eventful period they worked together as husband and wife.

As the biographer says, Moffat did not become a great missionary by virtue of his collegiate opportunities. He valued learning highly, but he had no chance to become a great scholar. But he had a knack of seizing what was essential to him, and a gift for forgetting what was useless or secondary. His studies, in face of the greatest difficulties, completed, he was accepted by the London Missionary Society, and would have been designated for the South Pacific with the venerated Williams, had it not been for his youth—he was only twenty years of age. Says the biographer :

“During the discussions in the Missionary Committee as to how the present band of men was to be distributed, it had been first proposed that Williams and Moffat should both go to Polynesia; but this was overruled at the suggestion of Dr. Waugh, who deemed that ‘thae twa lads were ower young to gang thegither;’ so they were separated. On these small links hang our lives.”

Moffat was not long in South Africa before he gave proof that years are not the only gauge of wisdom and self-reliance and tact in management. His first difficulty arose from the caprice of the Governor, who refused, on account of disturbances, to allow the party to proceed beyond the limits of Cape Colony. Moffat at once set himself to learning Dutch, that he might the more efficiently do his work when he did reach Namaqualand. At last the Governor gave his consent; and for more than a year in Namaqualand, and for more than five-and-forty in Bechwanaland, his life was one ceaseless labor and difficulty and danger, fearlessly faced. He was builder, blacksmith, carpenter, thatcher, ditcher—for he dug canal after canal to bring water to his garden and field—gardener and dairyman by turns—and everything to which he set his hand he did well—even down to darning and sewing, which he was thankful that his mother had taught him how to do.

His life at the Cape, and in Namaqualand, however, was but a preparation; his real work began at Kuruman, where he was assisted by his wife (Miss Mary Smith having joined him at Cape Colony, where they were married), whose noble character and remarkable gifts are brought out in the volume by means of her letters. She was helper, inspirer, and a strong supporter.

Soon after their settlement at Kuruman, Mrs. Moffat writes to her parents :

"At present Moffat is applying himself with all diligence to the language, as the particular object of his destination here. He finds immense difficulties from the barrenness of the language and imperfect interpreters, but he is naturally too persevering soon to lose courage. This is his sole motive for undertaking a journey at present, in order to become familiar with it by being for a time out of the habit of speaking Dutch with our own people here. I think it will also be of advantage to me in that respect; having so much to employ my time with at home I have little chance of learning much of it. You beg of us to pay particular attention to the instruction of the rising generation, but alas, we have no opportunities of doing this: the people instead of desiring that their children should be instructed, are afraid of their becoming 'Dutchmen,' so tenacious are they of their old customs and habits, and if a boy and a girl venture to come they are soon laughed out of it. Perhaps if we gave them a meal of meat every day or a few beads, we might have the place crowded—but on no other condition. Oh! how we were affected on reading an account of Madagascar, when we thought of the difference between that people and this; they so desirous and these such despisers of instruction. As to some of these people having correct notions of God and of heaven, death and hell, as has been asserted, you must not believe it; for daily conversations convince us that the wisest of them have most corrupt notions on these subjects. We are astonished at their dreadful stupidity about these things. My beloved parents, we have much need of your sympathy and prayers, and those of all other Christians. Could we but see the smallest fruit we could rejoice amidst the privations and toil which we bear; but as it is, our hands do often hang down."

Their faith was put to a very severe test. They toiled for years without any visible fruit. But though disappointed, neither were disheartened.

"'Mary,' he said one day to his wife, 'this is hard work.' 'It is hard work, my love,' she replied; 'but take courage, our lives shall be given us for a prey!' 'But think, my dear,' he replied, 'how long we have been preaching to this people, and no fruits yet appear.' Mrs. Moffat rejoined in this manner: 'The gospel has not yet been preached to them *in their own tongue wherein they were born*. They have heard it only through interpreters, and interpreters who have themselves no just understanding, no real love of the truth. We must not expect the blessing till you be able from your own lips and in their own language to bring it through their ears into their hearts.' 'From that hour,' said Mr. Moffat, in relating the conversation, 'I gave myself with untiring diligence to the acquisition of the language.'"

At the close of the year 1822 Moffat wrote his brother :

"I shall now give some particulars of our present situation. The most important is the cause of Christ. Alas! we still hang our harp on the willows, and mourn over the destiny of thousands hastening with heedless but impetuous strides to the regions of woe. They turn a deaf ear to the voice of love, and treat with scorn the glorious doctrines of redemption. This often causes our hearts to languish, while our eyes fail with looking upward.

"It is, however, pleasing to reflect that affairs in general wear a more hopeful aspect than when we came here. Several instances have proved the people determined to relinquish the barbarous system of commandoes for stealing cattle. They have also dispensed with a rainmaker this season. We rejoice in this, because his services and presence must ever form a strong barrier to the spread of the gospel.

"We prayed and hoped that a good season would thoroughly convince them that the power of giving rain belonged only to God, but He whose footsteps are in the sea has been pleased to order it otherwise. The season has been so dry as to destroy their corn, except a little which happened to be sown on ground a little marshy. Nothing, however, has been said as to the cause of the drought. We continue on friendly terms with them, though we have also much to suffer, especially from thieves, who pester us on all sides."

God chose his own methods of bringing his servant into favor with this people and giving him a powerful influence in their affairs. The Niantatees, a terrible horde of marauders, came pouring down upon the western Bechwanas, who, if driven back, would have no option but to perish in the foodless and waterless wastes of the Kalahari. The people were panic-stricken. The dreaded enemy drew nearer every day. And still nothing definite was known of their purpose or strength. Moffat, choosing a few companions, plunged into the wilderness, and after perils innumerable (seeing nine lions in one day) accomplished his purpose and hastened back and warned the people, and roused them to action, and gave such advice, and exercised such strategy and commanding ability as resulted in saving the people from destruction. His forethought, coolness, courage, and sagacity excited the admiration even of these savages, and led the grateful people almost to worship him.

From this time on the mission brightened and the influence of the Moffats widened and deepened. Mrs. Moffat writes home to her father about this time :

"To hear of the steady and growing piety of these sable children of Adam, together with the increase of Divine knowledge in the minds of others, must be reviving to the hearts of all who love the cause, but especially to such as are so nearly connected with this mission as yourself. Our gracious God has been very condescending to spare the lives of His unworthy servants to witness some fruits of missionary labor—a felicity we frequently despaired of enjoying in this lower world, where crosses and disappointments seemed to form so large a proportion in our cup. We now often wish you could be with us, to witness for yourself what we see. . . . The converts are going on well, and though the general commotion in the minds of the people has in a great measure subsided, we have solid reason to believe that there are many persons who are the subjects of an abiding conviction of their position as sinners before God, and are in the constant and diligent use of the means of grace, which we doubt not will be effectual through the Spirit in leading them to the Saviour of sinners. The Spirit of God has commenced His operations, and surely He will go on."

We have not space to follow Moffat through the long and fruitful years of his toil and sacrifice among this people, nor to describe his manifold labors in the wide field of Southern Africa exploration, civilization and Christianization; nor his intercourse with and influence on the career of David Livingstone, who married his daughter Mary; nor yet his great work in the matter of Bible translation and the circulation

of the Scriptures as agent of the British and Foreign Bible Society, laying the foundation of a Bechwana literature; nor his visit to England in 1838, and the wonderful interest he awakened in his native land; nor of his return to Africa and subsequent career there, till in a ripe old age, he returned to his native shores in 1870, and until the day of his death, worked on unceasingly in behalf of the cause to which his life had been devoted.

A single parting glimpse we give the reader.

"On Sunday, the twentieth of March, 1870, Robert Moffat preached for the last time in the Kuruman church. In all that great congregation there were few of his own contemporaries. The older people were for the most part children at the time when they had first seen the missionaries. With a pathetic grace peculiarly his own, he pleaded with those who still remained unbelieving amid the gospel privileges they had now enjoyed so many years. With a fatherly benediction he commended to the grace of God those who had been to him a joy and crown. It was an impressive close to an impressive career. Many years must pass before that service can be forgotten in Bechwanaland."

We note a single trait of Moffat's character. *He was not a man of one idea*; was not wedded to a system or preconceived methods, but studied to adapt himself to the existing condition of things. While he insisted that no civilizing processes were of any effect without conversion, he despised no means of gaining influence in order to lead the heathen to better modes of living, to improved methods of agriculture, and to thrift and settled habits.

"He was first a missionary; but he was also a great 'captain of industry,' a man who, if he had devoted himself to any form of worldly enterprise, would probably have made a colossal fortune. He could govern men. He knew how to attach them to him, and could gauge their capacity with the eye of a master. He could direct each to the exact task suited to him, and, what is more, keep him heartily at it. Impulse and will went together, and he seldom missed his aim. A mere stripling of twenty-one, he tamed the redoubtable Africaner, and made him a humble follower and helper; he subdued Moselikatze, the warlike Matebele, and made him feel that the missionary was essential to him. His simple manhood and fearlessness, with great natural tact and independence, enabled him always to appeal to that side of their nature which was most open to him. And he could wait. It has been well said that the courage necessary to face indefinite perils, such as those to which Moffat was constantly exposed—especially in the first portion of his career—is greater than that which supports the soldier in the midst of excitement of battle. What a probation was that of the long years in the dry and waterless Kuruman, without the token of a single impression being made on any human creature! Shamelessly the people stole; neither grain could grow to ripeness, nor cattle or sheep be left in the fold, or a tool allowed to lie where a bit of work was being done, or a canal made, without the risk of the water being diverted before it reached the mission station. Many a time on returning from their out-door labors, or from a service, they found a stone in the pot instead of the meat they had left to cook. But all undismayed, Robert Moffat and his heroic wife toiled on, assured that their reward would come."*

*British Quarterly Review.

And come it did. He lived to see great changes wrought in South Africa and to lay the foundations of the South African Church with his own hands. The progress of South Africa has been mainly due to Moffat and men of his stamp. In him, as in Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. His mission largely was to prepare the way for others. He has given a great and apparently lasting stimulus, and laid Africa and the whole missionary world under great obligations.

On one point we think Mr. Moffat's testimony bearing on the policy of missions is entitled to serious consideration. We quote from an admirable paper in the *Leisure Hour* for November, 1883:

"Much might be added in illustration of Dr. Moffat's extreme versatility in acquiring every industry or art which the exigencies of the place might demand of him. His treatment of the bodily ailments of the natives who came to him was almost prophetic of the medical missionaries, of whom so much has happily been heard in later days. Enough, perhaps, has been said to indicate the manifold resource and adaptiveness which helped to establish the memorable mission to Bechwanaland.

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

"One of the great attractions of this biography is, that it faithfully presents Mrs. Moffat alongside her husband—a heroine in every sense of the word. There was no work in which she did not share—no enterprise or adventure however perilous—in which she did not take her part. For years she made it her work to accompany him in the wagon, when he meant to be absent for more than a couple of days, for the double purpose of insuring that he should have ordinary comforts (which in bachelorhood in Namaqualand he had been apt to overlook), and that she should learn what she could of everything. Moffat had laid it down as the result of his three-year-long single-life experience that, 'A missionary without a wife in South Africa was like a boat with only one oar. A good missionary's wife can be as useful as her husband in the Lord's vineyard.' She over and over again undertook journeys to the Cape without Moffat (whom she would not permit, for her sake, to leave his work for a moment), and with faithful Bechwanas and Hottentots only for attendants, who never failed her. She combined mis-

sionary help with attention to family matters, and conveyed back printing materials or other goods, which were needed and waited for. Once, when she was ordered to the coast for her health, she persisted in going alone. Unfortunately this time they found the Orange River in flood, and could not get across. For a whole month in ill-health she had to wait on the bank in the hot weather. But she never got disconsolate or even depressed, and her power of taking the best and most hopeful view of things amounted almost to an art. This is how she tells of her suffering:

"I was in company with Mr. Hume, who rendered me every possible assistance, but my health being in such a delicate state, I could not but suffer much from the extreme heat and exposed situation, and was severely tried. Frequently were we tantalized with the prospect of being able to ride through "to-morrow," but as sure as to-morrow came the river rose again, till all hope was gone, and we came at last to the conclusion to cross on a raft. . . . There were eighteen wagons altogether, and with hard labor we got everything over that dreadful river in less than three days without a single accident. How much have we to be thankful for! And it was gratifying to find that, for all I had endured, I was no worse, but rather better. Perhaps being obliged to take it easily was in my favor."

"This so entirely expresses the character of the woman as she appears to us throughout these pages—patient, courageous, equal to any emergency, gifted with power of command such as few men have, and yet tender and true to every claim of womanhood—that we can only praise her sufficiently by saying that she rose to the same heights of unconscious heroism as her husband. To read of her must prove an inspiration in many a home."*

THE CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

SIR MONIER-WILLIAMS, Professor of Sanskrit in Oxford University, is universally recognized as an authority in all questions relating to the literature and faiths of the Orient. At the late anniversary of the Church Missionary Society in London, he delivered an address which is so remarkable, that notwithstanding its appearance in other forms, we desire to give extracts from it a permanent place in this REVIEW. He says:

"An old friend, a valued missionary of this society, founder of the James Long Lectures on the Non-Christian Religions, said to me a few days before his death: 'You are to speak at the anniversary of the Church Missionary Society; urge upon our missionaries the importance of studying the non-Christian religious systems.' Unusual facilities for this study are now at our disposal; for in this Jubilee year of the Queen, the University of Oxford has completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Muhammadan Kuran—all translated by well-known translators. Our missionaries are already convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortress, and without knowing how to turn the batteries they may capture against the foe? Instead of dwelling on so manifest a duty, I venture a few words of warning as to the subtle danger that lurks beneath the duty.

*British Quarterly Review.

"In my youth I had been accustomed to hear all non-Christian religions described as 'inventions of the devil.' And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. After a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations—interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfillment of them all.'

"Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of the opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In *The Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveler, in the course of which the Lama says that 'Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them.' Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. A Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be god, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

"What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?

"No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

"And now, I crave permission at least to give two good reasons for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that *He, a sinless Man, was made Sin?* Not merely that he is the eradicator of sin, but that He, the sinless Son of man, was himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves *sinless men made sin*. Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin?* I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that *a sinless Man was made Sin*. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

"Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life? not merely that he is the Giver of life, but that he, the dead and buried Man, *is Life*. 'I *am* the Life.' 'When Christ, who *is* our Life, shall appear.' 'He that hath the Son, hath Life.' Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, this unparalleled, this astounding assertion: 'Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.' Again, I say, I am not now presuming to interpret so marvelous, so stupendous a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations, are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this—their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity

alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and 'with flesh, bones, and all things appertaining to the perfection of man's nature,' to be the eternal source of life and holiness to his people.

"The two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel—nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock."

To this remarkable testimony, we add that of Professor Max Müller, who, in addressing the British and Foreign Bible Society, said :

"In the discharge of my duties for forty years, as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—*salvation by works*. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners."

THE LIVING AND THE DEAD.

[EDITORIAL.—A. T. P.]

“Let the dead bury their dead !

Follow thou ME.

Go thou and preach the kingdom of God.”

—Matt. viii: 21, 22 ; Luke ix: 60.

WORDS of deep meaning are those words, “*life*” and “*death*.” The difference between them is the difference between holiness and sin ; the distance between them is the distance between Heaven and Hell.

We are in a world of Death. It is full of the dead—those who have neither spiritual vitality nor sensibility ; who lack all true spiritual life and all proper sense of the powers of the world to come.

God made man, like an ideal house, in successive stories. On the earthward side, the body, identified with matter ; next above it, the intellectual, affectional and moral nature, higher up and nearer God ; then above all, and crowning all, that which constituted the very “image of God,”—the spiritual nature, the oratory and observatory, nearest to Heaven.

The fall of man shattered the whole house, but it left the upper story in absolute ruin. The spiritual image of God was effaced, while the whole man was defaced. That observatory that looked out upon the celestial scenery, became at best “a death chamber.” The noblest, highest, divinest affections, affinities, and capacities of man were left in a state of decay ; and so this world became the abode of the dead.

Yes ; and the dead are burying the dead. All human history, without God, is one long burial. What is burial ? It is the magnifying of the material and mortal ; it is lavishing care and cost upon the body, when the invisible spirit has departed, and putting it out of sight and contact of the living. So are the ways of the world. That unseen reality and personality which we call soul, is habitually neglected, while lavish attention is given to the body ; and selfishness, that it may revel in ease and indulgence, seeks to bury out of sight and touch of the living, the want and woe, sorrow and suffering of humanity.

The sayings of our Lord, which introduce these paragraphs, are far more comprehensive than may at first appear. Christ is not denying to a son the privilege of fulfilling the last sad offices of filial love to a deceased father. A soul has reached the crisis of history and destiny, and stands trembling and wavering upon the verge of a decision upon which hang eternal issues. To go just now, even to a father’s funeral, with its elaborate ceremonial and tedious period of formal mourning, would prove a diversion that might prevent conversion, dissipating serious impressions and convictions. What if that son, drawn back into worldly associations, should lose all interest in things divine ; and going to bury his father, should end in being buried himself !

But let us mark the grandeur of the scope of those two words of command: "Follow thou me!" "Go thou and preach the kingdom of God!"

Christ is the Lord of life. He came to give life and to give it more abundantly—not to bury but to revive; not to commit to the sepulchre but to call the dead from their tombs. "Follow thou Me!" and so *get* life; then, "Go thou and preach the kingdom of God," and so *give* life.

We have intelligently chosen these words as the motto of this MISSIONARY REVIEW OF THE WORLD. Taking the two accounts as presenting the whole incident in its spherical completeness, we find here the entire duty of every human being, comprehensively expressed: first to be a *follower* of Christ, and then a *preacher* of Christ; *receiving* life from the dead, to go forth bearing the potent message of salvation, and so *imparting* life to the dead.

Our Lord thus sounds, in these sayings of His, the silver trumpet of evangelization, and down through the aisles of the ages, with growing clearness, rings the clarion peal. It is time that it had reached and rallied the whole church of God to the universal assembling of the Lord's hosts, and the universal onset of the army against the foe.

Evangelization is the one word that deserves to be emblazoned on the banners of the believing host. The one immediate, imperative duty of every follower is to become a "herald." To bring this gospel of life into contact with every living, human soul in the shortest possible time and the best possible way—that is evangelization.

The scheme is so grandly colossal that it fills the whole word of God, and reaches round the whole world of the dead. Like the wheel of Ezekiel's vision, it is so high that it is dreadful. Its rim rests upon the earth, but reaches to heaven.

God's gigantic plan of evangelization embraces the whole family of man. That family consists at this time of fifteen hundred millions of souls now living upon earth. More than one-half of this vast number have never yet had a copy of the Word, heard the sound of the good tidings, or even seen the face of a missionary. There are some thirty millions of evangelical Christians within the territory of a nominal Christendom; and the problem is how to bring those thirty millions into contact with the seven hundred and fifty millions who have not the gospel within the space of a generation's lifetime!

How can it be done? That is the absorbing question. We should utterly despair of doing it but for one fact: *The Captain of our salvation has commanded it*, and the existence of the order is the warrant for obedience, and the assurance of success. Let the whole church but take the *attitude of obedience*, and we should see wonders of achievement that would astonish us.

It is, nevertheless, very plain that the *methods now employed* by the

church of God are inadequate to this great work. All Christendom sends to the foreign field to-day less than *seven thousand workmen*, of whom more than half are unordained laymen and women. The native Christian churches contribute some *thirty-three thousand* more, of whom nine-tenths are laymen. We have, therefore, a total of forty thousand Christian disciples scattered among the millions of Pagan, Papal, and Moslem communities. Were these evenly and equally distributed, it would still give every worker, male or female, native and foreign, ordained and unordained, a parish of 18,750 souls to reach with the gospel in the space of about thirty years, the lifetime of a generation.

“What are these among so many?” And with all the obstacles of foreign language and hoary superstitions to surmount before there could be even an approach or access to them. Our missionary workers—nay, even our missionary stations—are like stars set in the centres of vast vacancies. And, therefore, it is that with over 100 missionary organizations belting the globe, the unevangelized population of the world grows faster than the church; population strides more rapidly than evangelization can keep up with it, and there is to-day a larger number of unsaved souls on earth than during any previous decade of years.

Where lies the core of this difficulty? We have forsaken the standard set up for us by our Lord and adopted by the primitive church. To every human being our Lord’s double message is “*Follow me, and preach me.*” The command is representative. The only qualification necessary for preaching the kingdom is to be a subject in it; and every follower of Christ must be a fisher of men.

This is the doctrine of the New Testament, and this was the practice of the New Testament church. Our Lord laid down the law of evangelization: ALL ARE TO GO, AND TO GO TO ALL. The occasion on which, upon that Galilean mountain, He said: “Go make disciples of all nations,” was, without doubt, the occasion on which he “was seen of above five hundred brethren at once,” commissioning all disciples to make disciples.

And they accepted the commission. The persecution that followed Stephen’s martyrdom scattered the disciples abroad, and they went everywhere, preaching the word.* Observe!—not the apostles, for they are expressly excepted, as remaining at Jerusalem. Philip, though only a deacon, not only evangelized but baptized. The careful reader of the “Acts of the Apostles” finds there the acts of a great many beside the Apostles. He finds there a vital truth of Scripture side by side with a vital fact of history. The obvious intent of our Lord was that *every follower* should be also a witness, warrior, worker, winner of souls. The so-called “ministry” properly exists in the interests of law and order, sound doctrine and safe polity; but does not properly exist as

* Acts viii: 1-4; xi: 19-20.

a clerical caste, drawing a line of division between the followers of Christ in the matter of work for souls. Neither the world nor the church can afford to confine or entrust this work of evangelization to a class. The world needs all disciples as heralds, if all men are to hear the gospel; and the church needs all her members to be workers if she is to fulfil her great commission, or even escape the dry rot of indolence and inaction. Growth there must be where life is, and action there must be where growth is. What we do not use we lose. Current alone keeps the stream from stagnating and freezing.

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

These opening words of salutation from the editors to the reader, are not the result of any sudden, transient outburst of feeling. Here are crystallized the solemn convictions reached or wrought by a quarter of a century of study and thought upon this great theme. Before the church stands a great problem, for which the Scriptures furnish the only practical, possible solution. The whole church must accept the duty of telling the old, old story. Each of us is his brother's keeper. *Every hearer must become a herald.* This is the theory of evangelization in a nutshell; and we have only to put this principle into practice, and the wisdom of our Lord's words will be demonstrated; we may thus bring the gospel to the ears of every living member of our ruined race before the bells of God's great clock of the ages shall ring in the natal hour of a new century.

"GO THOU, AND PREACH THE KINGDOM OF GOD."

A VIOLENT thunder storm once preserved the town of Basle from the shells of the Russians and Hungarians, who were besieging the place. The pious people, in gratitude, founded a training-school for Christian Missionaries. This was the origin of the Basle Missionary Society, which has sent out over five hundred devoted men to the heathen.

*1 Cor. vii.

MISSION WORK IN PAPAL EUROPE.

BY WILLIAM CLARK, D.D., FLORENCE, ITALY.

[Dr. Clark has a right to speak on the subject which he here briefly introduces to the notice of our readers. During the past twenty-five years he has resided in Papal Europe and made its institutions, especially those of an educational character, a matter of special study. The female college which he has established at Florence is an important mission agency and deserves the sympathy and aid of American Christians, and especially of the friends of female Christian education. Previous to this—from 1850 to 1860—he was in the service of the A. B. C. F. M. in Turkey, having charge of the Bebek Theological Seminary, out of which grew Robert College.—Eds.]

THE moral and spiritual transformation of Central and Southern Europe must be done *for women* and *by women*. Establishing evangelical schools of higher female education is the great mission agency to be employed, and the agency the most successful of all others. It is not by any denominational propaganda arrayed against Popery, or by Protestant Mission Boards of England and the United States sending their forces into these countries with their agencies of *sect*. I have been intimately conversant with mission work in foreign and Papal lands for nearly forty years, and, with all my experience and observation during this long period, I am fully convinced that true and successful mission work can never be accomplished, especially in Papal Europe, by a strictly denominational agency. I speak what I know when I say that the greatest obstacle to the work of a true religious reform in Papal Europe for the last twenty-five years has been the introduction of different religious denominations, and the sectarian spirit that has characterized them. To do true Christian work in Europe, churches must leave *sect* at home, and carry alone *the essentials* of Christian salvation and Christian character.

In 1866, Hon. George P. Marsh, our honored Minister in Italy for thirty years, wrote me thus: "Garibaldi is right in saying that Italy *must* owe her salvation to her women. No country has produced, and none now produces, nobler women than this, and there never was a crisis when such could render greater service to the cause of humanity and truth than now." The union and independence of Italy, that have taken place since that time, have proved a powerful incentive in ennobling and quickening the life of woman. Nowhere is the regeneration of Italy more marked than in Italian female life. They now ask *earnestly* for a new and improved system of higher female education. They wish schools and colleges for women similar to those in America. Our system of higher female education has been made known in all these countries by the Expositions at Vienna and Paris. My classmate, Hon. John D. Philbrick of Boston, our Educational Commissioner at those expositions, made such a beautiful exhibit of our female schools

and colleges as to make our system of female culture so popular that it is everywhere desired in all these countries, and desired as a system to take the place of the Convent system, with which from year to year they are more and more dissatisfied.

Establishing evangelical schools of higher female education would be setting up a great agency that would be attended with immense results, an agency *having no sectarian taint to poison it*, and most cordially welcomed by the people. In Italy, for instance, this agency affords us a rare opportunity of doing a most noble work for Italian young women of the higher classes, in bringing a high and ennobling religious influence, as well as a high culture among those who really have the destinies of their country in their hands.

The great obstacle to the regeneration of Italy, is *woman*. Educate woman, and bring her under a true religious influence, and Italy will quickly become a truly enlightened and a truly evangelized country. And this work is feasible, if means and lady teachers can be obtained among Christians of America. The present is a time so favorable for instituting a great enterprise and an undenominational mission agency, that I cannot but urge it upon the attention of Christian women in America. I have heard many Italians express deep regret that, in all Catholic Europe, there was not one superior college where they might send their daughters for a higher culture. Is not this fact a sad one, especially when we consider how much high Christian culture there is among the women of America and England? Is it true that this culture is *really* Christian and benevolent in its character? Why, then, are not greater efforts made to extend it among other nations? Establish, for instance, schools in Italy bearing the stamp of our culture and our religion. This would be the noblest possible way of doing mission work. It is not enough that we boast of our higher female education at home; we must *consecrate* it to the good of other nations.

We want \$10,000 to make a college, already established in Florence, Italy, an agency of great good to all the Papal States of Europe. Similar schools we wish to establish in all the principal cities of Italy, Austria, France and Spain; and such schools will bring these countries into the kingdom of Christ. To the importance of this work we have the testimony and endorsement of the best men of all Christian nations. Lord Shaftsbury, J. B. Braithwaite of England, Sir William Muir, Prof. Calderwood of Scotland, Mark Hopkins, Dr. Roswell D. Hitchcock, Mrs. ex-President Garfield, and many others in our own land—all these speak of this agency as mission work of the highest importance.

Many years ago Mrs. Emma Willard, of Troy Female Seminary, gave \$3,000 to establish a school for young women in Greece. This school, nobly sustained by Mr. and Mrs. Hill, has educated more than 20,000 Greek young women.

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

James Hannington. By F. C. Dawson, M. A. A. D. F. Randolph & Co., N. Y.

This is a graphic story of the life and work of the first Bishop of Eastern Equatorial Africa. It has already gone through six editions in England, and two here. It is a thrilling narrative. There are many incidents of great interest in the volume; but the central figure is the manly, unselfish, heroic Hannington, whose martyrdom so shocked the Christian world. The reading of the book has suggested so many useful and instructive thoughts that it is the purpose of the editors to give hereafter a special article on the subject of this memoir.

The Cross and the Dragon. Rev. B. C. Henry of Canton. A. D. F. Randolph & Co.

Few books of 500 pages contain more interesting and useful matter. Mr. Henry is an acute observer. He has eyes and ears and knows how to use them: and he has the rare quality of being able, both by his tongue and pen, to reproduce in vivid, graphic style, those matters which are most apt to enchain the attention of the hearer or reader. This book will be one of the standard books on Missions.

Siam, or The Heart of Farther India. By Mary L. Cort. Published by Randolph.

This book, in size and style, corresponds to *The Cross and the Dragon*, and is not unlike it in value and power to interest and instruct. Few people know what a unique country and people are presented in this book, about which so little has been known until of late. The supreme king, Chulalongkorn, is a wise, intelligent, charitable monarch: like his father before him a patron of art, science and literature. In this empire all practical hindrances seem removed to missionary work. There have been no marked results which can be expressed in figures and statistics, but the gospel seems to be slowly but surely preparing for a great conquest. We advise everybody to read Miss Cort's book.

The Dragon, Image, and Demon: or, the Three Religions of China, Confucianism, Buddhism, and Iaoism, giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. Hampden C. DuBose, fourteen years a missionary at Looschow. New York: A. C. Armstrong & Son. 12mo, pp. 468. 1887.

We give the full title of this book as explanatory of its contents. The work is profusely illustrated, and is gotten up in gorgeous yet appropriate style. Written by one who knows whereof he writes; who is familiar, from study and observation on the ground, with the system of religion and philosophy which he describes; and who has taken pains to gather information on a great variety of points little understood by the Christian world, it will prove a valuable addition to our missionary literature. The work is of interest to the general reader, as well as in all missionary circles. Even the London *Saturday Review* says of it:

"It is a book likely to be widely read. Of the author's minute description of popular and household deities, and the mass of legend connected with them, the book and its curious illustrations can alone speak. Mr. DuBose has much to say that is fresh and suggestive, and he says it with force and conviction."

The Crisis of Missions: or, *The Voice out of the Cloud.* By Rev. Arthur T. Pierson, D. D. New York: Robert Carter & Brothers. 12mo, pp. 370.

Like all their issues, the publishers have given this little book an attractive dress, befitting the character of the work. It is a marvelous book, in its power to inform, impress, and electrify the reader. The grouping of inspiring facts; the rapid action of the discussion; the intense glow of missionary feeling; and the irresistible array of motives and arguments and

Providential movements, all conspire to challenge the reader's attention, thrill his soul, and cause him to hear "the voice out of the cloud," as he never heard it before. If our beloved associate had not written the book, I should use still stronger language. I am not surprised that the reading public are showing their appreciation of it by exhausting six editions of it in one year!

Woman and the Gospel in Persia. By Rev. Thomas Laurie, D. D.

Adoniram Judson. By Julia H. Johnston.

The Woman's Presbyterian Board of Missions of the Northwest, located at Chicago, is publishing a series of brief works entitled "Missionary Annals." The first in the series was a Memoir of Robert Moffat. The two, whose titles are given above, form Nos. 2 and 3. Others are in preparation. They are neatly produced, and sold at a small price, only 30 cents in cloth.

The plan is an excellent one. Its execution will greatly widen the circle of missionary readers and create a demand for larger works. The materials for the sketch of Dr. Judson were drawn from Dr. Wayland's memoir of him, from Dr. Edward Judson's "Life" of his father, and from "The History of Baptist Missions." "Woman and the Gospel in Persia," is an abridgment of "Woman and her Saviour in Persia," by Dr. Laurie, and was generously prepared by him and presented to the Board which publishes it.

II.—ORGANIZED MISSIONARY WORK.

American Board of Commissioners for Foreign Missions.

THE seventh annual meeting of the Board was held at Springfield, Mass., Oct. 5-8, 1887. It was a remarkable assemblage, both as to number and character—one hundred and sixty-five corporate members and over 800 ministers. The discussion of two reports from the Prudential Committee was long and earnest, and resulted in an overwhelming vote sustaining the policy of the Board. Still it was not unanimous, and the outcome of the trouble it is impossible to predict.

The editor of *The Independent*, who was present, gives the following as the substance of the action of the Board:

"1. That the Board, acting through its Prudential Committee, will hereafter as heretofore assume and exercise the right to judge and determine upon the qualifications of all persons applying to it for appointment and support as foreign missionaries. 2. That, in the judgment of the Board, the Word of God teaches that the moral conduct of men in this life, whether living and dying in heathen or Christian lands, is determinative of their condition and destiny in the life to come, and hence that this Word excludes the hypothesis that any persons who

in this life have failed to secure the great salvation through Christ will, after death, have another probation in which salvation will be offered to them, and by them may be obtained.

3. That all persons applying to the Board for appointment and support as foreign missionaries, if holding as a positive faith or a probable hypothesis the doctrine of a second probation or that of this life continued into the next life, are to be regarded as not possessing the proper qualifications for such appointment and support, since, in either case, their position is contrary to the Word of God, and is calculated in its natural effects to impair the power of that Word over human hearts."

The report of the year's missionary operations was highly encouraging, and the several papers submitted by the Secretaries, particularly "The Appeal of the Hour," by Secretary Smith, and "The Message and Messenger," by Secretary Clark, were inspiring in the highest degree. We regret that our space will allow but a bird's-eye view of the year's results.

RECEIPTS AND EXPENDITURES.

From churches, individual donors, and Sunday-schools, \$213,427.58. From the four Woman's Boards, \$148,530.82 (from Woman's Board of Missions, \$89,304.60; from Woman's Board of Missions of the Interior, \$55,248.12; from the Woman's Board of Missions for the Pacific, \$3,678.10; from the Woman's Board of Missions

for the Pacific Isles, \$300); a total of donations of \$366,958.40. From legacies, \$98,414.59, and from the income of the permanent funds, \$11,071.28; making the total receipts from these sources, \$476,444.27.

From the Swett bequest, set apart to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, \$154,319.96 has been appropriated for the purposes named, including, for Japan, \$43,745, and for China, \$34,762.83.

From the Otis bequest, set apart for new missions, \$48,808.31 has been devoted to work in West Central and East Central Africa, in Shanse, in Northern Japan, and in Northern Mexico.

These amounts, added to receipts from ordinary sources, with balance in the treasury at the beginning of the year, \$1,381.49, make the total \$680,954.03. The expenditures of the year amounted to \$679,376.90, leaving a balance in the treasury of \$1,577.13.

GENERAL SUMMARY. 1886-87.

Number of Missions.....	22
Number of Stations.....	89
Number of Out-Stations.....	891
Number of Ordained Missionaries (11 being Physicians). 168	
Number of Physicians not Ordained, 8 men and 4 women 12	
Number of other Male Assistants..... 10	
Number of Women, (wives 104; unmarried, besides Physicians, 107)..... 271	
Whole number of laborers sent from this country.. —	461
Number of Native Pastors.... 155	
Number of Native Preachers and Catechists..... 893	
Number of Native School-teachers..... 1,164	
Number of other Native Helpers..... 325—2,037	
Whole number of laborers connected with the Missions..... 2,498	
Pages printed, as nearly as can be learned..... 18,650,000	
Number of Churches..... 325	
Number of Church Members..... 28,042	
Added during the year..... 2,906	
Whole number from the first, as nearly as can be learned..... 101,069	
Number of High Schools, Theological Seminaries, and Station Classes..... 55	
Number of Pupils in the above.... 3,623	
Number of Boarding Schools for Girls..... 41	
Number of Pupils in Boarding Schools for Girls..... 2,318	
Number of Common Schools..... 878	
Number of Pupils in Common Schools..... 34,417	
Whole number under instruction.... 41,151	

CONCLUSION.

Such is the brief record of that great work which the Board sustains in twenty-two missions among unevangelized people in all parts of the earth. In almost 1,000 populous centres a force of 2,500 laborers, foreign and native, is preaching the gospel in twenty-five different languages, and conducting a great evangelistic and educational work. Fifteen new churches have been organized, and out of a total membership of 28,000, nearly 3,000 have made profession of faith this year. In ninety-six high schools and colleges 6,000 picked youths of both sexes are in training to reinforce the native agency, besides 34,000 pupils under Christian instruction and influence in common schools. And above all, the Christian character of the native converts is assuming greater depth and earnestness, and their share in evangelistic work is steadily increasing in value as well as in amount.

THE FIRST MONTH.—The financial beginning of the new year is favorable, the receipts being more than double those of the first month of the preceding year; amounting to \$30,668.57, of which over \$22,000 is from donations.

American Baptist Union.

THIS Union represents some 600,000 or 700,000 Baptists in the Northern and Western States, and is the second oldest foreign missionary society in the country. Its 73d annual meeting was held in Minneapolis, Minn., May 27-28. We give an abstract of its annual report.

Its first field was Burmah, where it has planted a vigorous and self-supporting Christianity, which, with its admirable system of schools and its missionary spirit, is making constant inroads on heathenism. Since Upper Burmah was opened to the world by the overthrow of King Thebaw, the Union has been sending missionaries into that kingdom. It

has also a strong mission in India, among the Telugus, thousands of whom were gathered in during the remarkable awakening in South India some years ago. Besides these missions the Union has others in Assam and Siam, China, Japan, Africa (in Liberia and on the Congo), and in Europe.

The European missions are in Sweden, Germany, France, Spain, and Greece, where their membership foots up more than the Asiatic and African missions. In Sweden and Germany the work may be said to have passed the missionary stage. There are regular churches, ordained ministers, and associations of churches and ministers. In Sweden alone there are 460 churches, a gain of 26 the past year, 483 preachers, and 31,064 members. In Germany there are more members (33,451), but fewer churches and ministers. The latter number 450, of whom 300 are unordained, and the churches count up to 168 only. The work of the year was very successful, if we may judge from the fact that there were 3,473 baptisms in Sweden, and 2,530 in Germany. An effort is being made to reach the Finns, of whom there are about two millions, who are said to be in a state of dense spiritual darkness. They seem anxious to know the truth and be saved. The amount of contributions in Sweden last year was \$79,187.

Germany received \$5,628 from the Union, raising among its own churches \$98,900. The German Baptist Union, consisting of 13 associations, embraces missions in Germany, Austria, Switzerland, Holland, Russia, Roumania, Bulgaria, Denmark, and Africa. The mission was begun by Johan Gerhard Oncken, a German who married and settled in England and became an Independent. Traveling in Lower Saxony, as an agent of a Bible and a tract society, he organized a Baptist church in that kingdom and became its pastor. This was in 1834. Next year he was ap-

pointed missionary of what is now the American Baptist Missionary Union, and he went all over Germany and Denmark preaching and baptizing. From this beginning have sprung all the churches and missions in connection with the German Baptist Union. There is an association in Austria embracing 5 churches, 62 stations, and 930 members; one among the Poles, with 8 churches, 52 stations, and 2,624 members; two in Russia, with a total of 18 churches, 183 stations, and 5,026 members; one on the Baltic with 4 churches, 9 stations, and 1,206 members; one in Denmark, with 22 churches, 101 stations, and 2,181 members; and one in South Africa, with 3 churches, 16 stations, and 676 members. Of the 58,108 members which are returned from the Asiatic and African missions 26,574 are in Burmah and Siam, showing an increase for the year of over 700. A special difficulty in the work in Burmah is the fact of the division of the population in language and race characteristics, requiring distinct missions to the Burmans, the Karens, the Shans, the Kachins, and the Chins. And these separate missions are to be found in the same territory, in the same towns and cities. In Henthada, for example, there is a Burman, a Karen, and a Chin department; and the Karens are sometimes divided into the Red-Karen, Bghai-Karen, and Paku-Karen departments, and there are still other varieties of Karens. The majority of the members in Burmah are Karens, who are an inferior people and were formerly slaves to the Burmans. The total of baptisms in Burmah last year was 1,794. The appropriations from the Union aggregated about \$100,000, to which the mission added about \$35,000 for churches, schools, and general benevolence. The missionary force is 107, and the number of ordained and unordained ministers 513. Of the 510 churches, 310 are self-supporting. In the 7 stations in Assam are 1,922 members, gathered in 80

churches, of which four are self-sustaining. The field in India is among the Telugus. This was for many years a fruitless mission, but it now reports more members than the Burmah mission, and was the most fruitful mission last year in the list of the Union, returning 1,000 of the 1,668 net gain of all the missions.

The mission in China reports 1,516 members in 18 churches, of which 4 are self-supporting. There are 519 members in Japan, with 13 churches, only one of which pays its own expenses.

The African mission is yet in its infancy. A few years ago the mission received the Congo mission from the Livingstone Inland Mission, an undenominational organization, which had its headquarters in Cardiff, Wales. There are now seven stations on the Congo, one being at Stanley Pool and one at the equator, above the Pool.

The following is a summary of results for the seventy-three years of the Union's operations:

Members in its mission fields.....	125,530
Number of churches.....	1,265
Number of preachers.....	1,730
Baptisms last year.....	9,342
Income of the Union the past year from all sources.....	\$406,639

The American Missionary Association HELD its 41st Annual Meeting in Portland, Me., Oct. 25-27, 1887. Items from its Annual Report: The receipts of the year cover all the expenses of the year, wipe out the debt of \$5,000 with which the year began, and leave \$2,193.80 with which to start out on the coming year.

EDUCATIONAL WORK IN THE SOUTH.

Total number of schools planted in the Southern States is fifty-four. Six of these are chartered institutions, fairly entitled to the rank of Colleges. Sixteen are Normal and Training Schools. Thirty-two are common schools, scattered throughout nine different States. In these schools are 246 instructors and 8,616 pupils.

CHURCH WORK.

Number of Churches.....	127
“ “ Missionaries.....	103
“ “ Church members.....	7,896
Added during the year.....	1,197
Scholars in our Sunday-schools.....	15,109

These statistics show a substantial gain over last year. Seven new churches were organized.

There has been during the year a quiet Christian work throughout the South, which has borne gratifying fruits, over 1,000 having confessed Christ for the first time. The Sunday-school enrollment has increased by nearly 2,000. They contributed this year for benevolence, outside of their own work, \$2,322.51, and for their own church purposes, \$16,014.50, making a grand total of \$18,337.01. This was an increase over the previous year of \$610.96 in their benevolences, and \$3,075.61 in the total. This is an average contribution of \$2.32 per member for every man, woman and child in these churches.

INDIAN WORK

Chiefly in Nebraska and Dakota. The following is the summary:

Churches.....	5
Church members.....	370
Added during the year.....	43
Schools.....	18
Pupils in Schools.....	608
Missionaries and Teachers.....	61

CHINESE WORK.

Missions.....	17
Missionaries.....	28
Pupils enrolled.....	1,044
Hopeful conversions.....	150
Given up to idolatry.....	211

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and individuals.....	\$189,483.39
“ Estates and Legacies.....	52,286.73
“ Income, Sundry Funds.....	10,561.07
“ Tuition and Public Funds..	28,964.81
“ Rents.....	478.10
“ United States Government for Education of Indians..	17,357.21
“ Slater Fund, paid to Institutions.....	7,650.00
Total.....	\$306,761.31

The total disbursements for the year have been \$298,783.80, a decrease in the expenditures of last year of \$13,467.

Foreign Missions of the Protestant Episcopal Church.

FROM 52d Annual Report, closing Sept 1st, we glean the following facts and figures:

In Japan the advance is rapid. In Africa, notwithstanding the political disturbance at the lower end of the Missionary Jurisdiction of Cape Palmas, the workers are brave and true and the work is being systematically prosecuted; not only in the localities with which the Church has been familiar for years, but also in the regions beyond. In China, the evangelistic work, largely conducted by the native clergy, as well as the parochial work among the converts, and that of the day and boarding-schools and St. John's College, and

the medical mission, each has its own story to tell of diligence and encouragement, notwithstanding the publications during the year which have given the impression that the work in China is suffering. Bishop Holly makes his own report of the labors of himself and of his little band of clergy in Haiti. It is a story of energetic labor amid discouraging conditions and with limited resources. All of these statements will be fully borne out by the particulars that will be submitted. Still the call is for more workers. The fields are indeed white unto the harvest. We thank God that the whole Church is praying, in the Litany, that the Lord of the harvest will send forth laborers into his harvest.

ANALYSIS OF RECEIPTS FOR FOREIGN MISSIONS IN THE LAST TEN YEARS.

YEAR.	Whole No. of Parishes.*	No. of Parishes Contributing to For. Mis.	Applying on the payment of the Appropriations.			To be paid as "Specials," i.e., over and above Appropriation.			Gross receipts for the year.
			Receipts from Contributions.	Receipts from Legacies.	TOTAL.	Receipts from Contributions.	Receipts from Legacies.	TOTAL.	
1877-8	2,900	1,170	\$91,539 67	\$17,974 98	\$109,514 65	\$24,456 92	\$6,000 00	\$30,456 92	\$139,971 57
1878-9	2,900	1,163	95,846 02	16,709 86	112,555 88	35,771 96	275 00	36,046 96	148,602 84
1879-80	2,900	1,217	117,042 45	27,458 33	144,500 78	17,583 47	.....	17,583 47	162,084 25
1880-1	3,000	1,230	136,993 18	22,977 06	159,970 24	25,788 05	.....	25,788 05	185,758 29
1881-2	3,000	1,487	128,945 80	31,168 41	160,114 21	13,233 84	500 00	13,733 84	173,848 05
1882-3	3,000	1,375	116,772 63	28,230 82	145,003 45	13,927 05	.....	13,927 05	158,930 50
1883-4	3,000	1,389	111,299 20	9,638 70	120,937 90	7,843 68	6,200 00	14,043 68	134,981 58
1884-5	3,000	1,412	103,223 31	76,087 47	179,310 78	17,017 16	2,000 00	19,017 16	198,327 94
1885-6	3,450	1,996	137,982 82	12,929 30	150,912 12	14,355 58	100,400 00	114,755 58	265,667 70
1886-7	3,450	1,814	126,410 74	6,926 42	133,337 16	21,781 79	.....	21,781 79	155,108 95

*From Church Almanac.

†Including \$4,250, specifically contributed toward paying off the Mexican Loan.

‡Including a single gift of \$13,200, and also \$2,000 for Mexican Loan.

§Including \$2,431.50 for Mexican Loan.

This table shows the exact resources for Foreign Missions of the Board of Managers since its organization in 1877. During the decade there have been but three years in which the contributions for the general work have exceeded those of the past year, and in two instances that excess is accounted for in the table. At the same time the amount received from legacies available for the work of the Society in Foreign Lands is much less than in any other of the ten years named.

The total receipts of the Domestic and Foreign Missionary Society for the year were \$402,440.52, a decrease of \$1,732.45 from previous

year. The receipts for Domestic Missions were \$219,439.33.

Presbyterian Board of Foreign Missions.

ABSTRACT of the 50th annual report presented to the General Assembly at its meeting in Omaha, Nebraska, May, 1887.

No less than eight of the missionaries of the Board have died during the year, while seven ordained and three medical missionaries, and six lady teachers, have permanently withdrawn during the same time. To strengthen the posts weakened by this depletion, the Board has sent out during the year seven ordained

missionaries, of whom six were married, eight medical missionaries, of whom two were ladies, and eleven unmarried ladies.

Work has been prosecuted among 11 tribes of American Indians, and the Chinese and Japanese in the United States; in Mexico, Guatemala, Colombia, Brazil and Chili; in Africa, among the inhabitants of Liberia, and those of the Gaboon and Corisco region; and in Asia in important centers of influence in India, Siam, China, Japan, Korea, Persia, and Syria. In addition to this the Board has rendered substantial assistance to the evangelical work in Papal Europe through approved societies on the Continent. There have been in commission during the year, 173 ordained missionaries, 30 laymen, mostly physicians, and 296 ladies. Besides these, the missionary force includes 134 native ordained ministers, and 154 licentiates, which, with 756 Bible readers, catechists, etc., makes a total force in the employ of the Board during the year of 1,543. Three hundred and ten organized churches are on the roll, with 21,420 communicants, of whom 2,791 were added during the year. These churches report contributions to the amount of \$28,552. The aggregate attendance on schools of all grades was 23,329.

In the various fields occupied by the Board there has been much to encourage, and yet not a little to perplex and disturb. In some of the missions, the Holy Spirit has so sealed the truth upon the hearts and consciences of the people that precious ingatherings have been witnessed, and the joy of harvest experienced. In others it has been a time mainly of diligent sowing and patient waiting. When

the deep poverty of many of those gathered out of heathenism is remembered, the contributions of native Christians for the support of the Gospel during the year indicate high attainment in the grace of Christian beneficence. In some parts of the field a noteworthy advance has been made in the measure of government favor accorded to our missionaries, as in China, Japan and Siam, showing that the mission work is commending itself to those in high position, and that the door of access to the nations is constantly widening. On the other hand, the restrictions of the French government, in the territory occupied by the Gaboon and Corisco Mission have become so severe, as virtually to tie the hands of our missionaries, and to drive them from the field. After repeated efforts to secure some modification of the restrictions imposed, the Board has felt constrained, at the urgent request of the brethren on the field, to take measures to transfer that mission to another evangelical body, should the way be clear, and secure a foothold, if possible, within German territory.

RECEIPTS FOR THE YEAR.

From Churches and Sabbath-schools.....	\$360,231.51
Woman's Boards.....	248,649.59
Individual and miscellaneous sources.....	72,006.65
Legacies.....	103,269.84
Total.....	\$784,157.59
Expenditures of the Board.....	\$722,494.90
Add the debt of last year.....	57,853.28
	\$780,348.18
Leaving a balance in treasury of.....	\$3,809.41

This shows an increase last year of \$55,618.14, although \$34,696.39 was a special gift for the debt in the previous year's receipts.

The Assembly resolved to aim at the raising of \$1,000,000 for the current year for foreign missions.

EXPENDITURES AND STATISTICS OF THE MISSIONS.

For missions among 11 tribes of Indians, with which are connected 15 American and 13 Indian preachers, 2 Indian licentiate preachers, 3 American laymen and 35 women, 15 native assistants, 1,741 communicants, and 13 schools, with 422 scholars, of whom 194 are in boarding-schools..... \$28,539 79

For missions to the Chinese in this country, with stations in New York, San Francisco, Portland, Los Angeles and other places, in connection with which are 4 ministers, 8

female teachers (unsalaried teachers not enumerated), 7 native assistants, 286 communicants, and 17 schools, with 779 scholars, not including pupils in Sabbath-school.....	17,909 57
For mission in Japan, at 4 stations and several outstations, with 12 American and 11 native ministers, 15 licentiate preachers, 2 American laymen and 81 women, 2,178 communicants, and 11 schools, connected with which are 1,184 scholars, of whom 200 are in boarding-schools.....	63,166 27
For 3 missions in China, with 13 stations and over 150 outstations, 36 ordained Americans and 15 ordained natives, 35 licentiate preachers, 8 American laymen and 49 women, 144 native assistants, 4,306 communicants, and 94 schools, with 1,983 scholars, of whom 572 are in boarding-schools.....	102,626 57
For mission in Korea, with 1 American minister, 2 American laymen and 3 women.....	8,868 63
For 2 missions in Siam and Laos, at 4 stations and 14 outstations, 11 American ministers, 4 native licentiate preachers, 3 American laymen and 17 women, 23 native assistants, 676 communicants, and 14 schools, with 380 scholars, of whom 112 are in boarding-schools.....	37,928 20
For 3 missions in India, at 25 stations, 13 outstations, with 35 American and 19 native ministers, 31 licentiate preachers, 2 American laymen and 57 women, 216 native assistants, 1,033 communicants, and 9,671 scholars.....	113,317 21
For 2 missions in Persia, with 5 stations and about 100 outstations, 10 American and 32 native ministers, 35 licentiate preachers, 5 American laymen and 80 women, 120 native assistants, 2,052 communicants, 115 schools, with 2,781 scholars, of whom 230 are in boarding-schools.....	61,490 83
For mission in Syria, at 5 stations and 86 outstations, connected with which are 13 American and 4 native ministers, 32 licentiate preachers, 1 American layman and 23 women, 143 native assistants, 1,440 communicants, 119 schools, with 5,172 scholars, 270 of whom are in boarding-schools.....	55,248 22
For mission in Liberia, Africa, 7 stations, 3 American and 3 native ministers, 1 American layman, 1 woman, 1 native assistant, 284 communicants, 5 schools, and 157 scholars, of whom 88 are in boarding-schools.....	3,669 17
For Gaboon and Corisco Mission, at 6 stations and several outstations, with 5 ordained American and 3 ordained native ministers, 2 licentiates, 1 American lay missionary and 9 women, 14 native assistants, 688 communicants.....	20,216 79
For missions in Brazil, at 9 stations and several outstations, with 10 American and 6 native ministers, 2 licentiates, 1 male and 12 female missionaries, 29 native assistants, 1,595 communicants, 21 schools, with 518 scholars, of whom 42 are in boarding-school.....	50,640 59
For mission in Chili, at 3 stations, 8 ministers, 1 native minister, 4 native licentiates, 6 female teachers, 11 native assistants, 449 communicants, and 3 schools, with 260 scholars, of whom 27 are in boarding-school.....	23,089 59
For mission in U. S. of Colombia, at 1 station, with 2 American ministers, 3 female missionaries, 5 native assistants, 66 communicants, and 1 school, with 50 scholars, of whom 10 are in boarding-school.....	5,798 99
For mission in Guatemala, at 1 station, 2 female missionaries, 12 communicants, and 1 school, with 26 scholars.....	4,536 72
For mission in Mexico, with 6 stations, and about 100 outstations, 8 American and 27 native ministers, 21 licentiates, 12 female missionaries, 29 native assistants, 4,314 communicants, and 20 schools, with 620 (partial report) scholars, of whom 51 are in boarding-schools.....	80,597 82
For missions in European Papal countries—France, Belgium, Italy, etc.....	4,354 70
For Home Expenses—printing, salaries, miscellaneous.....	36,727 93
Total receipts.....	\$784,157 59
“ payments (including debt of \$57,853.28).....	780,348 18
Balance, April 30, 1887.....	\$3,809 41

FINANCIAL EXHIBIT OF ALL THE BOARDS OF PRESBYTERIAN CHURCH, 1886-87.

BOARDS.	Balance, 1886.	Debt, 1886.	Receipts.	Expen- ditures.	Balance, 1887.	Debt, 1887.
1. Home Missions.....		\$43,634 50	*\$640,258 03	\$604,937 02		\$21,687 77
Sustentation.....	\$3,180 45		13,198 00	16,423 60	\$4,954 85	
2. Foreign Missions.....		57,853 28	784,157 59	780,348 18	3,809 41	
3. Education.....		2,600 92	67,149 59	64,657 10		14,906 59
4. Sabbath-school Work.....		24,511 42	49,751 29	50,175 36		24,935 49
5. Church Erection—						
a. Churches.....	18,794 73		84,080 14	97,343 79	15,337 36	
b. Manses.....	26,227 00		1,022 46	10,737 34	9,767 12	
6. Relief.....	5,685 98		142,009 10	120,619 23		21,389 87
7. Freedmen.....		6,200 81	115,303 83	123,194 26		14,131 24
8. Aid for Colleges.....			53,279 66	53,279 66		
Totals.....	\$58,958 10	\$134,800 98	\$1,950,109 69	\$1,941,655 64	\$33,868 74	\$97,050 96

*Includes \$13,968.28 for investment.

United Presbyterian Church.

Abstract from the 28th Annual Report, presented May 26, 1887.

The Board report a year of unusual interest. "Every department of the work has shown the signal presence and favor of God." In the Indian mission, 1,934 professed Christ. The native church increased from 2,176 members in 1885 to 4,019 at the close of 1886. A marked advance was made also in Egypt. At home additional interest has been shown. Women's Missionary Societies increased from 501 to 593; members from 13,585 to 15,004; and contributions to foreign missions from \$10,765 to \$13,803.

MISSIONS.

There are two—one in the Punjab, or northwestern Province of India, and the other in the Delta and valley of the Nile in Egypt. In the former, the mission embraces the eight districts, Sialkot, Zafarwal, East and West Gujranwala, Jhelum, Gurdaspur, Pasrur and Pathankot with their several hundred villages. The latter has the districts of Alexandria, Cairo, Mansoorah, the Fayoom, Lower, Middle and Upper Thebaid, and is in as many as possible of the 12,293 town and villages that are in them and the country at large.

GENERAL SUMMARY.

Missions 2, Stations 121, *Foreign* Missionaries 16, married women 16, single 20, Physicians 2. Total foreign laborers 54. *Native* ordained

ministers 20, licentiates 9. other workers 346. Total native workers 375. Total of all laborers 429. Churches 31, Average Sabbath attendance 7,759. Communicants 6,161. Increase during the year (India 2,030, Egypt 311) 2,341. Baptisms 2,881. Sabbath-schools 138. Sabbath-school scholars 5,625. Other schools 192. Scholars in them 9,219. Contributions for church purposes \$5,587. Appraised value of mission property \$325,701.

RECEIPTS AND EXPENDITURES.

The receipts for the year were :

	1886.	1887.
To balance brought forward		\$ 400 00
Presbyteries.....	43,342 46	48,339 56
Sabbath Schools.....	5,706 28	8,536 89
Ladies' Societies.....	6,796 19	8,808 48
Individuals	9,801 64	5,002 07
Women's Auxiliary Bds..		1,626 76
Interest	884 43	1,994 99
Bequests.....	18,705 54	8,737 92
Gibson Trust Fund.....	716 23	902 13
Total	85,952 77	84,343 80

The Expenditures for the year were for the Egyptian Mission \$37,620.45, for India \$30,351.04, for sending out, returning, and new missionaries \$4,325.60, for salaries and children of missionaries at home \$5,056.02, for other necessary home expenses \$1,899.07, for payment of debt to Quarter Centennial fund \$5,091.62, and for payment of debt to Egyptian mission \$3,248.70, making a total of \$87,592.50. The contributions of the church were less by \$3,648.70 than the expenditures.

III.—CORRESPONDENCE AND GENERAL INTELLIGENCE.

ONE of our esteemed editorial correspondents, Prof. W. C. Wilkinson, D.D., writes us in the following inspiring words :

A World's Missionary Council.

THE MISSIONARY REVIEW will, if God prosper the enterprise, fulfilling the hopes and prayers of its conductors, become in some sort a realization of a certain broad and beneficent idea lately breathed in a published volume. One of the editors of this REVIEW, in a book entitled

"The Crisis of Missions," proposes in the serene boldness of faith, the plan of holding an Œcumenical Council of a new order, a Pan-Christian Conference in behalf of Missions in every part of the world. A "World's Missionary Council," he calls it.

The idea is inspiring. There is a tonic audacity in it. It has the spirit of the beginning of the era of modern missions. It might have been William Carey's proposal. Its motto well might read, "Expect great things from God."

THE MISSIONARY REVIEW is already in purpose

something like a fulfillment of such a noble dream. It offers to be a council in perpetual session, to consult for the spread of the Gospel throughout the whole earth. It will do what it can to bring about, in God's good time, the actual convening of Christendom in a council to concert measures for the speedy evangelization of the world. The reflex influence upon present Christendom of an effort to make itself commensurate with mankind would be such a strengthening of the things among us at home that remain, and that, without such a forthputting like this of power to save, are themselves ready to faint—such a strengthening, we say, as would mark an historic epoch in the advance of Christianity comparable to that of the Protestant Reformation—comparable, but, perhaps, superior.

May that God who has promised His Son the heathen for his inheritance, and the uttermost parts of the earth for His possession, graciously accept each successive number of this REVIEW as one more prayer of His expecting Church,

THY KINGDOM COME !

China Inland Mission.

Letter from J. Hudson Taylor, our London Editorial Correspondent :

LONDON, Nov. 1st, 1887.

DEAR DR. PIERSON :

May I, for Mr. Radcliffe, as well as myself, reply to your kind letters about Editorial Correspondents? We are both so circumstanced that, while we should be very willing to be occasional correspondents, we could not undertake to write at regular intervals, or to any large extent. For myself, I must also add that perhaps half my time is spent in China and half in England.

We are both in hearty sympathy with you, and would gladly do anything in our power to help you. May the Lord make the REVIEW more than ever a blessing and a success.

Yours, faithfully,

J. HUDSON TAYLOR.

One of our editorial correspondents, Dr. H. H. Jessup, of Syria, writes a private letter, but it is of such public interest that we venture to print it. It was in acknowledgment of a copy of the little book on missions recently sent by the author to his old friend in Syria.—A. T. P.

BEIRUT, SYRIA, May 9, 1887.

MY DEAR BROTHER PIERSON:

I have just received a copy of your excellent book, "The Crisis of Missions," with your card, and write to tell you how highly I value the book.

Your preliminary word, that "the spirit of Christ is the spirit of Missions," is the keynote to the whole book, and should be the keynote of the life of every Christian disciple. One

of the problems which I cannot solve, and which I shall be anxious to have solved when I reach the kingdom of glory, is this: "How will those Christians who say that they do not believe in missions *explain their position* to the glorified Redeemer?"

There can be no question as to *your* position on this great subject. I trust every young man and *woman* in our colleges and seminaries will be enabled in some way to read this stirring volume. But perhaps I was hasty in writing that sentence. For supposing that they should read it, and be stirred and thrilled by it as I have been, and hundreds of them should be led to say, "Lord, here am I; send me." "Churches of Christ, here we are; send us;" and all this in addition to the 1,500 mentioned by Dr. McCosh in his letter who have already decided to go, what would be the effect on the churches? Of one thing I am sure, and that is, that while a few "Thomas" churches might doubt and even despair, the great body of Christ's own children everywhere would be set on fire with the conviction that now *is* the Crisis; that God hath verily spoken to his people; that the silver trumpet has sounded the note of advance; that the church must either rise to the duty of the hour, or be swept aside, and another church be raised up to do the work.

I have just had under my roof that devoted man of God, Major General Haig, long in India, and now from England, who has just journeyed all around the west, south and east coast of Oraleia, looking for openings for planting Missionary and Bible Stations; and his reports which are appearing in the *Church Missionary Intelligencer* are like the journals of an apostle.

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

Let us continue, my dear brother, to lift up our voices and call on our brethren and sisters everywhere to go forward.

I was greatly moved, when a lad, by reading Dr. Enoch Pond's "World's Salvation." But the facts and figures of that book, as I recall them, were far less stirring than those of your little volume. The darkness and the want then existed and were well described, but the open doors were few, and the actual call for men quite limited. But now the 1,500 candidates preparing to go could find work ready to their hands in Japan, or in Interior Africa.

The church's ear seems to be heavy and the church's hand to be shortened, while the Lord is calling louder and louder, and His mighty providence is moving on.

For years I have been waiting to hear Brother Moody's voice on this great subject of Foreign Missions, and now that he has thrown his heart and help and voice into the work, the Lord has granted a rich blessing. Your plan of apportioning out the unevangelized world among the Christian churches is a grand one.

See how the nations of Europe are cutting and carving the continent of Africa for their own commercial objects! It is time that the whole world were thus taken possession of for Jesus our King.

We are working on quietly here in Syria. Our last annual report shows a greater advance than in any previous year, in additions to the church and in all other departments of our work.

Yours, affectionately,

HENRY HARRIS JESSUP.

Japan.

Rev. James H. Ballagh writes:

YOKOHAMA, May 4, 1887.

REV. DR. PIERSON:

Dear Brother—Knowing well your interest in mission work in general, and also something of your interest in particular in Japan, through your acquaintance with native brethren, now members of your church or residents of your city, I take the liberty to present the claims of an interesting field of work for assistance. It is to ask aid for help in erecting a church building at Tokosuka, the naval station in this part of Japan, and where most of their ship-building is carried on. There are extensive dry docks and works there, several marine hospitals, a fleet of vessels, and a considerable body of marines, besides a very live and enterprising population. Iniquity is also very active. The brothels are large, and thronged at night like a fair—the veritable Vanity Fair of "Pilgrim's Progress." To the outside world it is interesting as being a most beautiful land-locked harbor in an inner bay of Yedo bay, near Perry and Webster islands.

At this place the French Romanists had a fine chapel when they commenced work at the navy yard, but it has been sold for old lumber on their loss of influence in Japan. There is now an active Protestant Church of our United Church of Christ in Japan with 76 members. It is only of two or three years' growth. The work was commenced mostly under Dr. Saiki's influence, and, though himself a Congregationalist, he threw his influence in favor of a Presbyterian Church being established here. The Church meets in greatly straitened quarters at present. As the town is small, lots expensive, and few houses to let, the Church desires to build a suitable chapel. One thousand dollars will secure land and erect a modest building. \$500 we hope to be able to raise here, and they would like an equal amount in gold from America. Their pastor, the Rev. Ito Tokichi, is an indefatigable worker and an excellent Christian man. The membership is largely doctors—naval physicians—and their families.

Hoping that some practical manifestation of the hearty interest which American Christians take in the establishment of Christ's cause in Japan may result from this appeal,

I am sincerely yours in Christ,

JAMES H. BALLAGH.

Revised Edition of Dr. Judson's Burmese Bible.

The following extract from a recent private letter of the Rev. Dr. Jameson, Baptist Missionary in Burmah, to his seminary classmate, Prof. W. C. Wilkinson, D.D., will be read with interest. The date is Rangoon, Aug. 31, 1887:

"I am here for two weeks on the proofs, for I have agreed to give half my time to watching the new edition of Dr. Judson's Burman Bible through the press. I read each form seven times. Once correcting copy, and three times for typographical and other errors—besides verifying corrections. Of course I have good native help. But they need me as much as I need them. When I go back to my own district, I take my work along. For example, on that jungle trip, I corrected eight pages of the quarto for copy. After the Bible was printed, Dr. Judson made many changes in spelling, and the spelling of the Bible must be corrected from the dictionary. The whole must also be newly punctuated, and Dr. Judson's own corrections of the text must be made. When I am away. I leave the work in the hands of the Burman proof-readers, who do their best, and these forms I read only five times. But no form is put to press except when I am here. I will send you the next form with an English word in it, that will tell you where we are. When you receive it, you may comfort yourself with the thought that we are through that Book [Deuteronomy], probably.

India.

Communication from Rev. Jacob Chamberlain, M.D., Madanapalle, India, one of our editorial correspondents:

A BRAHMIN ON THE BIBLE.

In 1870, after three years of baffled effort, a lot was obtained in the bazaar street of the native town of Madanapalle, Madras Presidency, India, and a free reading room was erected and opened by the missionary in charge, Rev. J. Chamberlain, M.D., of the Arcot Mission of the Reformed Church of America. It was designed to obtain a hold of the educated young men of the place. Well-stocked with newspapers, periodicals and books, and with copies of the Bible in seven different languages on the tables, and with Scriptures, tracts, Christian books and school books for sale, it was thrown open for their use on every week-day and evening, with the exception that on Wednesday evenings there was to be a Biblical lecture, which all were invited to attend.

On each lecture evening a parable, a miracle, a biography, a prophecy, a sermon on Christ, a historical account—as of the creation, deluge, Joseph in Egypt, the exodus, etc.—was taken up and illustrated. While it was endeavored to

make the lectures attractive as a literary treat, the bearing of each subject on the gospel of Jesus Christ and His salvation was never lost sight of.

From the beginning the room was always crowded on these occasions by intelligent heathen. At the close of one of these Bible lectures by Dr. Chamberlain, a Brahmin—one of the best educated in the place, not a convert—arose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and in conclusion gave the following remarkable testimony to the Christian Scriptures:

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

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

"Now look at this missionary! He came here a few years ago, leaving all, and seeking only our good! He was met with cold looks and suspicious glances, and was shunned, avoided and malignd. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't;' but in the times of our sickness and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and daughters now smile upon us in health. Has he made any money by

it? Even the cost of the medicines has not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events; and he has placed heretables to write on, and chairs to sit on, and lamps for us to read and write by in the evening; and what does he get for all this? Does he make money by this free reading-room? Why, we don't even pay for the lamp-oil consumed by night as we read.

"Now, what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another, in the different languages I chanced to know. It is just the same in all languages. *The Bible*—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves.' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christians' Bible that will, sooner or later, work the regeneration of this land."

Death of Rev. E. P. Swift.

Rev. G. W. Scott, of the Reformed Presbyterian Mission, India, writes Sept. 17, 1887:

The Rev. Elisha P. Swift died at his residence, Gujranwala, North India, Aug. 16th, 1887. His health began to fail about a year ago, when he had a fall while out in the district. Still he kept on with his duties, whether the weather was hot or cold, wet or dry, realizing that he was approaching the gates of death, preaching as a dying man to dying men. He was taken sick while in the district looking after the Christians he had baptized with his own hands, who were scattered through the towns and villages of western Gujranwala, many hundreds in number; for in some months he baptized as many as three or four hundred persons. His co-laborer, the Rev. J. P. McKee, was with him to the last. About a month before his death he was confined to his house with carbuncles, caused by diabetes, which caused him great pain. Yet he bore all with Christian patience, knowing that the Hand which afflicts is able to heal. His death was a peaceful and quiet one, surrounded by his wife and children, whom he leaves to mourn his loss. His funeral procession was a very large one, attended by several hundreds of

people—the majority being from the Hindu and Mohammedan classes. These people, while opposed to Christianity, had learned to love the “man of God,” and followed his remains to his last resting place, which is in the Church of England graveyard, close to the city of Gujranwala.

Africa.—Nothing was known of the interior of the Dark Continent until within a few years; now Africa is girdled with Christian missions. Between thirty and forty societies are working there. On the eastern coast the English penetrated to the great lakes, walking over the burning sands a thousand miles on foot, to plant the standard of the Cross. On the Congo River the Baptists of our own country have recently taken charge of the missions founded by Mr. Guinness, and their work is to be pushed into the interior—into the centre of cannibalism. Truly “Ethiopia is stretching out her hands unto God.” The island of Madagascar, on the eastern coast of Africa, has been so largely Christianized that the natives of late gave some ten millions of dollars to Christian missions and evangelistic work.

To-day thirty-four 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. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work began, and would not let them rest, how that selfsame cry, to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and

command instant and glowing response!—*Judson Smith, D.D.*

India.—*The Church Missionary Intelligencer* shows how the British Government and the East India Company were shamed out of their base patronage to Indian idolatry. Sir Peregrine Maitland accepted from the East India Company the office of Commander-in-Chief of the Madras army, and a seat in the Council—an office worth \$50,000 a year—only on the condition that he should *not be required to have any official connection with the idolatry of the country.* He knew how the company had catered to the heathen ceremonies of India, even making large grants for their support. A few days after his arrival in Madras he received from the company's office in London a document sanctioning the appointment and payment of dancing girls in a certain Hindu temple, to which he was expected to affix his signature. He resolved to throw up his lucrative appointment and return to England rather than put his hand to any such scheme. The company declined to excuse Sir Peregrine, and, although comparatively poor, he sacrificed his \$50,000 and returned to England. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching; and *the annual ceremony of marrying the East India Company to the image of this goddess* was to be performed with great pomp. The goddess was borne in procession around the “black town,” and then brought to government headquarters; a high official of the company came out, with a handsome cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck, the latter being used in native marriages in place of a ring, while repeating the words, “With this I thee wed,” etc. The East India Company and the idol Yayagathal were thus pronounced husband and wife. Two missionaries in Madras united to caricature the scene. One wrote a

minute description, the other with graphic pencil made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.—*The Church.*

There were in British India, according to the census of 1881, no less than 207,388 widows under fourteen years of age, and 78,976 of these were under nine. They can no longer legally be burned, but their earthly sufferings are worse than burning. Their widowhood is viewed by all Hindus as the punishment for horrible crimes committed in some previous existence. They are closely confined to the house; forbidden all companionship; confined to one meal a day, which they eat in solitude; obliged to conceal themselves in the morning, lest the sight of them bring bad fortune on the beholder; cursed, abhorred, suspected of every crime—and all this for life. Yet the doom of these innocent children is only the door-mat theory brought to its completeness. Because there is no one man living who has the right to tread them under his feet, they are trodden under feet of all.—*Harper's Bazar.*

There are in India 135,000 lepers—men, women and children—victims of the most terrible disease known to humanity. This society seeks to proclaim to them the blessed gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.—*Mission to Lepers in India.*

At Lucknow, where so many were murdered during the Sepoy rebellion 30 years ago, 2,000 children, nearly

all of Hindu Mohammedan parentage, recently marched in a Sunday-school procession. Two men in Dr. Chamberlain's hospital, on leaving for home asked for copies of the Testament read and explained to them while there. Being told that they could not read it, they replied, "When a peddler or tax-man comes around we'll make him read before we buy anything or pay our taxes." Four years after this, Dr. Chamberlain visiting a town some miles away, these men brought their whole village to him to be baptized.—The editor of *The Star of India* writes to *The Independent*: "There are no less than 36 missionary societies represented in India, besides ten or more private missions. The English Baptists were the first to enter this field (passing by the early Danish Missionary Society which sent the first Protestant missionaries to India in 1705), and the Disciples of Christ, whose mission dates from 1833, the last. All branches of the Church are represented. Europe and America, Great Britain, the Continent, the United States and Canada—all are here, laboring hand in hand for the uplifting of India. According to the statistical summary for 1885 there were 137,504 communicants representing the fruits of these missions."—In the *Imperial Gazetteer of India*, Dr. Hunter, Director-General of Statistics to the Government, says Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah, in 1871 there were 318,363. The Government expends £170,000 per annum in supplying the spiritual wants of the troops and civil service.

Madura. There is worshiped by the natives a deity whose name means "Prince of Darkness." "They sacrifice to devils." The name of the village is "Temple Village," but it is a

heathen temple. The ideas of these heathen, and even their language, are degraded by association with *idolatry*. (Compare "Hawaiian Islands," by Anderson, p. 291.) By religion they understand *idol worship*. When you tell them of Jesus living and dying 1800 years ago, they say their gods are 18,000,000 years old. When, on outbreak of war, the native disciples heard of the Missionary Board as straitened, they gave their jewels; one man gave a silver chain, worth half a year's savings, and children brought their toe rings and earrings and gave them to the mission treasury.

Revival in the Punjab. A remarkable work of grace is progressing in the English Church mission in Punjab, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but now the work seems much more extensive. Nothing like it in vigor and growth had ever been seen before in that region. The ingathering of low-caste people is affecting the Hindus Sikhs, and the Mohammedans, and several of these higher classes have been reached. The missionary at Amritsar writes of the remarkable interest manifested in the simple story of the gospel: "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with *bhajhans* and bits of the Gospels." Much of this is the result of medical missions.

Japan.—English Books in Japan. The great spread of instruction in the English language in Japan has led to a great demand for English books. Over 85,000 English books of all classes were imported last year, as against 40,000 in 1885. The import of American books increased from 59,000 in 1885 to 119,000 in 1886. Sir F. R. Plunkett, British Consul at Tokio, remarks upon this:

"An argument against a large import of educational works has hitherto existed in the fact that foreigners have no claim to the protection of the Japanese copyright, and any work that gained extensive popularity was sure to be pirated by Japanese publishers, and cheap editions of it issued that could be profitably sold at far less cost than the imported originals. This difficulty has been and can be got over by the co-operation of Japanese booksellers, and in this way not only is the benefit of copyright obtained, but the books are sold at lower prices than were formerly obtained for them by European booksellers in Japan." A large demand during the year for printing paper is traced principally to the publication of numerous translations of English works on law, political economy, history, and other educational subjects.—*London Globe*.

Japanese on Hawaii. The number of Japanese who have emigrated to Hawaii within two years is 2,859. Only about 100 of them have returned to Japan, and about the same number have died.

Greek and Roman Catholic Missions. The following statements respecting these missions are by Rev. J. Hartzler: "Bishop Nicolai furnished the statistics of the Greek Mission in Japan for 1886, as follows: Bishops, 1; foreign priests, 3; native priests, 11; deacons, 2; theological students, 104; whole number of native members, including baptized infants, 22,546. The Roman Catholic Mission in Japan reports: Bishops, 2; missionaries (all French), 59; native priests, 3; churches and chapels, 100; theological seminaries, 2; theological students, 72; catechists, 284; schools and orphan asylums, 69; pupils in the same, 3,340; total native membership, 32,294."

The Bible. The Bible is to-day translated, either wholly or in part, into 287 languages and dialects, including all that are widely spoken; so that the message of salvation

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

Increase of Protestantism. So extensive have been the defections from the established Greek Church in Southern Russia that the Holy Synod have appointed a commission to investigate the matter. This commission has now reported, acknowledging that these defections are great, and accusing their own clergy for their failure to discharge their clerical functions. The remedy for what they deplore seems to them to be greater zeal in attendance upon church services, more preaching, and more attention to church music. This report is substantial evidence of the power of Protestantism; and even the effort to withstand this new movement is very likely to help forward a needed reformation in the Greek Church.

Spiritual Progress in Persia.—*The Church at Home and Abroad* has an intensely interesting report of what has occurred in Persia within the last two years. This was the field of the old Nestorian Mission of the American Board, and is very dear to us still. A year ago it was reported that a larger number had been received to the church within the twelve months than during any for-

mer year. During the last winter more converts were won than in any of the first twenty-five years of the mission, though that period was marked by some memorable revivals. In Western Persia there are now 1,932 church members, in place of 713 fifteen years ago. During the revival which followed the Week of Prayer, the number of inquirers was over five hundred. This revival was conducted wholly by native pastors. Of the seventy-nine students in the college at Ooroomiah, seventy are followers of Christ. The western mission has ninety-four village schools, with over two hundred scholars. Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land. They are receiving large editions of the Bible, and those who have accepted Christianity, though a small company, have shown remarkable steadfastness and zeal.

An Egyptian papyrus, forty-two feet long and containing all the chapters of the "Book of the Dead," has been received and unrolled at the Sage Library, in New Brunswick, N. J. It was secured for the library by Rev. Dr. Lansing, a well-known missionary in Egypt. Experts pronounce it to have been written nearly 3,000 years ago.

The Bible in the Last Fifty Years.—The last anniversary of the British and Foreign Bible Society falling in the Jubilee year of Queen Victoria's reign, the speakers naturally reviewed the progress of the Bible cause during the last half century, and made some striking comparisons. The Earl of Harrowby, President of the Society, said:

"Fifty years ago our receipts were £100,000; now they are nearly £325,000. Fifty years ago the Auxiliary Societies amounted at home to 2,370; now they are over 5,300. Abroad you had 260 auxiliaries and branches fifty years ago; now 1,500. Fifty years ago the annual issue of the Bible and portions of it from this Society was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. And that is not

done by any grinding of the people who produce these works. One of the first questions I asked when I had the honor of being called to occupy this chair was, how were the workpeople treated who manufactured the cheap Bibles; and by the testimony, not only of ourselves but of the outside press, I have assured myself that there is neither overwork nor underpay. Fifty years ago the Scriptures were circulated in 136 languages; now they are circulated in 280. Fifty years ago

fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in twelve fresh languages in Central Asia and Siberia, twelve in India, fourteen in China and Mongolia, nineteen in the Pacific, thirty in Africa and thirty in America. In this fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely, the Japanese language."

IV. INTERNATIONAL DEPARTMENT.

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

FOURTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION.

The International Missionary Union is an organization composed of returned missionaries of all Evangelical churches, whether at home temporarily or permanently. It seeks to promote mutual sympathy and co-operation of missionaries in their work, and holds annual meetings for the discussion of important questions connected with the work and the diffusion of missionary intelligence. The fourth annual meeting was held Aug. 10-17, at Thousand Island Park, the entire body of missionaries being entertained without cost by the Thousand Island Park Association. The forenoons were devoted to business, covering discussion of methods and recommendation of measures calculated to increase missionary efficiency. The afternoons consisted largely of presentation of incidents, statistics and facts bearing on specific topics of missionary interest, while the evenings were given to more formal platform addresses.

The "Seventy" missionaries present were as follows:

From *India*: Miss Dr. M. A. Anderson, Congregational Church; Rev. and Mrs. Chandler, Congregational; Miss M. J. Prith, Canada Baptist; Miss E. Gibson, Methodist Episcopal; Dr. and Mrs. J. T. Gracey, Methodist Episcopal; Rev. A. Hazen, Congregational; Rev. G. J. Martz, Evangelical Lutheran; Mrs. Rev. G. H. McGrew, Methodist Episcopal; Rev. James Mudge, Methodist Episcopal; Mrs. Stella Nichols, Evangelical Lutheran; Rev. C. W. Park, Congregational; Rev. Dr. J. L. Phillips, Free-will Baptist; Rev. D. W. Thomas, Methodist Episcopal.

From *Turkey*: Rev. Dr. H. M. Barnum, Congregational; Rev. Dr. Cyrus Hamlin, Congregational; Rev. L. O. Lee, Congregational; Rev. and Mrs. J. G. Leonard, Congregational.

From *Bulgaria*: Mr. and Mrs. W. H. Belden, Presbyterian; Rev. and Mrs. D. C. Challis, Methodist Episcopal.

From *China*: Mrs. Mary D. Culbertson, Presbyterian; Rev. J. G. Fagg, Reformed; Rev. Benj. Helm, Southern Presbyterian; Rev. and Mrs. Spencer Lewis, Methodist Episcopal; Rev. John Murray, Presbyterian; Rev. Dr. Speer, Presbyterian; Rev. and Mrs. C. A. Stanley, Congregational; Rev. and Mrs. J. L. Stuart, Southern Presbyterian.

From *Assam*: Rev. M. B. Comfort, Baptist; Rev. T. J. Stoddart, Baptist.

From *Italy*: Rev. Dr. Cushing, Methodist Episcopal.

From *Jamaica*: Rev. Dr. Douglass, Canada Methodist.

From *Japan*: Rev. and Mrs. W. C. Davidson, Methodist Episcopal; Miss Julia Galick, Congregational; Rev. Dr. D. McDonald, Canada Methodist; Rev. and Mrs. J. M. McCauley, Presbyterian; Rev. J. H. Pettie.

From *Siam*: Rev. Dr. Wm. Dean, Baptist; Rev. and Mrs. Dr. S. R. House, Presbyterian; Rev. and Mrs. Lisle, Baptist; Rev. Dr. S. Mattoon, Presbyterian; Rev. J. Wilson, Presbyterian.

From *Germany*: Bishop and Mrs. J. F. Hurst, Methodist Episcopal.

From *Mexico*: Miss L. M. Latimer, Methodist Episcopal.

From *Burma*: Rev. and Mrs. C. A. Nichols, Baptist.

From *Ceylon*: Rev. and Mrs. T. S. Smith, Congregational.

Missionaries to *North American Indians*: Rev. and Mrs. Egerton R. Young, Canada Methodist; Rev. and Mrs. Dr. Geo. Young, Canada Methodist; Rev. and Mrs. E. Arnold, Methodist Episcopal.

Persons under appointment to foreign fields: Rev. H. F. Laflamme, Canada Baptist, India; Rev. J. F. Smith, Canada Presbyterian, China; Rev. J. P. McNaughton, Canada Presbyterian, Turkey; Miss Dr. May Carlton and Miss E. J. Hinckle, both to be sent to China this autumn

under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Thirteen mission countries were thus represented, besides which one native of Armenia, one of Japan, and a Karen took part in the exercises. Missionaries from Saskatchewan and Ceylon clasped hands in the fellowship of a common cause. Veteran and volunteer inspired, either the other. The utterances of Dr. Dean were rendered weighty by the fifty-three years of self-sacrifice and toil behind them. His address on "The Translation of the Scriptures into Chinese," will be found on another page in this Department.

Dr. Leonard had preached in Tarsus, Iconium and Cappadocia. Miss Gulick of Japan was born of missionary parents in Honolulu. Mrs. McGrew of India was born on mission soil in Buenos Ayres. Rev. Dr. Phillips and Rev. Mr. Smith of Ceylon claimed India as their native land, being of the second generation of missionaries.

Dr. Cyrus Hamlin, after more than forty years of missionary service, and with the weight of seventy years upon him, intellectually demonstrated that his eye was not dim nor his natural force abated. He was appointed by the A. B. C. F. M. to Constantinople in 1837, and was the father of Robert College. The manner in which he secured for the erection of this College the most desirable of all the sites commanding the view of the Bosphorus, makes a story of thrilling interest, and gives him the highest rank for diplomacy. For seven years he held on to a pledge of Ali Pasha, who, under the influence of a protest from the French Ambassador, crowded on by the head of the Jesuits, and a like protest from the Ambassador of Russia, goaded on by the Patriarch of the Greek Church, was openly declaring that it was not possible for the pledge to be redeemed; because the property was so related to that of these powers, that the college could

not be erected on that commanding site. But notwithstanding all this, he held his position, until at the end of seven years he received a note from Ali Pasha saying, "You may begin the erection of your college as soon as you please." He had outdone the diplomacy of the head of the Jesuits and the French Ambassador, as well as of the Greek Patriarch and the Ambassador of Russia, and had secured from the Sultan himself by Imperial Volition a permit to build the college. This was infallible, and neither Ali Pasha nor any one else would dare call it in question. But this was not all. An order was given to allow all the material brought from England and France to enter duty free.

Here were men and women who had hazarded their lives for the Lord Jesus. The "beloved physician," Dr. S. M. House, had been gored by an elephant; Jonathan Wilson, a pioneer to the Laos mission, was imperilled, when his converts were slain by royal order. The younger brother and sister Lewis, of far Western China, had faced the fury of a Chinese mob that plundered and destroyed their chapel and their home, compelling them and their colleagues to set off in native boats on a 1,500 mile journey down the great Yang-tse-kiang to the sea. Here were those whose hearts had been kept from fear when 2,000 in a day were dying of cholera in the capital city of Siam, where they lived; men who had given bread to the famishing thousands in North China, saving many lives at the risk of their own; those who had ministered to the lepers and outcasts of India. Some had lived with the savage Santals in their jungle homes, and with the red men of our continent in their wigwams. Others, on their mission-preaching tours, had traveled in wheelbarrows, in sledges drawn by dogs, in palankeens, in jinrikshas, in birch-bark canoes, on elephants, on camels, and hundreds

of miles on snow-shoes. One member had been speared by Malay pirates, and another, like Paul, had been shipwrecked and cast ashore on an island in the Mediterranean Sea. But whatever else had been their experiences or deliverances, all could speak of the blessedness of the Master's service, and of souls once without God and without hope turned from darkness to light and rejoicing in the Saviour they had found.

THE THEMES DISCUSSED.

"The place of higher education in mission work" was presented by Rev. Mr. Smith of Ceylon, who gave an interesting account of the development of the educational work of the American Board in that island. The prevailing view seemed to be that when there appeared to be a general desire among people for higher education the missionary should endeavor to meet it with Christian schools, where English should be taught, if desired. Astonishing statements were made of the eagerness among many to learn English. On "The voluntary desire of the heathen for the Gospel," and "Remarkable instances of Divine grace, as manifested in the lives of converts from heathenism," there were narrated incidents drawn from personal experience and observation of so valuable a nature, it is a pity they could not have been preserved in a permanent form. So great was the interest in some of these topics that the discussions were prolonged several hours. Even then not a tithe of the important questions was so much as touched upon. Bro. Davidson, of Japan, gave a vivid sketch of the wonderful revival which recently swept over that empire. He hoped that in fifteen years Japan will be Christian. Turkey, partially dismembered, was served one evening. Dr. Barnum, speaking of eastern Turkey, said that there was the cradle of the race. "The cradle does not need rocking, for the people are all asleep." "We jog the cradle now and then, and the occupants are beginning to

open their eyes and yawn." Bro. Challis, of the Methodist mission in Bulgaria, told something of the outlook in that country. He compared the people, with their liberty-loving spirit, to Americans, and expressed firm faith that, in spite of the designs of Russia, God would overrule to give them independence and freedom.

One evening was given to addresses by missionary ladies on different phases of woman's work, and a special woman's meeting was held one afternoon. On Sabbath morning the large tabernacle was filled, when Bishop Hurst preached an excellent and inspiring sermon from "Whoever shall say unto this mountain, Be thou removed," etc. The "mountain" was heathendom, and "whoever" was the Church, which should remove it by the power of faith. The theme was "God's day *our* day for the salvation of the world." The audience numbered over three thousand. The bishop also delivered, one afternoon, his excellent lecture on "Protestantism in Mexico." At the children's meeting on Sabbath afternoon there were several short and spicy talks and an exhibition of curiosities, singing in a dozen or more languages, and presentation of natives of foreign mission fields who were in attendance.

TRANSLATION OF THE SCRIPTURES INTO CHINESE.

BY REV. WILLIAM DEAN, D.D.

THE entire Bible was first translated into Chinese at Serampore by Joshua Marshman, D.D., in 1807-8, with the aid of Joannes Lassar, an Armenian, born at Macao, who was a good Chinese scholar. Dr. Marshman went out to India under the patronage of the Baptist Missionary Society of England. He was born in Wiltshire 1768, sailed for India 1799, and died at Serampore 1837, at the age of 69, having had 38 years for missionary work.

A similar translation of the entire Scriptures was made at Macao and Canton by Robert Morrison, D.D., who went to China in 1807, under the

patronage of the London Missionary Society, and died at Canton 1834, at the age of 52, having 27 years of mission work in China. In addition to the Scriptures, the Chinese dictionary of Kang Hi was translated into English by him, in six quarto volumes—a great and important work, to aid subsequent missionaries in the acquisition of the Chinese language.

In Morrison's version of the Scriptures, William Milne, D.D., translated the books of Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther and Job.

Dr. Milne was born in Scotland, 1785, went to China in 1813, under the patronage of the London Missionary Society, and died 1822, at the age of 37, after nine years in the China Mission. During these few years he acquired a good knowledge of the language, had the superintendency of the Anglo-Chinese College at Malacca, performed an important part in the translation of the Scriptures, and prepared some of the best Christian tracts we have in Chinese.

He is the man who (before the committee), when asked if he would be willing to go out as an *assistant* to the mission, replied, "I would be willing to be a hewer of wood or a drawer of water to help to build the Lord's house;" and perhaps no man ever did so much in so short a time for the Chinese mission as William Milne, the little Scotchman.

Another translation of the Scriptures into Chinese was made by Walter H. Medhurst, D.D., and his associates, which was called the *Shang Ti* mission. Dr. Medhurst went out as a missionary printer, under the London Mission Society, and became a prominent preacher and writer in Chinese. He was born in London, 1796, went out, in 1816, worked efficiently 40 years for the Chinese in Batavia and China, and died on landing in England, 1856, aged 61 years.

Another version was made by

Charles Gutzlaff, D.D., born at Pyritz, in Prussian Pomerania, 1803, went out under the appointment of the Netherlands Missionary Society in 1826, landed at Batavia, visited Rhio, Singapore, Siam, and finally became Chinese Secretary to the English Government of Hong Kong, where he died in 1851, at the age of 48 years. He was a man of portly form, quick motion, rapid speech, possessed a practical knowledge of various European languages, and a ready use of the Chinese colloquial and written language for missionary work and political purposes. His hasty action was not always promotive of the nicest accuracy, and his multitudinous labors did not allow of the most finished completeness in all.

Another version of the entire Scriptures in Chinese was made by Elijah C. Bridgman, D. D., Walter M. Lowrie and M. S. Culbertson, completed at Shanghai, which uses the term *Shin* for rendering the words *Elohim* and *Theos*. This, in most cases, has been a distinguishing mark between the versions made by the English and American missionaries. The former mostly use *Shang Ti* and the latter use *Shin* as the term for *God*.

Dr. Bridgman was born in Belchertown, Mass., 1801, and went out under the American Board to China, 1830; he died at Shanghai in 1861, aged 60 years; 31 years were spent in China, and he was the first representative of the A. B. C. F. M. Society in their mission to China, and to the end was a faithful and honored missionary. Dr. Culbertson went to China in 1844, finished the translation of that version, and died the day before they commenced printing it. He went up suddenly like Elijah in the chariot of Israel and the horsemen thereof. One of his associates reported his departure by saying, "A translator translated." Josiah Goddard made an excellent translation of the New Testament in Chinese—some think the best extant

—with some portions of the Old Testament also. His mission work began with the Chinese in Siam, and ended at Ningpo, China. Dr. Goddard was born at Wendell, Mass., 1813, graduated, the first in his class, at Brown University in 1835, graduated at Newton in 1838, sailed for the East the same year under the patronage of the American Baptist Board, spent a year at Singapore in the study of Chinese, landed at Bankok in 1840, removed to Ningpo in 1848, where he died in 1854, at the age of 41, after 16 years of efficient missionary service, in translating the Scriptures and preaching the gospel to the Chinese. Some may have labored longer to do less work. Men's lives are measured, not by the years they live, but by the work they do.

William Dean published two editions of the New Testament and one edition of the Pentateuch in Chinese, with a commentary on Matthew and Mark, Genesis and Exodus. Dr. Dean was born at Eaton, N. Y., in 1807, sailed for China in 1834, labored for the Chinese in Siam till 1842, when he removed to Hong Kong; returned to Bankok in 1864, and ended his missionary work in 1887, at the age of 80. He was 50 years in the service.

In 1843 a Convention of missionaries assembled at Hong Kong, to consult with reference to a new translation of the Scriptures in Chinese. There were present Medhurst, Dyer, and Stronach, of the London Society; Bridgman, Ball and Bonney, of the American Board; Dean, Shuck and Roberts, of the American Baptist Board; Bishop Boone, of the Episcopal Mission, with others, who spent days of prayerful endeavor to harmonize on some general plan of Scripture translation.

First there was a want of agreement on the proposition to make the *Textus Receptus* the model of a new version. Some thought we should make the original Hebrew and Greek

the standard for a new translation in Chinese. Then came up a question regarding the rendering of the terms *θεος, επισκοπος, βαπτισμα*, on which there was a want of harmony of sentiment, so that it proved necessary to divide the Convention into classes, or for each one to go on in his own way, and look to God for the guidance of the Holy Spirit to lead him to understand the meaning of the original text, and call in the help of native scholars to aid him to express it in idiomatic Chinese. In this way a number of versions, in a variety of style, have been prepared, and some portions of the Scripture have been made to harmonize with the Mandarin and the colloquial of the local dialects, and some have been Romanized, or the sounds expressed in Roman letters as used in English words, and the Chinese women taught to read them easier than to learn to read the complicated and multitudinous characters of the Chinese written language. One objection to this mode of learning to read is found in the fact, that learning to read Chinese in this way would limit the reader to one dialect or province, whereas learning to read in the Chinese way, prepares one to read in Chinese in every province, or wherever the Chinese language is written, as in Cochinchina, Japan, and all over the world, where you find a Chinaman who can read his own language; the form and signification of the written character is the same, however the spoken dialect may differ.

In preparing the various translations of Scripture into Chinese, other persons, whose names are not mentioned above, have rendered important aid. Such men as J. R. Morrison, Chinese Secretary to the English Commissioner and the Government of Hong Kong; G. T. Lay, Agent of the British and Foreign Bible Society, and various other missionaries, such as David Abeel, James Legge, Walter Lowrie, George Smith Bishop of Victoria, and, indeed, all

missionaries to the Chinese, may have contributed, in some measure, to aid in giving the written word of God to the people for whom they labored orally, and all translators have depended upon Chinese scholars for the idiom and style of the language by which the idea is expressed.

LIQUOR ON THE CONGO.

AMONGST the resolutions of the Missionary Union none deserves more persistent and prominent advocacy than that relating to the International sanction of the introduction of Rum into the Congo Free State. The extension of European Colonial possessions and protectorates in Africa means a fearful extension of the use of intoxicants in the Dark Continent. We are assured, besides, that the article furnished for the Congo is a specially vile compound prepared for that market. A representative committee of missionary societies laboring in Africa have published a pamphlet entitled "The Liquor Traffic and Native Races," to be had of the secretaries of these societies. The Bishop of London presided over a meeting in London last spring which condemned the traffic and the government protection it has received. A meeting of members of the House of Commons, held to consider the subject, resulted in the expression of their readiness to aid in suppressing this trade and of the sanction the governments give it. Public meetings have been held in Manchester and Cambridge with like result. Bishops and Archbishops, and leading men like Canon Farrar, have entered the arena to oppose this great evil, which blasts the progress of civilization and missions, and hinders the elevation of the people. Archbishop Johnson, a Negro of Lagos, west coast of Africa, and member of the Legislative Council, is appealing to Africans to circulate petitions all along the coast, and the king of Belgium, with other prominent persons, encourages this West African

remonstrance to the trade. It is high time the voice of the people of America was heard on this subject. The missionary societies might very properly take the initiative in a public meeting in Boston or New York. A remonstrance should be sent to our own government, that it may feel the force of public sentiment in the case. The Archbishops of Canterbury and York, and the Bishop of London, have addressed the following letter to the Bishops of the British Colonies and dependencies:

"My Lord: The attention of the Church has been recently drawn to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire, and in other countries to which British trade has access. Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding in volume that of many other countries put together, is mainly responsible. This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater; the evils consequent on intemperance are far worse. Uncivilized people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause and of the misery and degradation of those who survive are painful in the extreme. And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the gospel, and the English merchant who brings the fatal temptation, are inevitably associated in the minds of the heathen people, and by many not only associated, but identified. It is asserted by travelers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mohammedanism than by the preaching of the gospel, for the former tends to make them sober.

"The evils of intemperance in the British islands have, as you are well aware, long engaged the attention of the Church at home. The report of the Lower House of Convocation of the Province of Canterbury in 1869, and that of the Province of York in 1873, in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since. The formation of the Church of England Temperance Society has organized and concentrated the efforts of those Churchmen who have been deeply impressed with the necessity of combating intemperance, and that society is daily growing in numbers and in influence. Owing to these and similar endeavors made by

both Churchmen and Nonconformists, drunkenness has been and is still being diminished in these islands, and there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to lead sober lives.

"It is not for us nor for the bishops at home to suggest to your lordship or your clergy the best means for dealing with similar evils in our colonies and dependencies, and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your Legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not, and never can be, indifferent to this great sin. In whatever you may be able to do in this matter you may be assured that the Bishops at home are supporting your action with their earnest prayers, and, where co-operation is found possible, with their most hearty co-operation."—EDWARD CANTAU, W. EBOR, F. LONDON.

A GENERAL MISSIONARY CONFERENCE IN LONDON IN 1888.

In October, 1878, a General Conference on Foreign Missions was held in London. Upwards of 150 members represented nearly 40 distinct missions. Six American missionary societies were represented in the number. Much information was elicited, and considerable missionary stimulus was given.

Arrangements have been begun for the holding of another such conference in London, in 1888. Forty European Missionary Agencies are represented in the call, and the American societies are to be invited to send delegates. The Committee say that they "are most solemnly impressed with the conviction that there has never been a time, since the days of the apostles, when it was of more urgent importance than it is now, that all who love the Lord Jesus Christ in sincerity should labor 'in the unity of the Spirit and the bond of peace,' in order that 'the gospel of the kingdom of God' may be carried out into all the world and preached 'unto every creature.'

They, therefore, entreat that earnest and continued prayer may be offered unto God by His people, that it may please Him in all things to direct their efforts, as a Committee, on behalf of the proposed Conference, and eventually to grant such an outpouring of His Holy Spirit upon its meetings, that His cause shall mightily prosper, and His name be exceedingly glorified in the ingathering of great multitudes in every part of the earth, into the kingdom of His dear Son Jesus Christ."

The Committee have classified the ends aimed at under three heads, viz.:

1st. To turn to account the experience of the past for the improvement of the methods of Missionary enterprise in the foreign field.

2d. To utilize acquired experience for the improvement of the methods for the home management of Foreign Missions.

3d. To seek the more entire consecration of the Church of God, in all its members, to the great work committed to it by the Lord.

The following Topics have been suggested for consideration, subject to modification:

I. MODES OF OPERATION IN THE FOREIGN FIELD.

1st. Self-Support and Self-Government in Native Churches.

2d. How to Educate Native Evangelists and Pastors, and to stimulate the higher life and enthusiasm of converts for the conversion of the heathen.

3d. How to adapt Missionary methods to the different states of Civilization or Barbarism among heathen nations: (a) Education. (b) Woman's Work. (c) Medical Missions, etc.

4th. How to adapt Missionary methods to the different forms of Religion among non-Christian peoples; especially those having sacred books.

5th. The providing of Christian literature for Converts in all parts of the Mission Field.

6th. The proper treatment of such questions as Polygamy, Slavery, Caste, the Marriage of Infants and of Widows, etc.

II. METHODS OF MANAGEMENT AT HOME.

1st. Comity of Missions, or their relation to one another and to their respective spheres of labor; and the apportioning unoccupied fields to different Societies.

2d. The Choice and Training of Missionaries with reference to different spheres of labor.

3d. The nature and extent of the Control to be exercised over Missions by Committees or Churches at home.

4th. Support of Missions, and Finance.

III. THE MUTUAL RELATIONS BETWEEN THE CHURCH AND MISSIONS.

1st. The reflex influence of Foreign Missions on Home Evangelization and Church life.

2d. The duty of Christians, in their personal and collective capacity, to obey the Lord's command to "make disciples of all nations."

IV. A POPULAR SURVEY OF THE RESULTS OF MODERN MISSIONS AND OF THE GREAT WORK WHICH REMAINS TO BE DONE IN "THE DARK PLACES OF THE EARTH."

V. THE CONSECRATION OF COMMERCE.

The Rev. James Johnston, F.S.S., has been appointed Organizing Secretary of this Conference, and has, by request of the Committee, come to the United States to secure, if possible, a good representation of the American Societies at the Conference. Dr. Johnston needs no introduction to the American churches. He was appointed to draw up the report of the Imperial Commission on Education in India, and is the author of important pamphlets, amongst which is that entitled "A Century of Protestant Missions, and the Increase of the Heathen during the Hundred Years," which has already run through an edition of several thousands. Mr. Johnston can be addressed care of Dr. Gilman, Bible House, New York.

Amongst the subjects discussed was "Methods of arousing interest in Missions among Home Churches." Rev. W. H. Belden opened this discussion with a valuable paper on "Simultaneous Missionary Meetings," and Dr. Spear spoke on "The Consecration of Wealth."

The following officers were elected for the ensuing year:

President, Rev. J. T. Gracey, D.D., Buffalo, N. Y. Vice-Presidents: Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. S. H. Kellogg, D.D. Secretary, Rev. C. W. Park, Birmingham, Conn. Treasurer, Rev. W. H. Belden, Bridgeton, N. J. Executive Committee: Rev. J. L. Phillips, M.D., Howard, R. I., Rev. E. R. Young, Rev. J. Mudge, Rev. M. B. Comfort, Rev. B. Helm, Rev. H. N. Cobb, D.D., Miss C. H. Daniels, M.D.

The following Resolutions were adopted during the session:

THE STUDENT MISSIONARY MOVEMENT:— Having learned that large numbers of students in the higher institutions of learning in this country and Canada are proposing to devote themselves to the Foreign Missionary work in obedience to the Saviour's last command, we

wish to express our gratitude to God for this new proof of His own determination to secure the speedy coming of His kingdom among the nations.

And furthermore we wish to express the profound conviction which we have, that this uprising of laborers greatly emphasizes the responsibility of the churches at home; that it calls upon all who love the Lord to give these candidates for service a large place in their sympathies and prayers; and also to devise liberal things by their contributions, not merely for the support of a large number of new missionaries, but for greatly enlarging the sphere of missionary labor, and for speedily carrying the gospel to every creature. "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

QUEEN VICTORIA'S JUBILEE—Resolved: That the International Missionary Union of different evangelical denominations do offer on this Jubilee year our sincere and hearty congratulations to Her Most Gracious Majesty Victoria, Queen of Great Britain and Ireland, and Empress of India, on the signal prosperity, extension and glory of her reign. Some of our members saw her ascend her throne, and we would most gratefully acknowledge the great kindness and protection which we have enjoyed from officers of Her Majesty's government in America, Europe, Asia, Africa, and the islands of the ocean, where we have been called to preach the gospel of Christ. And we do supplicate Almighty God to continue the bestowal of His distinguished mercies upon Her Majesty, Her Royal family, and Her wide extended domain. May grace, mercy and peace from God our Father and from the Lord Jesus Christ be and abide upon Her Majesty forevermore. Amen.

BIBLE TRANSLATION — Resolved: That this Union, having heard from Bishop Hurst of the most interesting races of Indians in Mexico now numbering eight millions, who are an honest, independent race, friendly to Protestantism, and yet who have no translation of God's word, do hereby overture the American Bible Society to take such steps as will lead to the translation and publication of the word of God in the leading dialect of this most interesting race; and that our Secretary forward a copy of this resolution to the Secretary of said Society.

ON DR. TOURJEE'S OFFER — Resolved: That the International Missionary Union, having heard of the kind offer of Dr. Tourjee, of the New England Conservatory of Music, to furnish free instruction in music to missionary candidates, and believing that both vocal and instrumental music constitute an important auxiliary in all our work among the heathen, cordially recommend to such candidates the special training of the ear and voice with a view to acquiring and improving whatever of native melody they may find in their several fields.

ON LIQUOR ON THE CONGO—Resolved: That

as missionaries of the various denominations in the International Missionary Union, we protest against the wicked and disastrous policy of allowing the introduction of intoxicating liquors into the free Congo State, and that we suggest to the secretaries of all missionary societies to exert their combined influence to induce the governing powers to change their policy to one of prohibition.

ON THE OUTLOOK ABROAD—*Resolved*: That

the members of the International Missionary Union returning to their respective fields abroad be constituted an Outlook Committee, and requested to report to the Union, through the officers, movements of promise, signals of danger to missionary interests, and tokens of cheer in foreign lands, thereby increasing the efficiency of this Union and strengthening the bond that binds us together as one in the work and hopes of the Gospel.

V.—PROGRESS AND RESULTS—MONTHLY BULLETIN.

It is a sign of great good that not one man has yet been asked by the editors to accept a close relation to this REVIEW as editorial correspondent who has not cordially responded in the affirmative. Already we have secured Dr. J. T. Gracey, Dr. Josiah Strong, Rev. D. L. Leonard, Rev. A. P. Happer, D. D., of China; Prof. W. C. Wilkinson, D. D.; Rev. Jacob Chamberlain, M. D., and Rev. John Forman, of India; Rev. and Prof. Geo. Wm. Knox, of Japan; Rev. Geo. W. Chamberlain, of Brazil; Rev. J. Hudson Taylor and Mr. Reginald Radcliffe, of China Inland Mission, and Rev. H. H. Jessup, D.D., of Syria. We expect to enlarge this list until we shall have at least one competent correspondent in every great missionary land in the world.

The Eighth Annual Convention of the Inter-Seminary Missionary Alliance was held in Alexandria, Va., Oct. 27-30, 1887, and addressed by Rev. J. E. Grammer, D. D., and Rev. F. M. Ellis, D. D., of Baltimore; Rev. Jos. Packard, D.D., of the Theological Seminary; Rev. R. A. Goodwin of Petersburg, Va.; Rev. Wm. E. Griffis, D. D., of Boston; Rev. H. A. Nelson, D. D., and Rev. A. T. Pierson, D. D., of Philadelphia, and Rev. G. W. Chamberlain of Brazil. Papers of a high order of excellence were also read by Messrs. T. J. Villiers of Rochester, E. R. Chadwick of Bates Seminary, Isaac I. Gorby of Union, Benson Sewall of Bangor, Robert I. Fleming of Garrett, D. A. Murray of Princeton. So earnest, prayerful and consecrated a body of young men is

not often brought together. We look for great results.

AFRICA.

—**Cairo.** The University of El Azhar. Dr. E. W. Blyden differs from Gen. Haig, in thinking the Mohammedans very active in propagation of Islamism among the Nigritian and Soudanic tribes.

—**Madagascar.** In the capital, Antananarivo, the Protestant school has 2,387 pupils. . . . The Queen recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. In the Protestant school at Antananarivo 2,387 children are in attendance.

The statement made in the *Roman Catholic Review* that the German government would allow but one missionary society (the R. Cath.) in its East African territory cannot be correct. From three societies seven missionaries have already gone to Zanzibar.

—**Soudan.** Emin Pasha pleads for British sway over the equatorial provinces of the Soudan. The missionaries unite in the plea. It is thought it would be a death-blow to the slave trade. Stanley's force found E. Pasha on the south shore of Albert Nyanza, and in health.

—**Congo Baptist Missions.** Rev. T. J. Comber, the courageous, untiring pioneer, so useful and so beloved,

who was penetrating toward the interior, died on board the "Lulu Bohlen," while anchored off the Lango.

An Evangelical German East African Missionary Society has just been formed in Berlin, "to preach the German evangelical faith, and prepare the way for the introduction of German civilization into East Africa, where this year only Englishmen and Frenchmen have been at work." Whether the primary object is the advancement of Christianity or of German civilization does not yet appear.

—**Professor Stewart**, of Liberia, says it is estimated that for every missionary that goes to Africa 70,000 gallons of liquor are sent to that country. Who shall estimate the wretchedness and degradation of an African heathen under the power of rum and tobacco? And what a greed for blood the liquor dealers must have who, not content with killing 70,000 human beings in this country, extend their work of destruction across the sea!—*Cent. Presbyterian.*

CHINA.

—**Nankin.** *The North China News* states that a benevolent gentleman in the United States has subscribed \$300,000 for the establishment of a university at Nankin. It is hoped that the amount will be increased by contributions to \$500,000. Several missionaries are interested in the undertaking, which promises to be of great advantage to China, and incidentally to the cause of missions in that empire.

—**Dr. Happer** returns to China, having secured \$100,000 for his Christian college, and \$5,000 more toward endowment. He finds it hard, however, to get the money subscribed fast enough to go on with the buildings.

—**Dr. Williams**, after thirty-two years in China, thinks that half a century more of Christian missions will evangelize and even Christianize the Empire. Mr. Burlingame testifies that intelligent men of China put

no faith in popular religions; and Dr. Bartlett adds that "this Gibraltar of Pagandom may become its Waterloo."

—**A Christian missionary**, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

—**The New Version of the New Testament** prepared by Rev. Griffith Jone, of Hankow, is said to be superior to any other, and it is confidently expected that it will be adopted as a basis of a union version for all China. Such a book will be in a language spoken and understood by three hundred millions of people. Unlike India, China has really but one language, and if once the Bible were satisfactorily translated into that language the result may be something such as the world has never before witnessed. The book has worked wonders before. It will doubtless work wonders again.

—**Tientsin.** Mrs. Bryson says: "Some little time ago we commenced a special service for women at three o'clock on Sunday afternoons in the rooms used as a class-room for Mrs. King's medical school in Tientsin. We are getting regularly from twenty to thirty women and a large number of girls. The service takes the shape of a Sunday-school, our older and more intelligent members teaching the others. The women seem to be much interested in the service, and I trust that God's blessing will rest upon it."

—**The Spirit of Missions** of the Protestant Episcopal Church for October states that "the Chinese Governor of the large island of Formosa, in starting a College, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago,"

—“*The North China Herald*” of Sept. 10 publishes in a letter from Tientsin, where the great statesman of China, Li Hung-chang, has his official residence, the following statement, viz.: “A letter was recently addressed to Mr. Smithers, the American Consul of this place, requesting that he should see H. E. Li Hung-chang in regard to the location of the College which Dr. Happer is laboring to establish at Nankin, and requests His Excellency to memorialize the throne on the subject, giving all the particulars, that the future institution might also have imperial cognizance. As the Chinese are always partial to knowledge and learning, the Viceroy readily assented to the proposal. But he requested that, as the institution was to be founded at Nankin, the parties should address a written petition to the Viceroy at Nankin on the subject, and also present a copy to him, after which they would jointly memorialize the Emperor on the subject.”

—In Canton, with its 1,500,000 inhabitants, are now opened fifteen Christian chapels, where the missionaries and the native ministers preach the gospel not on the Sabbath day only, but *daily*, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, Chinese evangelists continue the service. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August and September—and from noon until three o’clock—the hottest part of the day. Tens of thousands of visitors to the city have heard the gospel in these chapels and have carried it hundreds of miles into the interior. The missionary encounters these in the most remote places on his inland tours, and sometimes listens with surprise while they repeat the sub-

stance of the discourses which they have heard. The dialect used by most of the missionaries, in preaching, is the Pun-ti, or pure Cantonese, by which they have access to twenty millions of people.

FRANCE,

in order simply to be prepared to cope with other nations, has within five years built 45,000 school-houses, at a cost of \$80,000,000! What might not Christian America and England accomplish for missions, if the opportunity were appreciated! It is said that if a rod 71 inches long represents the income of the Presbyterian Church, *one inch* would stand for their gifts!

—*McAll Mission in Paris.* The attendance at the services has increased largely during the past year, although the number of stations remains the same. *The McAll Mission Record* says: “The missionary schooner ‘Annie’ having again been placed at the disposal of the Mission, a very interesting campaign was organized on the coasts of Brittany. Of this work Mr. McAll writes in a private letter: ‘Brittany, so long supposed to be completely enthralled by Popish teachings, is now evidently open for the proclamation of the Gospel, and the people—a race much resembling the Welsh in many things, as well as origin—are kindly disposed. To them the message of divine love comes as a new and strange discovery, in contrast with the almost idolatrous ritual to which alone they have been accustomed.’”

JAPAN.

—*Rev. George Wm. Knox*, of Tokio, writes: “In the Tokio First Presbytery, the additions on profession of faith were more than 240 during the six months previous to April 1, an increase of 15 per cent. In the Tokio Second Presbytery over a hundred adults had been baptized. He himself took a trip of 250 miles to the north. At Sendai, the most influential city in the north, the Miyagi

Presbytery was organized with five churches. Large meetings were held in the theatre, and most attentive and respectful congregations were present. Similar meetings were held for lectures at three other towns *en route*, and in all much interest was manifested. Opposition seems to have died away, and the best part of the people unite in saying that Christianity is a necessity for the further development of Japan."

—**Tadmor in the Desert**, or Palmyra, City of Palms, is a beautiful type of the Church of God among the gentiles, a historic parable of foreign missions. A great stretch of wilderness lay between Jerusalem and Babylon, arid, barren, without rest or food. King Solomon, Prince of Peace, had the pure water from the springs on the high hills conducted along the plains, and made "rivers in the desert," a very Elim for palm trees and springs of water, and called it "the City of Palms." It was a new Jerusalem transported into the wilderness, and making it blossom as a rose, providing a rest and a refreshment for the hungry, thirsty, weary pilgrim. What a figure of what the true Prince of Peace is doing to-day in the wilds of pagan lands!—bringing the streams from celestial springs to turn the deserts of sin into the Palmyra of Pilgrims.

—**London Missionary Society.** In fifty years the communicants in the missions have increased from 6,615 to 70,561, and the native preachers from 451 to 7,168.

—**The Moravians** have an important mission on the Mosquito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards. Begun in 1849, down to 1881 it had been quite successful, there being at the beginning of that year about a thousand communicants. A great awakening occurred, and all classes were most deeply moved. Bands of Indians at work in the forest, away from the mission stations, were seized by an overpowering conviction of sin, children at the stations knelt

and prayed for forgiveness, and an almost universal awakening followed. It seemed to come spontaneously; it continued without special effort of the missionaries, and there was great excitement, which the missionaries labored to subdue as much as possible. The result of the revival was the adding of 1,500 or more to the list of communicants. Tested by time, conversions proved genuine; few have fallen away. A spirit of consecration possesses the older members, and the field of mission work is greatly extended. The natives no longer say that God does not love the poor Indian as he loves the white man, but rejoice in the revival as a special manifestation of God's grace toward them. Not a few heathen and dissolute characters were thoroughly converted and reformed.—*Independent*.

—**The statistics** of Presbyterian missions from the report of 1886 show the total number of communicants in the mission churches to be 20,294. This shows a gain during the last decade of nearly 136½ per cent.

—**Some statistics** appear in a recent issue of the *Siglo XIX*, of the *City of Mexico*, which will surprise many who regard an acquaintance with the Spanish language as merely an accomplishment. That it is of great use is proved by the tables submitted and the growth of our commercial relations with Mexico and South America. English is found to be spoken by 87,000,000 of people throughout the world; Spanish by 63,690,000; German by 53,000,000, and French by 43,000,000. Thus Spanish is second in importance, as a commercial language, being the only means of communication with a large percentage of the population of the earth. We must, however, take into account the fact that a larger part of them are of inferior importance to the bulk of the population of the United States, and of the other countries; yet it still holds that a vast extent of territory exists in which nothing but Spanish is spoken.

VI.—MONTHLY CONCERT OF MISSIONS.

THE following letter is from Dr. James L. Phillips, Chaplain State Institutions, Howard, R. I., a medical missionary "from Midnapore, Bengal, India, now at home on furlough, but earnestly hoping to return to his work abroad, in which it has pleased God to grant him 17 years, and very happy years, too."

REV. ARTHUR T. PIERSON, D.D.:

Dear Brother.—I learn that you are to take up and carry on Mr. Wilder's *Missionary Review*, and I am delighted to know this. From the first number I've read it eagerly, and have done what I could to introduce it to friends in Europe and India. I most earnestly hope that by God's blessing upon your labors it may continue to hold its high place as a thoroughly independent, undenominational, faithful and fearless review of all missionary enterprises, home and foreign. So far as I know, it stands *without a peer*, in its own special province, in Christendom.

I should like to know the plans for the future conduct of the *REVIEW*, with a view to getting our *pastors* to subscribe. Some of our people have been taking it from the first, but hundreds more *ought* to.

Could you devote space in *THE REVIEW* to the *Monthly Concert of Prayer for Missions*, which has fallen into sad neglect during these 20 years? I am continually hearing of Congregational and Presbyterian churches—the two churches that observed it most faithfully years ago, when I was a student in this country—that do *not even have the Missionary Concert*. In this State the Baptists are keeping it up, I think, better than any other church.

My proposition is: Let *THE MISSIONARY REVIEW* consult with *The Gospel in All Lands*, and draw up a *Programme for the Missionary Concerts of 1888*, so that our *pastors* may have ample time to read up and be ready. As dear Dr. Duff used to say, "the hitch is with the *pastors*." What an *added power* we should gain in all our missionary work, at home and abroad, could we establish, and faithfully sustain, in our American churches such a grand *CONCERT OF PRAYER*, by taking up each month the same general topic, and instructing, interesting and inspiring our congregations with it! I cannot doubt that British Christians would join us in this good movement, for they have held up the monthly concert better than we have in America. Could we not have something like the International Sunday-school lesson—the same verses of Scripture studied in many lands and languages? For months these and kindred thoughts have been revolving in my mind; and the reading of such books as your noble "*Crisis of Missions*" only adds fuel to the fire already kindled. If there be a work in which *sect-lines* must more

and more disappear, it is this great work of the world's evangelization. Christians must come into close fellowship with Christ, be more loyal to His government by keeping His great and last commission, before the "greater things" he spoke of can appear. Believe me, my dear sir,

Yours, with high esteem and very sincerely,

JAS. L. PHILLIPS.

This letter was followed by another from the editor of *Gospel in All Lands*:

NEW YORK, Oct. 27, 1887.

My Dear Dr. Pierson.—I have just learned that you will have charge of the Monthly Concert Department of *THE MISSIONARY REVIEW*. I have been arranging the topics for the Monthly Concerts for 1888 to be treated in *Missionary World* and *Gospel in All Lands*, and a letter from Dr. J. L. Phillips urges me to see if *Gospel in All Lands* and *MISSIONARY REVIEW* cannot agree on topics for next year. I propose those on the enclosed paper. Several are the same as those adopted by the Presbyterians North and South.

EUGENE R. SMITH.

1888.

January—The World.

February—China.

March—Mexico, Central America.

April—India.

May—Burmah, Siam and Laos.

June—Africa.

July—Islands of the Sea, North American Indians, Chinese and Japanese in America, etc.

August—Italy and Papal Europe.

September—Japan and Korea.

October—Turkey and Persia.

November—South America.

December—Syria.

[The above arrangement will be adopted.—EDITORS.]

THE WORLD FIELD.

In looking at the great field of missions, we are first of all overwhelmed with its *vastness*. We talk of continents as covered with the death shade, but how vague are the terms we use.

Let us take Connecticut as the unit of measurement, with its area of 4,700 square miles. It is contained in Dakota 47 times, and *Japan* is about as large as Dakota. And now we begin to get some definite conception of the Island Empire of the Rising Sun that is just now attracting the attention of the world by changes so radical and revolutionary

that the like have never before been seen.

But Japan, large as it is, is very small in comparison with other heathen and pagan lands. Japan could be contained in *India* 10 times, and even *India* could be contained nearly three times in *China*; or, to be more accurate, you might carve out of *China* two empires like *India*, and have left enough to make seven more like Japan, or three hundred and thirty like Connecticut. And yet out of *Africa* you might construct *China* and two *Indias* besides!

Next we are impressed with the vastness of the *vacancies* where as yet no gospel light has shone. Great districts that are themselves empires have never yet been approached by the heralds of the Cross. When Samuel Hebich reached Calicut in 1834, the whole coast from Bombay to Cochin was as yet unoccupied, and looking inland, Bangalore, Bellary, Belgaum were the nearest stations, each between one and two hundred miles distant. When Robert Moffat landed in Africa, in 1817, the greater part of that Continent's interior had never been trodden by a white man's foot. And even as lately as Stanley's passage across the continent, ten years ago this summer, he came out at Banana, at the Congo's mouth, having, since he left Zanzibar, seven thousand miles distant, seen no man who had ever heard the gospel! About the same time two missionaries of the China Inland mission went from Bahmo in Upper Burmah to Chun-King, in China, one thousand miles, without finding one gospel station.

A third thing that impresses us is the wonder-working of God in connection with the history of modern missions. The days of supernatural signs in the church were the days during which the church was one great evangelistic body. When evangelism began to decline, the dark ages came rapidly on; and only since evangelical faith was revived and the

church reformed, and so prepared again to take up the work of worldwide missions, have the days of manifest supernatural influence returned. We do not hesitate to say that the history of modern missions is a history of modern miracles—manifest workings of divine power, as convincing in their way and as peculiarly adapted to the present age as any miracles wrought in the days of the apostles. Single men, like Robert Moffat in Africa, Robert Morrison in China, John Williams in the South Seas, Wm. Johnson in Sierra Leone, Zeisberger and Duncan among the Indians, have been permitted to see results that as plainly show the hand of God as when the paralytic took up his bed and walked, or Lazarus came forth in grave-clothes.

A fourth impression is made upon us by the long study of missions, viz., that if a man or woman wants to make the capital of life yield the largest interest, here is an investment worthy the full engrossment of all the aims and powers of manhood and womanhood. To some, a life given to Christ in the great field of foreign missions means a life buried, wasted, thrown away. And it is so, if the standards of the world as to money-making, selfish indulgence, aspiring ambition and worldly emolument are to be taken as the measure of success or failure. But if a higher point of view is once got and held from which to survey life, it is not so.

Follow Moffat in his fifty years of consecrated toil, the apostle of Africa. Not only did he lead the way as an explorer, even for the heroic Livingstone, but he translated the Bible into the Bechuana tongue, dialects of which, varying but little, are spoken over almost the whole of the Dark Continent south of the equator! We have no proof that to any person it was ever given to render into Saxon the whole of the Scriptures. Bede was engaged

on "John" when he died; Wickliffe and Coverdale had helpers. But Robert Moffat was permitted to translate the whole word of God into the pagan tongue of South Africa—an achievement which, had he done no other service, puts him among the most distinguished of the world's benefactors.

But Moffat is but one among a host of men and women whose lives have shaped the destiny of whole continents. The quiet work of the preachers and teachers at Beirut is permeating not only Syria but the whole Arabic-speaking world. Bishop Taylor in Africa, leaning only on God, going almost single-handed among the most barbarous tribes, and making the very chiefs tributary to his mission work; Dr. Clough among the Teloogoos, baptizing ten thousand in less than two months, and breaking down caste in his noble schools; Royal G. Wilder, "burying himself" among the heathen, that in thirty years he might preach in 3,000 villages and cities, scatter three million pages of tracts and gather 3,300 boys and girls into Christian schools—these are examples of "wasted life." If so, let our lives be wasted. Such a buried life becomes the seed of a harvest that neither time can measure nor man estimate.

II. SUGGESTIVE PARAGRAPHS.

The first Protestant sermon preached west of the Mississippi was preached by Samuel J. Mills, the father of the American Board. Desiring to get out of this "pinhole," he went abroad. He had before said: "I cannot suffer my influence to be limited by Atlantic, Mississippi, great lakes, or gulf."

Miss Tucker (A. L. O. E.) went to India as a missionary, leaving the field of authorship for the comparatively obscure field of mission work. Judge Tucker, of Futtepoor, was her brother. He served long in India, giving to missions \$200 per month. To those who remonstrated as to

his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily; every day's delay means 5,000 souls!" At the entrance to the station he had four stone tablets erected. On two, the Ten Commandments; on two, John iii: 14-18. After the duties of his office were fulfilled, he preached Jesus. "If every hair were a life," said he, "I would give them all to Him." He fell in 1857, at the hands of the mutineers. On his sitting-room walls were inscribed: "Fear God," "Love your enemies," "Prepare for death."

The gospel is still foolishness to the Greek. He mistakes the twilight of the morning for the twilight of the evening; what light he sees in the gospel he thinks is the last lingering, fading ray of a declining day, instead of the precursor of a splendid noon.

Post-mortem Gifts. "Father was wont, at this season of the year, to look with great anticipation to the great missionary anniversaries. I desire to act as his steward and pay in his behalf his ordinary annual contribution, which I enclose.

"W. E. D."

"SACRIFICE IS GOLD IN HEAVEN."

Bishop William Taylor: "I feel such a yearning in my soul to help the Lord Jesus to convert this world, that I would gladly be multiplied into a thousand workmen, and then live a thousand years to help on this work."

John Wesley loved to scatter every penny above his scanty necessary outlay. In 1782, his income was £361 19s. (about \$1,820); of this he spent for clothing some \$30, and gave away the entire remainder with his own hands. His book steward the same year, by his directions, gave away \$1,185 more. At the end of his days Wesley wrote: "For upwards of 86 years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can and give all I can—that is, all I

have. I never put sixpence out at interest since I was born; nor had I ever a hundred pounds together, my own, since I came into this world." He regarded riches as a "necessary evil," a "serious danger."

A *very fine article* on Foreign Missions may be found in "Appleton's Encyclopedia," from the pen of an eminent writer.

There is needed a far larger recognition on the part of Christians of the duty of a personal instead of a proxy evangelization. "You see the day is past when the Church could say, 'Silver and gold have I none,'" said Innocent IV. complacently to St. Thomas of Aquinum, as he pointed to the masses of treasure which were being carried into the Vatican. "Yes, holy father," was the saint's reply, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" It is not simply *gathered* treasure, whether of gold, or of social position, or of culture, which can make the Church able for her duty, disarm distrust of her among all classes, and fill her with power for the compelling of the millennium. It is *scattered* treasure which will do it. It is as each one of her members does and keeps doing his share and hers of the priestly ministry of personal interest and invitation. Why should you be willing to sit in one corner of your empty pew on Sunday? Why should you not be restless until even from the highways and hedges you have compelled them to come in—shown by divine deed that God's house is for all, and at least done your share toward the *disarming* of any possible distrust?—*Dr. Wayland Hoyt.*

It is never safe to make an exception a rule of conduct. One of the best illustrations of this fact was given by the Rev. Dr. Lorimer, during the Minneapolis meetings, in a little dialogue, which, if not veritable, is certainly suggestive. Talking with a man who had professed to be converted, a minister said: "Have you

joined the church?" "No; the dying thief did not join the church, and he went to heaven." "Have you talked to your neighbors?" "No; the dying thief did not talk to his neighbors, and he went to heaven." "Have you given anything to missions?" "No; the dying thief never gave anything, and he went to heaven." "Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living thief."

France: The Paris City Mission, started at the time of the Exhibition in 1878, in 1880 fairly commenced work with a staff of three missionaries, subsequently increased to 13. Latterly, funds have failed, and the number has been reduced to six. The income has ranged at different times from \$3,200 to \$3,600. One-third of this money is raised by pastors and congregations in connection with which the missionaries labor; the rest by private subscription.

India: Bengal.—Ten native young men have responded to the call for missionaries to preach to the Bengali coolies in Fiji.

Ahmednuggur.—It is said that the A. B. C. F. M. is going to establish there a college to train young men in English.

Japan: The first Japanese missionary student to the Basle Mission is Geusi-Igutsi, who was instructed and baptized (John) in China. The missionaries who have had opportunities of closely observing him have great confidence in him.

Korea: There is a call for a woman to work among the native women, and the government will encourage schools, though open preaching of the gospel is yet somewhat restricted.

North American Indians: At the late Indian Conference at Mohawk Lake, it was said that the effect of the recent orders of the Indian Bureau forbidding the use of any other language but English in the native schools would close some twelve to twenty Dakota schools where native teachers are at work.

Another order stops the government boarding-school children from coming to Sunday-school! What do such orders mean?

Palestine: The opposition of the Turkish Government to the Mission Schools in Palestine, so far as the education in them of Mohammedan children is concerned, has culminated in an order from Constantinople forbidding the attendance of Moslems altogether; and one father has been thrown into prison for sending his child to a Mission School.

Persia: Persia has had a remarkable spiritual awakening, beginning with the Week of Prayer. The revival extends to several villages. Many lukewarm Christians were greatly revived, and sinners of all grades, young and old, converted. Places of worship have been found too small to accommodate the crowds. Mr. Labaree, of Oroomiah, reported the work still progressing and spreading. In several towns there are from twenty to forty, and even sixty inquirers.

Scotland: *Free Church of Scotland* sends out 109 missionary workers, of whom 30 are laymen and 30 women.

Syria: *Beirut.*—Two young men, members of the Senior class in the college, offer themselves to African missions. Dr. Jessup commends them highly. They have taken all the deprivations and difficulties into account, and make no stipulation as to the nature of their work or the amount of their pay. Their familiarity with Arabic would be of great help.

Thibet: The United Brethren have recently established a station at Leh, the chief town of Ladak, or Middle Thibet, a province of Cashmere. Many persons who at Kyelang have been brought to the knowledge of the truth have returned to Leh. Permission to reside there was given to these missionaries by the maharajah, at the request of the Marquis of Ripon. The town is situated in a fine,

open valley, surrounded by lofty mountains, and is close upon 11,300 feet above the level of the sea. The winter has been spent here by Mr. and Mrs. Redslob and their family, who, by reason of the climate of this elevated station, have had much sympathy with the ice-bound missionaries of Labrador and Greenland.

III.—MISSIONARY TEXTS AND THEMES.

The field is the world.—Matt. xiii: 38.

1. World-wide extent, and the period, all time.
2. Two kinds of seed, the word and the children of the kingdom.
3. The harvest is to be sure and abundant.—Is. lv: 13.
4. The results will be rapid and marvellous.—Amos ix: 13.
5. All mainly depends on prayer.—Matt. ix: 38.

“Missions, Past and Prospective.” In the “Bampton Lectures” by Anthony Grant, 1843, the following is the outline of the argument:

1. The adequacy and tendency of the gospel to gain universal sway. Its adaptation to mankind at large is contrasted with other religions, as adapted to a limited area; there is not one so much better than others as to pay to attempt to propagate it extensively; and when this is done it is only as a defensive measure to prevent decline.

2. The Universality of the Message and tendency to unity. He well says that “The gospel is *not to be in all places at all times, nor in all places at one time; but in some place at all times and in all places at some time.*”

3. Christianity is not a spiritual influence on the soul of man, solely; but rather a spiritual and visible institution in which souls are gathered unto the Lord and nourished unto eternal life. Body, soul and spirit benefited. The gospel is communicated through external and visible system, which is threefold, viz.:

1. The conveyance of spiritual blessings.

2. The education of man as a social being.

3. The perpetuating and propagating of truth.

The New Testament contemplates both *voluntary* and *commissioned* agents for preaching, combining the authoritative teaching of the Church with that of the written Word of God.

Preaching, teaching, living, are to go together: *Non magna loquimur, sed vivimus*.

"There is no question as to whether or not missions are binding upon Christians. Missionary effort is not a matter of choice but of obligation. Indeed, it is as much an obligation as baptism or the Lord's Supper. Christ gave very few detailed instructions for the guidance of his Church. He left her policy to be shaped by the Holy Spirit. But one definite injunction He did give, and that his last as the risen Saviour: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I

have commanded you; and lo, I am with you alway, even unto the end of the world." This is not merely a commission for baptism. It is the outline of a policy—the missionary policy of the Church. It presents to us a command, a duty, a statement of the principal object of the Church's existence; with the encouraging promise, in view of the immense obligation, of power commensurate with the task—"Lo, I am with you alway." Missions are not optional. "Make disciples of all nations," is as binding as "This do in remembrance of me."

The Chinese are proverbially dull when first reached by the story of the gospel. Yet one woman in Shanse, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my head is thick, and I have no memory. I only remember two things: *That God is my Father in heaven, and that his Son Jesus Christ died on the cross for my sins.*"

VII.—STATISTICS OF THE WORLD'S MISSIONS.

* **British Contributions to Missions** in 1885. Rev. W. H. Scott Robertson has summarized and analyzed them as follows: Grand total, including dividends, interest and rents, \$7,986,-870, an advance over 1884 of \$71,990. He includes Roman Catholic contributions, \$33,440. It appears from his tables that the Christian world raises over \$11,000,000 a year for Protestant Missions, while Romish Foreign Missions receive but \$1,325,-850, little over one-eighth of that sum. (*Missionary Review*, Feb., 1887.)

—While the Church of England in 25 years has spent on Foreign Missions \$50,000,000, seven times that amount has been spent on Home enlargements, improvements, etc. From

a careful examination of the statistics of Christian Missions, the *Quarterly Review* states that during eight years the ordained missionaries from Protestant Christendom have increased fifty per cent., and the total income seventy per cent.

—**Foreign Missions** in 1885-1886, as reported in *Wilder's Statistical Tables*:

No. of Societies	102
“ European Ministers.....	40,871
“ American “	83,420
Total.....	123,791
Year's gain.....	1,708
Home Communicants (Europe).....	16,984,077
“ “ (Am.)	11,856,134
“ Total	28,790,211
Year's gain	53,564
Year's growth in Communicants....	886,958

<i>Less than last year by</i>	51,772
Foreign Miss. Income	\$10,297,238
Year's <i>loss</i>	74,463
Whole cost of administration	830,000
Year's increase	21,355
Per cent. of income	8.78
Increase in percentage .....	.98
Workers from Christendom (ordained)	3,035
Year's gains	60
Workers (men)	1,167
Increase	435
Workers (women)	2,444
Increase	24
Total workers from Christendom ..	6,647
Native workers (ordained)	3,307
" " (not ordained)	30,293
Year's increase of native workers ..	1,890
Total No. of workers	40,246
Native communicants	950,162
Year's increase	148,134
Per cent. of increase	18.74

These tables, of course, only approximate the truth. But some things in them are noteworthy. 1. The year's growth in communicants at home was nearly 52,000 less than the previous years (1884-5), and only 4.35 per cent.; abroad it was nearly 150,000, and nearly 19 per cent.

2. The total of workers has risen from 37,837 to 40,246, but still all Christendom sends but 6,646, while the native churches provide 33,600, *five times* as many. Christendom sends one out of every 4,332 members to the field; the native churches give *one out of every 28!* At that rate Christendom would have to-day one million workers in the foreign field, or one to every 850 of the unevangelical population of the globe!

—"The Independent" takes note that Dr. Daniel Dorchester has just made a fresh study of statistics, which are not specially flattering:

The total yearly receipts from all our American Home and Foreign Missionary Societies in 1850 were \$1,232,123; in 1860, \$2,525,549; in 1870, \$4,225,952; in 1880, \$5,939,845. Since 1880 the average amount has been about \$7,000,000 yearly. The increase has thus been large, being four-fold for Foreign Missions and six-fold for Home Missions in the thirty years from 1850 to 1880.

But when we come to count the

members of the Protestant churches we have a different story. The number of church members are given by Dr. Dorchester as having been 3,529,988 in 1850; 5,240,554 in 1860; 6,673,396 in 1870, and 10,065,963 in 1880. Now, assuming these figures to be correct, we have 85 cents per member given in 1850 for Home and Foreign Missions, 48 cents in 1860, 63 cents in 1870, and 59½ cents in 1880. In the last period there has been a falling off, and there has been no adequate increase since 1860. It must be that there is an immense number of church members reported who give absolutely nothing for missions; and it must be that the interest of those who do give is much less than it should be. An average of less than sixty cents in a year is vastly less than what ought to be given.

But when we come to the property test, the case is still worse. Supposing the church members to have just an average amount of the wealth of the country (we do not doubt they have more), in 1850 they gave to missions one and one-tenth mills to each dollar of their property; in 1860 this sum was reduced to nine-tenths of a mill; in 1870 to eight-tenths, and in 1880 to six and a half tenths of a mill. Thus we see that while the total gifts have increased five times, the amount given by each converted dollar has been reduced nearly one-half. This is very far from a creditable showing, and proves that not near as much sacrifice is made for the cause of missions as forty years ago.

The one great duty of the Church is to convert the world to Jesus Christ. Are the effort and the self-denial adequate which give sixty cents a member per year, and two-thirds of one-tenth of one per cent. of property?

—Foreign Missionary Organizations raised last year in the United States \$3,898,944. The total gain in communicants was 22,069.—*Wilder's Tables.*

—**Since the Methodist Board of Church Extension** began its work, in the year 1865, it has helped to build 5,805 churches. It has collected and disbursed nearly \$3,000,000.

—**Presbyterian Growth.** From the narrative of the state of religion to the last Assembly we learn that the additions to the membership during the year were over 52,000 on examination and 29,000 on certificate—the most fruitful year in the Church's history. The Boards received \$1,915,987. Foreign Missions had the largest receipts ever known in the history of the Church, \$784,157.59. Of this the Women's Boards contributed \$248,649.50. The growth of the contributions of the latter is a remarkable exhibit of what can be done by "organizing the littles." In 1871 they reported \$7,000. This amount has gone up by the following strides during subsequent years: \$27,000, \$64,000, \$87,000, \$96,000, \$115,000, \$124,000, \$136,000, \$170,000, \$176,000, \$178,000, \$193,000, \$204,000, \$224,000, \$248,000.

—**On Foreign Missions** the Church of England now spends £1,216,000 annually; of the two great Missionary Societies, that of the Propagation of the Gospel collects £120,000—more than three times the amount subscribed in 1837. The British and Foreign Bible Society has more than doubled its income during the last fifty years. In 1837 it was £108,740 19s.; in 1886 it was £240,728 15s. 5d. In 1837 the cheapest Bible cost 2s. a copy; in 1886 6d. A New Testament cost 10d. in 1837; in 1886, 1d.

—**There are in Madagascar** 33,000 adherents of the Friends' Mission, of whom 19,500 assemble every Lord's day in places of worship.

—**The missionary work** of the Religious Tract Society of London is carried on in 186 different languages.

—**Mr. Stanley P. Smith**, one of the "missionary band" who recently went from England to China, in connection with the China Inland Mis-

sion, reports that on April 23 last 210 persons, 52 of them women and 158 men, were baptized at Hungtung, in the province of Shanse. The Lord is greatly blessing the labors of this young missionary band.

—**Moravians** have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," while \$300,000 have been expended yearly, and nine vessels been kept busy in the interests of missions. This small band of disciples may well put us all to the blush by their sanctified liberality and self-consecration.

—**Roman Catholics in China.**—*The Chinese Recorder* gathers from a table of statistics of Roman Catholic missions the following facts: "There are in the various provinces of China 483,403 Catholic Christians, 471 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia and Thibet there are 130 European and 15 native priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694,286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440,486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 seminaries, with 2,746 seminarists. These countries are divided into 67 vicariates apostolic and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuits. Most of them, however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign Missions of Milan."

—**There are 40,000 Wild Indian Children** in this country. Of this number, all told, there are but 12,000 gathered in the Government and Mission schools, leaving 28,000

children to whom no school opens its door, and to whom no Christian missionary comes. There are at least sixty 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!

—**Perhaps the power of God** has been manifest in the islands of the Pacific more than in any other part of the world. In the Sandwich Islands one pastor baptized 12,000 converts in 45 years. In the group of islands called the Philippine, the Society, the Friendly and the Caroline, the natives were savages and cannibals of the worst type; but they have exchanged their savage life for the life inspired by the gospel of Christ; and in those groups of islands there are nearly 200,000 native Christians. In the Fiji Islands, also formerly a centre of cannibalism, out of a population of 120,000 all but one-seventh are said to be attending the Wesleyan meetings, and the most of the remainder belong to other meetings; so that church-going there is quite universal.

—**The Salvation Army**, entering India five years ago, has now 120 English and 80 native missionaries.

—**The Imperial Academy of Sciences** has recently completed the publication of a translation of the New Testament into the language of the Calmucks. This, it is said, is the first attempt to make known to the Calmucks the text of the Christian Gospels. The initiative is due to the British Bible Society, by which the work of translation was confided to Prof. Pozneieff, of the Chair of Mongol and Calmuck Literature in the University of St. Petersburg. Two hundred copies have been sent to Astrachan and sold to the converted Calmucks of that province. The rest have been sent abroad for distribution in Asia by European missionaries.—*St. Petersburg Dispatch to the London Times.*

—**The Australian Church**, under

the direction of the Bishop of Sydney, has resolved upon the establishment of missions in the English portions of New Guinea, which portion is about equal in size to the whole of Great Britain. The Society for the Propagation of the Gospel has appropriated £5,000 to aid the work.

—**The "Ragged Sunday-schools"** in London have 40,000 scholars and 4,000 teachers. Its president was the late and honored Lord Shaftesbury. His son succeeds him in the work. The income of the society, consisting wholly of voluntary contributions, amounts to \$80,000 per annum.

—**There are 400 Mormon bishops** in Utah, 2,423 priests, 2,947 teachers, and 6,854 deacons. Salt Lake City is divided into wards of eight or nine blocks each, and a bishop is put in charge of each ward. Under him are two teachers, whose business is to learn the employment and income of every resident of the ward and report the same to the bishop. Then the bishop collects the tenth of each man's income and turns it in to the church authorities. The Mormons are as adept as the Roman Catholics in getting their hands into the pockets of believers.

—**Two hundred and fifty millions of women** depend for the Gospel upon the women of the Protestant Churches of America. Nine-tenths of the contributions to foreign missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of people. An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year \$16,500,000. *Ninety-eight* per cent. of the Church's contributions for religious purposes is spent at home, while only *two* per cent. is applied to the foreign mission field. There are 75,000

ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. *There are 1,500 counties in China without a single missionary.*

—There are about 600 native newspapers in India, all of which, with the exception of about half a dozen, are bitterly opposed to Christianity. Societies are now being organized for the dissemination of the skeptical writings of England and America. An important society is in operation from Lahore, as a centre, while another has its headquarters in Benares. *The pictures of the gods best known to the Hindu pantheon are even lithographed in Germany and England and sold in Calcutta!* Native rajahs interest themselves in circulating Hindu tracts, and have adopted shrewd methods to carry on their work. The Rev. Mr. Craven says he knows of one rajah alone who is printing at his own expense 2,000,000 of Hindu tracts, and intends to distribute them at the large fairs of North India. The missionaries, however, keep close watch over these antagonistic forces. They too are enlarging their operations rapidly. But the churches and societies which they represent should adopt far more liberal measures to furnish the millions of natives to whom they are sent with sound Christian literature. The passion for reading has struck every part of India. The people will have books and newspapers. It is for the western

Christian world to say what their fibre shall be.—*Dr. Hurst, in Harper's Magazine.*

—The Chinese Recorder gives the following statistics of Christian missions in China to Dec. 1, 1886 :

Number of societies	87
Total number of missionaries.....	919
Men.....	446
Wives.....	816
Single ladies	157
China inland mission (men).....	92
Various Presbyterian societies (men).....	98
Methodist societies	70
Congregationalist societies	53
Episcopalian societies	39
Americans	164
English	230
Other nationalities	52

Of the single ladies nearly half are American. Others are not named.

—The China Inland Mission has 43 married and 129 unmarried missionaries. Including wives and 117 native workers, the entire force numbers over 300. They are asking for 100 more for this year. Their operations have been continued for years, and the hundred new men are called for by way of celebrating the majority of the society.

—The Japan Mission of the Presbyterian Board are asking for ten new men instead of a hundred, and the question is whether the Presbyterian Church is able and willing to grant their request. What will the synods, the presbyteries and the churches say to their petition?

—The Chinese Governor of the large island of Formosa in starting a college has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

A WORD TO OUR PATRONS.

Enterprises are nowadays so commonly started with supreme reference to pecuniary returns that it seems like an affectation of unselfishness to claim any other and higher motive in the wide circulation of this REVIEW. Nevertheless, the editors are conscious of no ulterior end but the arousing of the Church of God to a more

vigorous prosecution of the missionary campaign. And in our effort we desire the warm, sympathetic co-operation of all our subscribers. We undertake the work with a deep persuasion that it is *God's work laid upon us*, and we care for no reward beyond the consciousness of His approval. We mean to make this REVIEW indispensable, if we can, to all

who love the cause of Christ, and especially to all who wish to know the needs of a world-wide field and the progress of the Kingdom,

We wish to establish between the Church at home and the workers and warriors on the outposts a line of communication, which shall also be a line of supplies; to create and foster a living bond of active and intelligent sympathy; to know what is doing and needs to be done—what needs are met and what lack is felt; to mark progress and trace causes of defeat, to canvass methods and criticize defects, to prevent waste and relieve friction, to promote co-operation and allay antagonism, to stimulate giving and especially self-giving—such are some of the many glorious results we aim to further. The wider the circulation of the REVIEW the more rapid and widespread the success of our measures.

We want those whom God has blessed with means and a generous heart to put at our disposal a *Fund for gratuitous distribution* to those who cannot afford to pay for the REVIEW. For example, in this country and in England, there are some three thousand young men and women who have signified their desire and intent to go to the foreign field when their studies are completed, if the way shall open. Many of them are poor and self-dependent. Can any man or woman make a nobler appropriation than to put at our disposal such sum of money as may enable us to send the REVIEW to such young persons *free for one year*?

While at Rochester, two young persons came to one of the editors, who made an address there on Nov. 15, and said: "I have just read your book, 'The Crisis of Missions'; it has decided me to give myself to the foreign field." A similar scene occurred at Buffalo, next day, and at Alexandria, Va., a few weeks before. If some man or woman who cannot go himself, or herself, can, by the free distribution of such a missionary or-

gan as this, *make missionaries*, what offering can be more acceptable to God? We are willing to be custodians of such benevolence and see that it is made just as powerful as it can be in furthering the work. And if there be any who cannot give, will they not at least pray that our work may prove to the churches the world over even a greater blessing than our hearts could dare to anticipate?

The fund is already started by a gift of \$100 from the editors and \$100 from the publishers, and a considerable addition will be made from arrears of subscriptions on THE MISSIONARY REVIEW, all of which Mr. Wilder put at the disposition of the editors. We want to raise \$5,000 for this purpose.—P.

The recent meeting of the American Board at Springfield, Mass., was in many respects the most eventful one since its organization. It was generally felt that the meeting would be a battle-ground between the new theology, with its post-mortem probation, and the older, more conservative, and, we hesitate not to say, more Scriptural and evangelical position held by the Reformed churches for centuries. Happily, as we think, the issue of the battle was on the side of the old and not the new theology. The landmarks which the fathers set up will not be removed, and Dr. Storrs' manly and Christian letter, accepting the presidency of the Board—a letter too long to be reproduced in these columns—covers, to our view, the whole case.

In this letter of acceptance, he expresses the opinion that the question of the "new theology" is, for the present, practically settled, so far as the Board is concerned; and adds that a withholding of funds from the treasury, "if that should unhappily come to pass," would not change the convictions on which the decision was based. He frankly gives as his belief that it would be unsafe to allow the same latitude of opinion

in the missionary field which local churches here occasionally allow, whether properly or not, to those who transiently minister to them. There is a loyal and royal ring in words like these: "This society exists for a purpose wide as the world, solemn as the Cross, connected with eternal issues. It is always responsible to the Lord of the Gospel for what its messengers proclaim in His name."

Dr. Noble of Chicago one year ago expressed on this subject, comprehensively and briefly, the practical bearings of the whole question. He said, in effect, that there are two ways which we may pursue: we may either spend our time and energy speculating as to whether mankind will have probation after death, or we may give ourselves to the endeavor to secure their acceptance of this great salvation in the present probation before death. "As for myself," he added, "I propose to give all my thought and powers to securing for men a present salvation." To all of which let all the people say Amen!—P.

In New Jersey, the week between November 18 and November 20 was kept as one of simultaneous meetings in the interests of Foreign Missions. The whole work was in the hands of five members of Synod, Rev. Dr. Augustus Brodhead, of Bridge-ton, being Chairman. He lived long enough to make the arrangements and was then called up higher.

All-day conventions were arranged for in every one of the 219 towns in the State where there was a Presbyterian church. The convention was not held on the same day in every place, but some time within the week. Fifty-eight places were designated as *centres*, provided with special speakers at the evening meeting. The plan of the conventions was uniform: A morning prayer-meeting, followed by an open meeting for familiar conference as to the mission field, its work and workers;

in the afternoon, separate meetings of ladies', young people's and Sunday-school societies and bands, and in the evening the main meeting, with at least two specially prepared addresses.

To our minds, this simultaneous meeting is one of the grandest plans ever adopted to arouse, concentrate and vitalize the interest in the great foreign Mission work. We hope to see the day when, throughout the whole land, simultaneous meetings shall be held, and, like the three annual feasts of the Jews, all the tribes go up to take part, bring offerings and carry back a new inspiration and blessing. The movement is timely, popular, grand, effective, and promises results far beyond our present calculation.—P.

MRS. WILDER, widow of the late editor of *The Missionary Review*, and Grace E. Wilder, the daughter, sailed for Kolapoor, Western India, on the 26th of Nov., under the auspices of the Presbyterian Board of Foreign Missions. Miss Grace was born there, and the mother spent thirty years of her life there in missionary work in connection with her devoted husband. She had a school of 300 girls, at one time, and gave Christian education to a large number of the native women of India, who regard her in the light of a mother. Denied the privilege of going back to her work, after twelve years' absence, in company with her venerated husband, she, after his death, begged to be allowed to go back with her daughter and resume active work there, as a Bible reader, *on her own charges*. Her first love is still fresh and strong, and poor India, for whom she and her life companion sacrificed so much, is dearer to her than her native land, and even the sons whom she leaves behind. The daughter inherits a full measure of her parents' spirit, and, having rendered her father important help on *The Missionary Review*,

and received rare training for the work, consecrates her life to the same blessed service. And one son, now in Union Seminary, New York, who has gone among our colleges lately and helped to kindle the missionary spirit among the students, will follow his aged mother and youthful sister as soon as his studies are completed.

What *heroism* have we here! The timid maiden and the solitary, aged widow, parting with children dear, the comforts of a good home and the dust of her loved one, and braving the winter storms of ocean, embarks joyfully for her long voyage, to carry once more the message of redeeming love to her sisters in India, and with trembling voice to repeat to the children the sacred lessons she taught in early life to their mothers!

The God of the widow and the Father of the fatherless preserve and speed them on their glorious mission and spare them to sow the seed of an abundant harvest! Just before his death the husband and father said to the writer: "I consider it a privilege and a joy inexpressibly great to have been permitted to spend forty-two years of my life in the service of Christian missions, and my one desire to-day is, now that you have kindly relieved me of this Review, to be spared to go back to India and lay my worn-out body to rest among the people there, whom I love. Yes, I would gladly start, even if sure I should not live to get there and my body find a grave in the deep."—S.

"The day is breaking,
We are living, we are dwelling
In a grand and awful time!
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations—
Gog and Magog to the fray!
Hark! What soundeth? 'Tis creation's
Groaning for its latter day."

Yes, the time is hastening. God is rolling on the ages with awful sweep and force. He is crowding a whole century of opportunities into a day.

He is bringing the world together, so that the Church may compass it, know it, traverse it, a hundred-fold quicker and better than in former generations. Competent engineering authorities assure us that in *five years* we shall be able to go *round the world in forty days*; and go in all the comfort and with all the security of our modern civilization! And are not such facts the voice of God, speaking out of the cloud to His people to go forward?—S.

WE beg our friends and patrons to be a little lenient in their judgment of this our first number. The call to the editors was sudden and unexpected. It found them both full of work, and yet they dared not decline what seemed a call of Providence. We have done what we could, at short notice, and with the material and help we could command; and yet we have not realized our ideal. We hope to improve as we get familiar with the work and gather in a vaster and more select amount of material. We expect also to enlist competent pens to aid us in the Literary department, ensuring greater variety and ability. We have also arranged for assistance in Statistical matters, and fuller information from our Editorial Correspondents. The editors are mainly responsible for this initial number.—S.

As it is pleasant to know whose thoughts one is reading, the following rule will be adopted: All editorials will have the initial of the writer. The names of other writers will be given in connection with their contributions. To Parts I., V. and VIII. both editors will contribute. Dr. Pierson will conduct Part VI., while his associate will be responsible for Parts II., III. and VII.

Through an oversight, Dr. Pierson was not credited, as he should have been, for Mr. Wilder's Biography, on pp. 7-16. An excellent likeness of Mr. Wilder will be found in the number.—S.

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

THE EVANGELICAL ALLIANCE OF THE UNITED STATES.

[EDITORIAL.—A. T. P.]

It may be doubted whether, during these eighteen Christian centuries, any body of Evangelical Christians has met to consider questions of greater practical importance than the National Conference of the Evangelical Alliance recently held in Washington, December 7th, 8th and 9th.

Like the Council of Nice, more than fifteen centuries ago, it brought together the scarred and battle-worn veterans from many fields of social and religious conflict. All denominations were represented, and by their prominent representative men. Episcopal and Methodist and Moravian bishops, Presbyterian, Baptist, Congregationalist, Lutheran pastors, theological professors and college presidents, distinguished merchants and scientists, Christian students and aggressive workers, assembled to consider the perils, opportunities and responsibilities confronting us in this great land.

The first impression of such a meeting was that of *Christian Unity*. For three days there was the freest, frankest discussion ; there was no concealment of denominational peculiarities and preferences ; no attempt to compromise conscientious convictions or reconcile irreconcilable differences ; and yet not one inharmonious chord was struck during the three days ! Brethren dwelt together in unity, and it was obviously the unity of the Spirit. Nothing evoked applause, more hearty and instantaneous, than any expression that gave utterance to the oneness of all true disciples. There was an involuntary magnifying of the things in which disciples agree, while those in which they differ were seen to be insignificant in the comparison. No addresses were more catholic and fraternal in tone than those of Bishop Harris of Michigan and Dr. Gordon of Boston.

Never did the few remaining obstacles to even a visible and organic Unity seem so small. The singing of psalms or hymns, the use of liturgical or extemporaneous prayers, the baptism by sprinkling or immersion, the open or restricted Lord's Table, and the episcopal ordination

of the clergy—these are the five bars in the fence that now keeps Christians from being organically one. Are they not insignificant in comparison to the ties which bind us in a common faith?

At the late Presbyterian Council at Belfast, a French delegate said, "I find you here agitated over the question whether hymns may be sung at public worship; over in France people are inquiring whether *there be a God!*" Never have we been in any gathering representing disciples of every name where the disposition was so unanimous to lift into prominence only the great fundamental, rudimental truths of our common faith.

The second thing that impressed us was the *grand body of Christian men* that were here brought together. The lower floor was reserved for delegates, admitted by ticket; and a careful look over the great assembly revealed the unmistakable signs of intellectual, moral and spiritual power. The giants had evidently met. From all quarters they came who had studied intently the problems of the age, and were endeavoring to work them out in the great reforms of the century. If physiognomy is a test, there were no weak men in that assemblage. The papers read, the addresses delivered, and even the impromptu, or less studied, remarks in discussion, gave evidence of a titanic grasp of the subjects that were treated. Some of these papers and addresses were obviously the product of a quarter of a century of thought and study upon the themes brought before the Conference. It would be invidious to single out particular speakers, where almost without exception every one commanded such earnest attention. But to observe the range and scope of the topics discussed, and the peculiar qualifications of the speakers for the work assigned them, will convince anyone that this Conference was in the best sense a *missionary* gathering. Its influence on every form of Christian work, both at home and abroad, will be felt, as perhaps that of no other public assembly that ever met in this country.

The programme was arranged with great care, so as to lead up to a climax. Mr. Wm. E. Dodge, the President, opened with a singularly felicitous speech, in which he briefly outlined the work of the Conference, and after the graceful welcome address of Bishop Andrews, Dr. Dorchester plunged at once *in medias res*, and showed us the *Perils of the Cities*. This was a fitting opening of the great discussion. The concentration of populations in these great centres, the association of vicious elements and the combination of heterogeneous elements, the prevalence of intemperance, the social evil, class alienations, socialism, anarchism and atheism—these constitute the city, "the ulcer upon the body politick," and the menace upon our civilization. Dr. McPherson, of Chicago, followed in a similar strain, and showed the rapid growth, the vast hordes of foreigners massed in one locality, the inadequacy of churches, both in numbers and endeavors, to reach and

overtake this growth. He showed that when two such influences meet one will prove dominant. If we do not assimilate these vicious elements they will assimilate us. We must transform or be transformed.

When the morning session ended we were all oppressed, if not distressed, with the peril already upon us. The city loomed up as a dark and threatening object, filling the horizon, and the question was, "What shall be done?"

In the afternoon Prof. Boyesen, of Columbia College, delivered an address on *Immigration*, so exhaustive and complete that its repetition was called for at the overflow meeting on Thursday night. He believes that restrictive measures must be passed by Congress; that foreigners are pouring in faster than it is possible to assimilate them to our institutions, and faster than is safe for the Republic. He believes the prevailing American notions are too optimistic, that ambition for office is too much stimulated, even in our public schools, and that discontent is growing among the immigrant population. He has formulated a plan by which immigration shall be restrained and some guaranty be given for the character of those who come to our shores, so that so-called "Benevolent Societies" shall not busy themselves providing money to transport to our country, as though it were a penal colony, the refuse population of other lands.

This consideration of our perils was further intensified by President Gates, in his powerful address on the *Misuse of Wealth*. He showed how vast our financial resources are, how they are perverted to selfish ends, how greed grows with its gratifications, and what power lies latent in hoarded treasure. He emphasized the Bible idea of stewardship, and showed what a mighty basis for evangelization consecrated wealth would furnish.

Bishop Hurst then introduced the great topic of the *Estrangement of the People from the Church*, and was followed by the writer of this article, on the same subject. The great multitudes are alienated from the church. And while thus the foreign population is growing, and the artisan class is rapidly increasing and massing in our cities, the gulf between the church and these multitudes is widening. The caste spirit is growing and has invaded even the churches, so that they seem to the people in league with aristocracy. The remedy for these evils was shown to be, sympathetic contact, democratic spirit in the churches, and aggressive and systematic effort to save the lost.

In the evening, Bishop Coxe discussed Ultramontaniam. The Roman Catholic Church was not in any of these sessions assaulted as to its religious faith, but solely as a political body owing and owning allegiance to a foreign potentate. For an American citizen to acknowledge a civil head outside this government is *constructive treason*, and when an issue arises may prove *destructive treason*.

Dr. McArthur then portrayed the evils of the *Saloon*. We hoped he

would present the saloon as a comparatively modern institution, and show its power in society and politics. But his address was little more than a temperance appeal, and a vindication of high license. Dr. Haygood, of Georgia, followed, giving some interesting facts about the influence of the saloon upon the colored people of the South and upon our general moral and political life.

Rev. S. W. Dike and Col. Greene, in two first-class papers, followed on Thursday morning with the *Perils to the Family* and the perils involved in the *Social Vice*. It was steering between Scylla and Charybdis, but it was magnificently done. In presence of a promiscuous audience these great themes were so handled as to exhibit the awful danger, yet offend not even the most fastidious ear. The Family, as the germ of all other institutions, must be guarded; and in order to guard it, marriage must be hallowed—virtue systematically cultivated. Col. Greene traced the social impurity to the public school, the novel, the perversion of French art, the details of vice in the newspaper, the saloon, etc. The “White Cross” movement was warmly commended.

President Eaton, on Thursday morning, also discussed *Illiteracy*. Out of 12,000,000 voters, over seven per cent. of the whites, and nearly seventy per cent. of the blacks, are illiterate. We have upwards of 6,000,000 illiterates over ten years of age; that is, more than the entire population of New York and New Jersey. This class of people become dupes of Mormons, demagogues, and the vicious.

Dr. McCosh discussed Capital and Labor, as did also ex-Mayor Seth Low. Both addresses were very fine. The strife between capitalists and working classes was traced to its source, and the wrongs on both sides were faithfully depicted and denounced. Monopoly, selfishness, the hard, cold policy of insatiable greed, and the tyranny and unreasonable violence of labor unions and strikes, all got impartial treatment. Mr. Low beautifully illustrated the fact that the highest development of the individual only prepares for combination, by the printing press, whose separate characters were never successfully combined, until they each reached individual completeness.

The evening of the second day brought the turn of the tide. The perils to the family, the nation and the church having been reviewed, the remedy and encouragement now came to the front. Dr. King opened by a thrilling exhibition of our Christian resources. This is essentially a Christian government and nation, and our republicanism, separation of Church and State, free schools, Sabbath, Protestant Christianity, wealth, etc., were shown to be a reservoir of power in the prosecution of every good work. President Gilman then pleaded for the universities and popular education of the higher grade, and Dr. Hatcher of Richmond spoke for the South.

Dr. Storrs not being present, his paper was read by Dr. Chamber-

lain, on the Necessity of Co-operation in Christian Work, and thus began the last day of the feast. Bishop Harris made a manly plea for the largest unity of all disciples, and emphasized co-operation instead of competition. No more catholic-spirited speech was made at the Conference. Dr. Washington Gladden's ringing sentences delighted the assembly. He criticised incisively the miscellaneous, irresponsible evangelism of the day, but earnestly advocated the fullest evangelistic activity on the part of every church, and insisted that no kind of help or money gifts could release individuals from the claim of duty. Dr. Post, of Syria, followed in a brief but very powerful plea for co-operation in heathen lands, and instanced the Union Christian Church in Syria, in which all denominations practically and actually work harmoniously, and have so worked for sixty years.

In the afternoon Dr. Josiah Strong, in a paper worthy to go side by side with his great book, "Our Country," drew plans of methods for such co-operation, and proved it perfectly practicable by a proper combination of forces and division of territory to compass with the gospel the entire unevangelized population of our country. Then Dr. Frank Russell, in a most pointed and telling speech, showed how it had been done in Oswego, N. Y. The plan is essentially to divide up the city into districts of one hundred houses each, and divide these districts among visitors, putting over the visitors supervisors. Visits are made once a month, reported, and results tabulated and compared. Meetings are held at stated times for conference and counsel. The most gratifying results have been reached, and there is a perpetual refreshing. Dr. Schauffler of New York presented the needs of great cities, advocating an undenominational work in destitute districts.

The closing meeting on Friday night was opened by a very finished paper from Dr. A. J. Gordon of Boston, on *Individual Responsibility*. He spoke of three great perils and consequent duties — 1. Colossal fortunes in the hands of a few; 2. Prevalence of agnosticism; and 3. Intemperance and crime; and with great force and unction urged greater liberality, simpler faith in God and his Word, and a heroic dealing, both by law and gospel, with public vice.

A few short, pithy and powerful addresses from Dr. Van Dyke of New York, Thane Miller and others, and the Conference adjourned.

If great results do not follow, in the quickening of the public conscience, the informing and arousing of the best citizens of the land, and especially in the active, practical co-operation of disciples in aggressive Christian work, all the signs of the times must fail. Those three days were packed full. Facts were trumpeted forth; there was a careful, accurate presentation of figures; not a peril was concealed, exaggerated or disguised. And there was a remarkable honesty among both speakers and hearers. There seemed to be a profound desire to face the whole truth and obey its mandate. Those men had not come to Washington

for nothing. They were there for *business*, the King's business, and it required haste. The most unpleasant facts, the most searching exposures, the most severe home thrusts, the most self-denying calls, seemed to be met only with candor and a docile, obedient spirit. Every man seemed to want to know the whole of the danger and the whole of his own duty. We look for great results. Certain it is that no man could go back from such a Conference without being *better or worse*.

In Retzsch's illustrations of Faust, as the demons of the under world contend for his soul, the angels hurl down on their heads the roses of Paradise; but as they touch the demons the roses turn to burning coals. Light is a blessing only to him that uses it. Abused knowledge becomes a source of condemnation. What leaves God's hand a rose of Paradise turns to a burning coal when it touches the ungrateful, unfaithful soul. We went down from that mount of privilege praying for a new *anointing for service*. Whether in missions in the city, on the borders of civilization or beyond the sea, what avails the fullest flood of knowledge without a spirit of consecration? Let every church, combining with every other without undue regard to denominational name, undertake this winter to reach all unsaved souls about it. Let a systematic monthly visitation of all non-church-goers be undertaken in every city and village, and be kept up. *Go out* is the Lord's command. As Dr. Chalmers used to say, there are two ways a church may follow to win souls: "the way of *attractiveness*, or the way of *aggressiveness*." There may be every effort made to secure a good, attractive house, organ and choir, minister and programme, and yet people will stay away; but when aggressiveness is the law—when the church goes out, and at any cost lays her hands on the poor and neglected souls and says, "Come with us and we will do thee good," and compels them to come in—empty churches will be crowded, and souls will be saved. Nay, more; when the church thus maps out home missions and city evangelization, we have no doubt that aggressive efforts will begin, the like of which the world has never seen, to bear the gospel message, and all flesh shall see Christ crucified the only hope of a lost world!

JAPAN AND FOREIGN MISSIONS

BY PROF. AND REV. GEORGE WM. KNOX, A.M., UNIVERSITY, TOKIO,
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THE nineteenth century is sometimes called the century of missions. Enthusiastic men declare that it will be remembered as the era of Foreign Missions. In truth, it is the century of missionary experiment. The church makes explorations, tentative endeavors, plans. It is studying its problem. And now, as we draw near the close of the century, we can justly measure the work in all its vast extent; we can

plan for its accomplishment, and give intelligent reasons for hope of ultimate success.

The early romance of missions gives way to the prosaic commonplace of well-known facts. Our missionaries go to no mysterious and distant world never to return. Every land has been explored ; we know the geography of our globe. Every people has been studied ; we know the history, the language, the population, the customs, the religion of all. No land is far away, no nation is alien—modern civilization binds all together. The world grows small as we can state its area accurately in square miles, but our work grows large as the consciousness of the mighty populations of heathen empires is thrust upon us.

A new study of engrossing interest is begun—new questions of supreme importance press for solution. What is to be the future of the East? Are the great empires of Asia forever to repeat the history of the past? Shall the coming centuries bring no Kingdom of God for the great majority of the human race? Is Asia to continue oppressed, superstitious, ignorant, idolatrous, degraded, wretched? Is there national regeneration, is there new birth for a continent, is it possible for great empires to start upon a new life of liberty, progress and truth after millenniums of slavery, stagnation and error?

Such questions demand earnest study from all who study their fellow men, from all who love their fellow men ; and to the Christian no subject can be of more absorbing interest. Foreign Missions are not remote, of far-away interest ; to the Christian they concern his own personal faith and hope. He confesses Christ to be Lord, he calls Him Light of Light, Very God of Very God. Christ is not one among many prophets ; He is the brightness of the Father's glory. Christ's teaching is absolute and final truth ; not one of ten great religions. Such a faith makes great demands—it is everything or it is nothing. Christ is Son of God, or an impostor. This faith is to be vindicated, not so much by labored argument as by victory. Let Christ divide the sovereignty of the world with others, and we cannot hold our faith. As we learn the world, we learn also that Christ must reign over all, that at His name every knee must bow. Foreign Missions are the realization of the faith of the church.

Japan, first of all Asiatic empires, seeks answer to these problems. Under most favoring conditions it tries the great experiment, turning from the East and striving for position among the progressive, enlightened and Christian nations of the West. So far as man can judge, upon the issue of this experiment rests the future of Asia. Let Japan succeed, and China will follow in the same path ; let Japan fail, and what hope remains for the greater empires which will face their greater problems under less favoring conditions? Let us briefly consider the conditions in Japan favorable to success.

I. Japan is an empire of thirty-seven millions of people. It has a

population larger than the population of France, and an area greater than the area of the British Isles, with our State of Maryland added. The Japanese are not a feeble folk, like the Sandwich Islanders, nor a rude and barbarous folk, like the dwellers in the islands of the South Seas. It is an empire with ancient civilization, and of extent sufficient to fully test the experiment. Success there will be an earnest of success in all Asia. And yet Japan is not so large that the mind is overpowered by the vastness of the problems. It does not stretch away to the centre of a continent, like China, nor teem with hundreds of millions, like India. Already plans have been formed for education, internal commerce, medical reform and religion, that reach to every province and embrace the whole empire.

II. Japan is in the temperate zone, with a climate favorable to high development. Nature does not enervate her children, nor overwhelm them with her profusion. Man has sufficient reward for his labor, and yet is ever incited to fresh toil.

III. The Japanese are an unconquered race. From the earliest dawn of history they have been governed by native princes. Their ships have ravaged the west of China, and their armies have fought campaigns in Korea, but never has Japan submitted to foreign rule. The representative men of Japan have the independence, manliness and patriotism that belong to freemen; and these qualities are of the highest importance in furthering the new national development. Indeed, patriotism has been the ruling motive in the movement.

IV. The Japanese are not isolated by caste, nor held fast immovable in conservatism. They have ever shown themselves tractable, receptive, open to foreign influence. The very civilization that seems to us so unique, the art and architecture that are so separate from the forms met upon the continent of Asia, are yet foreign in their origin. India, China and Korea sent the rudiments of civilization to the Island Empire. Literature, education, laws, rules of war, medicine, philosophy, religion, art, all claim foreign origin. The Japanese welcomed the foreign teaching, assimilated it, and made it thoroughly their own. They stamped upon it their own national character so completely that only the trained student can detect the foreign origin.

A well-known episode in Japanese history illustrates the national peculiarities. Centuries ago European merchants visited Japan. They were welcomed, and their commerce thrived. With them went missionaries of the Order of Jesus. Cultivated, devoted gentlemen, they were, and the people gladly listened to their teaching. The Japanese recognized a religion of higher sanctions and nobler morality than the religions they had known; they saw in the Jesuits men of character far better than the ignorant priests of Buddha. Nobles took upon them the sign of the cross, and their subjects were baptized by thousands. The joyful tidings were sent to Rome that an empire had been

won to Mother Church. But already Japan had decreed the destruction of Christianity. The converts were slain, the priests were expelled, and Japan was closed for three hundred years against the West. The Pope, in virtue of his pretended authority over the islands of the sea, had transferred the allegiance of the Japanese from their Emperor to the King of Portugal. But the Japanese would submit to no foreign dominion; they would do without Western commerce, wealth, and religion, but they must be free.

Again in our own time are the same traits manifest. When Commodore Perry sailed up Yedo Bay with big ships, big guns and threats of more big ships and more big guns, the rulers of Japan recognized the decree of irresistible force and made a treaty. That treaty cost two rulers their lives and a dynasty its throne; it cost the bombardment of two cities, the lives of thousands, fifteen years of internal disquiet, and civil war.

It did not seem to the Japanese to be peaceful diplomacy. In 1868 the national discontent found full expression. The great clans of Tosa Satsuma and Choshu in their triple league overthrew the Shogun. They captured the Shogun, destroyed his armies and ships, took his capital and became masters of Japan. They rallied Japan with the war cry, "Restore the Emperor! Expel the barbarians!" Restore the Emperor—that meant punishment to the Shogun for daring to treat with the foreigner. Expel the barbarian—that meant restore the policy of national seclusion. They restored the Emperor; they did not expel the barbarians!

When these barbarian-hating Japanese visited on diplomatic errand the centres of Western civilization, they saw their great mistake. Japan had slept for centuries in a fools' paradise, while the West had been wide awake. And now there remained for Japan a single alternative—it must learn, or it must submit. With wonderful appreciation of the situation, the government sent the men of Japan on great excursion parties at public expense. They visited Europe and the United States, and they returned preachers of a new gospel of progress and civilization. All through Japan they told their wonderful story, and their countrymen listened and believed. Thus it comes to pass that there is no conservative party in Japan, no party desirous of reaction. The people by unanimous consent desire the new civilization: Emperor, nobles, samurai and commons, all are ready to make sacrifices in the cause of national advancement. It is a phenomenon unparalleled in history.

By the year 1872 the revolution of sentiment was complete, and the nation was fully committed to the new civilization. We need not say how intimately these great changes affected the work of missions. It is the Lord's doing; it is marvelous in our eyes. Not by the work of any missionary, or of all the missionaries, has the great result been ac-

complished. They are workers together with God; but His leading has been plain as when He led forth Israel by flame and cloud to its promised home. His servants follow where He shows the way.

The edict forbidding the profession of the religion of Christ was taken down, but sentiment was still almost wholly adverse. Of foreign names the name of Christ was still most hated. When Christ, the Prince of Peace, is made apostle of war; when His cross, the sign of self-sacrifice, is used as symbol of deeds worthy of the Prince of Darkness, small wonder that He is hated. And among the Japanese Christ's name had been blasphemed by His professed apostles. His cross was a stumbling block and an offense. The men of influence did not desire the preaching of His Word.

Fifteen years have passed away, and sentiment has changed. The leading men desire the Christianization of the empire. Statesmen, teachers, editors, men of influence, declare that the doctrine of Christ is indispensable. The government protects and aids the preachers, and the leaders of the opposition are ready to give their influence to the infant church. Most of these men do not accept Christ for themselves—they will not forsake all, take up the cross and follow Him; but for many reasons they unite in desiring the Christianization of Japan. They know that the highest civilization is impossible without religion, and, quick-witted, keen-sighted, in this as in all else, they recognize Christianity as the best religion, as indeed the only possible religion, for the new Japan.

Buddhism is not a possible resource. The educated Japanese of three hundred years ago rejected it for the agnostic Chinese philosophy, and their descendants will not return to its puerile superstitions and its hopeless Nihilism. Even the priests know that their hour has come, and there is no heart in them. The philosophy of Confucius also comes to be understood as unworthy of the new national life. It points forever to the past; it holds to a dead conservatism; it so exalts obedience that women, children, and the lower classes are degraded; its high moral maxims can never influence and control the passions of the multitude. When Japan first became acquainted with the West, our agnostic systems gained great influence. They seemed to meet the educated classes with familiar teaching—they, like the moralists of old Japan, said that ethics without religion would suffice for men of intelligence and brains. But they are less popular to-day. The lessons of Europe are not lost upon these men; they understand the connection of atheism and agnosticism with socialism and anarchy. Against these foes the government desires the stable aid of the church of Christ. The government also strongly desires full recognition from the Western powers, and is convinced that it will more easily attain its ends as a Christian empire. But the liberal opposition also desires the rapid extension of the church, believing this to promote the intelligence, the manliness, and the inde-

pendence of the people. These and other reasons combine to form a sentiment everywhere favorable to missionary work.

In 1872 the first church, of eleven members, was organized in Yokohama. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterwards, 193 churches, with 14,815 baptized members, were reported. In 1877 the first Japanese clergyman was ordained; nine years later there were 93 ministers. These Christians are not "rice" Christians. Out of their poverty they gave in 1886 almost \$27,000 for church work. Sixty-four churches are wholly self-supporting and 119 are partly so. In proportion to their means the members of the Presbyterian and Congregational churches give as liberally as do Presbyterians and Congregationalists in the United States. In the 11 theological schools 169 students are preparing for the gospel ministry. In the various schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.

When Japan was freely opened to Christian work and it was apparent that a field of unusual promise invited labor, every denomination, and almost every sub-denomination, of Protestant Christians sent on its tiny contingent. For the most part, each follows its own course, and takes counsel only with itself. In 1886 twenty different societies were represented. At how great a loss of money and strength is this petty denominationalism maintained! Never are the divisions of Protestantism so contemptible as when brought face to face with the multitudes of heathendom. When the church undertakes this warfare with full appreciation of its dangers and difficulties it will find means to combine all its resources in confederate league for the great crusade. It has not yet learned this lesson. In 1887 the missions of the Reformed Church, the American Presbyterian Church, and the Scotch United Presbyterian Church, united in forming the United Church of Christ in Japan. The missionaries of two other churches, kindred in doctrine and polity, have joined with them, and now, in 1887, a wider Union, embracing all of the Presbyterian, Reformed and Congregational names, is forming.

To this United Church will be given in large degree the work of shaping the Protestantism of Japan. In 1886 these churches had two-thirds of all the church members in the empire within their folds, and wielded more than two-thirds of the Christian influence. The church is independent, free of all foreign ecclesiastical control, Japanese in form, and, we believe, Christian in heart.

The Methodists are seeking a like union for the churches of their name; and the Episcopalians have united the efforts of their three societies in the establishment of a single independent Japanese Episcopal Church. The Japanese ministers exceed in number the foreign

missionaries. They excel also in their success in gathering converts into the church. Many of their men are of good social position, well educated, zealous, faithful, devoted. Some of them have labored for years and have gathered much fruit for the Master. They are workmen who need not be ashamed. Not since apostolic times have the elements of a strong, national church been so soon gathered. When we consider the rapidity of the growth, the completeness of church organization, the number and quality of the ministers, the readiness of the people to give, we conclude that God now grants His grace as freely as to His servants of old.

We anticipate the conclusion of foreign missionary labor by the close of this century. Not that Japan will then be Christian, or that all who dwell in the land will know the story of redemption. But we believe that in thirteen years more Japan will cease to be foreign missionary ground. Thenceforth the preaching of the Cross will be the Home Missionary work of the Japanese church. The church will be widely established, well trained, well led, equipped for its work, and, under God, able and willing to carry the enterprise to a triumphant completion.

The missions in Japan ask the churches of the United States for reinforcements. First of the great heathen empires Japan turns to Christ. In our own day we see this church formed on its foreign soil. The work is not of the future—now it must be carried to its end. The rapidity of growth, the quick extension of the church, makes reinforcement imperative. The church must be guided, taught, aided. Church buildings must be erected, colleges, seminaries and theological schools equipped, and all the organization of varied Christian work completed. These years are ours, but soon the opportunity will pass. It cannot be that the church will not respond; it cannot be that enough of its abounding wealth of men and money will not be given to meet to the full Japan's appeal.

God's providence gives this test to His Church. Had China moved first, how prodigious would have been the demand! Has the church enough of consecration and faith to minister to the needs of that mighty empire? Would it send its missionaries by thousands, and its money by millions? But it is not China; it is Japan. The call is not for men by thousands, but by tens. Thus does God first test His Church; and as the church responds He will grant it rich reward by granting wider fields and grander harvests in the lands beyond.

Let us sum up the lessons taught by the story of God's dealings in Japan.

1. When God reveals His power, the strongest walls fall flat before His people; and God works in our day as manifestly as in the times of His ancient Church.

2. The wonders of God's power demand obedient following, faith,

consecration and love from His servants. He works, and they labor with Him. His power never makes needless their effort, but demands with each display new exertion on their part.

3. Modern foreign missions are not a failure. Their success is assured. Japan is not an exception; it is the leader of the Orient. By God's providence China, Siam, and India enter upon the same path.

4. The evangelization of the world by independent native churches may be speedily accomplished. The work of foreign missions is the planting of these churches. The end of foreign missions is home missions.

5. The planting and organizing of these native churches in every great land will make great demands upon the church at home. Every resource must be husbanded and every expenditure made to the best advantage. And to this end: (1) Mission stations must be adequately equipped. Single men must not be left to perform all functions, and little bands of men must not be sent to evangelize great empires. Broad plans with ample forces are imperative. (2) For best results churches of kindred faith and polity should unite on foreign soil. Their converts may unite in national churches, and strength, native and foreign, may be doubled by the union. (3) The great denominations of the Protestant world should unite in council, in federal league, that plans may be formed in common—or, at the very least, be mutually discussed.

Missions in Japan bear peculiar relation to missions everywhere. Success in this one land inspires the church for the greater conflict in other lands. Christ proves himself Divine as by the power of love He draws all men to himself. Not to a divided sovereignty does He come. Not to bless a portion of His creatures is His kingdom established. We confess Him as King of kings and Lord of lords. And as the Church is loyal to its vows, it is builded everywhere. Soon will the day come when every language shall speak His praise—when in every land His Church shall come. Not by power or might, but by His Spirit will it come.

Even so, come, Lord Jesus.

THE PROGRESS OF ISLAM.

[THE views of Canon Isaac Taylor, a dignitary of the Church of England, recently expressed at the Church Congress at Wolverhampton, have justly attracted wide attention, and called forth earnest discussion both in the church and secular papers and magazines. The burden of criticism is against the Canon. His facts are shown from a variety of sources to be unreliable or greatly distorted. The subject is of such general interest to the missionary world that we give the following brief and temperate presentation of the case from the *Home and Foreign Mission Record* of the Church of Scotland. —EDS.]

THE paper read by Canon Isaac Taylor at the Church Congress at

Wolverhampton on the subject of Mahommedanism has given rise to more discussion than any other subject brought under the notice of the Congress. The Church papers have had their pages filled with correspondence, mostly adverse to the learned essayist. The columns of *The Times* have been opened to the discussion, and *The Times* has passed its judgment upon the points in dispute—a judgment also unfavorable to the view set before the Congress by Canon Taylor.

The contention of the learned Canon may be regarded as threefold : That Mahommedanism is spreading in Africa and India at a rate far surpassing the Christian rate of progress in these countries ; that its teachings and methods, so far as suitability to native races is concerned, might well be adopted by the promoters of Christianity; and that as a temporary and preparatory scheme of religious belief it may be let alone to do the work it is doing. We may conveniently follow this contention in the order here laid down.

1. It is only in a vague and general fashion that we can estimate the progress of Mahommedanism in Africa. It is the dominant faith in Egypt, and from thence westward to Morocco, whilst it is widely prevalent from the Mediterranean to the Equator. It is essentially a missionary religion, and from time to time there are outbursts of missionary zeal which undoubtedly subdue whole tribes to the faith of Islam. In the great Al-Azhar University at Cairo it is said that there are in attendance every year some ten thousand students who go forth as Mollahs, Moulvies, and teachers of religion into all parts of the Mahommedan world, and some of whom are sent for the propagation of Islam into the regions beyond. This, however, is only a popular estimate, and it is, we believe, considerably exaggerated. If the number of Moslem students ever reaches eight thousand, that large figure is made up of persons who become students to escape conscription. The great majority learn little and pass no examination. When we turn from the propaganda to the results we do meet with evidences of missionary success.

In his interesting paper in the *Contemporary Review*, December, last year, our countryman Mr. Joseph Thomson set Mahommedanism in a comparatively new and favorable light as a missionary agency. This is what he found up the Niger : “ The sights and scenes I witnessed burst upon me like a revelation. I found myself in the heart of Africa among undoubted Negroes ; but how different from the unwashed, unclad barbarians it had hitherto been my lot to meet in my travels in Africa ! No longer did the naked savage throw himself before stocks and stones, or lay offerings before snakes or lizards, but as a well-clothed and reverent worshiper he bent before that One God whose greatness and compassionateness he continually acknowledged.” This is testimony which there is no need to disparage. For those regions of West Africa to which it refers it may be accepted as the true state of the case. It is sad to think that Mr. Thomson should have to be accepted as a true

witness also when he regretfully declares that "for every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." It is mainly on this evidence that Canon Taylor relies for specific support of his contention as regards the missionary progress of Islam in Africa. Without denying the statements of Mr. Thomson, we may still ask whether there is not another side to this question. General Haig, who has recently published the results of inquiries made by him personally as to the condition of the Arab tribes on both sides of the Red Sea, mentions deductions which are to be made from this missionary zeal and activity of Islam. He says, after careful inquiries in Cairo, and after calling intelligent Moslems themselves to witness: "There may be intense belief and a desperate clinging to the tenets of Islam, but hope for its extension in the world has long died out in the minds of the more intelligent and thoughtful. Mahommedanism may still be spreading among the simple fetish worshippers of Central Africa, by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limit." It is easy enough for the learned Canon, when dealing with the generalities which alone are available as statistics in the case of Africa, to make good his contention, and we need not deny that in Africa up till now Islam has made more rapid progress than Christianity. Yet even that progress is not shown to be overwhelming; and when it is considered that Islam is in Africa practically on its native soil, and that Christianity has only recently got into the interior and holds its ground under the most adverse conditions of climate and health, a faster rate of progress for Islam is not to be wondered at.

When Canon Taylor attempts to show from Indian statistics that Mahommedanism is sweeping over India, with a steady increase of over 600,000 per annum, he lays himself open to direct and conclusive contradiction. In a recent letter to *The Times* the same General Haig whom we have already quoted, shows from the last census returns that Canon Taylor has been entirely misled in his calculations. General Haig's carefully elaborated conclusions—in which the *Times* leader concurs—is that in Bengal, with a population 42 per cent. of the whole Mahommedan population of India, Mahommedanism is at a standstill; while in the Punjab and Northwest Provinces, with 36 per cent. of the total Mahommedan population, Islam is slightly advancing. Regarding India as a whole, it would seem that the advance of Islam is too slight to be of any practical political importance. Even what advance there is more a social than a missionary movement. There is no occasion to take an alarmist view of the present advance of Mahommedanism, although there is every reason why Christians should redouble their zeal and save the tribes of Africa from the searing, deadening influence of the religion of the False Prophet.

2. Canon Taylor considers Mahommedanism a faith much more easy of comprehension to the Negro mind, and, moreover, a faith which contains in a simple form the essentials of Christian truth. He finds in the Koran undeveloped seeds of Christian truth; Mahommedanism is an imperfect Christianity; the Moslem and the Christian alike worship the One God, and regard the Lord Jesus Christ as the one sinless and perfect pattern of humanity; and there is nothing in Mahommedanism antagonistic to Christianity. It is astounding to hear a dignitary of the Church of England seriously telling us that for the Negro in the heart of Africa Mahommedanism and Christianity are convertible terms; that to deal with him effectively we must go, not to the simple verities of the Christian faith, but to a faith whose highest principles are a corruption of an imperfect Judaism. And the ground on which he offers us this advice is the rapid spread of Mahommedanism among these degraded African tribes. We do not want and do not expect to see Christianity spread in such a fashion. It is easy to teach even a Negro to articulate the words Allah or Bismillah; when this is done he is a Mahommedan. There is a simplicity in this sort of conversion which cannot be denied. But we do not expect conversion to Christianity with the same rapidity and simplicity. We believe, in spite of Canon Taylor, that the Negro mind can take in Christianity—not such undeveloped germs as are found in the Koran, but such clear and distinct statements of truth as we find in the gospels. In the conversion of the Northern nations, it is true, whole tribes were indiscriminately baptized and called Christians. That is a mode of propagating Christianity which is not in favor now. Christianity does not gain tribes and nations in masses. It is one by one that it lays its hold upon the souls of men. Its power to convert and renew one Negro is sufficient to show its suitability for the race. And we have happily abundant illustrations of this power. We have heard the Rev. David Clement Scott again and again declare—we thought he went a little too far—that there was no truth which the African as he knew him was unable to grasp and thoroughly understand, and no spiritual attainment of which he was not capable. We have heard Dr. Laws, of the Free Church Mission on Lake Nyassa, speak in similar, if more measured terms. Although the number of converts in connection with African Missions is small, and although many converts are not successes, there are African Christians with as firm a grasp of the doctrines of grace as is to be found among communicants at home, and with characters which, for consistency and devotion to Christ, would put many professing Christians in Britain to shame.

When Canon Taylor quotes the earnestness and devoutness and humility of the Mahommedan missionaries, who go about without purse or scrip disseminating their religion by quietly teaching the Koran, he identifies himself with a picture which is only an ideal, and with a de-

scription which as matter of fact is very questionable. When he sets this description over against the efforts of Christian Missions, which have made the natives hate rather than admire Christian civilization, the implied reproach of Christian missionaries is unworthy of him. Our civilization, alas! is another thing from our Christianity; it means gin, brandy, gunpowder, and too often shameful debauchery on the part of British traders! But that our missionaries should by implication be described as behind the Mahommedan fakirs in earnestness and devoutness and humility is an imputation to be indignantly repelled. The life of the European missionary, especially in Central Africa, is a life of hardship and of peril. It is surely unnecessary to call witnesses to this fact, when in our own pages from time to time we have to chronicle hardships and fevers and deaths. But we may give the testimony of a witness more competent than most. Mr. H. H. Johnstone, now our consul at the Cameroons, well known for his charming books on the Congo and Kilima Njaro, and well known also to be no idolater of Missions, says in the November *Nineteenth Century*, in an article on "British Missions and Missionaries in Africa": "A protracted stay at the Mission will also convince you of the earnest sincerity of purpose which inspires the missionary and his wife. It will show you how the pursuit of an exalted idea can clothe an inherently commonplace nature with unconscious poetry and pathos. And you will also learn that the life of those modern evangelists in Africa is full of disappointments, danger, and monotonous discomfort."

3. Canon Taylor evidently looks upon Mahommedanism as a stepping-stone from heathenism to Christianity. But comfortably to do this he has to soften down the Mahommedanism we know by winking at the monstrous wrongs and immoralities which are inseparable from it. As to the moral results of Islam he does not feel comfortable. Islam does, to be sure, insist on temperance, although it is certain that Arab traders are among the chief importers of the spirits which are degrading Africa. But, letting alone that, what about the slave trade, which has its tap-root in Mahommedan polygamy? What about the degradation of women? What about the fierce fanaticism of the Mahommedan devotee? The head of our Mission at Blantyre in our last number described whole tracts of country inhabited by dense populations as turned into a waste howling wilderness by the visits of Mahommedan slave raiders. Is this long to be tolerated upon the face of God's earth? Even as the adjunct of a temporary scheme of religious truth is its spread to be desired? But it is notorious that Mahommedanism, so far from being a stepping-stone to Christianity, is one of the very strongest fortresses of unbelief. Converts from Mahommedanism are comparatively few, although not so few as some would represent. It is with Mahommedanism as with Judaism—the difficulty of gaining converts from them is in proportion to their likeness to Christianity. They

have part of the truth, and their adherents are loath to give up the little that they have in order to obtain the whole as it is set forth in the religion of Jesus Christ. We should be sorry to think of Mahommedanism being allowed to occupy the ground as a preparation for Christianity anywhere. The duty of the Church, on the contrary, is plain: it is to increase her laborers and to redouble her energies, so as to make known the truth to the most degraded even of African tribes. It is the duty of the Church further to do what in her lies to remove the stumbling-blocks thrown in the way of the heathen in Africa and in India by the evil lives of Europeans and even of her professing members. Let us not fail nor be discouraged. The Gospel is making way in those lands of which we have been speaking, and God has been giving it access to regions hitherto closed against it. We need have no fear of its efficacy. The earthen vessel has its weaknesses, but the excellency of the power is seen to be of God.

JAMES HANNINGTON, THE MARTYR OF USOGA.*

[EDITORIAL.—A. T. P.]

WHEN, in October, 1885, in Ukassa, on the north shore of Victoria Nyanza, the noble form of Bishop Hannington fell before the savage soldiers of Mwanga, a pall overspread the whole missionary host. Another heroic spirit had, at thirty-eight years of age, joined the noble Army of Martyrs. And when, on the 4th of February following, at sunrise, the sorrowing procession approached the mission station at Rabai, bearing the blue pennon—the African symbol of mourning—whereon, in white letters, was sewn the word “ICHABOD,” many a mourner, outside the Dark Continent, with bowed head, said, “The glory is departed!”

We have read this story of his life and work with profound interest and deep emotion. It would draw tears from eyes unused to weep, to follow that tale of heroism to its singularly pathetic and tragical conclusion, while from first to last it abounds in lessons in living.

Heredity and environment go far to determine character. Hannington seems to have inherited from his great-grandfather a strength almost superhuman that enabled him to do and bear what few stalwart men can endure. The texture of the ancient stock reappeared in the modern tree. He was consequently fond of athletic sports; gunning, boating, and the hardest games were natural to his conscious vigor.

Hannington inherited another trait from his grandfather—a devoted attachment to his mother; and this filial love, that transfigured her with a peculiar radiance, was the magnet that gave a true poise to his character, a true direction to his life. Not only so; but the heart that learned the expansive, expulsive, explosive power of a noble, ennobling

* “James Hannington: A History of his Life and Work.” By E. C. Dawson. A. D. F. Randolph & Co., Publishers, N. Y.

love toward a mother, was prepared for another love that had a wider reach, drove out all mean and selfish affections, and demanded vent in a life of missionary labor. Her death, in 1871, left his heart fearfully lacerated, but free henceforth to have but this one love. That pathetic inscription in a Paris cemetery Hannington might well have written :

“Dors en paix, O ma mère ; ton fils t'obéira toujours.”

At fifteen his father put him in a counting-house at Brighton to seek a fortune through the common path of commercial life. But the “zebra” could not be harnessed to the “cart-yoke,” and after six years the young man, reaching his majority, chose his own path. At eighteen he inclined toward Romanism, and once in later life even toward the solitude of the cloister ; but Cardinal Manning’s funeral sermon for Cardinal Wiseman showed how the highest ecclesiastic turned even on his deathbed to mere external rites, for peace, and Hannington felt that the system must be rotten, and turned from it as from a falling fabric.

His early education seems to have been neither skillful nor successful. He says of himself that, being naturally idle, and not being sent where he was driven, he made little progress. But he was intelligent, quick to learn, and strong to hold ; and if his early life lacked in application, his industry in later years went far to compensate. Up to his twentieth year, he had worshiped in a Non-Conformist chapel ; but in October, 1867, his father’s chapel became an institution of the Church of England, and the young man came into frequent and close contact with clergymen of that communion ; and he awoke to the fact that he had a strange drawing toward the ministry, and in 1868 he entered Oxford.

In 1873, at 26, Hannington reached a parting of the ways. Jesus was henceforth to be, in a double sense, his Redeemer—*Rex, Lex, Dux, Lux*. A college friend of his, a country curate, had James Hannington strangely laid on his heart as a burden. His own life having lately felt a strange transforming power, he somehow yearned to have Hannington share his consecration and satisfaction. He wrote him a plain letter, telling him of his new experience, and urged him to devote his life to Jesus. More than a year passed, and the letter was unanswered ; but the seed, though buried, was striking roots downward and was yet to bear fruit upward.

His pride was just now hurt by the Bishop’s harsh rejection of one of his trial papers, and his wounded spirit flamed into a burst of passion. Suddenly he bethought himself : “If I can thus give way to anger, am I fit to offer myself as a minister of Christ?” That thought at once cooled and calmed him, and he applied himself anew. When he was admitted to deacon’s orders, he trembled with the sense of his responsibility. On Sunday after, he preached at Hurst, and the next began to act as curate of Trentishoe. He soon found that he was doing his duty in a perfunctory spirit, and that he was *not right with God*. Candor compelled him to confess that, though he was God’s messenger,

he did not bear God's message, and was utterly without divine unction; and he was much distressed. Then that letter, long treasured up and many times re-read, prompted him to send for the writer. He could not come to see Hannington, but he wrote him again and sent with the letter Mackay's "Grace and Truth." He began to read the book, but its unscholarly tone and blunt dogmatism offended him, and he threw it down. But it subsequently got a reading, though meanwhile on a second trial he had been tempted to fling it across the room in disgust. He waded through a few chapters, till he came to the question, "Do you *feel* your sins forgiven?" That chapter opened his eyes. He saw that faith must rest, not on feeling or consciousness, but on the unchanging *Word* of God. He leaped into light. He was in bed when he read that chapter; but he sprang out, and literally, like the cripple at the Gate Beautiful, walked and leaped, praising God. Subsequently the tract, "Gripping and Slipping," helped him to a firmer grasp on the hand of Jesus, and he held fast and followed on wherever that hand led. Henceforth he "*knew whom he had believed.*" From this step it was comparatively easy to another. His friend urged him to try extempore preaching, and before long he bravely laid his written helps aside and went before the people to tell them simply and in dependence on the Spirit what he had learned of God, though he soon found that to preach effectively without manuscript leaves no room for indolent mental habits. On a visit to Hurst, he got "stuck" at the text and had to dismiss the congregation with a hymn !

The parish of Darley Abbey, to which Mr. Hannington was transferred in 1875, and where he remained seven years, gave opportunity for the study and practical solution of the problem how successfully to deal with intelligent working people. There dear old Miss Evans, or, as the people called her, "Miss Ivins," then nearly ninety years old, lived and swayed her sceptre of love, the very life and centre of Christian work. At the Darley House she made Hannington a welcome guest; and there he found himself in a new school of Christian experience and training for better work. Apollos was once more in the school of Priscilla.

While curate at St. George's Hannington threw himself into the work of Parochial "Missions," then already beginning to be a power, himself afterward conducting similar meetings. Here also he learned and lived the lesson of self-sacrifice. Fond as he was of his horse, he sold it, and made of the stable and coach-house a mission-room for popular meetings. The hero-missionary was rapidly preparing, though unconsciously, for the "regions beyond."

He was eccentric—if anybody knows what that means. Those who knew him best say that they never knew another Hannington. A queer mixture of oddity and simplicity, gentleness and fire, bluntness and brusqueness, he reminded people of William Grimshaw. The

children learned that in his cabinet there were curiosities, and in his pocket were goodies for them ; and when he stopped to give them his blunt counsel and ask them questions, he rewarded their attention with a "bull's-eye." Free and familiar, he maintained his self-respect. Chalmers once said, to one who thought the clergy should "stand on their dignity," "Sir, if we don't mind, we may *die of dignity*." Hannington unbent easily and naturally, if he might get down to men.

In 1875 he became Secretary of the Hurst Pierpoint Temperance Association. He was about the only teetotaler in Hurst, but, despite the unpopularity of the cause, he determined on a deadly war against drink. He went nowhere without a pledge-book, and would drag a poor sot out of the mire and take him to his home. He owned that he had never taken in hand a work so hard as to wage this war in face of the apathy if not antipathy of those who ought to be in sympathy.

There was a time when Hannington looked to the life of a celibate, as the most consistent with supreme devotion to his Lord ; he meant that his *work* should be his *wife*. But he found his "affinity" in Blanche Hankin Turvin, and married her in 1877. And it was well. He found her in every way his help, not his hindrance. As a married man he was relieved of many awkward embarrassments, had fuller access to the families he visited, and learned that curious fact in life's mathematics, that two like-minded people can accomplish not twice, but ten times as much as one. If one chases a thousand, two put ten thousand to flight. And nowhere is this truer than in the sacred calling.

Facts furnish the fuel on which missionary zeal is fired and fed. One can scarce believe that there ever was a time when the martyr Bishop felt no interest in missions. Yet so it was when he went to his first missionary meeting at Parracombe. He was called on to speak, but it was too evident to himself and others that he knew very little about the subject and cared correspondingly little.

Hannington reached *the* turning point of life in 1882, when he determined to go to Africa. When, four years before, he heard of the violent death of Shergold Smith and Mr. O'Neil, beside the waters of Victoria Nyanza, he felt prompted to push ahead and take their place in the ranks. Conversations with Miss Evans and others whose hearts burned with missionary fervor stirred him up to study the facts ; and the logic of facts no true disciple can resist. God had been making the workman ready, and the time had come for him to enter the work. He had both a native fitness and a cultivated fitness for just such a work. A wife and three children, a delightful and successful parish work, bound him to his home, but he felt that the foreign field was wider, needier, more difficult to provide with workmen, and he heard God calling him. Mary Lyon used to say to her pupils : "Girls, in choosing your work, go where *no one else is willing to go*." And so he offered himself to the Church Missionary Society, and was accepted,

March 7, 1882, and was appointed to the leadership of the little party of six who were to go to Uganda.

We pass by his journey, with all its discomforts; the filthy vessel in which he sailed from Aden to Zanzibar; the dilatory Zanzibari, the horrors of the African well, the "water of which you might cut with a knife," and African mosquitoes, the swarm whereof might be sliced in the same fashion; the wading of streams, the fightings with flies, the falling into pitfalls set for game, the alarms of robbers, encounters with tarantulas, swarms of mosquitos and of bees and caravans of black ants, the stings of the poison bean-pod, the storms of dust, the rack of African fever, prolonged dysentery and acute rheumatism. At Uyui, his fellow-travelers had to leave him behind, as he was too ill to go forward, and in care of Cyril Gordon, who nursed him night and day and would not let him die. How desperate his case was may be inferred from the fact that when he asked Gordon, "Can it be long before I die?" the answer was, "No, nor can you desire that it should be;" and in one of the few walks he was able to take, he actually selected the spot for his grave. But his iron will pulled him through, and he was borne in a hammock to the lake, where again he was so ill that he confessed he was "done."

Christmas Day, 1882, was spent by the lake; and the manner of its keeping illustrates out of what unpromising materials love and faith can extract honey. Gordon was very ill, and two others only convalescing, and Hannington himself just ready to go to bed. But they kept the Holy Communion at 8 A.M., and forgot their solitude, sickness and separation from home, in praising God. Then came Christmas dinner. Hannington killed the kid, and as he tried his hand at the "plum-pudding," drawbacks there were, in shape of flour both musty and full of beetles and their larvæ, sour raisins and burnt dough, but they ate with mirth and gratitude. He amused the natives and himself by showing them his watch, which they declared had a man in it, that said, "Teek, teek," and was *lubari*—witchcraft; or he would dress and undress a doll which a friend had sent him, to show the women the mysteries of English attire.

When he reached Msalala it became plain that he must return to Eubaga and to England. He felt himself to be a complete wreck. On his way to Uyui, borne in a hammock, he was at death's door, and, humanly speaking, owed his life to the assiduous attention of Mr. J. Blackburn, one of his party. Yet he was no sooner on the deck of the homeward-bound steamer than he was studying how he could return and plant Christ's Cross in the heart of the Dark Continent. June 10, 1883, he landed in England, and was received as one from the dead. He spoke constantly in behalf of the Church Missionary Society, but the verdict of the doctors was, "*Africa, never*—anywhere but Africa and Ceylon." But still he was hoping and praying to go back. The

Church Missionary Society determined to organize the churches of Eastern Equatorial Africa under a bishop; and it was plain that he combined just the traits needed for such a trust. And when Sir Joseph Fayrer, the climatologist, gave his opinion that he might safely go back, the position was thrust upon his acceptance, and he was consecrated June 24, 1884, and he sailed November 5, leaving his wife and baby to follow. He tarried in Palestine on the way, and reached Mombasa January 24, 1885.

He determined himself to go to the front. The bishopric meant for him no easy berth or sinecure; and the journal of his second journey reads like a romance of heroism. We see "the image of a weary, overdone man, who had given up his hammock to his sick friend, stumbling through the sodden grass of the muddy plain, yet refusing to own himself beaten, and doggedly plodding forward, ever forward."

The Bishop desired to push through to the north end of Nyanza. The way was shorter, healthier, better, and he had then no suspicion that the Baganda would oppose approach from the northeast. This ignorance led to the fatal mistake. The people of Uganda regard all visitors from the northeast with suspicion and apprehension. The tribes of Central Africa lived in fear of a European invasion. The chiefs were busy urging the young King Mwanga to repel any attempt of white men to enter his realm by the "back door" of Kavirondo. The report of German annexations and encroachments had penetrated to the interior and created a panic.

King Mtesa, who had invited missionaries to his dominions, was fickle. Arab traffickers in the souls and bodies of men had poisoned his mind against Englishmen, and persuaded him to profess the faith of Islam, and now they sought to render him averse to Christian teaching; while the French Roman Catholic priests tried to persuade him that Protestants would only delude and mislead him. The perplexed Mtesa would exclaim: "Whom am I to believe? The Arabs say there is *one* God; the English tell me of *two*; and now I am told there are *three*" (God, Christ, the Virgin). Christianity had been rapidly gaining ground in Uganda. Mtesa, who, for an African potentate, was unusually magnanimous, inclined to a liberal policy. The missionaries asked no favor, but were glad of an open door, and improved the opportunity. They set up their printing presses and distributed the New Testament books and other religious matter in Laganda. It became the fashion to learn to read. At the end of 1884 a native church of 88 members existed, of which Mtesa's own daughter was one. But after Mtesa's death, Mwanga, elated by his promotion, feeble, vacillating, vindictive, suspicious, presented a ready tool for designing enemies of Christianity; and when Mr. Mackay sailed to Msalala, at the south extremity of the lake, to meet three companions, and returned alone, there were not wanting those who persuaded Mwanga that his mission was a pre-

tense under cover of which he had communicated with enemies of the king. Just then a rumor of the approach of white men, at the northeast of the lake, in Usoga, added fuel to the flame of suspicion. The chiefs of Uganda were ablaze with alarm. Toward the south the lake itself was a barrier; the west they had not come to regard as a perilous quarter; but the northeast seemed to them a highway of danger. While Bishop Hannington was approaching Mwanga's country, the route he had chosen was daily involving greater risk, and he knew it not. With his letter to his wife, dated Kikumbuliu, August 11, 1885, all his correspondence ceases; and its last words are, "And now, just leave me in the hands of the Lord, and let our watchword be, 'We will trust and not be afraid.'" His friends heard of him no more until that fatal telegram, received from Zanzibar New Year's Day, 1886. Let us linger a moment over these last days.

It was Sunday, November 8, 1885, twenty-eight days after the Bishop left Kwa Sundu for the lake, when Bedue, one of the men, came to Mr. Jones, sighing and breathing hard, reporting that two men had come with the report that the *Bishop and party were killed*. On further investigation, it was said that October 31 was the fatal day, though it now seems to have been two days earlier.

Bishop Hannington, all unconsciously, had marched into the very jaws of death. When the friends at the mission in Uganda learned of his approach, they did all they could to rid the king's mind of suspicion; but in vain. He and his council of chiefs considered that the Bishop was only the head of a conspiracy to take possession of the land, and must not be allowed to enter. Indeed, it was seriously proposed not only to kill the Bishop, but to stamp out the whole mission, killing all the white men in Uganda. The suspense was terrible. A fatal pitfall was before him, and friends could give no signal. On October 25, one of the court pages reported that a tall Englishman was in Usoga, who had lost a thumb. The king's council decided on his death, but represented to the missionaries that he was only to be escorted out of the country.

Hannington came within sight of the Victoria Nile, at the head of the lake, when he found himself confronted by more than 1,000 insolent soldiers, and was subjected to robbery and insult. While dragged by his legs over the ground by the ruffians, he said, "Lord, I put myself in thy hands. I look alone to Thee." Believing he was about to be murdered, he sang "Safe in the Arms of Jesus." Hours of awful suspense followed. His panic-stricken men were all held as prisoners. Thrust into a hut, which was horribly filthy with ordure and vermin, he was guarded by twenty men, though so exhausted as scarcely to be able to hold up a small Bible. Yet, even when tears were wrung out from him by sheer exhaustion, he still praised His holy name whose servant he was. Expecting to be murdered, he simply turned over, shut out

the murderers' yells and cries, and said, "I shall not make the slightest resistance; let the Lord do as He sees fit."

He was allowed by the chief whose prisoner he was to send a hasty scrawl to Mackay, saying that he was a prisoner and begging him to come; and at times the closeness of his confinement was relaxed; but he disdained to escape, leaving himself in the Lord's hands. The last entry in his diary is dated October 29. The ink is faint which records the development of his fever and his prayer for a merciful release. No one will ever know in what utter exhaustion he laid down his pen for the last time. When the guards led him out to his death the ink may still have been wet. But we have this comfort—that however he was torn with pain and racked with fever, his sublime trust in God knew no change.

He hoped the messengers sent to Uganda might return with orders for his release. And when he was led out to an open space outside the village and saw his men once more around him, he doubtless thought the danger was past. But with a hellish yell the warriors fell upon the caravan-men and speared them. The ground was covered with dying and dead. It was plain that his hour had come. His murderers closed round him. Then the man, the hero, the Christian martyr shone brighter than ever. Lifting himself to his full height, he calmly surveyed their poised spears, and spoke words which will not soon be forgotten: "*Tell the king, Mwanga, that I die for the Baganda, and purchase the road to Baganda with my life.*" Then he pointed to his own gun, which one of them fired at his breast, and there were *one more widow and three orphaned children* left on earth, and one more martyr added to the roll of the Martyrs. Dying at thirty-eight, he has "completed the circle of that great ring of Christian nations, of which the signet stone is the Victoria Nyanza; and, in joining the two ends, has welded them together with his death." As his biographer well says: "What if his busy hands and feet, torn from his body, rattle in the wind above the gateway of some savage town? What if the bleaching skull wherein once his active brain wrought for the good of all, now hangs like a beacon from the leafless arm of some withered tree? He would have been the first to tell us that no such things could affect his life, for that was hid with Christ in God. His last words to friends in England were:

"If this is the last chapter in my earthly history,
Then the next will be the first page of the heavenly;
No blots, and smudges, no incoherence,
But sweet converse in the presence of the Lamb."

"OBDORMIVIT IN CHRISTO."

Let us now glance at the conspicuous traits of his character.

A very important element in Hannington was his *humor*. It permeated and pervaded his whole being. Carlyle, in "*Sartor Resartus*," makes laughter the cipher key to unlock the whole man, and thinks few are

able to laugh what deserves to be called laughing. The Bishop could laugh, from the roots of his hair to his boots ; could laugh till he shook and cried, and till he compelled you to laugh and shake and cry, out of mere contagious sympathy. His laugh turned him inside out, and was a revelation of a certain heartiness in his humor, an unreserve in his genial, congenial nature that was a pledge of his frankness and fidelity.

His humor was his actual *salvation* in more than one experience. In the midst of the intensest suffering it never forsook him. Like Thackeray, he embellished his journal with his own original drawings, and original they are. They remind us of McLeod's biography, with its graphic and wonderful pen sketches, where a stroke means a whole paragraph. In the encounter with a lion, he forgot the danger, as he saw his excited companions rally to his defense, one armed with a revolver, the other with an umbrella ! His humor had a heroic element in it which enabled him to say of all the multiplied *tortures* of his journey, they were "*trifling drawbacks*." Nothing could be more delightfully serio-comic than his own description of his 'hammock' experiences, written for his children, and illustrated with his own pencil. That must have been a remarkable susceptibility to the ludicrous which made soaked clothes by day and wet sheets by night powerless to "damp" his spirits ; which made him laugh outright, notwithstanding his weakness and illness, when a hippopotamus almost stumbled over his cot as he lay half-shielded by his umbrella, and, "bellowing out his surprise," started at double quick for the lake ; nay, which, when he thought he was about to be murdered, made him laugh aloud at the very agony of his situation—his clothes torn to pieces, and wet through, and his body half naked, and every limb strained, while he was alternately dragged and pushed and jostled along five miles an hour. Such an abundant humor commonly has as its companion a mischievous temperament, for they are close of kin. He was full of boyish pranks to the very last, and whenever he felt well would break out at times with irrepressible animal spirits.

He had wit as well as humor. His "skimmery album" was a series of caricatures in which, from the Principal at St. Mary's Hall down, few escaped being pilloried in a humorous depiction. But no malice was mingled with his mirth. If he teased he was willing to be teased. Sometimes his wit was merciless. When, at Oxford, he found among the undergraduates a set of clerical posturists who with a dilettante air observed all the niceties of ritual observances, who dressed themselves in their own rooms in short, lace-trimmed surplices, and got photographed with crozier and censer—when in the bedroom of one of them was found an old trunk rigged up as an altar, draped with an antimacassar, with a row of tiny candlesticks, a vase of flowers and a plaster crucifix, he reveled in the opportunity to lampoon such follies. He was an active man, never a loungeur. He did not hang like a rusty trumpet against the walls of society, waiting for some one to come

and blow a blast ; he had always something to do. Immense will-power lay back of his activity, and, like most men of great energy, he was naturally headstrong and passionate, having a marked individuality. When seriously angry, he was formidable, not a man to be trifled with ; but in his later years he never became angry unless his indignation flamed at the wrongs done to others. He was passionately fond of travel, and once had made up his mind to go to sea, when the determined opposition of his parents prevented. He had a natural aptitude for science, especially natural science, which he inherited from his mother. From infancy he watched the birds, studied the insects and plants, and curiously examined "specimens." During his short halt at Mpwapwa, he scoured the country to collect specimens of its flora and fauna, with which he afterward enriched the British Museum. His enthusiasm was boundless. He could endure in his raging thirst to find only a dry bed of a pool, if he discovered a new shell ; he shouted for joy over a vestige of moss or a new butterfly. When nearly dead of dysentery he would sit up in bed, to paint flowers, brought in from Mr. Gordon's rambles. In the midst of a lion hunt he stopped to pluck an unknown flower, press it and take note of its classification.

Hannington's character was based on a courage that verged on rashness and a faith that quite crossed the limits into abandonment. As to courage, it was both of the physical and moral sort. He seems to have been absolutely a stranger to fear. At Martinhoe he took delight in perilous scrambles from ledge to ledge of precipitous cliffs that shot down to the sea in sheer walls hundreds of feet high, exploring their stalactic caverns fringed with fronds of fern. In one of these excursions he was caught by the tide in a cave whose only mouth was below water mark, and got out of the "straits" only by leaving his clothes behind and pushing his naked body through the narrow passage. The perilous had for him a fascination. He had a natural calenture in his temperament ; the sea was only a green field, and the Alpine peak only a hill to his daring soul.

That his courage bordered on recklessness, and sometimes overstepped that border, cannot be doubted. He met a rhinoceros and fired. Ten yards off there rushed from the jungle a bull and another cow rhinoceros, bellowing and charging fiercely down upon him. He simply stood, and eyed them defiantly till they turned round and disappeared. But what shall be said of that *lion story*, that some have declared a *lying story*? On Dec. 16, 1882, he shot a large lion's cub. There was a double roar, and the bereaved lion and lioness bounded toward him. Again he faced his enraged enemies, and, keeping his eyes upon them slowly retreated backwards, till he put a safe distance between him and them. But he actually ventured back to secure the skin of that cub! The lions were tenderly licking its body and growling their revenge. This man, a stranger to fear, coolly ran forward, threw up both arms,

and shouted ! The astonished beasts turned tail and ran, while he shouldered the cub and bore it back to camp ! When blocked by a mob of armed men, on the march to Mboni, he walked on regardless of their ferocious yells, and coolly passed through the human fence, smiling at their menacing gestures. Sometimes his courage was manifestly born of a determination to win confidence, as when he ran to the front amid foes and waved grass in token of pacific intention, exposing himself to shots from behind. How often it was born of prayer, only God knows ; but in the severest exposures of his second journey toward the lake, when time after time he seemed to escape death as by a hair's-breadth, at the hands of the savage Masai, he writes : " I strove in prayer, and each time trouble seemed averted."

He thought himself lacking in *moral courage*, but no one else thought so. Mr. Dawson defines moral courage as a certain "fearlessness in exposing the inner self to possible laceration and rebuff," akin to the physical courage which without fear exposes the body to rude assaults, and finely suggests that if he is to be accounted brave who is insensible to fear, he is no less so, rather more so, who, though he vibrates through all his nervous system and shrinks from exposure to pain and violence, yet schools himself to encounter them without flinching, like the general who, on the eve of a hot engagement, said to his trembling knees, " Ah ! you would quake worse if you only knew where I am going just now to take you !"

Carlyle says that *sincerity* enters prominently into any heroic type of character. Hannington was sensitively conscientious and trustworthy. He hated a lie—and his hatred was inborn and inbred. His piety was as far from a pretense as genuineness is from hypocrisy. His faith in the unseen was implicit and unhesitating. Prayer was the breath of life to him, almost an unconscious exercise of his vitality. His transparency drew everybody to him, and especially young men, who were strangely attracted to him, even in danger. He was a fearless, faithful preacher, who called things by their right names. And he was equally fearless and faithful as a pastor, never refusing any risk to serve his flock, even in times of contagious disease. He was no hireling—and could not forsake the sheep, even though the lion and bear threatened them.

The Bishop was one of the most generous of men. After his return to England, his friends noticed that he was excessively careful of expenditure, weighing the cost of everything. Was he growing parsimonious ? Only after his death was it explained. He was giving *one-fifth* of his limited income to one society alone, irrespective of other charities. Unselfish, open-handed even to lavishness, he left the impress of his self-giving upon all who knew him. Consecration to Christ, like a master musician, "pulled out all the stops" and played on all the keys of his being, and his life became one grand anthem.

Mr. Dawson, his biographer, well likens Hannington to Xavier, for single-mindedness, fiery zeal, scorn of personal discomforts, indifference to luxury, contempt of danger, childlike faith in truth, and magnetic power of contact and communication. But he could never have been a monk, for he could not have been *shut out from the sin and sorrow and suffering of the world.*

“Non vivere, sed bene vivere.”

THE CRISIS IN OUR COUNTRY.

[EDITORIAL.—A. T. P.]

THIS our country is a colossal heritage, and our peril is gigantic as well as our possibilities. We are reminded of the rim of the wheel in Ezekiel's vision, resting on earth, reaching to heaven, so high as to be dreadful. Here is an area that will take in Connecticut as a unit from six hundred to eight hundred times. We have ten thousand miles of coast-line. The utmost western limit of Alaska stretches farther west from San Francisco than San Francisco from the Penobscot. No wonder the Englishman defined our boundaries as “the North Pole and the Equator, the rising sun and the Day of Judgment!”

Our heritage is colossal; but what foes are in the land? The sons of Anak, with their chariots of iron; the ten nations of the Canaanites, with their foreign faiths and vicious practices; the daughters of Moab, with their seductive wiles; the golden calves all the way from Bethel to Dan and from the rivers to the sea; the pagan deities, with their pagodas and fanes—Baal and Astaroth, Milcolm and Molech. Whatever threatens the stability and permanency of other peoples seems to confront us on American shores—Romanism, Ritualism, Rationalism; Socialism, Communism, Nihilism; scepticism and infidelity, intemperance and sensuality; ignorance and superstition; materialism and anarchy; while these five great questions demand adjustment—the Indian, Mormon, Chinese, Freedmen and Southern questions. God has given us the *Belt of Power* within which all the greatest achievements of history have been wrought, from the days of Assyria and Babylon, Egypt, Persia, Greece, Rome, down to the days of France, England, Prussia. Our very position on the map is a prophecy of prosperity and corresponding responsibility.

Our very *prosperity constitutes our peril.* There have been seven golden ages of history: those of the Ptolemies in Egypt, of Pericles in Athens, Augustus in Rome, Ivan in Russia, Leo X in Italy, Louis XIV in France, Elizabeth in England. Yet those golden ages were marked by political corruption, moral profligacy and religious decay. Under the Ptolemies Egyptian society was divided into priests, military and common people. The priests held a monopoly of knowledge, even in art and science, and used their knowledge to impose on the credulity of

the people, and with the king at their head used the military class to uphold their tyrannical priestcraft. Egypt was so grossly idolatrous that her divinities were countless and ranged from the beetle to the sun.

In the days of Pericles, wisdom and art were atheistic in tendency. With all her philosophers and artists, Athens had over 50,000 women who made it a part of their religion to sacrifice sobriety and virtue in the worship of Bacchus and Venus. In the days of Augustus, Rome had no middle class—single families controlled 50,000 slaves; no philanthropy—the old and the infirm were turned out to die even by their own children; no religious faith—the Pantheon was ready to receive any new divinity or even human hero. In Ivan's days in Russia the government was a despotism, and the people were virtually serfs. Ignorance and superstition abounded. Might was the only right, and every command of the Decalogue was broken with impunity. Law was only a cobweb in which the little flies got hopelessly entangled, but all the big flies broke through. In Leo X's time Italy had a hierarchy built on the ruins of primitive faith. Rites and ceremonies engrafted upon the church from paganism displaced all spiritual worship, and religion was a skeleton leaf, from which all the sap of life had been withdrawn. Formalism and hypocrisy were christened under the name of faith and worship. In France the Grand Monarch made his court the Olympus of gayety, extravagance and sensuality. Vice had not even the charm of a blush. Wealth was lavished on luxury and crime, and the seeds of the Revolution were sown, that ripened in the guillotine and the Tribunal. In England Deism was regnant. You might have heard every preacher of note in London, and not have known whether he were a follower of Confucius or Buddha, Mahomet or Christ. Marriage was but a name, and religion a cloak for infidelity and immorality.

Our rapid *increase in population* is our peril. Hundreds of thousands of immigrants land on our shores every year. They come representing every nation and tongue and shade of political and religious faith and opinion. They come so fast and multiply so rapidly that we do not assimilate them to our social and national character. We are to-day not a homogeneous but a heterogeneous people—composed of everything, compacted into nothing. These people largely gravitate toward our great cities, one-fourth of whose population, and sometimes three-fourths, are foreign born. And so Thomas Jefferson's proverb is true—that the cities are the ulcers of the body politic.

The fables of the Ancients sometimes seem to be prophetic of modern history. Jason with his Argonauts in search of the Golden Fleece is Commerce with her white wings sweeping over the wide seas in search of gain. Augeas is Immigration gathering her hordes into overcrowded tenements, like cattle herded in stalls. The only stream that can flood and purge these Augean stables is the river of the Gospel, and the only Hercules that can break down the wall of the court and turn the flood

upon the homes and haunts of all this poverty and misery is Consecrated Capital.

Our *rapid development* is our peril. Few of us realize the amazing growth of new cities in our great West. In 1878 I went to a new settlement in Wisconsin. Eighteen months before an iron mine had been discovered and the first tree felled for a human habitation. There was then a population of twelve hundred men, and twenty grogshops, with gambling saloons and other accompaniments, and one church just organized! The advancing wave of civilization sweeps westward thirty miles a year, and the centre of gravity swings westward so fast that, while it was east of the Alleghanies before the Revolution, it now hovers near the Mississippi!

These new villages are becoming *strategic centres* of population and influence. The gathering of these hordes makes necessary the railroad for travel and traffic; then cross-roads are built, until new settlements become railroad centres. There the opposing forces of Christ and the Devil meet and clash in conflict. There we ought to put our strongest men, competent to organize the forces of Christ and the Church and lead them on to victory and turn the tide of battle. What are we doing? We are so crippling our Board of Home Missions that *they cannot* man these strategic centres as they ought. The home missionary gets but a pittance from the Board, and the local church cannot sustain him. He retires to other fields where he can command a support, and the consequence is that some of the most important posts in the Grand Army of Christ's Church are left *ungarrisoned* or with a weak, insufficient, inefficient force.

Nehemiah was the model organizer. He acted on three great principles: division of labor, co-operation and concentration. When the trumpet sounded it was the signal that at some weak point in the wall the enemy had made an assault. One weak place in the wall exposed the whole city. And so, when the trumpet sounded, every workman left his own place and rushed to the assaulted point. I think I hear the signal of distress from the weak points in the wall.

God has a plan in the ages—and in every age a special providential purpose. Prince Albert used to say to the young men of his day, "Find out God's plan in your generation—and then beware lest you cross it, but fall into your place in that plan." We may, toward that plan, hold ourselves in one of three attitudes—either apathy, antipathy, or sympathy. We may yoke ourselves to God's chariot, and while we seek to bear it on be borne on with it; or we may cross its path and be crushed beneath its wheels, or we may simply lag behind in listlessness and indifference and be left behind in its onward progress. But we must quickly decide. While we deliberate the crisis is upon us and the opportunity is gone!

Can you doubt that God has a plan in our history? Why, then, did

he keep this continent *veiled*, until the Reformation in Philosophy and Religion had prepared the church for the occupation of this land? Why did He by a flight of paroquets divert Columbus to the West Indies, and so preserve this land from papal domination? How came it that, in the early struggles for supremacy, He turned the scale in favor of cross and not crucifix; and in our late four years' war gave the triumph to the Union armies, having first rid the land of slavery? God has evidently designed that here republican institutions and Protestant Christianity shall have a great theatre for the prosecution of the work of world-wide evangelization. We are made a spectacle to the world, to angels and to men. We are on the corridors of a vast coliseum. On the east side, toward the sunrise, Norway and Sweden, Denmark and Prussia and Russia and Austria and Germany and France and Italy and Spain and Portugal and Great Britain are looking down upon us; on the west, China and Japan, Siam and Burmah, India and Persia, and the Islands of the Sea intently watch our history. Our only hope is a pure, aggressive, missionary Christianity. We must put the gospel in every destitute district; we must keep pace with population; our missionary force must be multiplied tenfold, and our missionary contributions in proportion.

We must look after the *common people*. Some say there is always room at the top; but that is just where there is no room. Society is a pyramid; there is but one capstone, but the stones of the foundation are myriad. There is plenty of room at the bottom; and there all missionary work must begin. The base of the pyramid must be strong enough, broad enough, firm enough, to sustain all that is above it; a defect there is a radical, fundamental defect, imperiling the whole. In other words, the condition of the common people is the condition of the commonwealth. It is a fact fraught with tremendous meaning that the churches and the common people are growing apart, the gap between them becoming a gulf which we seem helpless to bridge. We find churches, situated amid the densest masses of our population, that used to be places of assembly thronged with the people, that are now mere stately mausoleums, where defunct church organizations may have a decent burial, and the preacher seems preaching in an empty vault a funeral sermon to a few mourners. Shaftesbury said at the anniversary of the Open-Air Mission in Islington that only two per cent. of the working classes in England attend public worship.

We must, as a matter of self-preservation, carry our Christian effort down to the least and the lowest. The health and wealth of the highest are bound up with the lowest. Robert Peel gave his daughter a superb riding habit on her eighteenth birthday, and proudly rode by her side in the park as she wore it. She came home, sickened with malignant typhus, and after a few days died. The poor seamstress who wrought the rich embroidery of that garment lived in a wretched attic,

amid the London slums. Her husband was dying of the worst form of typhus, and during the intervals of fever, when he shook with the chills, she threw over him the riding habit she was working, and so the germs of disease were borne from the hovel of the poor to the palace of the peer.

Ah! society has her own way of avenging herself, and avenging the wrongs of her poorest and lowliest ones. You might as well neglect the cesspool and the sewer, the stagnant pond and the slimy marsh and expect to escape miasma and malaria, as to expect to have a safe and healthy society when the slums of vice are not purged with the gospel. You are compelled to flush your sewer, drain your cesspool, displace stagnant by running water, or disease and death creep stealthily into your most princely homes.

We must have a new type of Christian effort if we are going to save society from ruin. We must have men and women that are not to be turned back by the "poor smell," like the heroine in "The Iron Cousin," or Dr. Duff's foreign missionary candidate; who are willing to leave behind them their dainty fastidiousness, and go among the poorest and most degraded as identified with them. Our Christianity is too aristocratic and fashionable. Silks and satins, beaver and broadcloth, repel poverty and misery. A kid glove is a non-conductor.

Shaftesbury was the philanthropist of his generation. No man of his age had such skill in reaching, touching, moving, moulding, even the worst and most hopeless criminals. One man recently discharged from prison went to him for counsel, and years afterward, redeemed to God and humanity, he was asked where his reformation began. "With my talk with our Earl." "But what did the Earl say?" "It was not so much anything he said, but he put his arm around me and he said, 'Jack, we'll make a man of you yet.' " It was his *touch* that did it.

Ah! yes; the Man of Sorrows understood it. The first miracle in that "Scriptura Miraculosa," the eighth of Matthew, was the healing of the *leper*. That walking parable of sin and its curse, that living corpse, was before him—whom nobody dared touch. But Jesus put forth his hand and *touched* him, that he might teach us that he who would reach the lepers of society must touch them with the naked sympathetic hand. The gospel of the *hand* as well as tongue and life. *

We shall meet opposition, and the more as we advance the faster and farther. If the Devil sees he has but a short time, he will come down having great wrath. We shall find the drink traffic and the Sabbath-breakers allied against us; personal liberty bills proposed and perhaps passed in legislative bodies; anarchists and socialists, skeptics and infidels using vile books, and even dynamite cartridges, to prevent social purity and good government; but all these are but birds of the night that beat their beaks against the lighthouse in the harbor, raised

* Dr. F. A. Noble.

to guide mariners to a safe haven, and that fall stunned and dying at the base. We are in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world, holding forth the Word of Life. He who uplifts God's Beacon has nothing to fear. The church is on the Rock of Ages, and survives the shock of all assault, moveless and serene.

"O! where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same."

A NOBLE TESTIMONY TO AMERICAN MISSIONARIES.

LETTER FROM THE AMERICAN MINISTER TO CHINA.

[The following remarkable letter was addressed to Gen. Jas. M. Shackelford as a private communication, but the writer has yielded to the desire of many to have its testimony made public.—Eds.]

Legation of United States, Peking, March 20, 1886.

Letter to Gen. Shackelford, Evansville, Indiana:

DEAR GENERAL—I wrote you some time since about the missionaries. Since then I have gone through some of the missions here, and will go through all. Believe nobody when he sneers at them. The man is simply not posted on the work. With your enthusiastic religious nature, you can realize the view that the believing Christian takes of the divine side of the question. I, unfortunately more worldly, look at it as the ancient Roman would have done, who said, "I am a man, and nothing that is human is indifferent to me."

I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education. Beneath the shadow of the "forbidden city" I heard these girls sing the Psalms of David and "Home, Sweet Home." I saw a male teacher teaching forty or more boys the translation of the arithmetic used at home; these boys did examples for me at the blackboard. I saw their little Chinese dormitories, where they slept on kang; their plain but neat refectory; their kitchen, with its great piles of rice. I saw their chapel; I visited the dispensaries, complete and perfect as any apothecary shop at home; then the consultation rooms, their wards for patients, coming, without money or price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever. The practice of the law is magnificent; but who can rival the devotedness of these men to humanity?

I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence and courage. It is perhaps a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

I made the advances that have secured their warm and cordial personal affection. My personal magnetism, if I have any, came into play. I gave them a "Thanksgiving" dinner; I had the Missionary Society meet at the Legation, and gave them, as is usual, tea. I invited them to visit me and to discuss questions of interest to Americans, particularly, lately, the threatened reprisals at Canton, which called forth some energetic action on the part of this Legation and Admiral Davis. *It is idle for any man to decry the missionaries or their work.* I care not about statistics as to how many souls they save, and what each soul costs per annum. The Catholics alone have 1,200,000 Chinese church members. How many Protestant denominations have I do not know.

I taught school, myself, for more than two years in Alabama. The men or the women who put in from 8 o'clock to 4 in teaching Chinese children, on a salary that barely enables one to live, are heroes, or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a country where a handful of Americans is surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

I am not particularly pro-missionary; these men and women are simply American citizens to me as Minister. But as a man I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. Outside of any religious question, and even if Confucianism, or Buddhism, are more divine than Christianity, and better for the human race—which no American believes—these people are doing a great work in civilizing, educating, and taking care of helpless thousands. They are the forerunners of Western methods and Western morality. They are preparing the way for white-winged commerce and material progress, which are knocking so loudly at the gate of the Chinese wall.

At our missionary meetings at home you may quote these sentiments as coming from me. I fancy that I hear your burning eloquence, arguing much better than I have done, a cause which, outside the religious denominations, has no advocates. I do not address myself to the churches; but, as a man of the world, talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China, from even the standpoint of the skeptic. Should your people send me any sum whatever, and however small, to be given to any denomination, I will faithfully see that it is transmitted.

Yours, very truly,

(COL.) CHARLES DENBY.

The same writer, in a letter to Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, says:

"I have made it my business to visit every mission in the open ports

of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement, and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories, and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school-books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy."

II. ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Episcopal Church.

SIXTY-NINTH ANNUAL REPORT.

THIS society was organized in 1819, and for thirteen years its missions were confined to the United States. The first mission work beyond the English-speaking people was to the Wyandotte Indians. It now has flourishing missions in almost every part of the globe. From the proceedings of the last annual meeting, and the doings of the quadrennium General Missionary Committee, we are able to present to our readers the following highly interesting summary of facts and figures relating to this venerable and wide-awake missionary society:

The Treasurer's report showed that the receipts for the year ending Oct. 31, 1887, were \$1,044,795.91, from the following sources:

From collections.....	\$932,208 91
From legacies.....	35,843 78
From sundries.....	76,743 22

The increase over the previous year in collections had been \$95,616.54, and in the total receipts \$52,667.44.

The balance in the Treasury Nov. 1, 1886, was \$124,444.48, and the receipts of the year added to this gave \$1,169,240.39.

The disbursements as follows:

For Foreign Missions.....	\$576,914 74
For Domestic Missions.....	376,864 88
For office expenses.....	20,210 35
For publication.....	9,972 45
For incidental expenses.....	24,207 77

Total.....\$1,008,230 19

There was a balance in the Treasury Nov. 1, 1887, of \$161,010.20. Against this there were outstanding drafts for \$60,263.59, leaving a net balance in the Treasury Nov. 1, 1887, of \$80,766.61.

The disbursements for foreign missions were as follows:

Bulgaria.....	\$17,454 21
Central China.....	37,081 53
Denmark.....	43,819 50
Foochow.....	17,614 38
Germany.....	23,328 79
" Am. Bible Soc. Ap.....	5,000 00
Italy.....	54,088 67
Japan.....	55,472 88
Korea.....	16,012 96
Liberia.....	2,573 30
Mexico.....	52,601 74
North China.....	35,134 51
North India.....	72,542 41
Norway.....	15,786 62
South America.....	42,119 78
South India.....	32,835 14
Sweden.....	36,148 33
" Am. Bible Soc. Ap.....	225 00
Switzerland.....	6,005 08
West China.....	13,769 91

Total.....\$576,914 74

The collections from the Conferences have increased each year during the previous eight years.

1880, Collections.....	\$500,182 46
1881, ".....	570,965 77
1882, ".....	621,381 08
1883, ".....	650,771 54
1884, ".....	652,188 99
1885, ".....	694,034 95
1886, ".....	836,592 37
1887, ".....	932,208 91

We give the address of the General Missionary Committee to the ministers and members of the M. E.

Church, which presents other facts, and urges considerations of interest to all.

The General Missionary Committee expresses gratitude and greeting at the close of another year and of another quadrennium, the most notable in the history of our Church in Missionary effort and in Missionary giving—gratitude to God and gratitude to His people; greeting at the dawn of a better day and the opening of broader possibilities.

We present to you the following brief statement of financial facts: Your Committee appropriated last year, with their faith in God and in your ability and purposes as the foundation for their action, the sum of \$1,089,000. You placed in the treasury \$1,044,795. Your Missionary treasury is now not only free from debt, but has in hand \$80,000, with which to commence the work of a new year.

The net increase of receipts over last year	\$52,667
Gross increase of receipts over last year	150,781
Increase by collections over last year,	95,616
Total receipts for quadrennium, 1880-1883	2,626,170
Total receipts for quadrennium, 1884-1887	3,595,878
Excess received during present quadrennium	1,968,708

The total reported receipts for the year for Missions from the Methodist Episcopal Church through organized forms of giving, including the Missionary Society, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society and the Bishop Taylor Transit Fund, amount to \$1,386,874.

This creditable aggregate sum is not the result of a few giving of their abundance, but of the many giving of their meagre store; and a large proportion of this treasury increase has been gathered by the hands of childhood and youth.

In attempting to survey the extended territory where these benefactions have been at work for the good of man and for the glory of God, it would be difficult to ascertain, even approximately, the extent of the work of our Home Missions as distinct from our regular church work. The following figures may approximately but inadequately represent the condition of our work as a church in *Foreign* fields:

The number of missionaries, assistant missionaries, helpers and native workers exceed	1,300
Members of the church	42,000
Probationers	14,000
Adherents	40,000
Sunday-schools	1,575
Sunday-school officers and teachers	4,385
Sunday-school scholars	2,800,000
Value of church and school property	\$85,000

While we are grateful to God for our large membership, in estimating our beneficence we

ought not in justice to forget that a large fraction of our numerical strength at home as well as abroad is made up of the subjects of missionary benefactions.

In the Christian sense, all our work is Home work, and all our missions are Foreign Missions. The Redeemer said: "The field is the world," and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. The plan of redemption makes the nations neighbors, and the human race a family under one Fatherhood. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, the bounds of their habitation. That they shall seek the Lord, if haply they might feel after him, and find him." "For we are also his offspring." "Made of one blood," the nations have "redemption through his blood, the forgiveness of sins, according to the richness of his grace."

The sum appropriated for the current year, after the most careful and conservative examination, reaches \$1,201,819. This sum may seem a large advance, but on the basis of last year's increase large things ought to be expected. In addition to the increase in giving, the increase in numbers and in ability of our membership, and the undoubted increase in the intelligent understanding of the claims of Christ upon our Church, and the glad news from the different fields telling of conquest and of opening opportunity and of consequent demand for increased resources—all of these things but emphasize the assurance, the commission, and the demand from the Great Head of the Church. Hear Him: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We exhort you to remember that the advance of Christ's cause cannot depend for its human motive power upon the large gifts of the few, but must depend upon the self-sacrificing fidelity of the many. Let us face the future with an intelligent courage and faith proved by our works.

Boards of Missions of the M. E. Church, South.

THE Board held its 41st Annual Meeting in Nashville, Tenn., May 10, 1887. In an address to the Church the Board says: "Our missions are full of promise. The harvest is white. As we listen to the reports from China, Japan, Brazil, Mexico, the In-

dian Territory, and the Far West, an advance all along the line seems the imperative duty of the Board." The

reports from the several Conferences and Mission fields were full of interest.

RECAPITULATION.

CONFERENCES.	Assessed for Foreign Missions.	Paid for Foreign Missions.	Paid Domestic.	Aggregate.	Aggregate Last Year.	Amount per Capita of Membership.
Total.....	\$263,050 00	\$159,634 77	\$81,765 66	\$241,400 43	\$296,783 13	22
Specials.....		1,861 11		1,861 11		
Church Extension.....		2,943 55		2,943 55		
Grand total.....	\$263,050 00	\$164,439 43	\$81,765 66	\$246,205 09	\$296,783 13	23
Whole amount of receipts, 1886-7.....				\$164,439 43		
Bonds and notes in assets, 1886.....				566 66		
Cash in bank, April 1, 1886.....				2,758 45		
Cash on hand, April 1, 1886.....				25		
Loan, 1887.....				90,241 12		
				\$258,905 91		
Expended.....					\$179,561 92	
Bonds and notes included among receipts, and other items (see Cash Book, page 361).....					481 75	
Loan, 1886.....					64,409 08	
Cash in bank, April 1, 1887.....					11,544 16	
Cash on hand, April 1, 1887.....					2,009 00	
				\$258,005 91	\$258,005 91	

The total assessments for Missions on the various Conferences for the next year amounted to \$300,000.

Bible Christian Missionary Society.

THIS society celebrated its 66th anniversary in London Aug. 1, 1887. We give a summary of statistics from

the 66th Annual Report, then presented. During the year, 1,398 persons were added to the Lord at the Mission stations of the society, and nearly \$7,300 was contributed to the funds of the Missionary Society.

The following table will show the status of the Missions:

TOTALS.

HOME AND ABROAD.	Itinerant Preachers.	Local Preachers.	Chapels.	Preaching Places.	Deaths.	Emigr'tions.	Removals.	Admitted in the Year.	Members.			Teachers.	Scholars.
									Full.	Trial.	Juvenile.		
Home Missions.....	47	333	144	19	66	27	419	789	4983	164	177	1241	8740
South Australian Conference.....	35	204	730	21	30	..	281	315	2785	66	..	960	6329
Victoria.....	86	167	94	63	23	..	398	275	2525	79	..	594	5147
Queensland.....	1	7	6	..	..	..	..	..	70	5	..	24	235
New Zealand.....	3	15	3	3	1	2	5	19	150	9	..	40	260
China.....	4	..	..	..	..	..	..	..	..	..	..	..	..
Totals, 1887.....	126	726	377	106	120	27	1103	1398	10513	323	177	3099	20721
Totals, 1886.....	121	761	372	95	165	24	1013	1795	10756	395	82	3111	20792
Increase.....	5	..	5	11	..	5	90	..	..	..	..	..	..
Decrease.....	..	35	..	..	45	..	..	397	243	72	95	12	71

BALANCE SHEET, 1886-7.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
By Home contributions.....	4,819	15 5	To Balance, with interest.....	730	2 2
“ South Australia.....	570	5 11	“ Home disbursements.....	3,836	3 5
“ Victoria.....	1,949	15 5	“ South Australia.....	570	5 11
“ New Zealand.....	43	10 9	“ Victoria.....	2,094	14 6
			“ Queensland.....	25	0 0
			“ New Zealand.....	141	4 10
			“ China.....	555	10 3
			Total disbursements.....	7,953	10 1
			Total receipts.....	7,383	13 7
	£7,383	7 6		£569	13 7

Board of Foreign Missions of the Reformed Church.

FROM the 55th Annual Report to

the General Synod at Catskill, June, 1887, we make the following abstract:

GENERAL SUMMARY, 1886-7.

	China	India.	Japan	Total.
Stations.....	1	8	2	11
Out-stations and preaching places.....	18	83	**	101
Missionaries, ordained.....	5	8	9	22
Missionaries, unordained.....			1	1
Assistant Missionaries, married.....	5	6	10	21
Assistant Missionaries, single..	2	2	4	8
Under appointment, ordained Missionaries.....	1	1		2
Under appointment, unordained Missionaries.....	1			1
Under appointment, single assistant Missionaries.....	1		2	3
Native ordained Ministers.....	4	3	**	7
Other Native Helpers, male....	21	151	**	173
Other Native Helpers, female..		35	**	35
Churches.....	8	23	**	31
Communicants.....	802	1669	**	2471
Seminaries, male.....	1	4	**1	6
Seminaries, male pupils.....	11	163	*21	195
Seminaries, female.....	1	2	2	5
Seminaries, female pupils.....	34	90	112	236
Theological Schools or Classes	1	1	**1	3
Theological Schools—Students.	7	*12	**9	28
Day Schools.....	6	95		101
Day Schools—Scholars.....	91	2531		2622
Contributions of Native Churches—China, \$2,076.29; India, \$760.75.				

* The whole number of helpers in India are under theological instruction.

** The number of ordained ministers and other helpers in Japan, of churches and communicants, and their contributions, cannot be reported separately, as they are included in the statistics and work of the Union Church and the Council of United Missions. The Steele Memorial Seminary at Nagasaki is not so included, and had 21 scholars—since increased to 42. The Theological Class at Nagasaki had six students. For statistics of the Union Church reference is made to the Report of the Japan Mission.

The General Synod resolved "that it is our duty, and entirely within our ability, to raise \$100,000 for this purpose during the current year, and that we will use our best endeavors to reach this amount, realizing that in doing so we are simply obeying the Master's call to follow where He leads."

Universities' Mission to Central Africa, 1886-87.

FROM its Annual Report we glean the following facts: At the head of

EXPENSES.

To cash disbursements during year...	\$24,506 92
AMOY MISSION.	
To cash disbursements during year...	15,973 66
JAPAN MISSION.	
To cash disbursements during year...	45,387 94
Hon. Secretary for salary.....	\$300 00
Corresponding Sec. for salary.....	2,400 00
Bookkeeper for salary.....	500 00
Postage, home and foreign...	123 59
Rent of office.....	640 00
Traveling expenses.....	497 32
On account of <i>Mission Monthly</i>	225 95
Incidental expenses, moving office, etc.....	688 38
Printing "Annual Report," etc	885 34
Books, magazines and mite boxes.....	357 87
Care of office.....	44 00
	6,662 45
" Loans due bank...	\$20,000 00
" Interest on loans..	1,067 43
" Premium, exch. of bonds.....	282 57
	21,350 00
Balance in treasury.....	518 00
	\$114,398 97

RECEIPTS.

By balance in treasury, last report.....	\$611 95
April 30, 1887.	
By cash from churches.....	\$38,244 59
" from Sunday-schools	9,785 56
" from individuals through churches.....	17,380 62
By cash from individuals not through churches...	3,862 40
By cash from miscellaneous sources.....	16,493 35
By cash from legacies.....	1,020 00
	86,787 02
Borrowed from bank during year.....	27,000 00
	\$114,398 97

the Mission is Bishop Smythies, and in its service at present are 23 English and 3 African clergy, 21 laymen and 19 women missionaries—total, 91. Central Africa, London, is the organ of the Society.

THE FOLLOWING TABLE OF RECEIPTS COVERS THE YEAR 1886.

	£	s.	d.	£	s.	d.
General Fund.....	8,143	8	5			
Nyassa Fund.....	750	2	9			
Usambara Funds.....	211	3	1			
Drug Fund.....	362	3	8			
Miscellaneous.....	237	2	10			
				599	6	6
Rest Fund.....				84	18	8

	£	s.	d.
Steers Memorial Fund....	100	6	5
African Students' Fund...	26	0	0
Children's Fund.....	2018	19	9
Ladies' Association C.A.M.	109	8	10
Mbweni Church Fund.....	79	8	9
Received in Zanzibar.....	700	16	5
Received by Arch. Farler.	100	0	0
Guild of St. Luke.....	300	0	0
	£13,123	19	7

A falling off of £3,000 from previous year.

WORK AND COST OF THE MISSION DURING 1886.

MKUNAZINI. —School of 40 boys. Day-school for 20 children. Town Mission with some 150 Christians. Serves as hospital for sick members of the Mission. Medical attendance for natives. Clergy 3, Laity 12	£1,787
MBWENI. —Home for 72 girls. Day-school for 26 children. Village of 300 released slaves, with workshop, traction-engine, lime-kiln, etc. Clergy 2, Laity 5, 1 Native Deacon, Native Teachers 6.....	2,278
KIUNGANI. —Home for 96 boys. Printing office. Laundry. The Bishop when in Zanzibar. Clergy 1, Laity 7, Native Teachers 2.....	1,135
NYASSA. —Steamer for Lake. Journey of Bishop with nearly 30 porters, etc., from Zanzibar to Nyassa. Return journey of Bishop and porters. Clergy 4, Laity 5. 6 Natives as Teachers, etc., and others.....	2,469
ROVUMA—MASASI, NEWALA, ETC. —Colonry of released slaves, and evangelistic work extending over a wide range of country. Home for 30 boarders. Clergy 6, Laity 2. 1 Native Deacon, Native Teachers, etc.....	1,522
USAMBARA—MAGILA, UMBA, MKUZI, AND MISOWZE. —Four stations, one of them a large central work. Homes for 115 boys. Evangelistic work in villages. Clergy 6, Medical Missionary, 2 Schoolmasters, 2 Native Deacons, Trades Superintendents, 2 Native Readers, 12 Native Teachers.....	3,300
MISSIONARIES ON FURLOUGH.	888
HOME EXPENSES.	1,230
	£14,608

Evangelical Association.

FROM *The Evangelical Messenger*, the organ of this Society, we derive the following interesting statistics :

Whole number of missions, 542 ; increase in four years, 115.

Whole number of missionaries, 552 ; increase in four years, 132.

Total membership on these missions, 46,531 ; net increase in four years, 10,764.

Compare these figures with our general statistics :

Itinerant preachers, 1,123 ; missionaries, 542. Thus nearly one-half of our preachers are missionaries.

Increase in the number of preachers in four years, 70 ; increase in the number of missionaries, 115. In other words, the growth of our missionary force has been about 60 per cent. greater than that of our regular pastoral force.

Total membership of the Evangelical Association, 138,668.

Total membership of our missions, 46,531.

That is to say, over one-third of the membership of our church is on mission fields. Four years ago the proportion was considerably less than one-third.

Total net increase in the membership of the church in four years, 18,437.

Total net increase in the membership of our missions, 10,764.

This means that five-ninths of our increase during the last four years has been gained in our mission fields. By so much more successful have we been in our mission work than in the regular work of the church.

Summary receipts in 1884.....	\$110,120.14
“ “ 1885.....	111,652.33
“ “ 1886.....	124,255.03
“ “ 1887.....	138,848.54

Total for last four years, including standing fund..... \$406,613.64
Or nearly half a million.

Moravian Missions.

THE church maintained in July, 1887, 107 Mission stations, with eleven filials, in various parts of the earth, which were served by 335 missionaries (of whom 48 were native) and 1,598 native assistants. There were under its care 29,233 communicants, 53,769 baptized adults, candidates for baptism, etc., making a total of 83,052. There were 208 day schools, with 17,407 scholars, and 198 Sunday-schools, with 13,492 scholars.

The income of the Missions amounted in 1886 to £19,069 7s., and the expenditure to £20,252 6s. 1d., leaving a deficiency of £1,182 19s. 1d. December 31, 1885, the Mission fund showed a deficiency of £389 19s. 1d. This, added to the deficiency of 1886, makes a total deficit of £1,572 18s. 2d. But there was in hand £535 0s. 4d., contributions received for deficiency fund ; so that net deficiency, 31st December, 1886, was £1,037 17s. 10d.

The sum raised annually at the various stations towards the support

of the work is estimated at about £25,000. Including the interest of capitals left for the support of specific missions, government aid, etc., the actual expenditure of our whole mission work reaches a total of about £50,000. The number of brethren and sisters employed in this service from its commencement, in 1732, is about 2,300.

GENERAL CHURCH STATISTICS.

I. MEMBERS—Communicants. Total.

British Province (38 Congregations, including Home Missions).....	3,164	5,465
German Province (37 Congregations, incl. Bethel...)	6,123	8,341
German Province, Diaspora laborers.....	115	150
American Province, Northern (57 Congregations)....	9,093	14,796
American Province, Southern (5 Congregations)....	1,593	2,468
Bohemia.....	131	305
Missions (107 stations)....	29,283	83,052
Missionaries and families, about.....	315	400
Total.....	49,817	114,977

II. SUNDAY SCHOOLS—Scholars Teachers

British.....	3,873	565
American, Northern.....	6,981	880
“ Southern.....	1,564	138
Foreign Missions.....	13,492	955
Total.....	25,910	2,538

III. BOARDING SCHOOLS—	Pupils.	Schools.
British.....	284	12
German.....	1,170	25
American, about.....	500	4
Total.....	1,954	41
IV. DAY SCHOOLS—	Pupils.	Schools.
British.....	1,263	11
German.....	890	18
Foreign Missions.....	17,407	208
Total.....	19,560	237

—Moravian Almanac, 1888.

Church of England Zenana Missionary Society.

IN giving the statistics of this Society in the December number of the *Missionary Review*, Mr. Wilder was in error. The Secretary sends us the true figures, which we are happy to give in correction. He puts the figures in rupees and sterling, as they refer to India or English currency.

	1885.	1886.
Missionaries.....	79	88
Assistant missionaries....	48	49
Bible women and native teachers.....	349	396
Schools.....	151	137
Pupils.....	5,775	5,534
Zenanas.....	1,977	2,364
Government grants.....	R19,255	R19,497
School, Zenana, and medical fees.....	£8,758	£7,916
Total income.....	£26,177	£28,251
The income includes amt' raised in Missions.....	£4,500	£4,600

III.—CORRESPONDENCE AND GENERAL INTELLIGENCE.

A Mission Tour in India.

[This graphic paper is kindly furnished us by Wellesly C. Bailey, Secretary, of Mission to Lepers, in India, Edinburgh, Scotland.—Eds.]

DEC. 29, '86.

PURULLA, which I reached a midnight, is the chief town of the Manbhoom district of Chutia Nagpore, and contains about 6,000 inhabitants. It is one of the stations of Gossner's Mission, and is in charge of the Rev. Mr. Uffmann, who has been laboring for more than twenty years. I have been visiting some of the Christian villages with Mr. Uffmann, and have been much encouraged by what I have seen. The people are living in their own villages in a natural way, and earning their own living, farming, and so forth. The villages are neat and clean, pictures of comfort. When you go into a village, men, women and children come forward and greet you with "Isa Sahai"—"Jesus be your helper"—shaking your hand at the same time. They are just like the other natives, except

cleaner, and happier looking, and they wear no heathenish ornaments. These little villages are scattered all over the district, giving Mr. Uffmann about 800 souls to look after; there would be many more, but that many go away to work on the tea gardens in Assam. There is no "hothouse system" here, but a natural growth of the Christian church. The schools are all elementary, just giving the people enough education for their simple village life. This is what one might call ideal mission work, and yet, indeed, it is not at all ideal, but very real.

I was introduced to an old man who had been a Fakir and a priest in an outlying village at one time. The villagers sent him to Purulla "to find the way of life," and he has found it, and will now, it is hoped, bring the whole village to Christ. His wife has been baptized with him, but so far seems only a nominal Christian. There is a native Christian mahajan—grain merchant—here who is carrying on his business most successfully, retaining his Christian character. Mr. Uffmann tells me that this man is most kind and liberal to the poorer Christians.

There are many lepers in this district. At one time there was a district officer here who was very kind to them ; he had huts built for them and collected money to supply them with clothes and food ; but when he left the station he was replaced by a man who did not care to have them so near, and so burnt their huts and drove them away, sending away in carts those who were not able to walk to their former homes ; but, as many of them had no homes to go to, those who could manage it crawled back again, and died under the trees where their huts had been ! Mr. Uffmann longs to be able to establish an asylum for the lepers at present in the district, and so the Mission to Lepers in India have agreed to build an asylum and put it in Mr. Uffmann's charge. The Committee of Gossner's Mission in Berlin have kindly consented to this arrangement, and are sending out another missionary to Purulia to assist Mr. Uffmann, who has already quite as much work as he is able to do. The starting of this asylum will, it is estimated, cost £100, and there will be a probable annual expenditure of £50 at first, and £100 afterward. All this will be a heavy addition to the expenses of the Leper Mission, but this is but one of many instances where we feel bound to go forward and look to God to put it into the hearts of His people to supply this need. Mr. Uffmann and I have been out fixing upon a site for the new asylum, and we have hit upon one which seems in every way most suitable, if it can be obtained.

There are many Santals in this district, but the chief work is going on amongst the Mundaris and Uraos.

Left Purulia at noon in a bamboo cart (a kind of light dog-cart) drawn, or rather drawn and pushed, by six men. This is a common mode of conveyance in this part of the country, the number of the men in each case depending upon the weight to be drawn and the roughness or otherwise of the roads. Two or three light bamboos are fastened across the shafts, which the men lay hold of with their hands, and, placing their chests against them, run along at a fine rate, sometimes traveling as fast as five miles in the hour ; the average rate, however, over a long journey would be about three miles per hour. The stages vary from seven to ten miles, according to the state of the roads to be traveled, and at each fresh stage you get a fresh set of men. Your men divide themselves according to their own pleasure, some pushing from behind, others pulling in front. Sometimes the front men will raise the shafts high over their heads, and at others will lay the bamboos over the backs of their necks, working like bullocks. These wild, unsophisticated men of the jungle seem to enjoy the work, and will sometimes run you down a hill or along the level with a ringing whoop and hurrah, and unless you are of a morose turn indeed, or of a very nervous temperament, you cannot help thoroughly entering into their fun and enjoying it.

At Yohna, where I rested for refreshment, I

met with a native policeman, who procured me water and firewood, and helped me to boil my kettle. When leaving I went over to my new-found friend to thank him and say good-bye, when, to my surprise, he advanced to meet me, holding out his hand and saying, "Isa Sahai." My joy can be imagined at thus coming across a brother in the Lord in this unexpected way. He had, in the spirit of his Master, used "hospitality without grudging." This trifling incident gave me a good idea of the way in which Christianity is, little by little, reaching all classes of the population in India, and what a grand proof it is of the truth of the Gospel, that wherever one goes one finds the same results from its reception !

Ranchi is the chief and central station of Gossner's Evangelical Lutheran Mission, which may be considered one of the most prosperous Missions in India. This Mission was originally known as Pastor Gossner's, so called after its founder ; indeed, it is still known by that name. The converts now number 83,000, and these are to be found living in their villages, scattered all over the different districts of the Mission. Here I was the guest of Mr. Onasch, the senior missionary, to whose kindness I owe a great deal of the comfort with which I was able to make my journey in Chutia, Nagpore. In Ranchi I could have spent a month with the greatest delight, there is so much to see and to hear. There is a Christian Sarai here on the mission premises, which seems to be a great power for good. It is a large square courtyard with open rooms all round, in which any Christians are allowed to put up who may be in from the district on business ; they get their firewood free, and the only condition of admittance is that they should attend morning and evening worship on the "Compound." There were 70 putting up in the Sarai the day I saw it. Occasionally heathen people stop there too. The idea is a capital one, as it keeps the missionaries in touch with their native converts in a way which otherwise it would be very difficult to accomplish ; it is a plan well worthy of adoption by other societies who have large numbers of converts widely scattered. The missionaries very kindly took me all round the place. We visited the printing press, the boys' and girls' schools, the Sarai, etc. I was particularly struck by the bright little Urao girls, they answered so intelligently when I questioned them, while their part singing was just beautiful. The Kohls are naturally very musical, their ear being, as a rule, very good. The girls sang softly and sweetly ; some of them even sang alone for me. They were being taught by a native who seemed to have a great deal of musical talent ; he had just picked up a new thing himself—by ear, I suppose—and was putting it to notes for his girls. They were being taught on the Tonic Sol Fa system. I wish some of our friends at home could have heard that singing ; it would put to shame a great deal of the school "bawling" one hears at home.

I was greatly struck by the practical work being done by these German missionaries. This practical character enters into everything. The children were being taught in an elementary and practical manner suitable to their village life. For instance, the girls were given a sum; one stated it on the blackboard, another worked it out in her head and gave the answer, and then both had a pair of scales and weights with some sand, and before the others they weighed out the amount which, according to the sum, they were entitled to. In the same practical way, the girls were taught cooking and other things which would be useful to them as the wives of country villagers.

These missionaries are planting out pastors and teachers in the villages, while here in Ranchi they themselves are surrounded by 1,150 Christians, all earning their own livelihood. Mr. Onasch told me that on one occasion he baptized people till his arm ached—I believe about 500 were baptized in that one day! One can scarcely think that all these people had “passed from death unto life”; but what a blessing to think they have forever renounced their awful devil worship, have come from under its terrible thralldom, and have placed themselves and children under Christian instruction! And in this way, I think, one must regard a great deal of the wonderful work that is at present going on amongst the low castes in the Punjab and other places, such as that of the American United Presbyterian and Church of Scotland Missions, in Sealkote, and Mr. Knowles' work in Oudh, amongst the Tarus and others. The multitudes now being baptized do not at the time all come to “a saving knowledge of Christ,” but they are desirous of renouncing their own abominable systems, and of placing themselves and their children within the visible fold of Christ's flock; and who are we that we should say them nay? Should we not rather rejoice at this wonderful movement and extend to them the right hand of fellowship?

I was taken to see the Theological Seminary and boys' boarding school, and the fine church, where about 800 of the native congregation meet every Sunday for the worship of the true God; and yet we are told that missions are a failure! This church still bears the marks of the mutiny, but fortunately it was not destroyed.

One very striking thing in the seminary was the singing class; I was amazed at the splendid way in which they rendered selections from Handel's “Messiah.”

China.

Extracts from a letter of Dr. Happer, President of the New College at Canton, China, Editorial Correspondent, addressed to Dr. Pierson.

NOVEMBER 17, 1887.

I AM on my way to China. I leave Chicago on the 21st, and hope to sail from San Francisco on the 29th, '87, and to commence the college in

rented buildings on the 25th of Feb., 1888. I have received some \$10,000 of the \$50,000 needed for buildings. This sum will purchase the grounds, and I will have to wait till the funds come in for buildings. The sum of \$2,500 will erect a residence for a Professor, of which we need three; \$5,000 will erect a dormitory to accommodate 100 students; \$25,000 will erect the college building, with a large hall, in which all will assemble for daily prayers, and the necessary recitation rooms, offices, etc. These sums are very small as compared with the amount needed for the erection of buildings for similar uses in this country. Those contributing any of these sums will be entitled to give the name to the buildings erected by their contributions. We hope that some of the friends of education and religion will connect their names with the institution by furnishing the funds for the erection of some of these buildings.

The rented building will only accommodate some thirty or forty students, while the statements come to me that more than a hundred are waiting to enter the institution. The college will lose the opportunity to receive students till its own permanent buildings are provided. From this statement all the friends of the college will see the urgency there is for funds with which to build.

I have reason to expect that some twelve or fifteen young men, who have been converted in the Sabbath-schools for Chinese in America, will return to China to study in this college and fit themselves for Christian work. All will readily understand what an influence for good will be exerted among the other students of the college by such a company, that have felt the warmth and earnestness of Christian life in this country. I expect a number of Christian Chinese will return each successive year to study in the college. This will connect the labors for the conversion of the Chinese in America with the college in a very interesting and important way. It will serve as a great stimulus both to the teachers and their pupils. The teachers will rejoice that there is an opportunity for their pupils to get an education that will fit them to be missionaries to their own countrymen. The pupils who have a desire excited to get an education will rejoice that there is an institution to which they can go, for the sum of \$50 will meet the necessary expenses of a Chinese young man attending the college for a year, for board, tuition and clothes. The school from which any student will come will, in most cases, afford the money necessary to meet his expenses. The sum of \$50 a year for four years will put a man through his college course, or \$300 in all; whilst here in America that would hardly meet half the expense for one year. The sum of \$1,000 will endow a permanent scholarship, by which the giver can have a student in the college for all future years. I hope that many who are praying for a large supply of ministers in China will take a yearly scholarship by paying \$50 a year, or endow a permanent scholarship by giving \$1,000.

Wishing you an ever-increasing circulation and usefulness for *THE MISSIONARY REVIEW OF THE WORLD*, I remain yours, very truly,

A. P. HAPPER.

India.

BETHEL SANTHAL MISSION,
BRISTOL, ENGLAND, NOV. 14, 1888. }

DEAR EDITORS.—Malarious fever and death in my family have sent us for a change to England. However, the work of God goes forward, and the tidings have been rather cheerful. During the last four months, twelve new schools in villages were opened, and, as much as lies in us, the heathen children are instructed in the Word of God. Some years ago we had thirty village schools, but we committed an unpardonable offense, in baptizing nearly 200 men and women, and then the dear people thought that I was too lively, withdrew their children, and, as I had baptized seven schoolmasters the others became rather boisterous, and had to be dismissed so that of thirty only twelve remained. These went down to five, and to-day seventeen do work. I wish we could do more work among the 20,000 children growing up in ignorance and wickedness in our parish. It is enough to make angels weep; but the people of God are much cooler; they hear ever so many times that they are perishing, and yet how few go to the Mission field!

Seven new chapels were completed during the last four months. They have been built under difficulties and much provocation. Fourteen men and women were baptized during that time; they have come from six villages. More to follow. Since 1883, 244 men and women from forty villages have been baptized. There are still multitudes going to perdition.

Patients from 103 villages applied at our nine dispensaries during the last four months to have their aches and pains sent away. Well, sir, in our jungle it is a great and good work, as it removes much human misery and saves many lives. Beside, it saves many women from becoming widows and many children from becoming orphans. Some doctors say that their work makes them dry; poor fellows! for me to go into a dark and sad home, and bring health, peace and prosperity, makes me sing for joy and shout all the louder:

"Unto Him who hath loved us
And washed us from sin,
Unto Him be the glory forever. Amen."

Also, it makes the whole district talk of you, and long for you. Patients come from ten, twenty, fifty miles, and do they not carry the good news far and wide? Since 1883 I observed that about twenty-five persons were drawn to Christ through my medical work. Is that nothing?

In March last I attended three men with pneumonia, and saved a dozen children from orphanage. It did not make me a bit dry; I just long to do the same to a few hundred more children.

In September a dozen of our people visited a

heathen feast and disposed of 1,000 New Testaments and Gospels.

In August, a tiger came near our station. The Santals turned out to take away his head; they were many and thought it could soon be done; but the tiger turned and caught and mangled four of them. Then he retired into a sugar-cane field and laughed at the whole lot. The people were so disgusted with his ferocity that they left him there.

September 25th, Christians from thirty-three villages commemorated the Lord's death. There were 146 men and women. In April, 1875, there was not a single Christian in the whole district. Thank God for the change! A. HAEGERT.

England.

EAST LONDON INSTITUTE FOR HOME AND
FOREIGN MISSIONS,
LONDON, DEC. 9, 1887. }

DEAR EDITORS.—We have been much interested in the first number of *THE MISSIONARY REVIEW OF THE WORLD*, which has just reached us. I need not say how grieved we were to hear of the death of Mr. Wilder, whose labors for so many years as editor of *The Missionary Review* have told so much upon mission work at home and abroad. We had the pleasure of meeting Mrs. and Miss Wilder here, on their way to India, and of bidding them farewell only yesterday. They seemed in good health, and in really good spirits for their work, though neither of them was so strong as we should have liked to see them. Mr. Foreman spoke at our annual meeting of the Students' Missionary League on Friday, December 2. We wish he had been longer in England, as there was not much opportunity of hearing him. It was a great pleasure to us to welcome to England those whose names we had so long been interested in, and whose course as leaders of the recent missionary revival in America we had watched with the deepest sympathy.

My mother and father are greatly interested to hear of the new departure in connection with the Review. The enlarged monthly issue will entail a great deal of work, but the impetus that such a book (for it will really amount to that) must inevitably give to the foreign missionary cause cannot easily be estimated. May I ask you to direct that three copies of the Review be sent regularly to Harley House, and one to the students of the branch of our Institute, at Cliff College, Curbar? I am not sure whether you have been receiving *The Regions Beyond*? We are making it monthly, commencing with January, '88. This is a new departure for us here. I edit the little journal, and shall look forward to getting a good deal of help and information in that department from your Review, which is so exhaustive and commendable a repository of all missionary facts.

You will be interested to hear that my only sister, Geraldine, hopes to go to China as a missionary, God willing, early in the new year. Her heart has long been centered in that far Eastern

empire, but she has been so much engaged with home mission work of late years as to have been prevented from leaving previously. Now that my brother and his wife have taken up the work at Harley House, she is set free for the foreign mission field. We feel it a high privilege to be called upon to give up one of our *very own* to the great cause of the gospel among the heathen! It is not a light step to take, but Christ allows many of His people in these days "not only to believe on Him, but also to suffer for His sake." I am sure you will join us in prayer that all our missionary efforts here may be prospered by our Father who is in heaven, and that the work in His great world-field may grow through the instrumentality of our training colleges.

With hearty Christian sympathy, in which we all join, in your efforts for the spread of the gospel among the heathen,

Very faithfully yours in Him who loved us,
LUCY E. GUINNESS.

MORAVIAN MISSIONS, SECRETARY'S OFFICE, }
29 ELY PLACE, LONDON, E. C., }
December 9, 1887. }

DEAR DR. PIERSON.—I am glad to have an opportunity of thanking you for your cordial communication of May 23. My present object in writing is to say how glad I am that you have seen your way to edit the admirable *MISSIONARY REVIEW*, now that your predecessor has been called to rest. May the blessing of the Lord rest on this and all your labors.

You speak so warmly and kindly of the spirit of our forefathers and the missionary legacy which we have inherited, that I feel sure our present fields of labor will, from time to time, find mention in the pages of your *Review*. And I may add that, like others, we shall be glad of those Love Tokens, which bring needed kindly criticism in love and in the wisdom which is from above.

I was sorry to see that Mr. Wilder (p. 346 (*Missionary Review* for '87) erred somewhat in giving the statistics of our church. In July appears the German Report of our Mission Board, containing the statistics from forms filled up by our missionaries to the end of the previous year. The correct figures for 1887 are therefore those of

Dec. 31, 1886, viz.	Total, \$83,052
" 1885.	" 82,462
" 1884.	" 81,552
" 1883.	" 81,258
" 1882.	" 79,021

This will form a guide. Thank God for continuous growth. I send you the last number of *Periodical Accounts*, as far as I know "the oldest missionary journal"; so I esteem it a great honor to be the editor; but *The Missionary Review* is not quite correct in describing me as the Secretary of Moravian Missions. I am a Secretary of our Mission Board for England. Ours is not a society, but a missionary church, and the Mission Board is a section of the Unity's Elders' Conference.

With kindest Christian regards I am yours in the same faith and hope,
B. LA TROBE.

Madagascar.

ANTSEHANAKA MISSION, MADAGASCAR, }
October 1, 1887. }

DEAR EDITORS.—When living with Dr. Maxwell (late missionary of the English Presbyterian Church to Formosa), Secretary of the London Medical Missionary Association, I had often the pleasure of seeing the *Missionary Review*. Since coming to Madagascar, in company with the Rev. E. H. Stribling, in the capacity of "medical" helper in the Lord's work, I have not seen any comprehensive missionary paper, dealing with missions all round. And this is a felt want in an isolated spot like this.

You may be interested to have a brief word about this part of the great vineyard.

As you probably know, the Central Province of Imerina (Madagascar) is all but civilized. It is situate between four and five thousand feet above sea level, and on the central tableland. The work of civilization, in conjunction with active mission agency, has of late years been spreading to the other provinces—notably Beetsileo, to the south, and Antsehanaka, to the northeast. The Rev. J. Pearce, now of the former province, had the European direction of the Antsehanaka Mission for a number of years. This region has the unenviable reputation of being malarial, and on account both of fever and other causes the Mission has been without adequate European superintendence for five or six years. Four Hova "evangelestra" from the Central Province have had the oversight of the work during that period, aided by an occasional visit from one of the Mission's staff in Antananarivo. Last year the Directors of the L. M. S. finally decided to recruit the Madagascar staff, and on September 1st a party of twelve sailed from London to fill up vacancies in the staff throughout the island. Our party of four, Rev. L. H. Stribling and Mrs. Stribling, Mrs. Mackay and myself, were at first detained in the capital on our arrival there by the advent of the wet season. Later on, however, death came into our ranks and took away one of our number, Mrs. Stribling. She was not, like ourselves, new to the country, but had spent many years in the Vonizongo district, a day's journey from the capital, in happy Christian work for the Master, together with her husband.

On July 1st, this year, we arrived at Ambaton-drazaka, and forthwith took up our work. The following is a short summary of the work done during the past—our first—three months, ending Sept. 30th.

Mr. Stribling has made a three weeks' journey round the entire district and another shorter journey of a week's duration to four or five stations in particular. Besides these he has continually been preaching the gospel, both in the "mother-church" here, and in the various rush-made structures, so-called churches, in the immediate neighborhood. A five or six years' absence of European direct help in an

important mission like this must needs leave accounts, correspondence, etc., in a very dilapidated condition, and consequently our beloved brother's work has been all the heavier, as he has had this extra burden fall on his shoulders.

Mrs. Mackay has now organized a sewing-class of over 60 native girls, has three or four of the better class Hova women to help her, and these latter, with the women of the town, come to her earlier in the week to learn themselves. On the other hand, our medical department bids fair to be no insignificant part of the work. Twice a week I see patients in my outdoor consulting room, and my wife, on these days, dispenses the medicine. At all other times I am likely to be called upon to help to heal the body and say a word in as yet very poor Malagasy, maybe, about the Saviour. Our experimental hospital is in course of erection. It is to contain but five or six beds. It is our intention, D. V., to build a permanent structure next dry season. Trusting that these points may not be uninteresting, and that you will kindly claim the kind prayers and interest of the readers of your journal, and promising an occasional note as to the people and the progress of our work, if so desired,

I remain yours, very sincerely,

JAMES G. MACKAY, D. M. S.

Congo Free State, Africa.

PACAVALA STATION, L. I. MISSION OF THE
A. B. M. U. CONGO FREE STATE,
Sept. 12, 1887. }

EDITORS MISSIONARY REVIEW OF THE WORLD.

—We have recently heard the sad tidings of the death of Rev. John E. Biggs, of the English Baptist Missionary Society, at their station at Kinshasha, near Stanley Pool, on the Congo, the 26th of August. He was a young man of great promise, and had been but 23 months in the country. Last month's mail also carried home the news of the death of Rev. H. G. Whitley, of same mission, who was on his way from Stanley Pool to England when he was called to glory. He died at the A. B. M. U. station at Lukunga, having accomplished about half the land journey between Stanley Pool and the coast.

In the Swedish Missionary Society a new station has been opened on the north bank, about 18 miles below their Mukimbungu station, which is on the south side and formerly was an A. B. M. U. station. This new station is the second of the S. M. S., and is being planted by Rev. K. J. Petterson and two other Swedish brethren.

In the A. B. M. Union the only changes are: Rev. C. B. Banks and wife and Rev. J. B. Murphy are now on the way to relieve Rev. J. McKittrick and Mr. T. Gerrish at our Equator station. Mr. McKittrick has spent three and one-half years in the field, and goes home for change. Mr. Gerrish, who originally came out as a member of a New York mission (Simpson's Mission Band), returns to America, being now in want of change. We also hope that Mr. and Mrs. C. H. Harvey and child will be able to leave

for England soon. Brother Harvey has been four years out this time (his second), and is getting into a low state of health.

The work at the various stations goes slowly in comparison to the times we enjoyed ten months ago. But no doubt the work is deepening and widening, though we are seeing but very few cases of conversion.

A Mr. Brooks (English) recently passed up with a colored young man (Soudanese) from Mr. Guinness' Institute, going into the interior with a view to founding a Central Soudan mission. Mr. Brooks, I believe, pays all the expense of this preliminary expedition.

Of Bishop Taylor's mission I can say but little. Some are sick, some are not satisfied, others go on but meet difficulties which time and determination will probably overcome. I refer more especially to transport difficulties. One thing, however, is certain: whether or not they succeed in establishing a self-supporting mission here, it is necessary to have men set apart for preaching the gospel who can devote their *whole time* to this and to the teaching and spiritual training of the converts. There are thousands on all sides yet unreached by any of the agencies now employed. Granted that those now wholly engaged in evangelizing, translating the Scriptures into the native tongues, and in teaching native evangelists had to spend half their time in digging and tilling the ground, or in otherwise raising their own food, the cost to the church in Europe and America of these missionaries would be less, but the loss to the church in Africa would be such that dollars or pounds sterling could not cover it. Hundreds about each mission station that are now frequently hearing the gospel would not be reached, and this saving in cash would be a loss of jewels in the crown of our Redeemer.

At home the Christian workingman who spends his spare time in speaking and working for Jesus cannot supplant him who has been separated for the work of an evangelist or pastor. Both are required; both have special work allotted by the Lord; and as at home, so here—each will find his place and work.

In your issue of July (p. 439, Miss. REVIEW) Bishop Taylor speaks of meetings at Lukunga presided over by Brother Newth, of the Bishop's party. To some of your readers who know that Lukunga is an A. B. M. U. station this may need a word of explanation. Brothers Harvey and Richards, with native evangelists from Banza Mauteke, held special evangelistic services for some time at Lukunga, and the Spirit of God was present in power, and souls were saved. Both these brethren had to come down country to meet their wives, and they left the Banza Mauteke evangelists and a fine young preacher and interpreter there to carry on the work. Bishop Taylor had received permission previously to erect on our mission property a small house, as store, etc., for goods in transit, and for accommodation of any of his people who would require to stay there to engage carriers. Mr.

Newth was staying there then, and though he knew nothing of the language, it was known that his presence (being a white man) would tend to maintain order, and he was asked to overlook those native Christians in their work. Of course he could take part only through one of our interpreters—though we all prefer speaking directly to the people in their own tongue. Notices of this have appeared in England in such a way as to cause considerable confusion in the minds of people there, as it was made to appear that the work was being carried on by others than our missionaries; and in the same way our U. S. brethren may wonder why our Lukunga work should be in the hands of Bishop Taylor's agents. I need not assure you that, so far as I know, the members of the A. B. M. U. have done all in their power to aid and accommodate the Bishop and his people, looking on them as servants of a common Lord. I have repeatedly been thanked for small services rendered.

Your servant in the Lord,

JOS. CLARK.

Mormondom.

BY THE REV. D. L. LEONARD, EDITORIAL CORRESPONDENT.

THE startling news has gone forth that the Mormon Zion is in the hands of her foes. United States Marshal Dyer, under a decree from the Supreme Court of the Territory, has taken possession of the effects of the Latter-Day church, now defunct and dissolved by an act of Congress, such as the temple block, holding the big tabernacle, the tithing house and grounds, the "Historian's Office" containing the church library, and even the Gardo House ("Aurelia Palace"), equivalent to the White House for the President, or the Vatican for the Pope. He has also possessed himself of all effects visible and tangible of the Perpetual Emigration Society, and called on the church authorities to turn over to his keeping all books, records, papers, accounts, etc., of the two corporations that were.

And such is the conclusion to one phase of a gigantic scheme to set up a theocratic church-state in the Great Basin, whose beginnings were just forty years ago. The plot began to take shape in 1851 by the attempted formation of the "State of Deseret," with boundaries that included an area some 700 miles square, or *only* about one-sixth of the national domain at that date. A constitution was formed, Brigham Young chosen Governor, and upon the leaders were conferred all the offices. A Legislature took its seat, of which every member was full of zeal for "the kingdom" and stood high in the priesthood, and at once proceeded to clothe the church with legal authority as a corporation by bestowing upon it a charter. When, a few years later, Congress decreed a Territory instead with sadly shrunken proportions, that charter was re-conferred. This legal instrument upon which the church has stood stands peerless and alone. It ranks high among curiosities both of literature and of legislation. And here followeth the choice substance thereof:

"Section 1. Be it ordained by the General Assembly of the State of Deseret: That all that portion of the inhabitants of said State, which now are, or hereafter may become residents therein, and which are known as the Church of Latter-Day Saints, are hereby incorporated with perpetual succession, with full power to . . . hold real and personal estate, and to have and use a seal." Thus a whole people, whose possible increase in numbers was limitless, was made a body corporate.

"Section 3. And be it further ordained: That as such Church holds the Constitutional right to worship God according to the dictates of conscience, to *reverence communion according to the principles of truth* [the italics are mine], and to solemnize marriage *compatible with the revelations of Jesus Christ* [polygamy], for the security and full enjoyment of all *blessings and privileges* embodied in the religion of Jesus Christ [including the theocracy, blood atonement, celestial marriage, etc., etc., etc.], it is also declared that said Church does and shall possess and enjoy continually the power in and of itself to originate, make, pass and establish rules, regulations, ordinances, laws, customs and *criteria* [whatever these may be] for the *good order, safety, government, convenience, comfort and control* of said Church, and for the punishment or forgiveness of *all offenses relative to fellowship, according to Church covenants* [even to capital punishment, and which right during ten or fifteen years was freely exercised]; that *the pursuit of bliss and the enjoyment of life in every capacity* of public association and *domestic happiness, temporal expansion*, or spiritual increase upon the earth, *may not legally be questioned*: Provided, however, that each and every act or practice, so established for law, or custom, shall relate to solemnities, sacraments, ceremonies, consecrations, endowments, *tithings, marriages*, fellowship, or the religious duties of man to his Maker: *inasmuch as the doctrines, principles, practices, or performances support virtue and increase morality, and are not inconsistent with, or repugnant to, the Constitution of the United States . . . and are founded in the revelations of the Lord.*"

Well might Judge Zane declare that "no precedent can be found for conferring upon a private corporation such a variety of capacities, and some of them, it is believed, are above the reach of human laws." And in the following his irony is exquisite: "This is probably the first time that any Legislature ever attempted to contract away to a church, or any other body of men, the regulation of tithing and marriage. Nor are we aware that the right to regulate a man's duty to his Maker was ever included in a contract. This, too, probably, is the first time that a Legislature expressly limited the rules and laws that a corporation might make by the revelations of the Lord, and make a grant thereof to any person natural or artificial"!!

Thus the church set forth upon its career, marrying and giving in marriage, and especially

looking well to its treasury. From that day it has gone on accumulating farms and factories, cattle and horses, stock in mines, banks, railroads, street-car lines and commercial enterprises, and now owns tithing property in every considerable settlement. In 1863 Congress passed a law forbidding any church in the Territories to acquire or hold real estate of a value greater than \$50,000. To this prohibition, as to that relating to polygamy enacted at the same time, no sort of attention was paid. But now at length the blow has fallen, and, at least in part, retribution for past grievous offenses. It is not likely, however, that the school fund of the Territory will be greatly enriched by the sale of church property held illegally. For months, and day and night, the process has been going on apace of hiding, and deeding away, and turning into cash. The best result will be found in the enforcement of the national will upon these proud and presumptuous theocrats, making them to know and feel that even they must obey the law of the land, "revelations" of Joseph Smith *et al.* to the contrary notwithstanding.

And this new phase of affairs goes well with what Congress and the courts are achieving at other points. It is cheering to know that not less than 33,000 contemners of the law in Utah have been disfranchised, while almost 600 polygamists have been indicted, 335 have been sent to prison, and during the last year alone nearly 400 arrests have been made. But it should be remembered that all this gain would be worse than lost if the current plot of Utah priests and Eastern politicians shall succeed, and Statehood be conferred. And, in the present balance of parties and mad eagerness to win, the danger of tricks and bargains is very great. The press—both religious and secular—must be watchful, and sound constantly the alarm.

And is it not full time that this monstrosity known as a church was put politically *hors de combat*? For thirty years and more it has been constantly before the courts, scarcely a Congress has failed to pass or to discuss a bill to abate the nuisance, and, without exception, every President has felt constrained to call special attention to the gross evils and grave perils centering in Salt Lake. Once an army was sent to bring churchly lawlessness to terms, and since 1862 troops have been kept within easy cannon shot of the church headquarters. Forbearance has gone too far. Sweet oil and the olive branch are a failure. Special and extraordinary measures are imperatively demanded.

A WORD FROM PROFESSOR WILKINSON.

And So the World Goes On.

UNDER date "Kohima, Naza Hills, Nov. 17, 1887, Rev. W. E. Willis, missionary, writes from the other side of the planet to his old instructor, our corresponding editor, PROFESSOR W. C. WILKINSON, as follows :

"I have at last gotten my Grammar of the

Sheta Naga, with a vocabulary and illustrative sentences, off to the publishers, and have since written and translated several hymns and translated a portion of the Gospel according to St. John."

The time rapidly draws on when all the inhabitants of the globe, listening to the gospel of Christ, will be able to say—in view of a miracle hardly less astonishing than that of Pentecost: "How hear we every man in our own tongue wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God."

Who would not have a share in this obedience to the last command of the Lord, "Go ye into all the world and preach the gospel to every creature"?

Decay of Liberality in the Churches. The apparent increase in the benevolent contributions of the churches does not, as is shown by Dr. Dorchester in *The Congregationalist*, keep pace with the increase in membership of American churches, and lags still further behind the increase of wealth. The total amount of receipts of all Home and Foreign Missionary Boards and Societies in the United States has increased from \$1,232,123 in 1850 to about \$7,000,000 yearly at the present time, being four-fold for foreign mission and six-fold for home missions. But the membership of the churches has increased during the same time from three and a half millions in 1850 to ten millions in 1880, and largely since. Making all allowance for the greater thoroughness with which religious statistics are gathered now, we have 35 cents per member contributed for both these objects in 1850, 63 cents in 1870, and 59½ cents in 1880, which shows a falling off in the ten years preceding. And when we come to the property test, the case is still worse. "Supposing church members," says Dr. Dorchester, "to have just an average amount of the wealth of the country—we do not doubt they have more—in 1850 they gave to mis-

sions one and one-tenth mills to each dollar of their property; in 1860 this was reduced to nine-tenths of a mill; in 1870 to eight-tenths, and in 1880 to six and a half tenths of a mill. Thus, while the total gifts have increased four times, the amount given by each converted dollar has been reduced nearly one-half."

Ultramontanism vs. Protestantism. I hold in my hand a book issued by the Catholic Publication Society in New York. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor that it is unobjectionable—"nihil obstat." It is a book of instruction for children. Its motto is (quoted from Benedict XIV): "We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." What are these mysteries? Let us read this authorized Ultramontane school-book. I quote (pp. 97-104) as follows:

"Q. Have Protestants any faith in Christ?

"A. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of judgment?

"A. 'I know ye not, because ye never knew me.'

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned."—*Bishop Coxe, at Washington Conference of Evang. Alliance.*

Africa.—*The British Weekly* says that the Niger Trading Company has

adopted the policy of the prohibition of intoxicating liquors in trading with the African tribes, for *financial* reasons. It has been found that rum so demoralizes the natives as to ruin trade. So serious has the menace to commerce from this source become that the Niger company is also bringing a strong pressure to bear on the Congo Free State and on the German and Belgian governments to adopt the same policy. The experiment is made none too soon, as the traffic in intoxicating liquors has assumed alarming proportions on the Dark Continent. Mr. Wight Hay, speaking recently in Sheffield, England, made the appalling statement that where one missionary had been sent to Africa to evangelize its heathen tribes, 70,000 barrels of rum had been sent for purposes of barter!

Eastern Bassuto.—The missionaries of the Berlin Society, established here since 1860, regard their work as the most important and hopeful of any of the missionary operations in that part of Africa, not only as regards its immediate results, but in its influence on the future of mission work in the centre of Africa and along the eastern coast. This hopeful view is partly based on the fact that the Bassutos and Bechuanas, among whom they work, are agriculturists as well as cattle-breeders, and are not, like many native races, destined eventually to die out. Another reason is that belief in a God is not extinct among them. They say, for instance, of the man about to die, "God calls him." Again, the Christianized Bassutos often give proof of possessing the evangelistic spirit and gifts. Nevertheless, the Berlin Society has found their portion of this great field a very difficult one to cultivate. It lies in the eastern and northern portions of the Transvaal, and is inhabited by Matebeles as well as Bassutos; and as the former are of Zulu origin they are more opposed to the Gospel. Wars, too, have frequently occurred. Nevertheless, they reckon more than 9,000

converts as belonging to their stations. It is difficult to estimate the number of the heathen Bechuanas, Bassutos and semi-Bassutos living in the Transvaal, but Missionary Inspector Merensky thinks they may number at least 400,000. If to these be added those of the same tribes dwelling elsewhere, a total of 750,000 is reached, of which *one-tenth* or thereabouts have received Christian baptism. The same missionary speaks of the satisfactory character of the work of the Berlin Society. Unlike the French missionaries, he says, the German missionaries have insisted on the entire abandonment of polygamy and the sale of daughters by their parents and the mysteries of the Koma, and in this they have met with the greatest success. The prospects of the work in the Transvaal are hopeful. A network of mission stations covers the whole land, some of them, indeed, belonging to the Hermansburg Society. The gospel is working as a leaven throughout this territory, which is as large as France. In Southern Transvaal there is scarcely a village in which at least one of the natives cannot read and is not acquainted with the truths of the gospel; and as the baptisms amount to about 1,000 every year, it is hoped that within twenty or thirty years almost the whole native population will have become Christians. The chief anxiety for the future arises from the immigration into the country of fifteen or twenty thousand white gold diggers.—*London Missionary Society.*

Testimonies to Christian Missions.

The English Vice-Consul at the Cameroons, in West Africa, in a paper on "British Missions and Missionaries in Africa," says, in the November number of the *Nineteenth Century*:

"If the immediate success of British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seems an unsatisfactory product of so much labor and expenditure of lives and wealth, it is, on the other hand, consoling to reflect on

the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African states of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals. Almost invariably it has been to British missionaries that the natives of interior Africa have owed their first acquaintance with the printing-press, the steamboat, and sawmill. Most of the great lakes and rivers of this little-known continent have been navigated in the first instance by the steamers of British Missionary Societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger, Benue, and Zambesi. Missionary enterprise has widely increased the bounds of our knowledge, and been the means of conferring benefits on science. For missionary enterprise in the future I see a great sphere of usefulness."

The *Spectator* also, which shows remarkable intelligence in treating missionary questions, in a paper on "The New Attack on Missionaries," says:

"At an expense of about a million a year the Protestant churches send out to the heathen and parts of the Mussulman world a perpetually renewed force of men and women to teach to those who know them not Christianity and civilization. Those men and women are of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform. Many are teachers, many preachers, many scholars—many, like Dr. Moffat, born rulers of men; but in all but a very few there is one quality rare in any other profession—absolute devotion to the work to be done. If they can do it living as quiet, hard-working pastors in the tropics, they do it so. If it requires of them excessive toil, abstinence from all that is pleasant to man, the incessant facing of physical danger, including what is a moral certainty of death by torture, they accept these conditions, not boasting, not murmuring, as part of the burdens their consciences have placed upon their necks. How it is possible for Christians of any sect to condemn such a profession, with such results, we can no more conceive than we can conceive how a Christian church can be fully alive yet never wish to proselytize."—*Church of Scotland Miss. Record.*

"The Chief Glory of England," says Archdeacon Farrar, "has ever been that she has told it out among the heathen that the Lord is King, in what Carey did for India, Henry Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New

Zealand, Allan Gardiner for Patagonia, Patteson for Melanesia, Mackenzie and Livingstone and Hannington for Africa. And in this abbey, at this very day, not even the grave of Newton is dearer or more interesting to thousands of visitors than the grave of the Glasgow cotton-piecer, David Livingstone, who, in the burning heat of that dark continent, died with black faces around him, afar from all he loved. To sneer at missionaries, a thing so cheap and so easy to do, has always been the fashion of libertines, cynics and worldlings. A living duke has ventured to assure us that missionaries are an organized hypocrisy and a deplorable failure. The charge of hypocrisy deserves only a smile of disdain, the charge of failure an absolute contradiction. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure, is to talk at once like an ignorant and a faithless man."

India.—Among the distinguished East Indians who came to England as representatives of that portion of the British Empire, at the Queen's Jubilee, were the Prince and Princess of Kapurthala, one of the semi-independent states adjoining the Punjab. This man and his wife are earnest Christians, having sacrificed much to take a stand as disciples of Christ. The *kanwar*, or prince, made a remarkable address before the committee of the Church Missionary Society, in which he expressed his deep sense of indebtedness to Christian missionaries and gave emphatic testimony to the value of their labors. He affirmed that, notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Canning, Lawrence, Ripon, and others, it is to such men as Marshman, Carey and Duff that India owes most. "There are many who put the question, What good are missionaries doing in India? I say, without any hesitation, that had it not been

for the knowledge that has been imparted by these humble, unpretending men, not English laws and English science, no! nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days!" The prince referred to his own struggles in forsaking the religion of his ancestors, and of the fact that the missionaries must always wound the feelings of the people in the very act of showing them that their ancestral faith "is a great imposture, and must almost be blotted out and forgotten to admit the simple doctrine of faith in Christ." Though he admits that the opposition to Christianity is now greater than ever, he believes that the various societies, like the Brahmo-Somaj, the Arya-Somaj, and others, will help to break the chains of caste and superstition, and that Christianity will in the end prevail.—*Missionary Herald*.

With reference to the difficulties of winning converts from Islam to Christianity, a correspondent of the *Times* (8th November) recalls the name of Maulvi Imád-ud-din. When certain English missionaries (one of them now Bishop of Lahore) held a discussion with learned Mahomedans of Agra many years ago, Imád-ud-din was one of the champions of Islam. An eloquent and graceful preacher, he was employed during the week of the discussion to preach in the Agra mosques against Christianity and the missionaries. Having zealously and conscientiously studied Christianity and searched the Scriptures for this purpose, he was terribly shaken in his belief. After much distress and many struggles he became a Christian, and since then he has earnestly preached the faith which once he destroyed. In recognition of his worth and learning, and of his eminent services to native Christian literature, the Archbishop of Canterbury four years ago conferred on him the honorary degree of Doctor of Divinity.

There are others who are almost equally striking examples of the power of Christianity to win converts from Mahommedanism. The pastor of the native congregation at Peshawur, amid the bigoted Afghans of the border, is a convert from Islam. Barkhurdah Khan, our native doctor presently in charge of the Medical Mission in Chamba, is also a convert from Mahommedanism.

Progress and Value of Missions.—Sir Charles W. Atchison, Lieutenant-Governor of the Punjab, India, says that any one who has “no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice.” He further says: “Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one I know of—one of the ruling princes of India, who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to

Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching.”

The Madras Presidency contains the largest Christian population of all India, the number of native Christians, including Roman Catholics, being 700,000. This shows that, out of every 1,000 of the population, are 23 native Christians. But it is in educational matters that the native Christians have shown most satisfactory progress. According to the latest census return, in the municipal towns, while the percentage of educated Hindu males is 36.30 and of Mahommedans 30, that among the male native Christians is 53.67. The proportion of educated females is equally striking, and largely in favor of the native Christians. Taking the total population, male and female, of the three creeds throughout the Presidency, we find the averages to be Hindus, 9.90 per cent.; Mahommedans 8.57, and Christians, 16.53.—*The Indian Witness.*

IV.—INTERNATIONAL DEPARTMENT.

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

The Evangelical Alliance and Missions.

THERE are many secular transactions which seriously affect the prosperity and power of missions. A prominent illustration of this is just now presented in several portions of the globe in the matter of language. The French Government has interdicted teaching in other than the French language throughout its West African colonies, thus seriously embarrassing the Wesleyan Missions on the Gambia, and obliging the American Presbyterian Mission of the Gaboon to resign its work in

that locality to French Protestants. The Indian Bureau of the United States Government has unsettled missionary work on our Indian Reservations by an order that no teaching shall be done in its own schools or any other, except in the English language—an order which seriously obstructs the progress in civilization and preparation for citizenship amongst many of these red races, and will practically shut off large numbers of them from the acquisition of literary training, for fifty years to come—an order we are, however,

pleased to learn, through private channels, which those highest in our national Government already recognize to have been a mistake, and which, therefore, we may hope will be soon modified.

An illustration of an opposite tendency is seen in the movement in Japan for the adoption of the Roman alphabet in writing the Japanese language. The *Romaji Kai* is a Roman alphabet association of Japan, numbering, we are told, six thousand members, and led by professors in the National University of the country, which seeks to substitute for the Japanese characters a simple system of Romanizing. It may be recalled that ten centuries ago the Japanese threw away the Chinese characters. Analyzing their own language, they found that it could be constructed on forty-seven distinct syllabic sounds. Borrowing the Chinese characters, severing them from their Chinese ideals, and dismembering separate characters arbitrarily, they composed forty-seven representative characters for their own use. But that simple base had, in use, to be adjusted to represent three hundred and fifty symbols. It is said that by the new system of Romanizing, a Japanese will be able to learn to read in as many weeks as the old system requires years. It does not need comment to show the important relation of such a modification of national letters to the work of the teacher who carries thither a foreign literature and a foreign-written religion.

There are amongst these secular developments those which seem to demand representative as well as concerted action in dealing with them. Of this sort are many political movements. We are not unmindful that the importance of such events is frequently underrated, and sometimes overrated. Perhaps, for instance, the edicts that have been sent out within a short period in China, assuring the people that the Christian religion is a good one, and that

Christians therefore are to receive government protection, may have awakened undue expectations in this country. The event is hailed as "a new era in China," which it would scarcely be considered by those who recall that the same government has sent out similar proclamations in other periods of its history, and that the British Consul, Mr. Medhurst, affirms that the religious toleration clause was the easiest to secure of all in the great Treaty of the nations with China. That government has always been liberal in religious matters.

We are doubtful, too, of the extent to which the late Imperial order has been published throughout the empire. Mr. R. H. Graves says, in *The Chinese Recorder*, that these proclamations have not been issued in Kwang Tung Province, and others certify to instances where they are posted face to the wall. But after all such deductions are made from the original force of the proclamation, the fact remains that this broad religious liberty and protection are affirmed over the vermilion signature of the Emperor, and a contrary order, though even less regarded by the Provincial authorities, would have spread consternation through missionary circles.

It was, however, to those political measures which seem to demand some concerted and specially representative agency to deal with their relation to Christian Evangelism that we intended to allude. Some of these are delicate questions, and can only be dealt with indirectly. Yet they demand thought, and possibly action. An illustration is afforded by the following from the *New York Observer*:

"A somewhat peculiar condition of affairs in Japan consists in the fact that among the representatives of other and Christian nations all of them who have any church connections are either Catholic or Greek. Even the English Minister and his American wife are staunch adherents to the Romish church.

"Thus in every diplomatic question that may arise it is quite evident that should any religious matters be involved the combined influence of other nations as now represented here would be almost a unit against Protestantism. Since the

bitter experience with the Jesuit missionaries in former times it is very unfortunate that the Japanese are left almost wholly alone in their efforts to resist the intrigues of the Romish emissaries, as time does not change the methods or spirit with which Catholicism seeks to gain the temporal and spiritual sway in all lands."

It does not seem to be just the duty of any one mission, or of all, to inaugurate the flow of influences necessary to guard against any such catastrophe as is here pointed out as possible. The individual missionaries might render aid to some properly constituted agency better than become such agents themselves.

Mexico affords another field where occasions for protection of the interests of Protestantism may arise. The Republic of Mexico is now distinctly and avowedly Protestant. The following sections from the new *Laws of Reform*, issued from the office of the Secretary of State, will abundantly confirm the statement:

"SECTION. 1.—Article 1. The State and the Church are independent of each other. No one can dictate laws so as to establish or prohibit any religion; but the State exercises authority over all of them in relation to the preservation of public order and the observance of the institutions.

"Article 2. The State guarantees in the Republic the exercise of all worship. It will only persecute and chastise those acts and practices which, although authorized by any worship, become a fault or misdemeanor by the penal laws.

"Article 3. No authority of corporation, or any association which may be formed, can be carried on with any official character under the acts of any religion. Nor with the object of religious celebration shall there be made by the State any demonstrations of whatever kind. In consequence, there shall cease to be festival days of all those which have not for exclusive object the solemnization of events purely civil. Sunday shall remain appointed as a day of rest for the public offices and public establishments."

We are not apprehensive of any serious danger to the Government now, but there is always the priestly party to antagonize it, and just now an effort to secure the appointment as Minister to Mexico from our Government of a Roman Catholic gentleman, against the wishes of most of the Americans in that country. The religious proclivities of such an ambassador would scarcely assure the

Mexican Government of his friendly influence, in the event that the Church of his choice should come into open collision, as it is all the while in secret collusion against the President.

The missionaries may not be the best, and certainly should not be the only, organized body to look after the political privileges and protection of Protestants in that country.

The illustrations we have furnished are only two out of a multitude from which we might select. What we now ask is if there cannot be some other than a purely missionary agency which can be organized ubiquitously, so as to be a medium, ready at hand in every mission field of the globe, through which to command the sympathy, influence and power of its central body, as the proper and recognized *central force of Protestantism*. We not only believe that such ought to be, but that such is partially in existence, and only needs to be more widely extended till every mission field of the globe shall be within easy touch of its sympathy, its counsel and its protection. We are, perhaps, anticipated by the reader. The Evangelical Alliance is seeking to extend itself in local organizations throughout the United States, and we hope this impulse will not expend itself merely on this country, vastly important to all Christian growth and permanence of our civilization as we recognize the principles it seeks to spread through the body politic to be.

What we are urging upon the Christian public of the world is not anything new, but rather only pleading for a very large extension of what already exists, till it is localized, not only in every principal portion of the world, but in every chief centre where there are evangelical interests to foster, guide or defend. A report before us says:

"One of the great objects of the Alliance is to maintain the principles of freedom of conscience. It is to Turkey and Syria, as well as to the Baltic Province of Russia, that the attention of the Council has been principally directed during the

year. In Turkey there are many signs of increased activity on the part of the officials with a view to hinder Protestant mission work ; and many schools in Syria and other portions of the empire have been closed. The Council have been in constant communication with the Constantinople Committee in order to ascertain definitely the facts in regard to the various cases. The information thus obtained is most valuable as coming from those who, by long residence and great experience in Turkey, are well qualified to advise what steps should be taken. Only lately an evangelical hall at Smyrna, in which gospel services had for some years been held without hindrance, was closed by order of the Sadi as the result of mob violence evidently instigated by the clergy of the Greek Church. The disturbers of the peace, having been unchecked, proceeded a week later to attack the Protestants as they came out of church, and also damaged the building and school-house as well as the residence of the pastor. It is very satisfactory to find that the American consul took prompt steps in the matter. He telegraphed to Constantinople, and in a few hours full protection was secured for the Protestants. The whole question of religious liberty in the Russian empire demands prayerful consideration. Protestant Christians are continually oppressed and persecuted in various parts of the empire, some even being exiled to Siberia for preaching the Gospel. Early in the year an appeal was made to the Alliance to use its influence with the French Government on behalf of native Christians in the island of Marie, New Caledonia, who had been cruelly persecuted under the orders of the chief. These poor people are French subjects, and a representative of the Government of France is resident in the island. It was, therefore, considered most suitable that the subject should be referred to the French branch."

The General China Branch of the Alliance was organized in May, 1884, and as early as March, 1885, addressed the American, British and German Ministers at Peking regarding the anti-Chinese riots in the Kwang Tung Province, and in July, 1886, they sent out an appeal for united prayer from the Christian Church for the young Emperor, then soon to be enthroned. The Shanghai Branch of the China Alliance, formed only two years ago, we are told, "has appealed to the Municipal Council of the city, urging that body to use its influence with a view to suppressing the large number of houses of ill-repute, including the gambling and opium dens."

The Chinese Recorder points out a new opportunity for the exercise of

the functions of such a representative body. The Vatican is proposing to be represented in China by a special legate at Peking to look after the interests of Roman Catholics in that country and, just now, to take care of that Church's general interests in the "triangular struggle between France, the Vatican and the Tsung-Li Yamen." There is no thought that any political advantages are to be sought for the Protestants of that empire other than are common to all nations in treaty relation with it. But there are evils to be forefended against at Peking that this Branch Alliance may well look to, and for the prevention of which probably no better agency can be found.

We doubt not but that a Japanese Evangelical Alliance might exert an influence favorable to the revision of the present treaty of the Western nations with Japan, which so humiliatingly discriminates against and threatens to bankrupt that nation. The missionary force of that country, we believe without exception as to nationality, is making strenuous effort to secure a juster recognition of Japanese rights in the premises ; but a Japanese Branch Alliance could command strong influence and backing from the Alliances in the several Christian lands.

Thus in Madagascar, the Fiji Islands and other remote parts, the organization of Branch Alliances would come to be of vast value.

Fifty Years of Protestant Progress in Europe.

FIFTEEN thousand dollars is not a large income for a modern missionary society, but if it is to distribute that sum judiciously, to meet emergencies of other missionary societies, it may become a very important moral and money agency. Such are the fortune and the force of *The Evangelical Continental Society*, which was instituted in London in 1845 and has as its object "to assist and encourage

evangelical societies on the Continent [of Europe] in their endeavors to propagate the gospel."

The 38th report of this worthy society contains a rapid but strong review of the progress of religious liberty and Christian enterprise on the Continent of Europe during the last fifty years. Half a century ago Belgium only accorded religious liberty, and the laws which granted it had long been in abeyance. But between 1837 and 1849 the evangelistic movements of the country grew into "The Christian Missionary Church of Belgium." This has now some twenty-six churches, with an aggregate of 4,300 adult members, and at the same time the State churches have six stations under their Evangelistic Committee.

Half a century ago France had but limited religious liberty. The present state of things has been brought about by strenuous efforts and gradual advances. The earlier Monods, and Lutherans like Meyer, with others of their co-laborers, at last saw their labors develop into "The Free Church of Lyons." The Evangelical Society of Geneva and that of France were begun over half a century ago, and they grew into the Union of Free Churches in 1849 and into the Reformed Church later, with now twenty-one stations, and the McAll Mission, with a hundred more. Add these together, and the evangelistic force of France has numerically trebled in fifty years. The Reformed Church, the Lutheran Church and the Free Churches now enroll a thousand pastors.

Fifty years ago Switzerland had an Evangelical School of Theology under Merlé d'Aubigné and his compeers, and Pastor Pilet drew crowds to the Oratoire Church to be charmed by his eloquence. Fifty years ago Alexander Vinet was teacher of Practical Theology at Lausanne, and in 1846 the Free Church of Vaud was formed under his lead; and again in 1873 Godet led the organization of the

Independent Church in Neuchâtel. These, together with the Theological School of Geneva, form the three theological centres of Switzerland to-day. The national churches are practically without doctrinal restrictions, and this has compelled the members of that communion to organize an Evangelical Union. Swiss Protestant Christianity has been thus healthfully and generously aroused.

Germany fifty years ago was following Strauss, stirred by his then new "Life of Jesus," and Bauer was arraying Paul against Peter. But Tholuck had been teaching at Halle for eleven years, Dorner was busy on his "Person of Christ," and Delitzsch was preparing for work on that mighty evangelistic agency, the Hebrew New Testament, while the Deaconess Institute of Fliedner was furnishing the type of the "House of Mercy" for the "Fatherland." Since then the churches and schools have appeared in hundreds of parishes, the Bible-reading Nazarenes are reaching the lower classes, and the Scriptures are having a wide circulation among all grades of society.

Russia prohibits evangelistic work, but the Scriptures are being circulated. Half a century ago there were not twenty-five schools in all Servia; now every village has one. Bulgaria has been reached, though with varying fortune, both north and south of the Balkans. In Greece a beginning has been made.

Half a century ago, except in the valleys of Piedmont, not a native Protestant community was to be found in the peninsula of Spain or Italy. Men were allowed forty-eight hours to quit the boundaries of Italy for circulating the Scriptures, and those were imprisoned who received them. But in '69 the Spanish Republic proclaimed religious liberty for all its citizens, and in '70 Victor Emmanuel took possession of Rome. Now, exclusive of the Waldensians in the Alpine valleys, the communion of the evangelistic churches of Italy

numbers 9,000; and thirty churches in Spain proclaim the truth that makes men free.

The editor of *The Non-Conformist* alludes to the vast variety of nationalities in Europe, each with a history behind it, and to the continent as the mother of our civilization and of all that goes to make the elevation and dignity of human life. The cry from Europe is now, as it was 1834 years ago, "Come over and help us!" This society has stations of its own in Bohemia and Spain, and has aided other societies in France, Italy and Belgium, such as the Free Churches of France, the Free Italian Church, the Evangelical Society of France, the Belgian Evangelical Society, the Sicily Mission and the McAll missions. Many others have received aid through this channel also. There certainly seems imminent need and a favorable opportunity for this sort of work.

Co-operation in Missions.

Ittchi Kyokwa is not a very familiar title in this country, but it will become more so. It is the Japanese name for the Union Presbyterian Church, as we find it in the *Hiogo News*. The Presbyterian Church of the United States, both North and South, the Reformed (Dutch), the United Church of Scotland, and the German Reformed of the United States, and possibly ere now the Congregational Church, compose this body. Fifty-seven churches were represented at the meeting at which the union was accomplished. *Nip-pou Sei Ko Kwai*, or Japan Holy Public Assembly, is the title under which the Protestant Episcopal Church of America, the Society for the Propagation of the Gospel and the Church Missionary Society have been drawn into close affiliation.

And now we are furnished with the text which is proposed as a base of union between the Methodist Church of Canada and the Methodist Episcopal Church, and with which the other

Methodist bodies of Japan are invited to unite. These bodies are the Methodist Episcopal Church South, the Evangelical Church of America and the Methodist Protestant Church. As it may afford help to some other churches in other parts of the world who may be seeking for a closer co-operative base, if not organic union, we give the text of the action proposed, though it has yet to receive the approval of the home churches of each of the parties in the premises. It reads:

"Whereas, During the period of transition through which Japan is now passing the religious character and ecclesiastical relations of the Japanese will be moulded and settled so that subsequently radical changes will be extremely difficult; and

"Whereas, In accordance with their strong national instincts, and with a view to securing the highest economy of means and the most effective methods of Christian evangelization, all Japanese Christians urgently recommend that Protestant Missions operating in Japan lay aside minor points of difference, and, as far as possible, unite in common lines of church organization and activity; and,

"Whereas, The more prominent Protestant Missions in Japan have been greatly blessed and prospered by organic union on the basis of independent Japanese churches; and

"Whereas, The Methodist Episcopal Church and the Canada Methodist Church are identical in doctrine and almost identical in polity; therefore

"RESOLVED, 1st, That we, the members in Japan of the Methodist Episcopal Church, and of the Canada Methodist Church, trusting in God and seeking only His glory, hereby agree to unite in organizing and perpetuating the Methodist Church of Japan, into which Union the other Methodist bodies in Japan are cordially invited to enter.

"2d. That the polity of the Methodist Church of Japan shall be Episcopal; and that the General Superintendency, the Itinerancy and other essential features of Methodism shall be preserved; and that its doctrines, drawn from the Holy Bible, shall harmonize with the accepted standards of Methodism.

"3d. That in each contracting Mission the administration of its Missionary Society shall not be disturbed by this union, except as provided in resolution 4th. Each Society shall, as heretofore, appoint the Treasurer in its own Mission, who will receive the appropriations and make such reports as may be required by each Society.

"4th. That all appropriations made by the Home Societies for direct evangelistic work among the Japanese—aside from those made for

Foreign Missionaries directly engaged therein—and also all the funds raised by Japanese churches for the same purpose, shall be administered by a Joint Finance Committee.

"5th. That the Joint Finance Committee shall be composed of ——— members, one half of whom shall be Foreign Missionaries, and one half Japanese ministers or laymen. The foreign members shall be appointed by their respective Missions in a manner to be hereafter determined, it being understood that representation on the committee shall be in an approximate ratio to the contributions of the several Societies. The Japanese members of this committee shall be appointed by the Japan Annual Conference of the Methodist Church.

6th. That the Joint Finance Committee shall prepare estimates for evangelistic work as provided in resolution 4th, and that these estimates shall be submitted to the contracting Missions for approval; after which they shall be forwarded to the Home Boards by the Missions. The Finance Committee shall disburse the funds granted according to the appropriations made, and it shall prepare full reports of all disbursements for the Missions; and those reports shall be transmitted by the Missions to the Home Boards.

"7th. That the property in each of the contracting Missions now belonging to its Missionary Society, or that may hereafter be acquired by it, shall be held, or disposed of, by each society for the benefit of the Methodist Church of Japan."

In Italy, union progresses slowly, even amongst churches accepting the same doctrines. The Waldensian Synod has had before it the question of union with the *Chiesa Libera* of Italy, but it seems to have been unanimously of the opinion that no union is at present possible. Denominationalism amongst the foreign churches in Italy is certainly too strong at present to encourage the hope that they will speedily be absorbed into the Evangelical Church of Italy.

HOW A MISSION ORIGINATED FROM A TRACT.

By REV. M. B. COMFORT, OF ASSAM.

ASSAM is a fertile valley of about 500 miles in length, through which flows the Brahmaputra River. Our mission was established in 1836 and celebrated its jubilee in December of last year. Its origin was due to an attempt to reach Northern Burmah from Upper Assam. The missionaries engaged in this effort were baffled by the hostility of the hill men through whose territory they sought to pass. Retracing their steps they located in the Assam valley instead of returning to Burmah.

The Assamese are mainly Hindus and Mahomedans. The work among them has met the obstacles usual to missionary labor for such people. And yet it has had a gratifying measure of success. But the work most highly favored is of later origin. It is that among the Garos, the westernmost of the several tribes inhabiting the hills lying south of the Assam valley. These people are not idolaters, but, like the many aborigines of India, are demon worshippers. They have no written language, and are therefore less civilized than the Hindus and other residents of the plains, but excel them in truthfulness and chastity. Their prominent vice is intemperance. Their drink is of home manufacture and is made from rice.

Our work among them began a little more than 20 years ago and came to us unsought. It was the providence of God which put it into our hands. Some years before the Indian government as a hopeful civilizing agency for these savage people established a vernacular school at Gowaiparah, the station nearest to their territory, and gathered into it a number of Garo young men. In 1863 two of these men were found at Gowhatty and in government service. Omed was a non-commissioned officer in a Sepoy regiment. Ramkhe was a writer, or copyist, in the Judicial Commissioner's Court. There was no missionary in the place, and the mission houses were let to English occupants. One of these was Col. Campbell, the commander of above-mentioned native troops.

One day Omed was acting as the Colonel's orderly, and as he paced back and forth he espied a tract upon the ground. This had once been the property of a missionary occupant, but now had been carelessly swept out by a servant, Omed picked it up, and was struck by the title of it—"Bhrom Nahok"—"The Destroyer of Darkness." He furtively read some of its contents, and was still further impressed. He carried it with him to the sepoy lines, when he was relieved of duty, and then read it at his leisure. His previous impressions were only deepened thereby. He afterward sought out a native Christian preacher, who had been left in care of the station when the missionary departed, that he might get further instruction. He had become by this time a sincere inquirer after the truth, and it was not long before he avowed himself a believer in Christ. Meantime he had talked with his countryman, Ramkhe, the writer, and his investigations, with the instructions of Kandura, the native preacher, led to the same result in his case. In due time Rev. Miles Bronson came from Nowgong, a station 70 miles up the valley, and baptized both of these men in 1864.

They at once desired to carry to their countrymen the light which they had themselves received. They pleaded to be sent to them with the message of salvation. At Mr. Bronson's solicitation they were released from government employ and entered the service of the mission, though for less compensation than they had been receiving. Ramkhe was sent by Mr. Bronson to

start a school for training Garo teachers. It was at Damra, the location of a market as well as a *thana*, or police station. But Omed went at once into the hills as a herald of the good news. But when the crops began to suffer for lack of rain, the superstitious people ascribed this fact to the anger of the demons because they permitted a man to remain among them who was seeking to turn them away from the religion of their ancestors. They therefore persecuted him, and when he could only remain at the peril of his life, he came down from the hills and built a hut at a point where two mountain paths converged. These were used by the Garos, going to and from Rongjulee, where a market was held twice a week. This gave him an opportunity to tell them about Christ, the Saviour of men. This work he continued for three years, keeping up, meanwhile, a correspondence with Mr. Bronson. As fast as he gained any adherents to Christianity, they left the hills and built themselves houses by him. Thus there grew up in three years a Christian village. In April, 1867, Mr. Bronson visited the place, baptized 40 men and women, and organized at Rajasimla the first Garo Christian church.

From that the work has gone on with continuous and marked success. More and more of Garo territory has been occupied, numerous schools have been established, churches have been multiplied, many Christian teachers have been employed, several native preachers have been ordained, and in a score of years, in all that constitutes success, the work among the Garos has far surpassed that of a half century in all the rest of the Assam field. And in carrying on this deeply interesting work we have found our most efficient helpers among the young men who had received some intellectual training in the Government school before spoken of. It is not to be supposed that the English authorities contemplated such a thing when they established that school as a possible evangelizing agency. But through the overruling providence of God they builded wiser than they knew. And in the fact that this work originated in the casual finding and reading of a single tract, we can see evidence that God can use a very simple agency for the accomplishment, eventually, of a great result.

PERSONAL.

No persons have ever attended the annual meetings of the International Missionary Union whose presence awakened more enthusiasm than Rev. Mr. and Mrs. Annand, of the Canada Presbyterian Mission in the New Hebrides. Some fifteen months since they returned to their work, and were designated to open a new mission work on the Island of Tongoa, a small, healthy island off the south end of Santo. A large extent of coast can be readily reached from this favored situation by boat. We learn through *The Free Church of Scotland Monthly* that they reached their destination last summer, but the Cairndhu, on which they sailed, was wrecked on the way,

and, though no lives were lost, and nearly everything on the wreck was saved, their goods were damaged. They were relieved by the Day-spring.

Rev. Jacob Chamberlain, D.D., M.D., and wife, and their son, Rev. W. T. Chamberlain; Rev. J. G. Fagg and the Misses M. and D. Root sailed together from Liverpool in the Persia. Dr. Chamberlain returns to the Arcot Mission, but Mr. Fagg's ultimate destiny is Amoy, where the Reformed Church co-operates with the English Presbyterian Mission. While in Europe he visited the Netherlands in the interest of missions in China. The Reformed Church of the Netherlands has had no missionary in China since the death of Gutlauff. As a result of Mr. Fagg's visit, a permanent Committee was organized at Amsterdam with a view to co-operate with the daughter of the Old Dutch Church, the Reformed Church of America, in missionary effort in China, and 3,000 guilders have been raised for a hospital near Amoy, under the supervision of the newly-appointed Medical Missionary of the Reformed Board, Dr. A. J. Otto.

The Rev. Dr. J. M. Thoburn, of the Methodist Episcopal Mission in South India, has been for a year past endeavoring to secure 25 men for the field. He reports having secured the following, who have already sailed:

The first man sent out was R. L. Kinsey, of India, a layman, who sailed in October to be manager of the mission press in Calcutta.

B. F. West, M. D., wife and two children, of Iowa, to Singapore. Final destination probably Malacca.

E. F. Frease, wife and child, of Ohio, and Miss Thompson, of Ohio, to Bombay.

A. E. Winter and wife, of Ohio; G. W. Isham, wife and child, of Nebraska, and W. H. Hollister and wife, of Wisconsin, to South India Conference.

R. H. Craig, wife and child, of Minnesota, and F. W. Warne, wife and child, of Illinois, to the Bengal Conference.

Neil Madsen, of New Jersey, and Miss Files, of New York, to Calcutta.

Rev. Henry Jackson, formerly of India, and family, which includes an adult daughter, and Rev. W. L. King, of Minnesota, are also under appointment.

The whole number is twenty-one adults and eleven children.

ORIENTAL SUBJECTS IN PERIODICAL LITERATURE.

It is matter of regret that three years ago Freiderici of Leipzig ceased to compile his useful annual summary, *Bibliotheca Orientalis*. It was not known as widely as it deserved to be, but its contents were indicated in the title, "A Complete List of Books, Papers, Serials and Essays published in England and the Colonies,

Germany and France, on the History, Languages, Religions, Antiquities and Literature of the East." The compilation included all literature relating not only to China, India and Arabia, but to Australia, Burmah, Egypt, Palestine, Algeria, West Africa and South Africa. An annual volume contained some 1,500 entries, all numbered and indexed, and was sold for a few shillings. After eight years of useful service, from 1876 to 1883, it was discontinued, as a similar monthly compilation by J. Klatt was being published in the *Literature Blatt f. Orientalische Philologie*. In the meantime Trübner & Co., in their *American, European and Oriental Literary Record* (a monthly "Register of the most Important Works Published in North and South America, India, China, Europe and the British Colonies," 5s. per ann.) have attempted to form an index to "articles relating to Oriental subjects in current periodical literature," which we know to be hard to refer to after we have read them.—*The Harvest Field, Bangalore, India.*

THE English Baptist Missionary Society recently adopted the following: "That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labor, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend or friends in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day."

SUNDAY SCHOOLS OF THE WORLD.

THE Sunday-school as an institution has become a very efficient missionary agency. The *Kaukab-i-Isri* of Lucknow furnishes the following table, prepared by Rev. J. E. Scott of the Methodist Mission of North India :

	Schools.	Scholars.	Teachers.	Total.
N. AMERICA—				
U. States..	99,763	8,034,478	1,107,170	9,141,648
British A. Provinces	6,322	436,938	52,268	489,206
C. America, Mexico & W. Indies.	850	53,000	3,250	38,250
EUROPE—				
England & Wales..	5,200,776	593,436	5,794,212	
Scotland..	561,262	53,113	614,375	
Ireland..	298,639	28,155	326,794	
Italy.....	200	12,560	850	13,410
Switzerland.....	1,591	91,371	6,522	97,893
Denmark..	45,000	4,000	49,000	
Germany..	2,851	250,000	13,000	263,000
Holland..	1,291	141,640	3,800	145,440
Norway..	65,000	5,600	70,600	
Sweden..	208,000	8,700	216,700	
France....	1,197	12,150	5,220	126,370
Spain.....	100	8,000	400	8,400
Portugal..	30	2,000	100	2,100
Belgium..	57	2,350	160	2,510
Bohemia..	92	2,875	264	3,139
Moravia..	30	1,200	30	1,230
Russia....	10,761	795	11,556	
Other parts.	10,000	500	10,500	
ASIA—				
Persia.....	107	4,876	440	5,316
India.....	100,000	5,000	105,000	
Japan.....	150	7,019	....	7,019
Gen'l Turkey.....	60	7,000	600	7,600
Other parts.	30,000	2,000	32,000	
AFRICA—				
Egypt.....	62	2,649	....	2,649
Other parts.	158,745	8,355	167,100	
S. AMERICA	350	150,000	3,000	153,000
OCEANICA—				
Australasia	408,701	42,639	451,340	
Hawaiian Islands..	15,000	1,300	16,300	
Other parts.	25,000	1,500	26,500	
Total.....	16,447,990	1,952,167	18,400,157	

FIVE missionaries and their wives, connected with the Welsh Calvinistic Methodists bound for the Cassia Hills, where the Welsh have a large and prosperous mission, arrived in Calcutta this week. One is a medical missionary.—*Calcutta Witness.*

V.—PROGRESS AND RESULTS OF MISSIONS— MONTHLY BULLETIN.

AFRICA.

—**Zulus.** Dr. Elmslie, missionary among the Zulus west of Lake Nyassa, has sent home the first book printed in the Ubungoni language, as issued from the neighboring mission press at Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, and fourteen hymns.

—**Bishop Taylor** calls for forty missionaries for Liberia. Seventeen of the number sailed from New York, Oct. 1.

—**The Institution of Rev. H. Grant** Guinness, in London, has just sent 100 missionaries to Africa, and 500 during the last 14 years. He has at present 100 missionary students, and on an average sends out a missionary to some part of the great mission field every week in the year.

—**Whiskey in Africa.** Two or three years ago 900 barrels of whiskey were landed at Madagascar from a professedly Christian nation. The authorities of that once heathen nation purchased this cargo and knocked the barrels in the head, that their vile contents might be swallowed up by the sand rather than by the people. The Congo Free State bids fair to be almost literally destroyed by the barrels of whiskey and still worse forms of spirituous liquors which the Christian nations of Europe are yearly pouring upon the untutored but rum-loving people of the great Congo Valley!

—**The steamer "Henry Reed,"** for the navigation of the Upper Congo and its tributaries, was a gift to "The Livingstone Inland Mission" by Mrs. Reed, of Tasmania, in memory of her husband. It was built in London in 1882, and is 71 feet long, 10 feet wide, and 3 feet deep. It is a stern-wheel steamer, of very light draught, in order to pass the shoals, which are numerous in the Upper Congo. The weight of

the boat and machinery is $13\frac{1}{4}$ tons, and on her trial trip on the Thames a speed of 9 miles an hour was attained under unfavorable circumstances. The vessel was so constructed as to be taken to pieces and packed in 500 man-loads for transportation.

—**Rev. C. W. Kilbon**, of the Zulu Mission, has been in this country some two years, preparing a hymn and tune book in the native language, which is now ready for shipment. It includes about 250 hymns, and, owing to the peculiarity of the language, both hymns and tunes have had to be largely reconstructed.

CHINA.

—**The population of this great empire** has long been a matter of dispute. A recent estimate, based on a Chinese official census of ten out of the eighteen provinces, made in 1882, gives to China proper about 383,000,000 inhabitants, or a little more than one quarter part of the population of the globe. Within this empire there are now laboring the representatives of 38 foreign missionary societies, numbering in all 919 missionaries, 446 of whom are men. The ordained native laborers number 40; the unordained, 1,296. There are now over 28,000 communicants.

—**Down to the close of 1886**, 38 Protestant societies had missionaries there, aggregating in number 925, of whom more than half are women. Native helpers, ordained and unordained, 1,488, and communicants registered, 28,506.

—**The Baptist Mission** in the Shantung Province have in the single district of Tsing-cheu Fu fifty-five churches, all being self-supporting, ministered to by native pastors and teachers.

—**In the Province of Shansi**, in connection with the China Inland Mission, 210 adults were baptized in

one day, on profession, and many more were inquiring. Within a short time, in the Fukien Province over 900 have been received into the church by the Church of England Miss. Society, and 2,300 additional inquirers and applicants for baptism reported.

—**The overflow of the Yellow River**, in the Province of Honan, Sept. 28, inundated Chingchow and ten other cities. The overflowed district is a sea ten to thirty feet deep. The loss of crops and lives is fearful, and worse evils seem ahead, as colder weather has already begun.

—**Twenty-five years ago** there was no professing Christian in the Chinese Province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

—**The English Presbyterian Mission** at Formosa was begun in 1865, and now reckons 5,000 native church members, who last year contributed \$2,000 for Christian work. The Canadian Presbyterian Church has a mission in the north of the same island, begun fifteen years ago, and has about 3,000 converts. In these facts from Formosa we have prophecy of what is coming in Hainan.

—**Dr. Mackay, of Tamsui**, reports that complications have risen by reason of the advent of a large number of Spanish Roman Catholic priests. These Romanists are seeking to entice away the converts connected with the Presbyterian Mission, paying no attention to the heathen. The Protestant mission is working vigorously to withstand the intrusion, by opening new stations and by commissioning new men, and it is hoped that these intruders will be discouraged in their divisive movement.

—**Edward Clemens Lord, D.D.**, of Ningpo, China, in which country he has labored faithfully for forty years as a missionary of the Baptist Union, has recently died. He was a laborious student, and was among the first to reduce the colloquial Chinese language to writing in the English character, and to translate

portions of the New Testament into it. He also translated some of the best classics of China into English. The first wife of Dr. Lord was Miss Lucy Lyon, a niece, and for some time an associate teacher of, the founder of the Mt. Holyoke Seminary.

—**China Inland Mission.** Hudson Taylor and his noble band of workers covenanted to pray that God would send 100 new laborers into the field in 1887. Some *doubted*, and others said, "Impossible!" But "is there anything too hard for the Lord?" They asked for two men each week. At Oct. 26, with seven weeks of the year yet left, there were *but six men lacking!* Oh, for more faith in God! Mr. Broomhall, Sec. of the Mission, writes:

"You will be glad to know that 64 out of the 100 have already gone, and that 30 others have been accepted."

FRANCE.

—**The Mission House** of the French Protestant Churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions. It is an institution in which missionaries may obtain a training afforded by no other schools. Apart from useful information upon the countries and the people they are to evangelize, they are trained in different kinds of manual labor, such as may be practiced in the fields to which they will be sent. The basement of this house is a real workshop.

—**Greenland** is a colony of Denmark. In 1884 it reported an area of 46,740 square miles, and a population of 9,780. The Lutherans have missions there, but the principal missions are those of the Moravians, begun by Rev. Hans Egede in 1721, and which last year reported six stations, 19 missionary agents, 43 native helpers and occasional assistants, 749 communicants, 115 baptized adults, 211 candidates, 475 baptized children; 29 schools; with 33 teachers and 393 pupils.

—**Labrador.** The Moravians sent their first missionaries there in 1750, but they were slain. The effort was successfully repeated in 1771. Since then a missionary ship has been sent each year from London to Labrador. The following are the latest statistics: Six stations and out-stations, 34 missionary agents, 59 native helpers and occasional assistants, 450 communicants, 227 baptized adults, 143 candidates, 443 baptized children; six schools, with five teachers and 220 pupils.

—**Fiji Islands.** Wesleyan stations report about 23,000 church members; 104,000 attend public worship in the 900 churches. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over 42,000 children are instructed in the 1,500 schools, and the last relics of heathenism in the remote mountain regions are rapidly dying out.

—**Micronesia.** It is scarcely more than a quarter of a century since the first converts were baptized; this mission now includes 46 wholly self-supporting churches, with 5,312 members, a larger number of communicants than in any other mission of the Board. Six high schools, for training native preachers and teaching their wives, gather 178 pupils, and send out new and well-trained laborers every year, while 42 common schools, taught by natives and wholly self-supporting, give instruction to some 2,800 pupils. The Scriptures are translated wholly or in part into five different languages; and other Christian literature, as well as school-books, has been provided by the missionaries. The work thus far has extended to about half the islands of the three groups embraced, and new islands are visited every year.

—**Mrs. Rand, of the Micronesian Mission,** reached here by a recent steamer from China, and reports a most flagrant outrage upon the rights of American citizens and missionaries, consisting in an attempt to crush out

Protestantism and all its blessings on Ascension (or Ponape) Island and substitute Romanism in its stead.

—**The South Sea Islanders,** at their last missionary meeting, raised \$1,531 for a new yacht to carry the gospel to New Guinea. This represents a degree of generosity and sacrifice not often paralleled in the home churches.

INDIA.

—**Hinduism is Declining.** The number of pilgrims to the Puri shrine this year was only about one-sixth of former years. The Doorga Pughah festival was a complete failure.—*The Calcutta Englishman* calls attention to a remarkable decline in the popularity of the Festival of Juggernaut, at Orissa. This has been going on for some time, but is especially remarkable this year, as there is no longer a wild rush for the car in which the idol is dragged from the temple to a grange and back; on several occasions coolies have had to be hired to do this.

—**The Baptist Foreign Mission Board** of the Maritime Provinces has been empowered to confer with the Baptist Board for Foreign Missions of Ontario and Quebec with reference to the union of their Missions among the Telugus.

—**The United Presbyterian Church** began its work in India in 1855 with one missionary, Dr. Gordon, and his wife, at Sialkot. Now they have 8 districts, with several hundred villages, 63 stations, 35 missionaries, and 136 native helpers. There are over 4,000 communicants.

—**The Punjab.** A remarkable work of grace in the English Church Mission, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but nothing like this work, in vigor and growth, had been seen before in that region. The ingathering of low caste people is affecting the Hindus, Sikhs, and the Mahommedans, and

several of these higher classes have been reached. "Our compound re-sounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments, and the Creed, with bhajhans and bits of the Gospel." Much of this has been the result of medical missions.

—**The Reformed (Dutch) Church** General Synod, moved by the appeals of the Rev. Dr. Chamberlain, of the Arcot Mission in India, and by the wonderful blessing which attended the work in that field, resolved, in June last, to raise the sum of \$50,000 to establish a Theological Seminary in connection with that Mission, where native preachers are in great demand. The church at once endorsed the resolution by supplying the money.

—**A discussion** recently took place at Lucknow between the Arya Somaj and the orthodox Hindus, when the attacks made upon Christianity by the former aroused the ire of the Mahomedans, who *took sides with the Christians*, declaring that Christ was holy and sinless.

—**British India** contains not far from one-seventh of the population of the globe. Including a number of feudatory States, its population by the last census—that of 1881—was 256,982,495, of whom about 50,000,000 are Mahomedans, 187,000,000 Hindus, and 1,862,634 were classed as Christians. Within the seven years since this census was taken, the Christian adherents have increased greatly. The island of Ceylon has a population of 2,761,396, but the Mission of the American Board on the island is confined to the northern peninsula of Jaffna, which has less than 300,000.—*Miss. Herald.*

—**Rev. R. R. Williams**, President of the Romapatam Theo. Seminary, who has done excellent work in training young men for pastors and preachers in India, writes:

"I believe that the time has come when God calls upon every Baptist church that has the

means to send out a missionary. Many churches would raise three or four times as much for their own representative as they do on the present plan. If a number of our most aggressive and spiritual churches will now send their representatives it will be the beginning of a glorious era. Take two Baptist churches of equal strength in the same city. Let one choose out a man or woman called of God to bear the glad tidings of salvation to the heathen. Let them support him in his work from their own funds, and let the other church take collections for the general work. I venture to predict that before five years the former will have so outstripped the latter in spiritual power and evangelization that no further experiment will be needed. Five hundred men ought to be sent out this fall."

JAPAN.

—**Native converts**, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work. One man gave \$10,000 to found a school under the care of the American Board. During the year 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting; 93 native ministers and 169 theological students.

—**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 Honganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of \$12,000, and other Buddhist seminaries and colleges are being started in various parts of the country.

—**The Universalists** are looking towards Japan as a mission field. At their General Convention in New York a report was presented, urging "Japan as a specially inviting field. All religions are now practically on the same footing there. The foreigner is no longer hated and persecuted. American and English ideas

are received with favor. The English language is taught in the schools, and bids fair to become ere long not only the tongue of scholars, but of all persons of average education. Christianity has already gained many converts and accomplished mighty results." The *Christian Register* (Unitarian) quotes this much of the report, and says, "It may encourage Unitarians to know that their Universalist brethren are taking the same view of the opportunities for missionary labor in Japan."

—By the census of 1885 Japan had a population of 37,868,987. Its area is 148,456 square miles, equal to that of New England, New York and Indiana combined. The first Christian church in Japan was organized fifteen years ago, in 1872. The latest reports from all missionary societies working within the empire give 193 churches, with 14,815 members. There are 261 stations and out-stations, with 324 male and female missionaries. The American Board has opened three new stations within the last year—one at Sendai, in the northern section; one at Tokio; one at Kumamoto, on the island of Kiushiu.

—Russia is fully awake to the opportunities in Japan. According to the statement of the Russian newspapers there are 205 communicants of the Greek Church in Japan, with 16 priests and 104 native preachers, and the number of Japanese belonging to that religion is 12,500. The number of churches and prayer-houses is 108, and there are three children's schools, with a total of 150 pupils. There is also a girls' school, attended by some forty young Japanese females. The latter building, which was a gift by the Countess Pontiatine, is capable of accommodating 100 pupils. In 1886 the number of converts and children baptized amounted to 1,470. The number of teachers is said to be too small, and recruits are called for.

—Jews. The *Israelit* announces that Baron De Hirsch has given the

enormous sum of nearly \$500,000 to establish a technical school in Galicia for Jewish orphan children.

—It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox Church, but have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgment to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

—N. A. Indians. The Indian Presbytery of Dakota, composed of converted Sioux Indians, during the last ecclesiastical year gave \$571 more to foreign missions than any other presbytery in the synod, and during the last synodical year gave to the nine boards of that church \$234 more than any of the white presbyteries of the synod.

—Madagascar, Electric Telegraph. A good deal of interest and inquiry has been excited among the people of Antananarivo and its neighborhood by the completion of the first line of electric telegraph in Madagascar, from Tamatave to the capital. This has been done by a French company, and is to be taken over by the native Government in a few months, on payment of a considerable sum. Great is the wonder of the people as to how messages are sent through this insignificant-looking wire. It seems strangely familiar, yet novel, to the European residents to see the line of poles and wires crossing the hills and valleys of Imerina.—*Chronicle of London Miss. Society.*

—Palestine. There are now Young Men's Christian Associations at Jerusalem, Beirut, Damascus, Jaffa and Nazareth.

—The Carmelite monks on Mount Carmel offered their 20,000 acres in Galilee to the Roman Catholic Pales-

tine Society, which already has established a colony on Lake Tiberias.

—*The Church Missionary Intelligencer* prints an order addressed to the Moslem Muchtars by the Governor of Jerusalem, in which he says his Majesty the Sultan forbids the attendance of any Moslem children at any foreign school within the Ottoman dominions. Penalties are attached for those who violate this order, and one father has been thrown into prison for sending his child to the mission school.

—**Persia.** The American Presbyterian Board is protesting strongly against the interference of the English ritualists who, apparently under the patronage of the Archbishop of Canterbury, have planted their men close by the side of those who are carrying forward a successful work, and where collisions must inevitably occur. They have allied themselves with two notoriously corrupt Nestorian bishops, who are pronounced by all parties deserving of deprivation from their office. This utter disregard of missionary comity deserves the severest condemnation.

—**Russia.** A new religious sect has appeared in the Government of Saratoff. Its adherents do not recognize the use of the mass or of image, and consequently do not frequent the churches. Their canon of Holy Scripture consists only of the Pentateuch, the Psalms of David, and the Gospels. They take their meals in common, and abstain from meat, brandy, and tobacco.

—**The New Testament** in Calmuck has recently been published by the Russian Imperial Academy of Sciences, and copies have been sent to Astrachan, where they were rapidly purchased by converts, and the remainder sent for distribution by European missionaries in Asia.

—**Scotland.** The students at our Scottish Universities have recently been visited by the Rev. John N. Forman, a graduate of Princeton, United States. He is on his way to mission-

ary labor in India, where he is to be supported by his late fellow-students at Princeton, and he has taken the opportunity of addressing students at the Scottish and English Universities. Mr. Forman has a unique missionary connection. His grandfather, father, mother, three uncles, two brothers and a sister have been missionaries. He has helped not a little to promote a missionary spirit among students in America, and we trust his zeal and enthusiasm will have the same result among our students in Scotland. The University Missionary Associations have been working his meetings at the University seats, and they are sure to get a blessing from contact with a man so thoroughly consecrated. We are glad to notice that Sir Charles Bernard, K.C.S.I., was to address the Edinburgh University Missionary Association on 26th November, his subject being "Missions in Burmah."—*Church of Scotland Missionary Record.*

—**Siam.** A Christian High School is to be established to train Christian workers and raise up a native ministry. Rev. J. A. Eakin, for four years a teacher in the King's School in Bangkok, is to be the principal. He has raised nearly \$13,000 conditionally, and asks for about \$2,000 additional, which he thinks will be sufficient to establish it on a permanent basis, with a fair prospect of its becoming self-supporting. Aid will probably come from native Siamese of wealth and liberality, and the attitude of the king towards Christianity is friendly. The Siamese are dependent on the Presbyterian Church of this country for their evangelization. In Siam proper are only four ordained missionaries and four or five native preachers for a population of six to eight millions.

—**Spain.** Twenty years ago the gospel was not allowed to enter. What hath God wrought!

—**The evangelist Juan Fuente**, of Granada, son of a Catholic family in Northern Spain, who was intended

for the priesthood and studied seven years in a seminary, became a convert to Protestantism. He states that on Palm Sunday, 1869, the first evangelical church in Spain was dedicated in Madrid. About sixty larger or smaller societies have been formed, which are under the direction of missionaries or pastors, and in all the larger cities of Spain there are fully organized Protestant congregations. Many denominations are engaged in this work. The Scotch and English Mission Societies are, however, taking the lead, and have scattered thousands of Bibles and Testaments through the land. The number who have openly embraced the evangelical faith are from 12,000 to 14,000; a large number have connected them-

selves without such a public profession. Fuente estimates the whole number of Protestants in Spain at present to be from 26,000 to 30,000 souls.

—**Y. M. C. Associations.** The International Committee reports 1,176 associations in the United States and Canada, with an aggregate membership of 155,000. In Germany there are about 700 associations, with a membership of 40,000. They are called "Evangelical Young Men's Associations," and recently held their second National Assembly at Dessau. In Germany these associations stand in a closer connection with the churches than they do in America, but their general aim and work are about the same.

VI.—MONTHLY CONCERT OF MISSIONS.

China: The distinguishing characteristic of the "Middle Kingdom" is **VASTNESS**. With the exception only of Russia it is the largest empire of ancient or modern times, stretching over nearly forty degrees of latitude and seventy-five of longitude, and having one-tenth of the area of the habitable globe.

It lies on the eastern slope of the grand plateau of Central Asia, and consequently always looks toward the sunrise; and from the sea-line at its base rises to the snow-line at its summit. From the altitudes of Deodhunga and Tengri Khan the slope sweeps almost uninterrupted toward the Sea of Japan and the China Sea. What wonders such a water-shed sends rivers to the sea such as the Yangtse-Kiang and the Hoangho, which bear to the ocean the commerce of 200,000,000 and are respectively 3,000 and 2,000 miles long; or that, with such varieties of climate, every product may be found which ministers to man's needs or indulgences!

But we are concerned mainly with the vast population occupying such a territory, and which has been estimated at from 350,000,000 to 500,000,000,

or from six to eight times the population of the United States. Should they pass us in single file the procession would never end, for another generation would be on the stage of history before the present generation had passed before us.

The Chinese are a very uncommon people. Their national life is marked by both *antiquity* and *tenacity*. A nation that was already strong when Rome was in infancy, and even when Saul rose to the throne of the Hebrew people, may be pardoned for boasting of old age. China is not only ancient but antiquated. The Chinese boast of the past and they live in the past. Yet they have not been a lazy people; there have been both industry and invention, as the mariner's compass, printing, porcelain and gunpowder attest. When Britain was in barbarism, China was civilized; and when Britons wore skins the Chinese wore silks. What America is on this side of the Pacific, China is on the other, in the Oriental world—the controlling nation.

The pride of the Chinese in their ancient civilization is unique in its absurdity. Their nine sacred books

contain all needful knowledge; their past with its 3,000 years comprises all the glories of history. They do not see that their *golden age is past*—that, like Confucius, their empire reached its maturity centuries ago and has simply been embalmed and sepulchred. For a thousand years they have been virtually standing still, while the earth has moved around them. Their civilization is a petrification. Their self-conceit oppose, improvement, which is insanelly resisted as innovation. They are isolated, a walled kingdom, and opinionated to a farcical extent. While their Emperor sits on a dragon throne, and, as Son of Heaven ruling over the Celestials, signs his decrees with the sacred vermilion pencil, their antiquated geography gives nine-tenths of the world to China, a square inch to Great Britain, and leaves out America altogether!

They are at antipodes with all the rest of mankind. We read horizontally, they perpendicularly; we from the left, they from the right; we uncover the head in salutation, they put on a cap; we black boots, they whitewash them; we shake a friend's hand, they shake their own; we put foot notes below, they above the page.

The educational and civil service systems have won wide praise. No matter how poor, if a student can pass the great national examination, he can hold any office. Scholarship is the key to every position. Knowledge of reading, writing and numbers is quite universal. In the Southern provinces every village supports its school. There are 10,000 cells for examination, and the names of the successful list are graven on stone in the temple of Confucius, and the leader of the successful candidates is led about in honor like Mordecai.

But all this civilization bears one sad and awful brand of sin. In their ethical and religious systems resides no redeeming power. The light of Asia is darkness. Within that empire alone are nearly 200,-

000,000 of heathen women. What if there are 250 missionary ladies, three-quarters of whom have domestic duties? Could they all devote all their time, each would have about 800,000 women to care for!

Their *language* seems a master device of the devil to shut out the Gospel. Chiefly monosyllabic, every character is the name of a thing. In their official lexicon the vocabulary reaches nearly 50,000 words, at least ten per cent. of which are needful for a scholar. The characters are so complicated that they require from five to fifty strokes, and uttered in ten different ways may mean as many different things. There is only a *tone* between *ocean* and *itch*, and in saying "*My Lord*" you may say "*My pig*"!

With all this vast vocabulary there is no capacity for *sacred* ideas. The very language is leprous—40,000 words for vices and passions; none for spiritual graces! For half a century translators doubted what name to use for *God*. The expressive national emblem is the *dragon*.

The idolatry costs annually about \$200,000,000, and the making of idols and articles for worship is the trade of millions. It is easier to find a god than a man. *Confucianism*, built on the moral precepts of Confucius, is the State religion; *Tauism* is Chinese rationalism leavened with sorcery; *Buddhism* is the pagan original of Romanism. And yet, with all these gods and religions, the Chinese are a nation of atheists—cunning, corrupt, given to drink, gambling, lust and opium. Woman is fearfully degraded. The birth of a daughter is a curse, and infanticide of girls is fearful; they are drowned and buried alive, exposed and sold. Woman is denied a soul even by their sages.

That the Chinese Government appreciates our Western civilization was shown in the new policy of the Chinese Government in sending Chun Lai Sun and Yung Wing to this country in 1872 to superintend the

education of one hundred and fifty Chinese youth for future service in their native country, and devoting a million dollars to this educational project. But whence came the suggestion? Who first taught Lai Sun and Yung Wing, and brought them to this country for a Christian education? The British intervention for the overthrow of the slave-trade at Zanzibar and in Interior Africa is creditable to the Government and the nation; and the enterprising newspapers which instituted the Expedition to Ujiji has received the praises of the world. But there would have been no occasion for winning such applause in either case had not *Robert Moffat* and *David Livingstone* first gone as missionaries to South Africa.

How violent some of the opposition to the Christian faith is may be seen from the following. It is almost too bad to print, but we know of no other way to expose the truth: A very singular Chinese book, intended to inflame the masses against the Christians, was, some years ago, translated into English from one of the only two copies which the missionaries could obtain, it having been circulated secretly by the mandarins, and kept out of their reach. The translation was forwarded from Shanghai, and a perusal shows the malignant opposition of the upper classes to foreigners, and well explains the massacres and burnings perpetrated by the Chinese. Its title is "Deathblow to Corrupt Doctrines—A Plain Statement of Facts. Published by the Gentry and People." Skillfully written by some of the *litterati*, it professes to give the history, the doctrines and the practices of Christians, who are held up as monsters of lust and crime. Much of the book is too obscene in its representations to be quoted, intended to disgust all decent people with the very idea of Christianity, whether Romish or Protestant. It treats Romanism as the real religion of Jesus, and Protestantism as only a disguise. It

declares priests to be eunuchs, with whom the people practice sodomy, which is called "adding to knowledge." This vile book accuses worshippers of the wildest licentiousness at the close of religious services. Brides are said to spend the night after marriage with the religious teacher. The men are all charged with adultery. The Christians are said to live by commerce and plunder; to gain access to foreign lands by knowledge of mathematics, astronomy and machinery, and to give a pill to converts which confuses their brains and excites their passions. Baptism is declared to be performed in nudity, and prostituted to the basest purposes. The eyes and heart of the dying are cut out to be used in magical arts. Incest is practiced, parents are dishonored, children are killed, converts are bribed, the cross is worshiped, and seizure of the whole land is intended! *Professed testimony is adduced in support of these vile slanders and diabolical lies!*

When Peter Parker and S. Wells Williams went to China, they had not room to set foot to preach the gospel. But they never gave up, and now Dr. Williams, after nearly thirty-two years in China, believes that, at the present rate of progress, fifty years will transform the government to a nominally Christian one.

A word as to the *history of Chinese Missions*. Twelve centuries ago the Nestorians planted churches, which were trodden out by the iron heel of Genghis Khan and the Ming dynasty. In the 13th century Rome came with seven archbishops, and again, 300 years ago, with Ricci, the Jesuit, and now claims about 400,000 baptized converts.

The pioneer of Protestant missions was Robert Morrison. In 1808, in Canton, he wore native costume, studying and praying in broken Chinese by night, and working by day. After seven years he gave China the New Testament in the native tongue, and baptized his first convert. Joined

by Wm. Milne, in 1818, they two gave the whole Bible to China. In 1829 the A. B. C. F. M. sent Bridgeman and Abeel. Converts increased from 351 in 1853 to 8,000 in 1871, multiplying *twenty-two fold* in eighteen years!

The China Inland Mission, originated in 1866, is doing a marvelous work. Its principles are: 1. No appeal for funds. 2. No rigid denominational features. 3. No uniform educational standard. 4. No stated salary. 5. Occupation of unoccupied fields. 6. Probation for candidates before taking rank as full missionaries. 7. Adoption of native dress, queue, etc. Rev. J. Hudson Taylor is the head of the Society.

SUGGESTIVE PARAGRAPHS.

THE author of "Crisis of Missions" sent a copy to a clergyman. This is the note of reply: "Dr. — returns thanks for the book, whose research and composition are worthy of a better subject than Foreign Missions. Excessive foreign missions always remind me of Mrs. Jellyby and Borrioboola Gha, in 'Bleak House!'"

For years the cry of the various Boards has been retrenchment, and we seem to be unable to get beyond the fatal line of *ten millions* annually as the sum total of all the great denominations. In 1881-2 it reached \$8,967,000; in 1882-3, \$9,623,850; in 1883-4, \$10,021,796; in 1884-5, \$10,371,702; in 1885-6, \$10,297,238; we have not the complete reports for 1886-7, but they will not reach much beyond this. Thus for four years we have stood virtually still at the ten million dollar line, varying only about a quarter of a million, while in every department of mission work the demands have been growing with marvelous rapidity. Is this responding to the providence of God?

The English Church receives in tithes about \$20,000,000 a year. Of this amount \$5,000,000 is expended in hospitals, schools, church building, etc., and the remaining \$15,000,000 goes to pay the salaries of the clergy.

What do Protestant Episcopalians

think of the statement by the Rev. Dr. Norton that the average yearly contributions to the cause of missions by converted heathens is \$1.50, and the average contribution of Episcopalians in the United States 7¼ cents?

MISSIONARY TEXTS AND THEMES.

A TEXT for parents who withhold their children from this work—Jno. iii: 16: "For God so loved the world that He gave His *only begotten Son*."

The Crisis of the Harvest-field. Matt. ix: 37. Comp. Rev. xiv: 15. Ripeness rapidly reaches rottenness. When a harvest is ripe it must be reaped. The sickle must be put in now, if ever. Compare Joel iii: 13. Mark iv: 29.

Also Matt. ix: 36. Christ's Compassion.

1. The multitudes. 2. Their shepherdless condition. 3. Their scattered state, without fold or protection, exposed to beasts of prey. 4. Their exhausted state—like sheep, ready to die in the wilderness.

Matt. x: 27-42. *The Laws of the Kingdom:*

2. Promulgation of Gospel (27). 1. Fearlessness in duty (28). 3. Faith in Providence (29-31). 4. Open confession of Christ (32, 33). 5. Separation unto God (34-36). 6. Supreme preference for God (37). 7. Sacrifice of self (38, 39). 8. Final recompense (40-42).

We heard a stirring address from Mr. Telford, of which we give the outline: When God wanted prophets in old time, He called shepherds to go to His lost sheep. When Christ wanted evangelists, He called fishermen. A fisher of men must be

1. *A man of faith*—believe there are fish to be caught, and that the means he employs are effective.

2. *A self-sacrificing workman*. Paul the champion soul-winner. See 2 Cor. xi: 23-29. 1 Cor. ix: 19.

3. A man who can *set others at work*. All sorts are needed in the boat—men keen for the nets, who sit at the end and keep hands on the nets to notice when the fish are caught; others strong at oars, etc.

4. A man who *looks for guidance*—when and where to let down the net.

5. A man who promptly *drags the*

net to the shore, when the fish are enclosed, to secure them. Many a fisherman loses his haul by delay. Codfish get among his herring, etc.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

—The Seven Protestant Missionary Societies of 1800 have become more than 100. Their total income then was less than £50,000; now it has grown to £2,220,000. Then the converts numbered about 50,000; now they are nearly 3,000,000. Every Protestant denomination of the least importance has its foreign missionary society.

—If the missionaries sent out by every Protestant society be distributed among the 1,030,000,000 of the pagan world, there is but one to each 200,000! Is that enough?

—The American Home Missionary Society has aided in planting 3,427 churches, and 1,600 ministers are now under commission, 135 preaching in foreign languages.

—The sum of \$171,000 has been returned to the Congregational Union in the last thirty-four years by churches which were aided in the erection of houses of worship by this society. There are now 550 unhouseed congregations that are appealing for aid.

—To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If I ever see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen."

—The China Inland Mission has 129 unmarried and 43 married missionaries; these, with 117 native workers and the wives of the missionaries, constitute a band of over 300, and the mission asking for 100 more, of whom 94 are already secured. The income of the past year was £28,000. Donations were received from Africa, Palestine, America, New Zealand, Australia, India, and every European country except Austria, Turkey, and Greece. Of converts, the society mention 1,655 as "in fellowship," and 402 as baptized during the year.

—As a general statement in reference to Protestant Missions throughout the world, the following may be regarded as a fair approximation to the truth: Ordained missionaries, 3,500; female missionaries, 1,800 (many wives of missionaries not reported); native helpers, 30,000; communicants, 620,000; annual receipts, about \$11,000,000. Not far from two and one-half millions of souls in pagan and Mahomedan lands are receiving Christian instruction.

—The Moravians report for the past year 29,283 communicants in their mission fields, with a total of 83,032 persons under the care of their missionaries. The total receipts were £24,000. There is a deficiency of upward of £1,200.

—Taking the Baptist Church membership in the United States at 2,732,570, there is an aver-

age contribution: To Foreign Missions, per member, 23 cents; to Home Missions, per member, 27 cents; to State Missions, per member, 11 cents; to general benevolence, per member, 70 cents; to church expenses, per member, \$1.80.

—There are more than 500 Baptist churches in Burmah, with over 26,000 communicants.

—During the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

—The reports of the Reformed Episcopal Church for last year are: Baptisms, 907; confirmations, 916; received otherwise, 519; present number of communicants, 8,429; contributions for all purposes, \$155,861.51; church buildings, 87; value of church property, less incumbrances, \$1,077,758.

—The statistics of missionary work in Japan for the year 1886 contain many cheering facts. Adults baptized, 3,640, making a total membership of 14,815. There are now 193 organized churches, 64 self-supporting; 93 native visitors, and 169 theological students; £5,377 were contributed by the native converts. The average wages of a day laborer do not exceed twenty cents. One man gave £2,000 to found a school under the care of the American Board.

—There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies; of these missionary vessels 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.—*Calcutta Witness.*

—The A. B. C. F. M.'s receipts for the first three months of the financial year are \$106,811.33—an increase over corresponding months of last year of about \$39,000.

—Samoan Islands. Of the 27,000 inhabitants 5,000 are church members, and there are at present 3,000 candidates for membership! There are two hundred native pastors at work, and asking for money or collections is unknown. The people give themselves and their money eagerly to the work.

—The British and Foreign Bible Society has an annual income of \$1,125,000; has auxiliary societies numbering 5,300, and issues over 4,000,000 copies of the Bible in 280 tongues and languages.

—The London Missionary Society, with only thirty English missionaries at Madagascar, reports the astounding number of 823 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

—Berlin contains more than one million Protestants, yet, according to official statistics just published, there are sittings for only 50,422 in the Protestant churches.

—According to the census of 1881 there were in India 20,930,662 widows. Of these, 669,100 were under nineteen years of age.

—The Church Missionary Society's baptized native Christians in Ceylon are 6,378. The adult baptisms last year were 126, and there are 273 adult candidates for baptism. There are six Singhalese and six Tamil native clergy, 156 Singhalese and 187 Tamil native lay teachers, and 9,735 scholars in the 192 schools, 5,841 being Singhalese and 3,892 Tamils.

—Central Asia, including Thibet, is the only large region destitute of missionaries; yet, at this late day, there is but one Protestant missionary to 200,000 pagans.

—Estimated British Contributions to Foreign Missions.....£1,220,000.
Equal to 3 times annual income of wealthiest nobleman.

Equal to 1-110 cost of liquors in the United Kingdom.

Equal to 1-25 of the Government revenue from their sale.

Equal to 1-25 of cost of British Army and Navy.

—Cardinal Larigerie, Archbishop of Algiers, who is deeply interested in Missions, calculates that Roman Catholics contribute only about 1-20 as much to this end as Protestants.

—The English Methodists have completed one century of Foreign Missionary work, at first without a distinct organization for this, which did not come until 1814. First published report in 1818. Their income then was £18,434, now £128,564.

—Americans claim to be sending 76 per cent. of the missionaries who go to Japan, 40 per cent. of those to China, and 18 per cent. of those to India.

—Seventy-three missionaries for India, China, and Palestine sailed October 20, on the steamer Khedive, of the well-known P. & O. line. They represented the Winter Mission to India, the China Inland, the Church Missionary, and English Presbyterian Societies.

—Boston, Jan. 5. Intelligence has been received by the American Board of Foreign Missions that the Turkish Government is revising its school laws, with the aim of suppressing the American and other foreign schools.

—Dr. Jessup, of Beirut, writes that "the Sultan of Turkey has set his seal of imperial approbation upon thirty-two editions of Arabic Scriptures, allowing them to be sold, distributed, and shipped without let or hindrance." Of the books issued by the Beirut press, 290 have passed under examination in Damascus by the government officials, and have received authorization.

—Evangelical Christianity in the United States. The following statistics are from advanced sheets of the "History of Christianity in the United States," by Dr. Dorchester, who has compiled them, as far as possible, from the

Minutes of 1887. They represent the year 1886, save in a few instances where they are from the official books of 1886, 1885, or 1884. Occasionally the Year Books say "congregations," but in nearly all cases the figures represent organized churches.

	Churches.	Ministers.	Communi- cants.
BAPTIST.			
Regular Bap., North..	7,348	6,273	681,585
Regular Bap., South..	14,346	7,542	1,065,170
Regular Bap., Colored	8,828	5,562	985,815
Total Regular Bap.	30,522	19,377	2,732,570
Other Bap. and kindred bodies	11,867	8,628	967,175
Total Baptist and kindred bodies :	42,389	28,005	3,729,745
CONGREGATIONAL.			
Congregational	4,277	4,090	436,379
EPISCOPALIANS.			
Prot. Episcopal	3,450	3,850	1415,605
Reformed Episcopal	78	65	8,000
Total Episcopal ..	3,528	3,915	423,605
LUTHERAN.			
General Synod	1,449	910	138,988
United Synod, South.	360	180	29,688
General Council	1,835	996	258,408
Synodical Conference.	2,006	1,094	297,681
Independent Synods..	1,923	813	206,120
Total Lutheran...	7,573	3,990	960,890
METHODIST.			
Methodist Episcopal.	12,013	12,075	2,002,452
M. E. South	10,951	4,434	1,068,377
African M. Epis .....	.....	1,832	475,000
A. M. Epis. Zion .....	.....	2,000	350,000
Col. M. Episcopal .....	.....	1,729	166,729
U. Amer. M. Epis	150	60	21,000
Total M. Epis	23,114	23,180	4,081,558
Protestant Methodist.	1,713	1,570	128,709
Congregational Meth.	275	200	8,000
Independent Meth	35	30	5,000
Free Methodist .....	.....	514	16,826
Wesleyan Methodist ..	495	280	18,260
Primitive Methodist ..	93	53	5,002
Reformed Methodist ..	60	50	2,500
Kindred bodies	6,286	2,656	335,561
Total Meth. and kindred bodies.	32,071	27,542	4,601,416
PRESBYTERIAN.			
General Assembly	6,436	5,654	696,767
Gen. Assem., South	2,236	1,116	150,398
U. P. Ch. of N. A.	885	736	94,641
Cumberland Pres	2,540	1,563	145,146
Cumberland Pres., Colored .....	.....	200	15,000
Reformed Pres.	119	103	10,832
Gen. Synod of Ref. Presbyterian	54	32	6,800
Associated Ref. Syn., South	116	86	7,015
Welsh Presbyterian ..	175	84	9,563
Several other small bodies	400	300	25,000
KINDRED PRESBYTERIAN BODIES.			
Reformed (late Dutch) Church	547	547	85,543
True Reformed Dutch Church	13	8	564
Ref. (late Ger.) Church	1,481	802	183,980
Total Pres. and kindred bodies.	15,002	11,241	1,431,249

OTHER BODIES.	Chs.	Min.	Pop.
Adventists, etc.....	3,492	1,321	134,577
Friends, etc.....	600	500	82,000
Ger. Evan. Church			
Union.....	553	689	60,009
Christian.....	1,755	1,349	142,000
Christian Union			
Churches.....	1,500	1,200	125,000
Sundry small bodies..	6	10	35,850

Aggregate..... 112,744 83,845 12,132,651

CHURCHES NOT TABULATING COMMUNICANTS.

	Minis-	Pop'n.
Roman Cath.—Churches	6,912	7,658
Jews—Congregations...	250	1,300,000
Shakers—Communities...	18	19,000
Progressive Friends.....		123,000
New Jerusalem Church		
—Societies.....	128	115
—Societies—Parishes...	934	873
Unitarians—Parishes...	355	

*Members as far as reported. †Estimated.

—British and Foreign Bible Society.

1817...Income.....	£120,000
1887... " (estimate).....	£225,000
1817...Auxiliaries at home.....	2,370
1887... " ".....	5,300
1817...Annual issue.....	600,000
1887... " (estimate).....	4,000,000
1817...Cheapest Bible.....	2s.
1887... " ".....	6d.
1817... " Testament.....	10d.
1887... " ".....	1d.

—Bible Distribution in Japan by the A. B. S.

Year.	Vols.	No. Pages.	Cash.
1874.....	7,500	757,500	
1875.....	12,500	1,378,500	
1876.....	4,500	490,500	\$400 00
1877.....	13,600	1,843,492	567 38
1878.....	22,631	4,009,941	596 00
1879.....	26,121	4,791,463	431 41
1880.....	65,973	10,203,723	628 60
1881.....	68,798	10,809,864	1,769 32
1882.....	38,439	10,394,389	1,988 25
1883.....	30,257	16,137,736	4,071 18
1884.....	35,771	14,715,172	5,313 65
1885.....	34,360	12,657,701	6,571 17
1886.....	41,345	17,946,712	7,247 70
	401,795	106,235,693	\$29,584 66

—Miscellaneous.

In 1837 there were of Foreign Missionary Societies, in Great Britain..... 10

U. S. A..... 7

Continent of Europe..... 10

Total..... 27

Estimated Incomes—British..... £300,000

American and Continental (com-

bined)..... \$725,000

Missionary Agents (of every kind)—

British, about..... 1,084

American and Continental, about..... 542

Converts—British, about..... 200,000

American and Continental, about..... 100,000

1800..Protestant Missionary Societies..... 7

1886.. " "..... 100

1800..Estimated income..... \$250,000

1886.. " "..... \$11,100,000

1880..Converts (communicant and

non-communicant), about.... 50,000

1886..Converts (communicant and

non-communicant), about.... 3,000,000

—London Missionary Society. Founded 1795.

First missionaries went out 1796—30 (4 minis-

ters).

1816.

In Asia..... 12 23

Africa..... 20 36 (12 natives.)

North America..... 5 5

South Sea..... 1 12

West Indies..... 5 4

43 80

1826..... 83 ordained missionaries.

17 assistants and artisans.

About 52 native assistants of all grades.

Income 1796—1805..... £64,016

" 1806—1815..... 83,838

" 1816—1825..... 247,585

" 1826—1835..... 349,359

Dates.	Sta- tions.	Europe- an Ord. Miss.	Lay Miss.	Lady Miss.	Native Ord. Miss.	Native Preachers	Communi- cants.	Native Chn. Adher'nts	Scholars.	Income.
1837	428	114	31	..	....	451	6,615		34,222	£64,372
1886	1,786	136	10	23	1,072	6,096	90,561	327,374	140,387	124,078

INDIA.

GENERAL STATISTICS.

Stations.....	1851.	1886.
Foreign missionaries.....	222	590
Native ordained ministers.....	339	620
Evangelists and catechists.....	21	490
Churches or congregations.....	493	2,600
Native Christians.....	267	3,860
Communicants.....	91,092	487,000
	14,661	125,325

CHINA.

Protestant communicants in 1853.....	350
" "..... 1863.....	2,000
" "..... 1873.....	8,000
" "..... 1883.....	22,000
Including adherents.....	100,000

—China Inland Mission.

Missionaries, married and unmarried...	172
Including wives.....	215

Associates..... 10

Total..... 225

Native helpers..... 117

Stations..... 52

Out-stations..... 56

Provinces occupied of the 18..... 14

Income last year..... £22,149

Increase over former year..... £1,900

Communicants..... 1,655

Boarding-scholars..... 120

Day scholars..... 88

Native contributions..... £94 9s.

Dec. 31, 1886.

Societies reported for China..... 37

Missionaries—Men..... 446

Wives..... 316

Unmarriedwomen 157— 919

China Inland Mission..... 92 men.

Presbyterian societies..... 93 "

Congregationalist..... 53 "

Methodists.....	70 men.	Communicants—English Presbyterian...	3,312
Episcopalians.....	39 "	London M. S.....	2,545
Americans.....	164 "	M. E. North.....	2,408
English.....	230 "	Basel Mission.....	1,611
China Inland.....	55 single ladies.	American Baptist, North	1,433
Americans.....	69 "	China Inland.....	1,314
Communicants—American Pres. North...	4,368	American Board.....	1,235

Statistics of the Principal Foreign Missionary Societies of the United States, 1886-87.

SOCIETIES.	Stations.	Out-stations.	Missionaries.		Native Helpers.	Churches.	Communicants.	Added last Year.	Receipts.
			Male.	Female.					
American Board.....	89	891	190	271	2,037	325	23,042	2,906	\$679,574
Presbyterian Board, North.....	110	1272	203	298	1,044	310	21,420	2,791	784,158
Presbyterian Board, South.....	23	105	29	33	48	39	1,616	375	84,072
Reformed Church (Dutch).....	11	101	26	32	214	31	2,471	77	86,787
United Presbyterian Board.....	15	106	18	36	375	31	6,161	2,341	84,344
Reformed Presbyterian Church.....	2	4	3	7	39	1	145	8	16,691
Cumberland Presbyterian Church.....	3	4	5	8	12	6	275	67	13,589
*Baptist Missionary Union.....	54	974	102	140	1,116	621	58,108	3,219	406,639
Baptist Southern Convention.....	†19	..	24	35	58	38	1,551	228	87,705
Free Baptists.....	6	6	8	16	17	9	584	37	18,913
Seventh Day Baptists.....	3	3	3	2	7	3	73	5	3,542
*Methodist Episcopal Church.....	†501	85	147	183	1,942	192	20,906	2,484	828,000
Methodist Episcopal Church, South.....	†55	..	30	17	63	54	3,710	1	†98,317
For. Chris. Miss. Society (Disciples).....	23	..	223	9	13	29	1,856	592	40,559
Protestant Epis. For. Miss. Society.....	34	115	69	24	164	29	1,630	215	155,109
Evangelical Lutheran, Gen. Synod.....	2	84	5	11	280	88	5,933	1,287	62,196
Reformed Church of the U. S., Ger.....	2	11	4	2	10	5	750	79	1,275
Evangelical Association.....	5	..	4	4	6	8	150	79	8,965
United Brethren in Christ.....	28	269	5	5	23	40	3,267	638	20,100
Southern Associate Reform'd Synod.....	5	7	1	1	4	4	206	78	5,000
Friends.....	7	11	10	7	6	4	392	67	22,760
Totals.....	998	3,048	912	1,091	7,478	1,903	159,216	17,494	\$3,508,295

* Work of these societies in Protestant countries of Europe is not here reported.

† Principal and subordinate stations.

‡ The portion of the missionary receipts of the church appropriated to Foreign Missions.

|| Incomplete returns.

The work of the American Province of the Moravians is included in the statistics of Moravian Missions given in the table of British Societies.—*Missionary Herald*.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1886.

[We are indebted to Rev. W. A. Scott-Robertson, Hon. Canon of Canterbury and Vicar of Throwley, England, for these highly interesting statistics, summarized and analyzed.—EDS.]

Summary of British Contributions to Foreign Missions, 1886.

Church of England Societies (Table No. I).....	£486,082
Joint Societies of Churchmen and Non-Conformists (Table No. II).....	193,617
English and Welsh Non-Conformist Societies (Table No. III).....	330,128
Scotch and Irish Presbyterian Societies (Table No. IV).....	177,184
Roman Catholic Societies (Table No. V).....	8,703

Total British contributions for 1886..... £1,195,714

N.B.—This total does not include any funds derived from rents, dividend, or interests, nor balances in hand from the previous year, nor any foreign contributions.

ANALYSIS OF THE RECEIPTS, 1886.

Table No. I. Foreign Missions of the Church of England.

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & Investments	British Contributions
1799....	CHURCH MISSIONARY SOCIETY, £234,639 (in addition to £24,759 received at Mission stations). British contributions.....		£222,175

When Founded	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from Investments.	British Contributions.
	Home receipts from Churchmen abroad.....	£988	
	Dividends, interest, and rents.....	11,526	
	<i>N.B.—This Society maintains the Church Missionary College at Islington, which it founded in 1825.</i>		
1701....	SOCIETY FOR THE PROPAGATION OF THE GOSPEL, £107,390.		
	British contributions.....		£94,236
	Home receipts from Churchmen abroad.....	2,985	
	Dividends, interest, and rents.....	10,169	
1808....	LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, £36,734.		
	British contributions.....		33,251
	Home receipts from Churchmen abroad.....	606	
	Dividends, interest, etc.....	2,877	
1880....	CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, £23,651.		
	British contributions.....		23,637
	From abroad.....	14	
1823....	COLONIAL AND CONTINENTAL CHURCH SOCIETY, £38,697.		
	British contributions.....		19,925
	Raised and expended abroad.....	18,674	
	Dividends, interest, etc.....	98	
1698....	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, £28,243 (in addition to £80,000 derived from trading).		
	Portion paid in aid of Foreign Mission work, about.....		13,000
1860....	CENTRAL AFRICAN MISSION OF THE UNIVERSITIES, £13,014.		
	British contributions.....		11,310
	From abroad.....	947	
	Interest.....	757	
1844....	SOUTH AMERICAN MISSIONARY SOCIETY, £12,578.		
	British contributions.....		8,747
	Raised and expended abroad.....	3,779	
	Interest, etc.....	44	
1870....	MISSIONARY LEAVES ASSOCIATION (aiding native clergy of the Church Missionary Society), £8,290.		
	British contributions.....		8,280
	Dividends.....	30	
	SPANISH AND PORTUGUESE CHURCH AID SOCIETY, £5,279.		
	British contributions.....		5,279
1865....	LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION AMONG THE HEATHEN, £5,335 (included above in the S. P. G. total).		
1860....	BRITISH SYRIAN SCHOOLS, £4,751.		
	British contributions.....		4,661
	Interest.....	90	
	MELANESIAN MISSION, £7,100.		
	British contributions.....		2,307
	Interest, £2,002; from abroad, £2,791.....	4,793	
1841....	COLONIAL BISHOPRICS' FUND, £18,049.		
	British contributions.....		2,809
	Dividends and interest.....	11,845	
	Grants from S. P. C. K. and S. P. G.....	3,395	
1869....	"THE NETS" collections, £3,946.		
	For Mackenzie Memorial Mission.....	74	2,502
	For other funds.....		1,370
1883....	CENTRAL AGENCY FOR FOREIGN MISSIONS, £1,678.		
	Sums not herein included in the totals of other societies, about.....		1,500
1848....	ST. AUGUSTINE'S MISSIONARY COLLEGE (exclusive of endowments for a Warden, a Sub-Warden, and three Fellows), £2,233.		
	From Missionary Studentship Associations.....		1,621
	From funded exhibitions.....	611	
1860....	CORAL MISSIONARY FUND (to aid schools and catechists of Church Missionary Society), £1,207.		
	British contributions.....		1,185
	Interest.....	22	
1840....	FOREIGN AID SOCIETY (for France, Belgium, Italy, and Spain), £1,059.		
	ANGLO-CONTINENTAL SOCIETY, £777.		1,059
1854....	DELHI MEDICAL MISSION TO WOMEN AND CHILDREN, £554.		777
1867....	CAMBRIDGE MISSION TO DELHI, £665.		574
1877....	British contributions.....		492
	Interest.....	62	
1691....	CHRISTIAN FAITH SOCIETY FOR THE WEST INDIES (rents).....	2,176	
	COLUMBIA MISSION, about.....		305
	Total amount of donations, legacies, and annual subscriptions from the British Isles to the societies above named for 1886.....		460,982
	ESTIMATED VALUE of other gifts sent direct to Mission stations, or gathered specially for missionary dioceses, schools, or Zenana work.....		25,100
	Total for Church of England Foreign Missions, 1886.....		£486,082
Table No. II. Foreign Missions—Joint Societies of Churchmen and Non-Conformists.—A. D. 1836.			
1804....	BRITISH AND FOREIGN BIBLE SOCIETY, £116,761 (in addition to £104,888 derived from sales).		
	Devoted to Foreign Mission work, about.....		£100,000

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1799....	RELIGIOUS TRACT SOCIETY, £15,358 (exclusive of £184,833 derived from trade). Devoted to Foreign Mission work, £17,117.....	2558	£16,559
1866....	CHINA INLAND MISSION, £22,149. British contributions.....		21,367
	From abroad.....	782	
1852....	INDIAN FEMALE NORMAL SOCIETY, £11,365.....	54	11,311
1843....	BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE Jews, £10,574.....	12	10,562
1834....	SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, £26,074 (in addition to needlework sent abroad, valued at £1,447). British contributions.....		5,178
	Dividends, etc., £500; grants, £183.....	713	
1732....	MORAVIAN (EPISCOPAL) MISSIONS OF THE UNITED BRETHREN, £19,069. British contributions.....		5,171
	Foreign receipts.....	13,275	
	Dividends and interest.....	623	
1872....	EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, £10,594. Portion devoted to Livingstone Mission and other Foreign Mission work, about.....		7,000
1858....	CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA, £4,733 (in addition to £3,928 received in India from sales). British contributions.....		3,367
	Grants and contributions in India.....	1,308	
	Interest.....	58	
	WALDENSIAN MISSIONS AID FUND. English and Irish contributions.....		2,354
	TRINITARIAN BIBLE SOCIETY, £1,458 (in addition to £1,262 from sales). British contributions.....		1,443
	Interest.....	15	
1856....	TURKISH MISSIONS (FROM AMERICA) AID SOCIETY.....		1,659
	ESTIMATED VALUE of other contributions in money and in needlework, etc.....		7,646
	Total amount of British contributions through Unsectarian or joint societies of Churchmen and Non-Conformists for 1886.....		£193,617

Table No. III. Foreign Missions of English and Welsh Non-Conformists, 1886.

1813....	WESLEYAN MISSIONARY SOCIETY, £134,814 (in addition to £1,371 raised and expended in Mission stations). British contributions.....		£121,708
	From abroad.....	£8,807	
	Dividends and interest.....	6,299	
1795....	LONDON MISSIONARY SOCIETY, £106,283. British contributions.....		78,117
	Raised abroad.....	23,033	
	Dividends and interest.....	4,133	
1792....	BAPTIST MISSIONARY SOCIETY, £79,894. British contributions.....		60,945
	Raised abroad.....	17,640	
	Dividends, interests, etc.....	11,299	
1855....	ENGLISH PRESBYTERIAN FOREIGN MISSIONS, £16,075. British Contributions.....		16,075
	For Women's Mission Fund see below.		
1867....	"FRIENDS" FOREIGN MISSION ASSOCIATION, £7,239. British contributions.....		6,778
	Dividends and interest.....	511	
1832....	WESLEYAN LADIES' AUXILIARY FOR FEMALE EDUCATION, £7,447. British contributions.....		7,373
	Interest.....	74	
1856....	UNITED METHODIST FREE CHURCHES' FOREIGN MISSIONS, £17,290. British contributions.....		7,535
	Raised abroad.....	9,755	
1840....	WELSH CALVINISTIC METHODISTS' FOREIGN MISSIONARY SOCIETY, £7,905. British contributions.....		5,652
	From abroad.....	1,880	
	Interest, &c.....	393	
1817....	GENERAL BAPTIST MISSIONARY SOCIETY, £6,949. British contributions.....		3,795
	From abroad.....	2,944	
	Interest, etc.....	210	
	METHODIST NEW CONNECTION FOREIGN MISSIONS.....		2,654
1849....	ENANGELICAL CONTINENTAL SOCIETY, £3,030. British contributions.....		2,999
	Interest, &c.....	31	
1836....	COLONIAL MISSIONARY SOCIETY, £3,642. British contributions.....		3,141
	Repayments.....	471	
	Interest.....	30	
	"FRIENDS" MISSION IN SYRIA AND PALESTINE.....		1,947
	PRIMITIVE METHODIST COLONIAL MISSIONS, about.....		2,000

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & From Investments.	British Contributions.
	PRIMITIVE METHODIST AFRICAN MISSION, £1,775.		
	British contributions.....		£1,715
	From abroad.....	£60	
	ENGLISH PRESBYTERIAN WOMEN'S MISSIONARY ASSOCIATION, £1,740.		
	British contributions.....		1,694
	Interest.....	46	
	ESTIMATED VALUE of needlework sent to Mission stations, and of other unreported contributions.....		6,000
	Total British contributions through English and Welsh Non-Conformist Societies for 1886.....		£230,128

Table No. IV. Foreign Missions of Scotch and Irish Presbyterians.

	FREE CHURCH OF SCOTLAND MISSIONS, £25,256.		
	Foreign Missions { British contributions.....		£27,682
		From abroad.....	£6,471
		School fees and grants.....	25,972
		Interest.....	5,099
	Ladies' Society for Female Education.....		7,008
	Jews' Conversion Fund.....	1,403	4,446
	Continental Fund.....	143	3,576
	Colonial Mission.....	61	2,735
	UNITED PRESBYTERIAN FOREIGN MISSIONS, £43,164.		
	General fund { British contributions, and legacies.....		30,503
		From abroad.....	911
		Interest, etc.....	5,426
	Continental and Colonial.....		1,662
	Zenana Mission.....		4,662
	CHURCH OF SCOTLAND MISSION BOARDS, £46,481.		
	Foreign Missions { British contributions.....		18,507
		Raised abroad, school fees, grants, &c.....	8,943
		Interest.....	1,264
	Jewish Mission.....	312	5,984
	Colonial and Continental Missions.....	2	4,611
	Ladies' Association for Foreign Missions.....	1,137	5,220
	Ladies' Association for Educating Jewish girls.....	1	490
1864....	NATIONAL BIBLE SOCIETY OF SCOTLAND, \$18,554 (in addition to £15,955 from sales).		
	British contributions.....		17,801
	Interest.....	753	
1841....	EDINBURGH MEDICAL MISSIONARY SOCIETY, £8,878.		
	British contributions.....		8,577
	Interest.....	321	
	WALDENSIAN MISSIONS AID FUND, about.....		3,000
1863....	LEBANON SCHOOLS.....		1,306
1871....	ORIGINAL SECESSION CHURCH'S INDIAN MISSION, about.....		774
	ESTIMATED VALUE of other Scottish contributions.....		3,000
	Total Scottish Presbyterian contributions 1886.....		£161,534
	IRISH PRESBYTERIAN MISSION £19,458.		
	Foreign Missions { £23,507—British contributions.....		5,991
		School fees and grants.....	2,088
		From abroad.....	167
		Interest.....	261
	Jewish Mission.....	5	3,693
	Ladies' Female Missionary Society.....	5	2,600
	Colonial Mission.....	5	223
	Gujarat Orphanage.....	103	263
	Continental Mission.....		2,800
	Mrs. Magee's Indian Education Fund (interest).....	1,229	
	Total British contributions through Scottish and Irish Presbyterian societies for 1886.....		£177,184

Table No. V. Foreign Missions of British Roman Catholics, 1886.

Founded.		British Contributions.
	ASSOCIATION FOR THE PROPAGATION OF THE FAITH, £26,652.	
	England.....	£2,037
	Ireland.....	4,268
	Scotland.....	347
	<i>N. B.—The total income of the Roman Propaganda for 1886, collected from every diocese in Christendom, amounted to 6,649,952 FRANCES; i.e., about £265,998.</i>	
1870....	St. JOSEPH'S FOREIGN MISSIONARY SOCIETY AND COLLEGE, at Mill Hill, Hendon.....	2,051
	Total.....	£28,708

Summary for Sixteen Years.

British Cont. in 1871 for For. Missions	£355,742	British Cont. in 1879 for For. Missions	£1,086,678
" 1872	882,886	" 1880	1,108,950
" 1873	1,032,176	" 1881	1,093,509
" 1874	1,009,199	" 1882	1,191,175
" 1875	1,048,408	" 1883	1,216,530
" 1876	1,048,472	" 1884	1,220,861
" 1877	1,100,793	" 1885	1,228,951
" 1878	1,071,944	" 1887	1,195,714

Comparison of Protestant Christian Workers in the United States with those in the Foreign Field.

MINISTERS WITH MISSIONARIES.

Population of the United States (est. 1886)	60,000,000
Total Protestant Ministers in the United States (1886)	79,032
Average, 1 Minister to 769, or, in round numbers	800
Total population	856,000,000
in the Foreign Field	175,000,000
Catholic countries, like Italy, Spain, So. America, etc.	150,000,000
Total of all Ordained Protestant Missionaries in the Foreign Field (1886)	2,975
Average, 1 Missionary to 396,941, or, in round numbers	400,000
Proportion Home to Foreign, 500 to 1.	

WORKERS WITH WORKERS.

Total Protestant Christian Workers in the United States	Ministers in the United States (1886)	79,032	
Lay Preachers	33,950		
Wives and other wom. workers, est. 1 to each preacher	112,982		1,333,134
Sunday-school Teachers	1,107,170		
Population, 60,000,000, less 333,134			59,666,866
Average, 1 Christian worker to each 44 persons.			
Total Protestant Christian Workers in the Foreign Field	Ordained Missionaries	2,975	
Lay	732		
Women	2,420		37,837
Ordained Natives	8,068		
All other workers	28,642		
Average, 1 worker to each 31,213 persons.			
Proportion Home to Foreign, 709 to 1.			

CHRISTIANS WITH CHRISTIANS.

Protestant Ministers, Christian workers, and Church members in the U. S. (1886)	11,560,196
Population, 60,000,000, less 11,560,196	48,439,804
Average, 1 Protestant Christian to each 42-10 persons, or nearly 1 in 5 in the Home Field.	
Missionaries and Christian workers in Foreign Field	37,837
Total native communicants	802,028
Less members in Protestant countries, like Germany, Sweden, etc., about	150,000
Total missionaries, Christian workers and church members in Foreign Field	689,865
Average, 1 Protestant Christian to each 1,712 persons in Foreign Field.	
Proportion Home to Foreign, 408 to 1.—Wm. E. Blackstone.	

The Statistics of Lutherans in the United States, 1887.

The Lutheran (Philadelphia) gives the following summary:

CHURCH ALMANAC.				SRALE'S YEAR BOOK.			
	Mins.	Congs.	Comm.		Mins.	Congs.	Comm.
General Council	821	1,484	237,558	General Council	1,096	1,924	281,320
Add. Ia. & Nor. Aug.	1,080	1,961	271,249	United Synod, South	188	366	29,545
United Synod, South	166	351	31,487	Synodical Conference	1,167	2,257	314,973
Synodical Conference	1,101	1,618	297,100	General Synod	964	1,484	138,479
General Synod	903	1,324	140,122	Independent Synods	766	1,921	213,283
Indep't Synods (Iowa & Norway omitted)	760	1,687	213,893	Independent Pastors & Congregations	34	40	10,000
Ministers unconnected	77			Total	4,215	7,992	987,600
Total	4,058	6,841	947,357				
LUTHERISCHE KALENDER.				LUTHERAN ALMANAC AND YEAR-BOOK.			
General Council	1,088	2,025	289,827	General Council	823	1,457	241,622
United Synod, South	182	378	32,790	Add. Ia. & Nor. Aug.	1,096	1,984	281,648
Synodical Conference	1,171	1,638	322,399	United Synod, South	174	354	30,506
General Synod	910	1,373	140,267	Synodical Conference	1,169	2,202	320,822
Independent Synods	787	1,872	194,122	General Synod	928	1,482	138,669
Independent Pastors and Congregations	64	50	15,000	Indep't Synods (Iowa & Nor. Aug. omitted)	804	1,889	195,233
Total	4,202	7,336	994,405	Independent Pastors & Congregations	64	50	15,000
				Total	4,243	7,972	981,283
				Average of Almanacs	4,179	7,535	977,661

ERRATUM.—On page 41, January number, our printer made us to say Seventh Annual Meeting of the A. B. C. F. M., instead of Seventy-seventh, as it was in copy.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 3.—*Old Series*.—MARCH.—VOL. I. No. 3.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE APPARENT WASTE OF MISSIONS.

[EDITORIAL.—A. T. P.]

FEW things have been more disheartening to friends of missions than the seeming fruitless sacrifice of most precious lives, in connection with both home and foreign fields; and to those of faint heart and of feeble faith this has been a crushing blow. Hundreds of consecrated laborers have died in the very process of acclimation, scarcely having arrived on the foreign field; many have succumbed to disease, through privation, exposure, exhaustion; again, some have fallen a prey to cruelty and violence, like Bishops Patteson and Hannington.

It is not well for us to take counsel of appearances, in the work of the Lord. We have our marching orders, and it must be quite enough for us to obey them. The inscription over the graves of the brave Spartans, at Thermopylae, by Simonides, was, "Go, stranger, and tell the Lacedaemonians that we died in obedience to their laws." Our Lord's precious assurance covers this ground: "There shall not an hair of your head perish." And in nothing does He show his approval of this work more than in preventing or compensating waste of precious talents and lives. What to us at the time appears waste, He may see to be the best expenditure and most economical in the end, like the seeming waste of precious seed, which, falling on the earth, and dying, nevertheless brings forth fruit, thirty, sixty, even an hundred fold.

Let us look at a few examples of this so-called waste. On February 6, 1812, the Old Tabernacle Church, Salem, Mass., might have been seen crowded, students from Andover Seminary and Phillips Academy walking 16 miles to be there. What was the attraction? Five famous ministers—Woods, Spring, Griffin, Morse, Worcester—were ordaining five men—Judson, Newell, Nott, Hall, Rice—for the foreign field. Even Dr. Dwight had told Nott it was "rash;" but not so did that

band of consecrated men regard the offering of their lives to foreign missions; and two women, Ann Haseltine Judson and Harriet Atwood Newell, joined the rash enterprise. The audience looked on with deep interest; the house was full of sighs and tears; the interest was so deep and intense that it betrayed itself, now in silence and now in sobs. There began this apparent waste—sending such men and women to pagan and heathen lands; withdrawing such gifts and graces from the field at home. Before the Caravan and Harmony left the wharf the compensation began, and may especially be noted in three particulars:

1. The American Board had its birth. 2. The Monthly Concert received its grand impulse. 3. Such examples of consecration begat similar devotion in others. Parents, young men and maidens, even little children, felt the contagion of such enthusiasm, and other “Samuels” and “Josiahs” were raised up in Israel to take the place of these devoted and heroic souls.

Samuel J. Mills died on mid-ocean in the service of Africa, and Nott broke down during the first year of acclimation. Follow to their chosen field, India, the rest of this little pioneer band. How hopeless seemed work among the Hindus! Henry Martyn compared the conversion of a Hindu to the resurrection of a dead body. At the outset they were met by the opposition of the East India Company, and at the same time followed by a fire in the rear. Read the arguments of Sydney Smith, in the *Edinburgh Review*, against Foreign Missions. With pungent satire and merciless invective he argued that there would be: 1. Danger of insurrection among pagan peoples; 2. Want of success—obstacles would prove insuperable; 3. Present inevitable misery of converts; 4. Danger of simply destructive effect, pulling down without building up; and that, 5. The virtues of the Hindus were superior to those of most Europeans, etc. By such lampooning as this he proposed to “rout out the nest of consecrated cobblers,” represented by Wm. Carey. Mr. and Mrs. Newell, by permission, sailed for the Isle of France—i. e., Mauritius, 480 miles east of Madagascar; and Harriet Newell died on the Isle of France, and was buried there. Her dying utterances were: “I have no regret that I left my native land for Christ. It was in my heart like David to do a work for God, and my desire is accepted by the Lord.” What a brief record was hers! At 17 she mourned over the pagan world; at 18 went forth as Newell’s bride; at 19 died a stranger in a strange land, “before she found rest for the sole of her foot.” Mr. Nott said of the effect of her death, a half century later, it was one of the “providential and gracious aids to the establishment of the first Foreign Mission and strengthening of the purposes of survivors.” The alabaster box was not broken in vain! Leonard Woods wrote her life. It has been widely circulated, and has made many a missionary. Its simple story of a heroic self-sacrifice

drew tears from a million eyes, and incited hundreds to a like devotion to Christ and souls. "No long life could have so blessed the church as that early death." The effect may be traced in many ways. Take one instance—the town of Smyrna, on the Chenango River, in New York. It had no church, minister or Sunday-school, and never had enjoyed a revival. The Memoir of Harriet Newell fell into the hands of one woman in that town, and there began a revival in her heart, then her house, then that region; two evangelical churches were its immediate fruits, and men and women were born again who have become heralds of the Cross. Dr. Bartlett well suggests that the influence of that lonely grave on the Isle of France is greater than that of the world's great captain at St. Helena. Samson's death brought more disaster to the foes of God than his life had effected; may it not be that her death was a greater blessing than her life would have been? The box of precious ointment was indeed broken on Jesus' feet, but the house was filled with its sacred odor, and the perfume is not yet lost.

Mr. and Mrs. Judson and Rice changed their views on the outward voyage, and became Baptists. What a trial to Hall and Nott! A division of sentiment and of labor resulted. Yet even this was not waste. From this sprang another enterprise, with over 100 churches and many thousands of converts in the Burmese Empire. The wonderful work among the Karens may all be traced to that apparent disaster—a division among workmen. For ten months Hall and Nott were in suspense at Bombay, and were twice ordered to leave India—by the East India Company. Mr. Hall made a final appeal, but bade the Governor adieu; and just on the eve of expected departure, they were permitted to remain—and India was opened! Soon, joined by Newell, they began the struggle with Hindu vice and iniquity and idolatry, with a venerable superstition walled about by caste, false science, false philosophy, false history, false chronology and false geography—among a people so corrupt and depraved that the Hindus themselves charged that the first chapter of Romans was written by the missionaries to describe their case! And yet look at the results in India to-day.

It was a hard field; there was apparent waste of time and energy—even so late as 1856 the total conversions in the missions was but 285, after a period of about 43 years; but in the next 6 years the number of conversions was double that of the previous 40.

Mr. Bissell has well said, of the East Indians, that the Hindu is sunk in ignorance, knowing nothing worth knowing, and deluded in that. The caste system is so divisive that the touch or shadow of a Mahar is pollution to a Brahmin, and so rigid that funeral rites are performed over a convert to Christ; the idolatries which prevail dull the mind and sear the conscience; the cruelties which abound make the life of an animal more sacred than that of a man; superstitions without number mislead and delude the people, and build asylums for

dogs and cats, while not a poorhouse is to be found for human beings. In one province of Ceylon are 550 temples, with the most ensnaring idolatry and sensuality. Yet there have been wonderful triumphs even in India. By confession of intelligent and influential natives, "Christianity is true and will ultimately prevail." The income of the temple at Tirupuranam fell off 40 per cent. in four years, according to the report of a Brahmin. In 1870 twenty different castes were represented among church members. There had been a long period of preparation, but there was a rapid development toward its close. The practical refutation of the arguments of Sydney Smith was furnished in the facts of missionary history. When his sneers are forgotten, "the nest of consecrated cobblers" will still be remembered. Six hundred missionaries, and more, lie sleeping in India, beside as many more that still live to emulate the consecration of Harriet Newell. The faith of Judson was heroic. When asked, "What prospect of success?" he replied, "As much as that there is an almighty and faithful God." "If a ship were ready to convey me anywhere, I would rather die than embark." "I know not I shall live to see one convert, but I doubt not God is preparing for the conversion of Burmah to His Son."

Another instance of seeming waste was that of Henry Obookiah (properly, Opukahaia), a native of the Sandwich Islands, who came with Captain Brintnell to New Haven, an exile from his own land. Rev. Edwin W. Dwight found him weeping on the steps of Yale College, in loneliness, and with a desire for education; and Mr. Dwight became his tutor. In the autumn of the same year, Obookiah came into contact with Samuel J. Mills, who befriended him, till he found his way to the grammar school at Litchfield, and then to a foreign missionary school, opened by Dwight, at Cornwall, Conn. There he, with four other Hawaiian youths, prepared to carry the gospel back to his countrymen. Nine months later he died! "To what purpose was this waste?" Being dead he spoke more powerfully than he could have done while living; for the interest which found in him its nucleus, and which the story of his life intensified, drew legacies, prayers, tears, offerings of money and of life, to the cause of Good. Two years afterward a mission band was ready for the Sandwich Islands, numbering 17 members; and on October 23, 1819, the brig *Thaddeus* left Boston for the shores of the Hawaiian group, with these missionaries on board.

Awful was the condition of those Sandwich Islands! The people lived in virtual nakedness and were "not ashamed;" but it was not from virtuous innocence. The King came to Mr. Ruggles's house in a nude state, and, being informed of the impropriety, came next time in silk stockings and hat!

Polygamy and polyandry were both common, and the exchange of husbands and wives was customary; so were the strangling and burying

alive of two-thirds of the infant children. Human sacrifice was practiced ; a strangling cord is now to be seen at the Missionary Rooms in Chicago with which twenty-three victims are known to have been strangled. Thievery was encouraged even by kings and chiefs ; gambling and drunkenness were characteristics of the nation. Licentiousness was so common as to awaken no shame. The system of caste, known as "Tabus," worse than East India caste, made it death for a common man to let his shadow fall on a chief. The tyranny of a government that had no firmer basis than such a civilization may be imagined but cannot be described.

"Probably none of you will live to see the downfall of idolatry," said Rev. Mr. Kellogg to Mr. Ruggles, the morning before he left home. But God had greater purposes than man could imagine. On March 31, 1820, the Thaddeus reached Hawaii, and on arrival the missionaries found idolatry no more existing ! The old religion had been discarded for its burdensomeness. The King himself had dealt to the old superstition a fatal blow, and the High Priest had used his influence to complete its overthrow !

The missionaries began work at once, with the Hawaiians whom they had brought, Hopu and Honoree, as interpreters. The first baptized native was Keopuolani, mother of the King. Her bravery dispersed fourteen sailors, who had threatened the missionaries, and in 1824 broke the spell that hung over the volcano Kilauea, defying the goddess Pele by hurling stones into the crater and worshiping Jehovah on the very edge of the crater. Others of "Cæsar's household" were among the early converts, and the missionaries had encouragement from those high in office to press forward the work of evangelization. There was in the year 1828 a great revival—2,500 inquirers at one time—so did God bless their work ; but even before this, as early as 1824, the chiefs agreed to recognize the Sabbath, and the Decalogue as the basis of government.

The government, led on by the missionaries, prohibited women visiting the ships, and the missionaries encountered opposition and persecution from vile sea captains ; but they continued to work on with faith in God until the victory came.

The revival in 1828 began simultaneously in the islands of Hawaii, Oahu and Maui. Then in 1838 a revival of six years' duration followed—one of the most remarkable known since Pentecost ! From 1838 to 1843, 27,000 additions were made to the churches. Mr. Coan himself baptized 7,000. Up to 1863, fifty thousand had been received into the churches. In 1864, 45 years after the sailing of the ship, the islands became recognized as Christianized, and were admitted into the family of Christian nations. And so the Sandwich Islands became a missionary nation, yielding "seed for the sower, as well as bread for the eater ; a harvest whose seed," etc., "was in itself

after its kind." In 1850 there was formed the Hawaiian Missionary Association, to carry the gospel two thousand miles further to the southwest to the Micronesian group and neighboring islands. It was just 33 years from the sailing of the *Thaddeus*, when this new movement started, seven native Hawaiians joining the band, and in the harbor at Honolulu there was a similar departure as from the Long Wharf in Boston.

Let us now turn for further illustrations of apparent waste to Turkey—the key of Asia—and look for a little at the Harpoot mission field. About the year 1857, Messrs. Wheeler and Allen, followed by Mr. H. N. Barnum and wife and Miss West, introduced self-governing, self-supporting, self-propagating faith into the midst of the irrepressible Turks. The fundamental principles of their work were these: 1. To ordain elders in every church; 2. To give a native pastor from the people to each native church, who should be chosen and supported by the church itself, and, 3. To make the church independent of missionary control. The main dependence was on the Bible, read, preached, sung. The wonderful power of the Bible was demonstrated, as is shown in "Ten Years on Euphrates," Mr. Wheeler's charming tale of the mission. In 1865, these natives churches were organized into an Evangelical Union, with a thorough system of Christian activity, Bible distribution, Education Society, Home and Foreign Missions, and church erection. In fourteen years there had been formed 18 churches, 10 of them independent, with some 70 out-stations and 112 native preachers, etc., and all this at a cost of perhaps \$150,000—less than the cost of many a single church edifice in our cities!

Look at Syria. It has about 2,000,000 inhabitants. But its small numbers cannot convey any idea how far it is the pivot of Oriental missions. It is the key to Arabic-speaking races of the world! The Arabic Bible, issued from the presses at Beirut, can speak to 120,000,000. Even in Africa, China, India—wherever Moslem disciples dwell—the providence of God in the very restrictions of Mohammedanism is very apparent, for all Arabs wish, and are expected, to read the Koran, and so actually do all the educated or better class of Mohammedans read it, whatever their native tongue. The translations of the Bible are printed in a type so exquisitely classical as to please even the fastidious eye of the Arab scholar, and the cry comes up from all quarters for Arabic Bibles and Testaments. Have the gifted men who have been withdrawn into foreign lands to preach the gospel and translate the Bible wasted their time and strength?

Levi Parsons and Pliny Fisk started for a mission among the Jews. Mr. Parsons reached Jerusalem February, 1821. Driven away by declining health, two years later he died at Alexandria, and not even his grave can now be found. Fisk left his grave to go to Jerusalem himself, and after two years more he also died, in 1825. Fisk was a splendid scholar,

and could preach in English, French, Italian, Greek, or Arabic. Here was another instance of the "waste of the precious ointment." Fisk had marked Beirut as a hopeful centre of mission work, and Messrs. Bird and Goodell had there established a station in 1823; here the work began that was to outlast all the then living missionaries. About the time of Fisk's death Mr. Bird and Mr. Goodell were thronged by inquirers, and so also persecution began. But reinforcements came: Eli Smith, prince of Arabic scholars—with his gifted wife, for a time known as the "only school-mistress in Syria," too soon cut off—was among the number that joined them; afterward came Dr. Van Dyck, the translator; Dr. Wm. Thomson, author of "The Land and The Book;" Calhoun, "The Saint of Mt. Lebanon," with Whiting, Jessup, Bliss, De Forest, Ford, Post, Eddy, etc. Interest was roused in the Word of God, and it began to be studied. Asaad Shidiak, Secretary of the Maronite Patriarch, was employed to answer the farewell letter of Jonas King, who on leaving Syria assigned reasons for not being a papist. While writing his answer light flashed on the mind of Shidiak, and he yielded to the truth. The Patriarch sought to intimidate and then to hire him, made void his marriage contract, put him in chains, scourged him. Led out of his cell, an image of the Virgin and burning coals were presented to him, and he was ordered to choose. He touched the coals with his lips and went back to his dungeon. Then they walled him up alive, and fed him scantily through a hole in the wall, to starve him into submission; but he was faithful unto death! But though not permitted, till 1848, to organize the first native church at Beirut, these heroic missionaries held their ground. In 1844 fifty Hasbeiyans came and asked for religious teachers, and in July 200 persons were enrolled as a Protestant community, and seventy-six men met the threats of persecuting violence by a written compact to stand by each other till death. In 1851 they formed a church.

Let us glance at China, with its 350,000,000 souls; that "Gibraltar of Heathendom," which may yet become its "Waterloo." In the February issue we called attention to some obstacles there found—a language apparently invented by Satan to exclude Christianity, with 43,500 words in the official dictionary, and complications innumerable and embarrassing, with a strange earthliness that left no terms for spiritual conceptions; here the worship of ancestors is rooted in the popular heart, and the sum of \$180,000,000 is annually spent on idolatry; with a leprosy of licentiousness tainting the very homes, etc. The "Father of Missions in China," Robert Morrison, made boot-trees through the day, and studied from 7 P. M. to 6 A. M. At Canton, in 1807, he might have been found in the warerooms of a New York merchant, with long nails, queue, and native costume. He ate, slept and studied by day, and with his brown earthen lamp by night prayed in broken Chinese. After seven years he gave the Chinese the New Testament

entire in the native tongue, and baptized his first convert. Three years later, he and Milne issued the whole Bible. The character of Milne resembled that of Morrison. He had spent his evenings praying in a sheepcote at his humble home, while ready to go as hewer of wood or drawer of water, if he could take part in God's work on heathen soil. But what were one or two missionaries among three or four millions? It was like the five barley loaves and two fishes among five thousand; yet they brought what they had to Jesus, and, under His blessing, what a miracle of multiplication took place!

Look at Persia. The pioneer was Henry Martyn, the "seraphic." In less than a year after his arrival, the Persian New Testament and Psalms were prepared in part to distribute to this people. Broken in health, he started for England, and now he sleeps in Tocat; but his work has not fallen to the ground. His Persian New Testament is still serving Christ, in his place. Justin Perkins left in September, 1833, for work among the Nestorians, having been tutor at Amherst. "We shall soon throw that man overboard," said the Captain. Thirty-six years later he was still at work. Dr. Grant left medical practice at Utica, N. Y., to go to Persia, with his accomplished wife. The protection and early popularity of the mission are due to him. He studied Turkish and Syriac, gathered a Sunday-school of 50 scholars, and set in motion many evangelizing agencies. Mrs. Grant, highly educated, was the pioneer of female education in Persia. At 21 she spoke French and read Latin and Greek, soon wrote Syriac and spoke Turkish. The Christian world, hearing of Mrs. Grant's dying at 25, said again, "To what purpose is this waste?" No words can express the feeling produced at and by her death among the Nestorians. The Bishops said, "We will bury her in the church," and they tore up the floor to give her a sepulchre in the sacred place! But her death disclosed the power of the gospel as even her life had never done; and so it was of Dr. Grant's death and memory.

Young Stoddard, the astronomer, turned from the study of the stars to point others to the Star of Bethlehem.

Fidelia Fiske, leaving a teacher's chair at South Hadley, went abroad to found another "Mt. Holyoke" school in Persia. Thirteen years after, she sat down at the Lord's table with 92 sisters who had been brought to Christ in her school. In the year 1845 there was a revival both in the boys' and girls' school, and the very breath of the school became the breath of prayer. Deacon Guergis, the "vilest of Nestorians," at this time visiting his daughter, in full Koordish dress, was greatly incensed at her conversion. She pleaded with him, and, raising his hand to strike his daughter while she prayed for him, he was seized with deep conviction, suddenly, on the heels of violent scoffing; his conversion was distrusted even by Miss Fiske, but it proved genuine. For ten years his one work was telling of Jesus, and his dying exclamation was "Free Grace!"

Wonderful revivals have followed, "God visiting every house" with salvation. Miss Fiske never saw such scenes even at South Hadley as she saw in Persia. Was this waste?

Many other similar instances might be added. We believe when the last day shall make its revelation, it will be found that Wm. A. B. Johnson's seven years at Sierra Leone will be found to have accomplished results as great as an ordinary life of seventy years, and that even such sudden and disastrous martyrdoms as those of Bishops Coleridge Patteson and James Hannington will be found to have purchased the way to the South Sea Islands and the interior of the Dark Continent, with the blood of a human heart!

DAVID BRAINERD.*

[EDITORIAL.—J. M. S.]

A WORD INTRODUCTORY.

THE beginning of the eighteenth century was an epoch in the history of modern missions. The Danish Mission to India was organized in 1714, and continued to do efficient work until the close of the century, when Rationalism undermined its roots. The Moravians, or United Brethren, also began early in the century their wonderful missionary career, and have not ceased their energetic efforts down to the present day. They have sent out nearly 2,300 missionaries, of whom more than 600 are still in the field. In Germany and England the good work was also begun quite early in the century. In England the Society for the Propagation of the Gospel in Foreign Parts was established by act of Parliament in 1649, and reorganized under a charter granted by Charles II. in 1661—the first incorporated Missionary Society in the history of Protestant Christianity. Another similar society was chartered in London in 1701, but did very little until the opening of the present century. It gave some attention to the Indians and Negroes of the American Colonies. The Society for Promoting Christian Knowledge was more active. Collections for it were taken up even at court, and George I. showed his interest in the work by writing a cordial letter to Ziegenbalg and Gründler, leading missionaries. In Edinburgh a Scotch Society for Promoting Christian Knowledge was founded in 1709, and also a Corporation for the Propagation of the Gospel in New England, and both had their representatives in New England. It was the former of these Scotch societies that employed David Brainerd and several other missionaries to labor among the In-

* *Memoirs of Rev. David Brainerd, Missionary to the Indians of North America, based on the Life of Brainerd prepared by Jonathan Edwards, D.D., and afterwards revised and enlarged by Sereno E. Dwight, D.D. Edited by J. M. Sherwood, with an introduction on the Life and Character of David Brainerd; also an essay on God's Hand in Missions, by Arthur T. Pierson, D.D. Funk & Wagnalls.*

dian tribes of this New World ; and the latter aided in the support of Dr. Jonathan Edwards among the Stockbridge Indians.

About the year 1740, several distinguished ministers in the city of New York and its vicinity, among them Ebenezer Pemberton, of New York; Aaron Burr, of Newark, and Jonathan Dickinson, of Elizabethtown, communicated to this society "the deplorable and perishing state of the Indians in the provinces of New York, New Jersey and Pennsylvania." In consequence of this representation, the society agreed to maintain two missionaries among them, and in pursuance of this design sent those gentlemen, and some others, both clergymen and laymen, a Commission to act as their Commissioners, or Correspondents, "in providing, directing and inspecting the said Mission."

Thus empowered, these Commissioners sought suitable men for so self-denying an undertaking. They first prevailed with Mr. Azariah Horton to relinquish a call to an encouraging parish, and to devote himself to the Indian service. He was directed to Long Island, in August, 1741, at the east end of which there were two small towns of Indians ; and, from the east to the west end of the island, lesser companies settled at a few miles' distance from one another, for the distance of about one hundred miles. The spiritual results of his ministry here were truly remarkable.

"It was some time after this before the Correspondents could obtain another missionary. At length they prevailed upon David Brainerd to refuse several invitations to places where he had a promising prospect of a comfortable settlement and encounter the fatigues and perils which must attend his carrying the gospel of Christ to these poor, miserable savages."* Brainerd was examined and approved as a missionary by this Commission in the city of New York, and assigned to his field of labor. He began his work at Kaunaumeeek, an Indian settlement between Stockbridge and Albany, and subsequently labored among the Indians of New Jersey and Pennsylvania.

At the request of the Society in Scotland, he regularly forwarded to them a copy of his journal, which contained a succinct account of his missionary work. That society published extracts from this journal in two parts, the first in 1746, commencing with his residence at Cross-weeksung (June 19, 1745), and ending Nov. 4, 1745, under the title :

"Mirabilia Dei inter Indicos ; or, The Rise and Progress of a Remarkable Work of Grace among a Number of Indians in the Provinces of New Jersey and Pennsylvania : justly represented in a Journal, kept by order of the Honorable Society in Scotland for Propagating Christian Knowledge, with some General Remarks, by David Brainerd, Minister of the Gospel, and Missionary from the said Society."

The second part (Nov. 24, 1745, to June 19, 1746,) was published in the latter part of that year, and was entitled :

* Preface of the "Correspondents" to Brainerd's Letter to Pemberton.

“Divine Grace Displayed ; or, The Continuance and Progress of a Remarkable Work of Grace among some of the Indians belonging to the Provinces of New Jersey and Pennsylvania : justly represented in a Journal, kept by order of the Honorable Society in Scotland for Propagating Christian Knowledge, with some General Remarks, by David Brainerd, Minister of the Gospel, and Missionary from the said Society.”

These two parts have always been called “Brainerd’s Journal,” and were published during his life.

Brainerd died at the house of Dr. Jonathan Edwards, at Northampton, Mass., October 9, 1747, leaving all his papers in his hands (a portion of his diary he had previously destroyed), “that he might dispose of them as he thought would be most for God’s glory and the interest of religion.” Of these the most valuable was the account of his early life, which we give entire, and the original copy of his diary. From these authentic records President Edwards prepared a Life of Brainerd—chiefly in Brainerd’s own words—which was published in Boston in 1747, with the following title :

“An Account of the Life of the Late Rev. David Brainerd, Missionary to the Indians from the Hon. Society in Scotland for the Propagation of Christian Knowledge, and Pastor of a Church of Christian Indians in New Jersey, who died at Northampton, October 9th, 1747, in the 30th year of his age. Chiefly taken from his own Diary, and other private writings, written for his own use, and now published by Jonathan Edwards, A.M., Minister of the Gospel at Northampton.”

Edwards’ Life of Brainerd did not include his “Journal,” which had already been published abroad, in two parts, under the auspices of the Scottish Society which employed and supported him.

In 1822, a new memoir was prepared by the Rev. Sereno E. Dwight, D.D., a great-grandson of Jonathan Edwards, embracing, in addition to the matter contained in the original “Life,” the whole of Brainerd’s “Journal,” together with his Letters and other writings, and Reflections on his Memoirs, by President Edwards. This “complete” memoir was published at New Haven, in 1822, and afterwards included in the works of President Edwards, in ten octavo volumes, edited by the same author, and published in New York in 1830.

For some time past this “complete” memoir has been out of print and accessible only in public libraries, and in connection with the ten volume edition of Edwards’ works; which fact induced the present writer to prepare a new edition. The present edition is based on Dwight’s edition, and is equally full and complete, except that it omits the sermons of Pemberton and Edwards (except that part which bears directly on Brainerd), and occasional lines thrown in by the biographer, where he omitted some entries in the diary, to indicate the fact and the drift of the omitted parts. Portions of the memoir have been revised and condensed by the editor, chiefly for literary reasons ; notes have been added on points of historic interest, and also an introductory chapter on the Life and Character of Brainerd. And in addition, a

stirring essay on God's Hand in Missions, written by the Rev. Arthur T. Pierson, D.D., whose vigorous and eloquent pen has often done efficient work in the missionary enterprise of the nineteenth century. (*See Preface to New Edition.*)

We propose, in the space remaining to us, to give an outline sketch of the Life of this early missionary, to be followed in future numbers by a paper on his Remarkable Character—"The Missionary Hero of the Eighteenth Century"—and another embodying some Remarks Suggested by his Life and Work in the missionary field.

I. A BRIEF SKETCH OF BRAINERD'S LIFE.

As the lives of men are written down in human history and estimated by the world, the life of David Brainerd was singularly uneventful and insignificant—an infinitesimal factor in human existence. Born in a little hamlet in New England, living in the period of our colonial dependence and obscurity, modest and humble in disposition, educated in a very quiet fashion, without worldly ambition; devoting his brief life to the welfare of a few Indians scattered over the wilderness districts of New York, New Jersey and Pennsylvania, and dying in his thirtieth year, there was nothing in the outward events of his life to attract attention or make his life noteworthy in the eyes of mankind.

He was not a genius nor an orator. His scholarship was not particularly remarkable. He laid no foundations of empire. He made no discoveries. He achieved no literary fame. And yet young Brainerd had that in him of which heroes and martyrs are made. He was a representative man of the truest and noblest type. His was a character of such saintliness, of such lofty aims and principles, of such intense loyalty to "Christ and him crucified," and of such all-absorbing love for souls and desire for God's glory, that it has left a lasting impression on the Christian church, and his name will travel down the centuries, hallowed in the memory of the good, and regarded as one of the brightest stars in the constellation of Christian worthies.

David Brainerd is a household name to-day wherever exalted piety is revered, or moral worth is cherished, or a heroic and self-sacrificing spirit is honored. Although his life was brief, it was long enough to take on an immortal impress; to develop a character, a purpose, a richness of experience, a fervor of spirit, and a longing after holiness and usefulness as grand and majestic as rare and glorious. The gift he laid upon Christ's altar was a priceless gift; and the Divine Master has honored and blessed it to enrich the faith and stimulate the zeal of those who came after him. The short life of the "Missionary of the Wilderness," spent in teaching a few ignorant savages the way of life, has already borne abundant fruit to the glory of God, and will continue to do so to the end of time, as few lives have done or will do. "*Being dead, he yet speaketh.*" Through the silence of nearly one hundred and fifty years he is speaking to-day, with trumpet tongue, words of almost

matchless power; speaking also by example, by his "Diary," and "Journal," and "Letters," recording in simple words his religious experiences from day to day—his hopes and fears, his joys and trials, his self-reproaches and longings after a higher life—speaking to our young men in college and seminary and in the several professions, and to those just entering upon life's work in the gospel ministry—speaking indeed to the church at large, urging the claims of dying millions, and the obligations of redeeming love.

Little did the solitary and often lonely and desponding missionary, ruminating in his wigwam or log hut which his own hands had built in the forest, sleeping on his pallet of straw, or on the floor, or out in the woods; living on poor and scanty food; often sick and suffering, with "none to converse with but poor, rude, ignorant Indians;" wrestling with God and with his own heart day and night, and writing down in his journal an account of his inner life and daily work—little did he dream that that life, whose surroundings were so unpromising, whose scene of labor was so secluded, and whose errors and shortcomings cost him so many regrets and bitter tears, would carry light and conviction and stimulus all over Christendom and down the centuries. But so it has proved. Brainerd's Memoirs have been read and wept over for almost one hundred and fifty years by Christians of all lands and creeds and conditions; and they are as full of Christian life and power to-day as when Jonathan Edwards gave them to the press in 1749. It is certainly one of the most wonderful autobiographies extant. No better manual of Christian experience has ever been given to the world, bathing the vein of morbid melancholy which runs through it. No loftier example of Christian heroism and consecration to the work and purpose of Christianity has been held up since the apostolic age. His life has been a potent force in the grand missionary movement of modern times. Reading the life of Brainerd decided Henry Martyn to become a missionary and "imitate his example." William Carey likewise received a powerful inspiration from the same source. Jonathan Edwards, the greatest theologian of his times, had never appeared in the rôle of a "missionary to the Stockbridge Indians" had he not come into intimate contact with the seraphic spirit of this missionary apostle and martyr—for such he truly was. Thousands and tens of thousands of Christians in America and Europe, and all over the missionary world, have had their piety deepened, their faith quickened, and their spirit of consecration fanned into a flame, by reading the wondrous record of this man's life and Christian experience, whose brief ministry was spent among the Indians of the American wilderness.

Let us study carefully the brief life and analyze the remarkable character of Brainerd, that we may learn the secret of his great power and abiding life in the church; learn what there was in his religious character and experience which lifted him immeasurably above his age

and surroundings, the conditions and incidents of his being, and identified him with the conflicts and triumphs of the church in all times, and placed him among the foremost characters in religious history.

David Brainerd was born in Haddam, Connecticut, April 20, 1718, and died at Northampton, Massachusetts, October 9, 1747, in the thirtieth year of his age. His father was Hezekiah Brainerd, one of His Majesty's Council for that colony, and his maternal grandfather was the son of Rev. Peter Hobart, the first minister of the gospel at Hingham, in England, and who, owing to the persecution of the Puritans in the mother country, came over to New England and was settled in the ministry at Hingham, Massachusetts. David was the third son of his parents. Two of his brothers likewise devoted their lives to the gospel ministry—Nehemiah, who settled at Eastbury, Connecticut, and who died before David, and John, who succeeded David among the Indians of New Jersey, and afterward labored as a home missionary among the whites, and was also for many years a trustee of the College of New Jersey.

David was left an orphan at the early age of fourteen. He seems to have been a very sober youth. He was thoughtful beyond his years, of a melancholy temperament, and somewhat inclined to a morbid conscientiousness. His religious exercises were quite marked when he was but seven or eight years of age; but his serious impressions wore off, and he had no further special convictions of sin or concern for his salvation until he was about thirteen years of age, when they returned upon him with increased power, and resulted, as he evidently believed at the time, in his conversion to God. Under his severe self-scrutiny, however, he afterward questioned the genuineness of these experiences, and thought that he was relying upon his own righteousness. But the careful reader of his life will be disposed to believe that at that early period he was really a subject of divine grace. When about twenty, he was visited with new light and power from on high—with an intensity of feeling, a depth of conviction in relation to sin and his undone condition, and a fullness of peace and rejoicing very unusual in one so young, and one who had always led a strictly moral and, in some respects, a religious life. This new baptism stirred his soul to its profoundest depths and was the starting point in a most extraordinary career of Christian attainment and personal consecration.

It is not surprising that Brainerd should date his conversion from this period of his life, so profound and so remarkable were his spiritual exercises and experiences. His own account of himself, during and preceding this eventful period—the operations of his mind and heart while the Holy Spirit of God was searching him, and trying him, and making thorough work with him, that he might be eminently fitted for the mission to which the Master had appointed him—is so intensely interesting and instructive that we must refer our readers to the *Memoirs* (pp. 2–15) for his own graphic account of it.

He entered Yale College, but was expelled after two years, and before graduation, for a trifling offense. We shall notice this further on, for it was an act of cruel injustice and had a marked influence on his character and future life. He pursued his theological studies in a private way with a pastor, as theological seminaries were not yet established. He was licensed to preach at the age of twenty-six. Declining several urgent invitations to settle in New England, and a highly flattering one from Long Island, he deliberately and solemnly devoted himself to missionary work among the Indians scattered among the several colonies. And having once put his hand to the plow, he looked not back, but gave himself, heart and soul and mind and strength, to his chosen mission, with unflinching purpose, with apostolic zeal, with a heroic faith that feared no danger and surmounted every obstacle, and with an earnestness of mind that wrought wonders on savage lives and whole communities, but which in four years broke down his health and consigned him to an early grave.

We cannot appreciate the choice he made, the kind of life he lived, or the work he accomplished, unless we look at the times and the circumstances in which he lived and wrought. It calls for no great sacrifices, in our day, to be a missionary to the heathen world. There is now a widespread and grand missionary spirit and sentiment existing in the church. Thousands have gone forth to labor in distant fields. The eyes of the Christian world are upon them, the sympathies and prayers of the great Christian brotherhood follow them. They go for the most part in groups, and carry home and Christian society and civilization with them. They know that behind them, watching and deeply interested in them, sustaining them, and praying for them, are great national societies, thus giving dignity, character and importance to their missionary work.

But how different was the case with reference to Brainerd and his times! It was before the birth of modern missions. Christian missions had then no standing in the American church. There was little or no faith in them. No prayers were offered for them, either in public or in the closet. There was no public sentiment calling for missions to the heathen and pagan world. Not a dollar was contributed or pledged to the support of missionaries. The few hundreds necessary to Brainerd's support in the mission which he undertook came from over the sea. It was a little *foreign* society, organized in Edinburgh, Scotland—too far away to extend effective sympathy to its distant missionary—that undertook to "hold the ropes" while he made the venture. So little missionary interest existed in this country that even seventy years afterward, when the first American missionaries were sent out to foreign parts, the money needed to defray expenses was sought abroad.

And then Brainerd had to undertake and carry on the work literally *alone*; he had no associate or helper. Although authorized by the

society to employ "two missionaries," the Commission which acted for it could find but *one*—so little interest was then felt in such a work. *One young man, solitary and unsupported, went forth into the wilderness*, in obedience to the Saviour's last command; and there with his single hands laid the foundations of Christ's kingdom in that field! It was an act of sublime heroism. He touchingly alludes, at times, to his "loneliness"—only Indians to associate with—no one to speak to in English, or commune with—wholly destitute of the comforts of civilized life—the only white man in a community of savage Indians, and many days' journey remote from a white settlement. His only mode of travel was on horseback, through dense and trackless forests; often obliged to "sleep out in the woods," exposed to dangers and hardships of every kind, often weary and sick, dejected and cast down, but never wavering in his purpose, never regretting his choice; incessantly at work, preaching, catechizing the Indians, moving among them like an angel of light, pleading with them in the name of Christ, and pleading their cause against greedy and unprincipled whites, who sought to corrupt and rob them (as is so often done in our time) as he had opportunity, and ceasing not his arduous and self-sacrificing labors for their temporal and spiritual welfare until his strength was finally exhausted and his life worn out. Then, by slow and painful journeys, he made his way back to his native New England to die!

Surely, whatever may be the case at present, there was no "romance" in missionary life in such an age, among such a people, in such surroundings, amid such repulsive scenes and conditions of physical and social life!

His, then, was not the dream of a visionary enthusiast. Had it been, his zeal would quickly have abated, and the enterprise been abandoned. But instead of being disgusted or disheartened by the terrible experiences which he encountered, he rose superior to them all, and prosecuted his mission with the zeal of a Paul, and made his life a "living oblation." His work grew in interest and love and dignity to the last. And when, finally, health and strength utterly failed him, under a constant strain upon his physical and mental energies, amidst severe privations and hardships, it cost him the bitterest pangs to cease his work and turn his back upon his "dear Indians" and abandon the field. And he ceased not his prayers and efforts in their behalf so long as life remained to him. Through the subsequent months of severe sickness, and while lying on his death-bed, his Indian mission was continually on his mind. Again and again was he heard to plead with God for its continued prosperity. His efforts also to interest his friends in it were unceasing; and he would not rest until he had induced his brother John, whom he "loved the best of any being on earth," to take his place and prosecute the great work which he had been compelled in the providence of God to relinquish.

That Brainerd rose above the spirit of his age—for the spirit of evangelism is the measure of the church's life—and taking his life in his hands, alone and singlehanded, went forth into the wilderness to preach Christ to savage tribes, and was permitted to witness among and upon them astonishing displays of God's converting grace, demonstrates the high order of his faith in God, and of his consecration to the great work of the world's salvation.

No eulogy can exalt such a man. The simple story of his life proves him to be one of the most illustrious characters of modern times, as well as the foremost missionary whom God has raised up in the American church—one whose example of zeal, self-denial and Christian heroism has probably done more to develop and mould the spirit of modern missions and to fire the heart of the church in these latter days than that of any other man since the apostolic age. One such personage, one such character, is a greater power in human history than a finite mind can calculate.

MISSIONS TO ROMAN CATHOLIC COUNTRIES.

BY REV. G. M. CHAMBERLAIN, OF SAO PAULO, BRAZIL.

WHY HAD YOU NO MERCY OR NO SYMPATHY?

"FRANKLY, sir, I have no sympathy whatever with your mission. Why go to a Roman Catholic country? Why not go to the heathen? Roman Catholics have the gospel already. It is an error on the part of Protestants to say that that church does not allow its people to read the Bible."

This lawyer-like "brief" of the whole "case" on the duty of the Christian church "to preach the gospel in Rome also" was clinched by the affirmation: "Why, sir, I have a Roman Catholic servant who is just as devout and assiduous a reader of the Bible as my wife."

"One swallow does not make a summer," I replied. "You are too well informed, Lawyer B——, to ignore the decree of a Pope, speaking *ex cathedra*, and therefore infallibly, to the effect that more damage than utility results from the reading of the Bible in the vulgar tongue, and that therefore it is prohibited to the laity, and also the regular clergy, unless by written permission of their bishop."

"That is practically obsolete," interposed my objector.

"It is dormant, perhaps; not obsolete in the church whose boast is, *Ubi est semper*, etc. What Rome is and *intends* to be, is not to be known from her concessions to her own people in the face of a vigilant Protestantism. We are wont to say, 'If you would know a man you must see him in his own home.' If you would know Rome, go to the lands where she has held undisputed sway for centuries, where her principles have borne fruit and gone to seed. I can readily believe and rejoice in what you say of your servant, and am sure that God has

'much people' like her, in the millions over whom Roman Catholicism claims jurisdiction; otherwise it could not be said, 'Come forth *my* people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues.' If, among us, Rome retains in her bosom devout and noble women not a few, and intelligent men who *will* read the Bible, she does so on the same principle that leads the expert angler to give all the line on his reel to a game fish. You have fished for 'rock' on the Potomac, Lawyer B——, and know that a taut line means a broken line. Moreover, such devout members and readers of the Bible are useful to the Romish church, as 'decoy' ducks are to the hunter for 'canvas-back;' but do not represent her attitude to the Bible. This is to be learned from the *Syllabus* (since become law), in which the Pope who presided over the Vatican Council characterizes the British and Foreign and the American Bible Societies as "*moral pests.*"

Twenty-one years have passed since, in the city of Baltimore, I was put on the defensive and obliged to "glorify my office" of missionary to a Roman Catholic country by the attitude of the eminent lawyer, who was also a vestryman in the Episcopal church. So astutely does the Romish church play her *rôle* that not a few "good men and true" in other churches are in the same attitude to-day, insomuch that, carried away with their delusion, a member of the Presbytery of New York, "who seems to be somewhat," is credited with saying that he "regrets that we have missions to Roman Catholics, who are already in possession of the gospel."

Such brethren would do well to ponder the significance of the following sentence, occurring in another connection (*Pope and Council*, James, p. 29): "This will not, of course, be so openly stated; . . . its allies will say, what has often been said since 1864, that the church must, for a time, observe a prudent economy, and must so far take account of circumstances and accomplished facts as, *without any modification of her real principles*, to pay a certain external deference to them. . . . But this submission, or rather silence and endurance, is only provisional, and simply means that the lesser evil must be chosen in preference to a contest, with no present prospect of success."

What the *real principles* of the Romish church are may be gathered not only from past history and such medals as that struck off in Rome, by order of Pope Gregory XIII., to celebrate the massacre of St. Bartholomew, with his effigy on the one side and on the reverse the inscription, "*Ugonottorum Strages, 1572,*" but they are to be read on the living page of the actual *status* of the nations which have acknowledged her sway and been moulded by her during centuries of undisturbed possession.

For three centuries Rome held in her motherly arms the South American Continent. She might have sung, "I am monarch of all I

survey, my right there is none to dispute." She has had no need to "observe a prudent economy" in the application of her principles. Indeed, what she has prudently *economized* in the presence of her foes in Protestant lands she has lavishly bestowed on her friends, to their great impoverishment.

The question of my Protestant brother, "carried away with the dissimulation" of Rome, recalled a question put to me the year previous (in 1865) on the mountains of Brazil, by a gray-haired brother of the Romish communion :

"Young man !" he said, as if suffering from a keen sense of injustice done him and his people ; "young man, tell me, what was your father doing that my father died and never knew that there was such a book as the Bible? You say that in your land you have had this book for generations. Why did they not *have mercy* on us? How is it that only *now* we are hearing of this Book? My father was a religious man ; he taught us all he knew ; but he never said Bible to us, and died without the knowledge of it."

I replied, in substance, that when my father and his contemporaries first attempted to put "the Book" in the hands of his father, the "civil arm" was at the behest of the ecclesiastical to the extent of casting whole boxes of Bibles from the Custom House into fire or water, and added : "If you were a reader of the daily papers (A. D. 1865), you would not ask me that question, for only the other day, in the Province of Bahia, and in a city in daily, almost hourly, communication with that Archepiscopal See, a colporteur was assaulted at midday by a mob, led on by a Romish priest, and all of his Bibles consigned to the flames in the public square. The priest merited no reproof from his ecclesiastical superiors, although the civil government condemned him to pay costs. Instead of asking me why your father never heard of it, give thanks that it is now free to you, and that you and I can freely talk about its contents without being cast into the fire ourselves."

I pass from the question of the old man (now an elder in one of our native churches) to the brethren who "regret" that we have missions in Roman Catholic countries, only calling attention to the form of it : "Why did you not have *mercy*?" and to the declaration of our Lord and Master, "Blessed are the merciful, for they shall obtain mercy ;" and to the sentence of the apostle James, "He shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment."

In the judgment of these brethren, we are out of place ; but "mercy glorieth against judgment," in this case. Voicing the need of millions who are to-day in the same status as my old friend, *Henrique Gomes de Oliveira*, was for more than a half century of a devout life in the Romish church, I would say still further : "If a brother or sister be naked and in lack of daily food (Thy word was found and I did *eat* it, well

expresses the hungry reception of it by my old friend), and one of you say to them, "Go in peace, be ye warmed and filled, and *yet ye give them not the things needful*, what doth it profit?" In view of such facts—and they can be multiplied by thousands in the experience of every missionary in Papal lands—might we not parry the question of our brethren who frankly say, We have no sympathy with your work, why do you go to Roman Catholics? with the question of the "disciple whom Jesus loved:" "Whoso hath . . . and seeth his brother have need, and shutteth up his bowels of compassion from him, how doth the love of God abide in him?"

If you are so set in your judgment and ways that we cannot move you, then turn we to a younger generation and say, "Little children, let us not love in word, neither in tongue; but in *deed* and in *truth*."

Nay, brethren, we "appeal from the Pope ill-informed to the Pope well-informed"—from your present selves, lulled by the blandishments of the great sorceress, who, like a vampire, having sucked the blood of the nations that have harbored her, is now fanning you deliciously to sleep, to your future selves when we get the facts before you. We expect better things of you, though we thus speak, for God is not unmindful of your labor of love for other peoples. Enlarge your hearts and let your bowels of compassion move for those who sit in the darkness and shadow of death of a system of which it can be said, "If the light which is in thee be darkness, how great is that darkness!"

"BEGINNING AT JERUSALEM."

[EDITORIAL.]

THIS REVIEW is not *controversial*, but it aims to be impartially and empirically *critical*. We confess ourselves not a little surprised to have read in the November number of *The Church at Home and Abroad*, in an article entitled "Begin at Jerusalem," the following very startling paragraphs:

"These United States need the gospel of Jesus at this time as no other nation does on the face of the whole earth. The burning question of North America is, to-day, not who shall be elected President next year or how the tariff shall be settled, but how are the ignorant, degraded masses to be saved from brutality and vice and made fit citizens for this republic and fit inhabitants for the kingdom of heaven. I therefore repeat it with emphasis, and pray that the church may listen, *These United States need the gospel of Jesus Christ as no other portion of the inhabitable globe needs it to-day*. We have gospel institutions in our midst, and a portion of us are sincerely attached to Christianity; but when we reflect that the great majority care not for these and have no respect for Christianity, we cannot help but feel that there is cause for serious thought and for most tremendous effort."

"We need, just at this time, to study the language of the great commission given by our Lord to his apostles. It is found in Luke xxiv: 47. There it will be seen that the work of saving the people and the order in which the

work is to be undertaken are prescribed. Is the Christian Church strictly heeding the nature of her most important work, and observing the order laid down by her commission? We are afraid it must be admitted that she is not. We are not sure but that the same charge may be brought against the Apostolic Church. She was commanded to go into the world and preach repentance and remission of sins, beginning at Jerusalem. We are not going to question the inspiration and wisdom of the apostles in scattering as they did, for we do not know everything they knew nor feel everything as they must have felt it. And yet we cannot help but think that they were in great haste to get away from Jerusalem. We cannot help but feel that they displeased their Master by giving so little of their zeal and valuable lives to the people of their own nation. Had they remained longer and worked harder in Jerusalem and the surrounding country, Jerusalem from the start might have been the centre of Christendom and the Jews the great missionaries of the Cross."

"But, alas! cowardice, indifference to their own nation or other reasons, made the apostles scatter, after a short effort, to the ends of the earth, and the world is to-day what it ought not to be. Is there not a voice in this to the American Church? We are sending a great deal of money out of the country to pay the men we send to the heathen. We are preaching repentance and remission of sins to all the heathen nations of the earth.

"To us, at least, the duty of the American Church is plain enough. There is a work to be done on this continent and in these United States which she cannot ignore, which she must do, and she alone. She must begin at Jerusalem and preach the word at Jerusalem so long as the Lord her Master sees fit to send her millions of heathen from across the seas to convert. These home pagans, educated and uneducated, are nearer in every way than those of other lands. It is the first duty, therefore, of every saved man and woman to consider their condition and do at once what can be done to convert them; otherwise the curse that rests upon the 'tribes of the wandering foot and weary breast' may rest upon them and upon their children's children."

For ourselves we are not conscious of any undue emphasis on the work in foreign fields. The duty of evangelization is universal. But such emphasis as is here laid on the home fields is out of all proportion. It violates good sense, if not Christian propriety. The unknown writer of this special contribution more than hints that a charge may be brought against the Apostolic Church; he thinks the apostles "were in great haste to get away from Jerusalem;" that "they displeased their Master by giving so little of their zeal and valuable lives to the people of their own nation;" and he ventures with an "alas," to lament that their "cowardice, indifference to their own nation or other reasons, made the apostles scatter, after a short effort, to the ends of the earth," and hence "the world to-day is what it ought not to be!"

These and similar expressions in this article seem to the editors of this REVIEW to fly in the face of the whole testimony of the New Testament as to the simplicity, fidelity and evangelistic spirit of the Apostolic Church; to overlook the fact that such rapid and far-reaching evangelism was never known before nor since; and to treat with at least an irreverent lightness the obvious fact that the providence of God is responsible for that scattering abroad. Has the writer of this article

in *The Church* read the Acts of the Apostles? We had always understood that the inclination of the church of apostolic days was to stay too long and too lovingly at Jerusalem. Our Lord's last command was, "Tarry ye in the city of Jerusalem, *until* ye be endued with power from on high." Manifestly, after the enduement they were to scatter and carry everywhere the good tidings and the tongues of fire. But conservatism, Jewish prejudices, national exclusiveness, disposed them to stay there too long; and so God, by persecution, drove them out; and even then the "apostles" remained behind. Compare Acts viii: 1-4 and xi: 19-21. Peter certainly had no inclination to go to the Gentiles, and God had to give him a vision on the housetop, thrice repeated, and a special call to Cornelius, before he learned the lesson that the church was *not* to tarry at Jerusalem. Nay, God had to raise up a special apostle to the Gentiles, and then specially call him and Barnabas to the work, before any of the leaders of the early church attempted a foreign mission! Acts xiii: 2.

In view of such facts and inspired statements as these, we cannot avoid the conclusion that to question the course of the early church in this matter, as the writer above quoted does, is to question the wisdom of God's providence and Spirit. Such arguments can do home missions no good. The fact is, the work is world-wide; and there is no distinction between the fields, save that of comparative degradation, destitution, remoteness from gospel influence, and desperate wretchedness. The home fields are loud enough in their calls; but even these are not as utterly in darkness and the shadows of death as the regions beyond, where Christ has never yet been named. How can we place the remote parts of Iowa, Wisconsin, Kansas and Dakota, side by side with the heart of China, where a few years ago missionaries traveled 1,000 miles from east to west and found not one missionary station, and but *two* within 500 miles to the north or south; or the heart of Africa, where Stanley journeyed 7,000 miles and saw not one man who had ever heard of Christ! In view of such awful destitution, how can any man calmly say that "these United States need the gospel *as no other portion of the inhabitable globe needs it to-day?*"

Let us send the herald of the cross everywhere. But let us not deny that, much as the home fields need the evangel, these midnight tracts of humanity are in destitution even more awful. Dr. H. H. Jessup, of Syria, one of our editorial correspondents, writes, referring to this article which we are reviewing:

"That article 'Begin at Jerusalem' in the November, 1887, number of *The Church*, is a little out of date. It would have been well in the years 34-40 A.D., but the writer is about 1847 years behind time. That 'beginning at Jerusalem' was done and finished so long ago that it is like going backwards on the record of Christianity to talk of it now. The church at home is bound to build, each man 'over against his house,' but we can never escape the thunders of that 'last command' to 'go and preach in the whole world to every creature.'"

THE PRINCIPLE OF CHRISTIAN MISSIONS.*

BY A. J. F. BEHREND, D.D., BROOKLYN, N. Y.

[This condensed and vigorous argument on the Philosophy of Missions we reproduce from the *Homiletic Review* (June, 1884), with the consent of its esteemed author, who in a note to the editors kindly says: "Your new venture in missionary literature pleases me very much. We need just such an ecumenical missionary magazine."—Ebs.]

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. xv: 1-3.

THESE words outline the philosophy of Christian missions. There is an "ought" here, before whose imperative even Christ bowed, an obligation transcending all positive statutes, essentially divine. There is reasonableness here, for the obligation has regard to the neighbor's good. The energy thus exerted is, by implication, effective, inasmuch as Christ Himself leads the way in its exercise. Yet is it efficient without overriding personal responsibility, for the end is edification, up-building personal character.

1. Here, then, is the obligation of the Church to evangelize the world: the specific commission, so often quoted and expounded, is only the application of a universal principle antedating and underlying it—the strong ought to bear the infirmities of the weak. The obligation meets us only when moral life appears; but there it is of primary and absolute authority. Great prominence is given, in some departments of modern science, to what is called the "struggle for existence" and the consequent "survival of the fittest." Nature is regarded as a great battle-field, where the warfare is fierce, merciless and incessant; where strength is invested with the right and the certainty of sovereignty. And it has been claimed by not a few that this law of nature is no less supreme in human life and history. The strong are entitled to rule, and before their behests the weak are to be dumb. We cannot, however, quite make up our minds that personal force is entitled to rule. It seems to us that the world needs wise men and good men, even more than strong men. We do not despise greatness, but we feel that it ought to be the handmaid of reason and of righteousness. Our native intuitions therefore teach us that, whatever may be true in the realm of nature, where moral law is not operative, in human life strength is secondary and subordinate. It has no title to sovereignty, except in so far as sovereignty is secured in obedience to what is reasonable and right—and that is simply reaffirming the apostle's thought that strength is under the obligation of service. Our pre-eminence makes us debtors to the race. Our superior advantages are a disgrace, and will prove a

* Preached at the ordination of Rev. Mr. Dwight as missionary to Western Turkey.

curse, bitter and blighting, unless we employ them to the utmost in the service of truth and of righteousness.

There is an apparent approach to this principle in the Spencerian doctrine of the sociological law and the limitation of morality. There is an industrial and political fellowship before which every man is compelled to bow ; and, as the nations are brought more closely together, the imperatives of this fellowship become more authoritative. The trades supplement each other. Disaster to one means suffering to all. Civil war may stimulate trade for a season, but the overproduction thus encouraged is followed by the inevitable industrial retrenchment and financial embarrassment. Selfishness is thus confronted by inherent and necessary limitations, and even prudence suggests the law of universal benevolence. But this prudential benevolence, this "egotistic altruism," is altogether different from the principle of Christian missions. It is, after all, only a refined selfishness that bids you not trample on the weak, because in so doing you injure yourself. Benevolence, on such a basis, will always be cold, narrow, calculating ; it never can be spontaneous, warm and unstinted. Ours is no such mercenary service. We are summoned to a larger and richer life. We are under the obligation of love, as interpreted by the eternal Son of God in His voluntary sacrifice for man's redemption. His glory was incapable of increase. His power could not be augmented. He came to give His life a ransom for many. The law that the strong *ought* to bear the infirmities of the weak is no mere temporary enactment, imposed for disciplinary ends ; it has its origin in the essential life of God, and its most impressive illustration in the ministry and mediation of Jesus Christ. Worldly wisdom counts the obligation a sentimental dream. It had only sneers for the Christ, as both a fanatic and a fool. It regarded the martyr as a maniac. It cannot understand the spirit that supports the foreign missionary enterprises of the Church. The principle is one and the same with that under which our Lord endured the cross—the principle of love, the law that the "strong *ought* to bear the infirmities of the weak."

2. But while we emphasize the indefeasible obligation of Christian missions, we insist equally on their supreme reasonableness. We are under the law of love, and our commission bears the seal of the divine authority. The pressure is both from without and from within ; but it is a double pressure, commending the approval of the calmest reason. For the divine authority is never arbitrary, finding its sanction merely or mainly in omnipotence : every command has its sufficient, reasonable ground, even where the same cannot be clearly discerned by man's thought. And love is never a blind, unreasoning instinct of nature. It always contemplates the worth of its object, and how that worth may be maintained, guarded, and increased. You do not love a dew-drop as you love a flower ; you do not love a flower as you love a nightingale ;

you do not love a bird as you love a child. As the object of your affection rises in the scale of being, your love changes in kind and in degree. Love is the first and the greatest of the fruits of the Holy Spirit; it is of divine origin and of spiritual nature; and the Spirit of God always enlightens the reason and quickens the conscience by His presence. So that love must be both intelligent and righteous. It never works blindly. It has good reasons for what it does, and it never loses sight of definite ends. Sacrifice, for its own sake, it never demands or encourages. It does not bear the infirmities of the weak for the sake of bearing them. It summons us to please our neighbors only for their good to edification. It is not every whim that we are to humor. It is not every wish that we are to gratify. It is not every weakness that we are to condone. We are to seek our neighbor's upbuilding in all that is good. We are to so bear his infirmities that he may shortly be able to walk alone and be helpful to others. In a word, the spirit of Christian missions is one of faith in man, as well as of love for man. He is recognized as outranking all other orders of existence, because created in the image of God, and redeemed by the God-man, Christ Jesus. The principle of love is justified to the reason by the high doctrine, appearing in the very first pages of the Bible, articulate in all its subsequent utterances, most impressively illustrated in the incarnation, and solemnly sealed in the resurrection from the dead and the ascension into glory: that man, though framed in body of the dust of earth, is the heir of eternity, and the child of God. Sadly has he fallen, but he is not beyond rescue. He cannot be what he ought to be and what he may be, until the grace of Christ has renewed and sanctified him; and therefore love impels to any sacrifice and endeavor that may place this grace within his reach.

The providence of God is a living endorsement of this doctrine. The history of Christian missions vindicates the adaptation and the adequacy of the Gospel of Christ to the moral wants of man. There is a gospel of progress by colonization and elimination. The ruder races are to be gradually weeded out and supplanted by a more vigorous stock. The Indian must go to the wall, the prey of civilized vices, for whose conquest he is wanting in moral energy. The tribes of Africa are doomed. The civilization of India and of China are corrupt and effete; they are not worth saving, and their populations must disappear before the steady march of the Anglo-Saxon, to whom belongs the world's future. Over against this ambitious and heartless speculation is the fact that Christian missions have won their most signal triumphs among the tribes and races that a worldly wisdom had come to regard as hopelessly debased, and as doomed to extinction—among fetichists and cannibals—in Australia, New Zealand, New Guinea, the Sandwich Islands, Madagascar, and last, but not least, in the Micronesian Islands—that standing miracle of Christian evangelization, where the “Morning

Star," representative of our American Sunday-schools, has for many years been making its annual visits with ever-widening beneficial results. The Bible declares that man is made in the image of God, and as such is capable of redemption ; and the wondrous transformation is going on before our eyes ; this is the twofold and unanswerable vindication of the reasonableness of our endeavor.

3. Here the question may be raised, Is there any necessity for interference with other religions and civilizations, for an active and organized propagandism? Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient, ultimately, to renew the face of the earth? The law of progress is elastic ; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done? Because *we have not done it*; because our Anglo-American civilization owes its origin, its energy, its conquering superiority, to elements that were brought into it by the missionaries of Christianity. Until they came, our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous and universal ; and since then, the path has been an upward one only for those nations who have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The Brahmo Somaj of India, under the leadership of Keshub Chunder Sen, has seemed to not a few prophetic of a near national self-regeneration. It repudiates alike Christianity and Hinduism, presenting as its creed a strange mixture of Oriental philosophy and Christian ideas. It reminds one of the ancient Gnosticism, in which both Christianity and the Greek philosophy were supposed to have found their higher interpretation and final reconciliation. The Indian gnosticism finds its chief value in the confession that the East needs a new religion. National pride succumbs with difficulty ; it would save at least a few fragments from the ruins of the Indian temples, incorporating them with the new Christianity to which Asia is to give birth ; but the stone has smitten the colossal image of Indian heathenism, and there can be no cessation in the mighty moral and spiritual revolution until the Christianity of the New Testament is dominant throughout the great peninsula. And what India needs, Japan and China and Africa must have. They will not regenerate themselves. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty ham-

mer under whose blows its chains are to be broken and its prisons demolished.

4. I have tried to set forth and vindicate the unconditional obligation, the inherent reasonableness, and the historical necessity of Christian missions. The strong ought to bear the infirmities of the weak. Such is the order of history, the law of reason, and the life of God. But the principle does not regard its beneficiaries as objects merely of pity, but as subjects of moral discipline. They are weak, not by misfortune, but by guilt. The actual preaching of the Gospel does not inaugurate for them the period of moral probation; the law is written on their hearts, conscience is active in the accusing and excusing thoughts, the truth is held down in unrighteousness, and they are without excuse. Heathenism discloses no organic law of ethical progress; it is not a stage in religious development; it is an equally fatal mistake to imagine that the unevangelized nations are innocent children of nature or the irresponsible waifs of misfortune. They are men, and we must deal with them as men. Their slumbering and paralyzed manhood, drugged and weakened by deliberate wickedness, must be roused and quickened. Their spiritual personality, their original, constitutional and indivisible moral accountability must be persistently recognized and addressed. They can enter the kingdom of heaven only through the strait gate where the eternal law convinces them of sin and judgment. Remembering this, our task is immensely simplified, and the simplicity of method prepares the way for greater intensity and concentration in execution. It is not our business to inaugurate for any man the period of moral agency. With that, and with all conditioned upon it, we have absolutely nothing to do. Nor are we summoned to assume the moral, educational and industrial activity of those to whom we carry the Gospel. They must, as men like unto ourselves, under the leadership of Christ, work out their own salvation. It is our sole business to make men the disciples of Christ. It is not our duty to educate them, or to emancipate them, or to civilize them, but to Christianize them. Culture, political liberty, industrial improvement, will follow; but none of the products of Christian civilization will come to stay until Christianity has taken root; and then they will come without foreign pressure. It was a timely utterance of President Angell, at Detroit, a few weeks since, made all the more impressive by the history of our American missions, when, speaking in behalf of China, he said: "The great empire will not receive and keep your locomotives and telegraphs until she has bowed the knee to your Christ. She will not yield her ancient civilization until she has surrendered her religion." We believe in schools, in literature, in deliverance from political tyranny, in social improvement; but all these must be the spontaneous outgrowth of something deeper and more radical—the life of the Holy Ghost in the souls of men. The tree must be planted before the fruits can be eaten.

5. And yet the simplicity and directness of our task also adds to its difficulty. For it is easier to carry a child than to teach it the use of its own feet. It is easier to do something for your neighbor than to spur him to help himself. It is easier to feed a beggar than to induce him to eat the bread of his own earning. It would be easier to cover the globe with a network of schools; to set up a printing press in every city and town; to build a church for every thousand of the world's inhabitants. That would require only money. But the change would be nominal and apparent only. The hidden life must be stirred to mighty and continuous action, and that requires wisdom and patience even more than generosity. And so the question, than which none can be more momentous, recurs: "Is there sufficient energy behind the law whose authority binds us, whose reasonableness commands our hearty approval, whose necessity is apparent?" Is there any good hope of success? The task to which we are summoned is one of unparalleled boldness, requiring the loftiest faith, the most unwearied patience, the most untiring and generous enthusiasm. Neither Alexander, nor Cæsar, nor Napoleon dreamed of such an empire as that to whose establishment Jesus Christ calls us. Is there energy adequate to the aim? Yea, verily. For He who commands us to this service is He who bore our infirmities, who died to save the race, and who rose again, fathoming our misery and guilt, leaping from the cross and the tomb to the throne of universal and eternal dominion. And by that sign we conquer!

THE MIRACLES OF MISSIONS.—No. I.

[EDITORIAL.—A. T. P.]

THE CONVERTS OF UGANDA.

IN 1875, Henry M. Stanley startled the Christian world by proclaiming King Mtesa's desire to have missionary teachers come to his land, and challenged Christendom to respond and send them to Uganda.

Under the liberal policy of Mtesa, Christianity, once planted in that dark country, made wonderful strides. Finding an open door, the missionaries preached and taught, set up printing presses and widely scattered the leaves of the Tree of Life. The people began to learn to read the New Testament in Luganda. The storehouses and offices of court became reading rooms; lads were found in groups engaged in reading religious books, such as the Kiswahili New Testament. The people were so glad to read, they were ready also to buy.

On March 18, 1882, the first five converts received baptism, and at the end of 1884, there were 88 members in the native church, among them Mtesa's own daughter, "Rebecca" Mugali. Though the king had anticipated no such result and was not ready for it, his unusual breadth of mind and largeness of heart led him, after the first revulsion of feeling, to continue his policy of toleration. And so the church

passed this Scylla of her peril. But October 10, 1884, Mtesa died, and his son Mwanga came to the throne. He was a very different man from his father, who was an exception to African chieftains. Mwanga was greatly puffed up by his accession to the throne. Full of conceit, vain and vicious, proud and passionate, vacillating and vindictive, his own folly and fearfulness made him especially open to the misrepresentations and persuasions of designing and treacherous men. The chiefs were alarmed to see Christianity making progress so rapidly; it was creating a new atmosphere; it was dispelling ignorance and with it superstition; and so their power, which depended on superstition, was waning. So they wrought on Mwanga's feeble mind and suspicious spirit, and an era of trouble began. There was a cloud on the horizon, and it overspread the sky very fast.

Those who think the blessed gospel a human invention or unattended by supernatural power, we ask to consider how it came to pass that such remarkable results were so rapidly and so radically wrought among pagans. Witness the power already exercised over a rude and barbarous people. For centuries the interregnum following a king's decease, and until a new monarch ascended the throne, had been a period of anarchy. Invariably there was no law in the kingdom when there was no king. Every man did what was right in his own eyes. To rob, to assault, to kill, were common, and the mission authorities, warned by their converts, braced themselves to bear the brunt of persecuting violence. They conferred and prayed and determined quietly to wait, making no resistance to officially-authorized wrongs.

Somehow there was no "carnival of blood" or crime. Custom sanctioned the murder of the king's brothers as rival claimants to the throne, but, for the first time in history, there was no such slaughter.

But troublous days were before the mission. The African monarch was suspicious of the approach of white men, especially from the north-east; fearful of conspiracies against his government, with absurdly exaggerated notions of the power of the white men, and so Mr. Thomson himself, in coming through Usoga, might have fallen a victim as Hannington did, had he not got to Uganda about the time Mtesa died, and before matters had assumed their threatening aspect.

Mwanga was led to suspect Mr. Mackay of treachery; he found that with the exception of two or three all his own pages were pupils of the missionaries and counted Jesus as their king, and the monarch of the realm as only a man after all. Mr. Mackay was arrested by order of the Katikiro, at the instigation of Mujasi, who hated all whites and especially their religion, and who was glad to drag Christians and Christian teachers before the magistrate. In fact the mission barely escaped destruction.

The boys who were Mr. Mackay's companions did not escape. They were accused of joining the white men in a traitorous league against

the king. Efforts to save them proved vain, and three of them were subjected to fearful tortures and then put to death. Their arms were cut off, they were bound alive to a scaffolding, a fire was kindled beneath, and they were slowly roasted to death! Mark the miracle wrought by this gospel in these hearts so lately turned from dumb idols or senseless fetishes to serve the living God. Mujasi, the captain of the body guard, with his men stood mocking their long and horrible agonies, as their Saviour was mocked before them. They were bidden to pray to Isa Masiya—Jesus Christ—and see if He would come down and deliver them. But in these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb, and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so they praised Jesus in the flames, and sang songs to Him, until their tongues, dried and shriveled in the heat, could no longer articulate “Killa siku tunsifu:”

Daily, daily sing to Jesus;
Sing, my soul, His praises due:
All He does deserves our praises,
And our deep devotion, too.
For in deep humiliation,
He for us did live below;
Died on Calvary's cross of torture,
Rose to save our souls from woe.”

The hearts of Mr. Mackay and his fellow-workers were “breaking” with anguish; but they could not but rejoice at such triumphs of grace. And one of the executioners, struck by the wonderful fortitude of these three lads, their faith in God and their hope of a life beyond, and their evident hold on an unseen Power to which he was a stranger, came and besought that he might be taught to pray as they had done.

These martyr fires and martyr deaths did not fill other converts with dismay. Mwanga threatened any who dared to adopt the faith of the white men, or even to frequent the mission premises, with death in the fires; but the converts continued to come to Jesus nevertheless. The Katikiro found that the community was so pervaded by this new religion that, if he continued to prosecute, he might have to accuse chiefs, and overturn the whole social fabric! In fact, Mujasi began to meet rebuffs when he undertook to ferret out disciples and bring them to punishment, and Nua, a man who boldly went to court and confessed that he was a Christian, was sent home in peace.

Subsequently Mr. Mackay and his fellow-laborers were in daily peril of their lives, and persecution broke out afresh; but the converts held fast the beginning of their confidence steadfast unto the end, and though *thirty-two* were burned alive in one awful holocaust, upon one funeral pyre, conversions did not stop, nor could the heroic disciples be kept from open confession of Christ, in face of the smoking embers, of those martyr fires.

THE GREAT UPRISING AMONG STUDENTS.

[EDITORIAL.—A. T. P.]

ANY believer who keeps his eye on the pillar of cloud must observe that it is plainly in motion in a new direction. Mr. Wilder's letter, with its accompanying extracts from other correspondents, will show that this uprising is not spasmodic and impulsive, but steadily increasing in depth and breadth of extent and impression. There are a momentum and volume in the movement which show that it has its source in God. It is particularly marked by three conspicuous features: 1. An increasing intelligence as to the work of foreign missions, its extent, its demand, its promise. 2. An enthusiastic self-consecration to the missionary work both at home and abroad. 3. A self-denying effort among students themselves to raise funds to send volunteers to their field of labor. In other words, the movement combines, in a marked degree, intelligence, zeal and gifts, or knowledge, personal consecration and systematic contributions.

No movement with which we have been familiar has so impressed us as the mark of God's hand. Three things have oppressed all praying friends of missions for the last half century: the prevailing ignorance of the missionary work, the paucity of laborers for the field, and the inadequacy of the offerings for the work. There has been a lack of knowledge, of workmen and of money. Just *in these directions* the Lord is now moving to create a supply. Never was missionary literature so generally demanded, so widely spread and so devouringly read. Never was there such an enthusiastic self-offering among young men and women. It is like the apostolic age; and it is spreading wider and wider. Already an army of three thousand students in England and America has been enrolled at the recruiting offices of the Captain of our Salvation; and at the present rate of increase the number will double in less than eighteen months. The enthusiasm is contagious. It catches from college to college and from seminary to seminary. It has already reached Norway, which is a long way from Northfield, where the divine fever was first felt, in July, 1886. No man can tell how general and universal this missionary interest may be before this year of grace is ended.

When the students began to come forward and offer themselves, timid souls said, "What shall we do with these young men?" The boards were depleted in their treasuries; they could scarce keep the present machinery in motion—how could they raise money to put thousands of new laborers in the field? But prayer went up to God. And lo! the students themselves organize and combine; they form missionary societies among themselves, and begin to collect funds to send these volunteers abroad. Members of faculties head the movement, and

pledge themselves to give twenty-five dollars a year for life! Knox and Queen's Colleges in Toronto; Princeton, Union, Fairfax seminaries and others, set the grand example of establishing these living links with Heathendom and paying the costs of the outfit and support of their own representatives. If the old conservative boards are not careful, they will be left behind in their stereotyped methods, in the new departure of the colleges, and we shall have students' organizations leading the van in missions!

And now it seems to us that there is immediate and imperative need of three things. First of all, we need to give help to young men and women who desire to go to fields of home and foreign mission work but whose poverty prevents their getting proper training and equipment. There ought to be thousands and tens of thousands of dollars put at the disposal of professors in colleges and seminaries, with which to help, as far as need be, poor and deserving students to whom otherwise the door is financially closed. This ought to be done not only through the ordinary channels of the education boards, but directly, that it may reach some who would not apply for aid. A little money put in the hands of a discreet teacher or pastor may be disbursed in small sums as occasion requires to aid parties who would never otherwise be reached, as we know from personal observation and experience.

Secondly, *missionary information* ought to be more widely circulated. Such grand missionary magazines as *The Missionary Herald*, *Regions Beyond*, *China's Millions*, and others which we might mention, ought to be sent gratuitously to this *entire volunteer band*, so far as there is not ability to pay the subscription price. The editors of this Review are giving away copies, for which they themselves pay, to many who need the help and stimulus of such a journal of missions. But what are our five barley loaves among so many? We earnestly appeal to our readers to place in our hands a missionary fund for student volunteers, by the help of which, at the lowest rates, copies may be regularly sent to any young man or woman who offers himself or herself for mission fields. Many of our readers will be able to bestow such benefactions directly and personally. Where they know young students who are seeking to prepare for the field, let them send them at club rates THE MISSIONARY REVIEW. One man, whose name we could give, has sent us ten names and fifteen dollars, himself selecting the persons to whom the Review shall go for one year. Can a better investment of fifteen dollars be made? Is there not ample money stored up and in the hands of God's devoted servants, and which they are ready to use to inspire and inform young men and women as to the work of the great campaign? The editors make no Pharisaic display of unselfishness when they frankly declare that they have no object consciously before them but to push the lines of missionary conquest round the globe. Missionary reviews are not sufficiently popular to be money-making enterprises. We

are willing to bestow our labor without respect to such rewards. But the great host of readers may lend us in this effort the most substantial help. And if the Lord disposes any of those who read this appeal to put at our disposal a student-volunteers' fund, we will gladly see that a copy of this Review gets, month by month, to such of this great band of intending missionaries as cannot purchase a copy, and we will gladly devote a page of this Review to the acknowledgment of such donations and the report of the use made of them. Let any donor so inclined send to us any sum, large or small, designated "Student Volunteer Fund," and it shall be so applied. Let us furnish the knowledge of facts which are the fuel to feed the fire of intelligent consecration.

Most of all, God is calling His church to earnest and united prayer. Prayer has always been *the secret* of power in missions. It has opened the gates of empires long shut and barred to Christian missionaries. It has aroused the church to organized effort and carried the Cross to every land. It has raised up volunteers by the thousand and brought in money by the million. And now let prayer be offered as never before, that the knowledge of the great war of God against all false faiths may be made available to all believers, and that the men and money may both be provided speedily to encompass the earth with the cordon of missions !

JOSEPH RABINOWITCH, THE JEWISH-CHRISTIAN LEADER.*

By PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

"JOSEPH RABINOWITCH is a phenomenon in modern church history, at the appearance of which our hopes are revived that Israel will yet be converted to its Christ. He is a star in the historical heavens of his people. May God preserve this star in the right course and give it the right light !" With these words of fervent hope the veteran protagonist of the evangelization of Israel in our century, and the learned author of the classical translation of the New Testament into Hebrew, the venerable Professor Franz Delitzsch, of Leipzig, has recently sent forth his German translation of Rabinowitch's autobiographical sketch. There are good reasons for this sanguine feeling. This, the greatest missionary century since the days of the apostles, has not brought forth a more unique phenomenon than the Jewish-Christian movement in Southern Russia, principally in the province of Bessarabia, and led by the learned and influential Jewish lawyer, Joseph Rabinowitch. The central thought of the whole agitation is that the Jewish people have, through their Talmud and Rabbinic teachings, been blinded for centuries to their best interests, and that their welfare and happiness can be effected only through a moral regeneration to be brought about by faith in the

* See MISSIONARY REVIEW for May, 1887, p. 276, for a brief sketch of this remarkable man, and a formal confession of faith of his followers, entitled, "Symbol of the Congregation of Israelites of the New Covenant."—Eds.

gospel message that Jesus of Nazareth is the fulfillment of the law and the prophets. Israel, the chosen people of God, can fulfill its divinely-appointed historical mission in history only by the acceptance as their Messiah of that Nazarene whom their fathers nailed to the cross. It is indeed true that missionaries have all along been seeking to inculcate these very truths in the Jewish heart and mind ; but it is equally true that they have been, on the whole, unsuccessful. In all the annals of gospel work there is no page filled with more thankless efforts and zeal than is the record of gospel work among the children of Abraham. The peculiarity of the new movement is that Rabinowitch and his followers have come to the recognition of these great and fundamental truths of Christianity, not through the teachings or even through the indirect influence of Christian gospel messengers, but alone through a recognition of the deplorable spiritual condition of Israel, and through an independent study of the New Testament, in which alone they have found remedies that can cure the diseases of Israel's soul and heart. Since the establishment of the first Jewish-Christian congregations in the days of the apostles there has not been a similar Christward movement from within Israel as a nation such as this is.

The peculiar origin of the new communion has determined its peculiar character. It aims to be a national Jewish-Christian church. It fully accepts the revelations of the New Testament, but seeks to draw its doctrinal teachings directly from the New Testament and not to be influenced by the formulation which the New Testament doctrines have received in the course of the historical development in the church since the apostolic era. For that reason on some points, as, *e. g.*, on the Trinity, Rabinowitch does not use the formulas usually employed by evangelical churches, although in substance he apparently agrees fully with other Christians in this particular as he also does on all other fundamentals. Another feature is that the adherents of this congregation of believers desire to retain of Jewish customs whatever to them does not seem in conflict with the New Testament revelation. They observe the seventh day of the week, and not the first ; they practice circumcision as well as baptism, because they regard these as characteristics of the Jews as a nation, and a Jewish nation they desire to remain, notwithstanding that they have become Christians. They regard these observances not as essential parts of their religion, but as outward marks of their nationality. On the whole, the movement is more evangelical than these seeming inconsistencies would make it appear. Notably is it cheering that they heartily accept the central doctrine of the New Testament of justification by faith alone.

Much that has been written about this strange movement is a curious mixture of fact and fiction, especially what has been said about the leader himself. The recent publication of his autobiography, of a number of official documents of the new communion, and of fully a dozen sermons of Rabinowitch, enables us to give an authentic account of the

man and of the genesis and development of the convictions in his soul which resulted in the origin and organization of this new congregation of believers. The account is deeply interesting and instructive, and shows once again that Providence is a decisive factor in the lives of men and nations.

Joseph Rabinowitch was born September 23, 1837, in the village of Resina, in the province of Bessarabia. His father, David, son of Ephraim, was the son of Rabbi Wolf, of Orgejew, and a descendant of the famous Zaddik Rabbi Ephraim, and of the equally famous Jewish teacher, Rabbi Isaac Eisik. Rabinowitch's mother was also the daughter of a family that was connected with famous Talmudic teachers. Having lost his mother when he was yet a child, his education was entrusted to his grandfather, Nathan Neta, of Resina. The latter was deeply versed in Jewish lore and an earnest adherent of the Chasidim party among the Jews, *i. e.*, the pietistic party, which finds in the strict observance of all the minutiae of the Rabbinical law the sum and substance of religious duty. Therefore the grandfather made it the aim of his grandson's education to have him deeply versed in the law of Moses and in the Talmuds. When only seven years old Rabinowitch, on the Feast of the Tabernacles, recited from memory the whole Mishna tract *Sukkoth*. Every day he learned by heart one chapter in the Hebrew Bible, and at the same time he studied intently the commentaries of the Rabbis. His whole education was such that, under ordinary circumstances, he would have become a Pharisee of the Pharisees, a teacher of the traditional law and a firm believer in its high mission.

Matters did not improve in this regard at first, when, in 1848, on entering his tenth year, Rabinowitch was sent to the city of Orgejew to finish his education. Here he was placed under one of the greatest Talmudic teachers of Eastern Europe, Rabbi Pinchas, a devoted adherent of the Chasidim party. Day and night the young student sought to penetrate the mysteries of the Talmuds, the Rabbinical commentaries, the Shulchan Aruch, the Kabbalistic Book of Sohar, and other works which inculcate the principles of a petrified formalism and a mechanical religionism. The whole character of his religious and mental development was such that the spiritual element was entirely wanting. In tendency, spirit and animus, the Chasidim theology and religion is a worthy modern representative of the Pharisaic system in vogue among the contemporaries of Christ, and surface indications were that Rabinowitch would some day become an able exponent of this school of traditionalism.

But such was not to be the case. It is noteworthy, however, that the first impulse that gave his mind and soul a new direction for thought and action came not from the teachings of Christianity. Rabinowitch was a wide-awake young man, and all his Talmudic studies had not succeeded in suppressing his power of thinking. He was ambitious of knowledge and research. Of his own account he had already com-

menced the study of Russian language and literature—for it must be remembered that in Southeastern Europe the Jews speak among themselves only a jargon—and of the German. About the same time an imperial ukase prescribed that all Jewish children should study Russian, and the Bible should be explained to them after the commentary of the philosopher, Moses Mendelssohn. Rabinowitch had been studying Mendelssohn's Pentateuch translation, and from it had learned the manner of logical thinking and of objective research. At the same time he began to study some of the older Jewish classical works, which inculcated a more independent study of Scriptures. He also became intimate with a young and ambitious Jewish student like himself, named Herschensohn, who introduced him to other men of similar independence of thought. He devoted himself further to studies in natural sciences, history, and political economy. All these causes combined to teach Rabinowitch to do his own thinking, and when he applied this thought to the legalistic religion of his people he came to the conclusion that this did not contain the forces that were conducive to the best interests of his people, or would bring about their temporal or spiritual welfare. Rabinowitch at that time received also from his friend a copy of the Hebrew New Testament, printed in London; but this seems to have then had little or no influence on his spiritual development. Of course, this was the old and uncritical translation formerly published by the British Bible Society, and not the new version of Delitzsch. The new art of independent thinking then applied by Rabinowitch caused him to break with Talmudism. If he had been a more superficial and not so deep a thinker, and if he had become a devotee of the god of mammon, as are so many of his people, he would, doubtless, like the so-called Reformed Jews, *i. e.*, rationalistic Jews of Western Europe and America, have rejected with Talmudism also the Scriptures of which it professes to be the correct exposition. This would have landed him where so many Jews land who cease to be "orthodox," namely, in religious radicalism and unbelief. But in Rabinowitch's case matters were different. Having found that the traditional legalism and formalism of Talmudic Judaism could not accomplish for his people what he recognized as absolutely necessary for their highest welfare, he did not think of rejecting Scripture for this reason, but he rejected only false methods of Scriptural interpretation and application, and sought for new ways and manners with his co-religionists.

The manner in which this object should be attained was one not easily decided. Rabinowitch soon became known as an ardent advocate of the cause of his people. He gave up his business as merchant in Orgejev, removed to the capital Kishinev, and devoted all his time to defend the Jews before the law and before society. He was the correspondent of the *Hamelitz*, the most influential Hebrew paper in Russia; he was appointed to several positions of honor by the government,

and rapidly rose in influence and became a wonder among his own nation. He established schools and maintained them. When the emancipation of the slaves in America and of the serfs in Russia filled the oppressed of all lands with hope, he endeavored to secure for the Jews of Russia a greater equality before the law, hoping that by an improvement in their outward condition inner changes would also follow. For a long time he thought that if the education and culture of the West could be spread among his people, it might arouse them to higher and nobler aims than mere religious formalism and the organization of wealth. But his faith in the regenerative powers of modern civilization was rudely shaken by the inner weakness of France in 1870-71, which country had seemed to him before the highest illustration of the strength of modern culture, and also by the cruel persecution of the Jews and other dissenters in Russia by those who claimed to be the representatives of this culture. In a similar manner he was disappointed when he attempted, by the establishment of agricultural colonies, to induce the Jews to enter upon other pursuits than that of trade. Their unwillingness, as also the renewed persecution of the Jews in Russia, Roumania and elsewhere, and further the bitter strifes engendered between Jews and their neighbors throughout continental Europe by the angry antagonisms of the anti-Semitic agitation that began about ten years ago, led him to hope that if he could bring them both to the land of their fathers, his people could become in Palestine a happy and prosperous nation as of old. He went to the holy land. He could not find there what he sought for, but he did find what he did not seek. He had been studying the New Testament, and while smarting under his repeated disappointment and perceiving that Palestine had offered no hope, he finally came to the conclusion that what Israel needed was not material improvements but a moral regeneration, and that this moral regeneration must be the work of the spirit of that Jesus who was revealed in the New Testament as the Messiah who had been promised by God to his people. With this conviction the night in his soul became day. He returned to his people with the watchwords "Jesus, our Brother," and "The Key to the Holy Land lies in the hand of our Brother Jesus." This is the gospel which he began to preach at Kishinevr, and the gospel he has been preaching ever since, with constantly increasing evangelical clearness and with a constantly growing band of followers.

The spiritual development of Rabinowitch is psychologically and theologically of the deepest interest. The hand of God has guided him just as the hand of God is in his work. This is more than clear from the evangelical character of his preaching and from the unique character of the whole movement. What the eventual and permanent outcome of this agitation may be is yet uncertain. The beginnings and development so far are most promising. The movement is one of the most instructive and cheering chapters in the annals of mission work.

OBLIGATION TO MISSIONS.

FROM THE DANISH OF V. SORENSSEN.

Translated for THE MISSIONARY REVIEW OF THE WORLD by REV. C. C. STARBUCK.

IF an honest Chinese refused to retain a New Testament, on the ground that he would not keep such a book in his house so long as he could not live up to it, and only consented to do so after having learned where to find the strength for this, we have no right to retain the Bible in our houses if we are not willing to work for missions. Already, under the Old Covenant, the idea of the salvation of the heathen meets us from the first patriarch, in whom all the families of the earth are to be blessed, down to the latest prophets, as when Zechariah describes the Messiah as speaking peace to the nations. And in the New Covenant no one of the Evangelists can relate to us the Lord's life on the earth to the end without placing before us his missionary command, "Go ye therefore, and make disciples of all the nations;" or, as Mark has it, "Go ye into all the world, and preach the gospel to the whole creation;" and the other two Evangelists communicate equivalent injunctions. Even so do all our Gospels exhibit to us the Lord as the first missionary, sent out by the Father, and exhibit as his last work upon earth that he sends out his apostles as missionaries. But as the work was not brought to its end through them, so neither is the line of missionaries ended in them, but is to be prolonged until the end is come for this earth and the object attained which all God's works on earth have had in view. The next book in our New Testament, the Acts of the Apostles, is from first to last a narrative of the progress of the missionary work for and of the spread of God's kingdom from Jerusalem to Antioch, from Antioch to Rome. And of the Epistles by far the greater part are letters from the great missionary to the Gentiles, Paul, in which we become acquainted with the joys and sorrows of the apostolic missionaries; and when, hastening to the end of our Bible, we arrive at its final page, almost its last line, there are the words: "He which testifieth these things saith, Surely I come quickly. Amen, even so, come, Lord Jesus." This is the answer of the Spirit and the Bride, which expresses the innermost longing of all God's children. But thou, who wilt have nothing to do with missions to the heathen, hast no right to take these words into thy mouth; for in thy mouth they would not be the truth, inasmuch as the Lord has said to us that he cannot come until the work of missions is at an end; this gospel of the kingdom must be preached in all the world for a witness unto all nations—and then shall the end come.

SUPERSTITION IN CHINA.

[While we do not deem it best to have a separate department for the "Young Folks," we propose to have in each number a few brief papers specially adapted to that class, hoping to interest them in mission work.—Eds.]

The following letter from Rev. D. N. Lyon we have preserved for years as one of the most interesting and instructive exhibitions of the superstitions prevailing in China and the difficulties the missionaries had to contend with. During the summer of 1876 there were troublous times in Central China. Persecution raged, against Roman Catholics mainly, but involving Protestants too.—Eds.

"Perhaps the cause that gave rise to so unsettled a state of things was the threatened breach of peace between England and China concerning the Margery affair. Bad and designing men took advantage of the general apprehension that there would be war, to keep the people in a constant tremor of excitement. The first means resorted to was to cut off people's queues, and circulate reports that it was done by evil sprites. The loss of a bit of a queue was a harbinger of death to the person within thirty days. The priests, however, soon found a remedy in the way of charms in the form of a little yellow paper bearing some mysterious characters. The sprites who did the mischief were said to emanate from us, though in Hangchow no serious demonstration was made against us. This excitement passed over, and we were just beginning to breathe easily again, when another rumor came sweeping down from the north like a great tidal wave—sprites in the shape of little paper men entered people's houses at night and fell upon the bosoms of sleeping innocents, gradually expanding till the poor victim was just about crushed to death. These paper men, it was said, were sent out by the missionaries. Two weeks ago to-morrow I was out to visit the out-station at Zang-Peh, and found the whole country in such an uproar as I had never seen before. The usual means of warding off ghosts was resorted to, viz., beating of gongs. The people at every village and hamlet had a strong guard, who, through the whole night, marched around beating their gongs, and once in a while setting up such a howl as made one think that the demons of the lower regions had broken loose. Our chapel is about a mile and a half from the market town of Zang-Peh, where the American Baptist Mission has a chapel. On Saturday the Baptist native assistant came to our chapel and said that the people in the town were very much enraged, and had stoned their chapel and threatened to tear it down and kill the Christians. On consultation with our natives, it was thought best for me to go to the local magistrate and ask him to quiet the people. I did so, and though the magistrate was not himself at home, his deputy sent some runners to the town of Zang-Peh and told the people they must by no means touch the foreign chapel. On the return of the magistrate he issued a proclamation, and all became quiet. I came home on the following Monday, and on Wednesday night the Sing-z pastor came, saying that a mob had looted the chapel at that place, and was only hindered from tearing it down by the appearance of the local mandarin with his soldiers. The next day Mr. Dodd and myself went to the Tao-tai here in the city, and laid the case before him. We were very well received, and he promised to do all in his power to quiet the people and restore us again to our chapel as before. Since that time a great number of proclamations have been issued by the provincial governor and other mandarins, explaining to the people that the sorcery said to have been practiced was originated by the 'Society of the White Lily,' and that the Christian missionaries have nothing at all to do with it. So the excitement passed off, and what the devil designed as a hindrance to the cause of truth will rather turn out for the furtherance of the Gospel."

CHRISTMAS DAY IN ZULULAND.

THERE had been a great unpacking of a box from England at St. Augustine's Mission. Everything looked so beautifully fresh and nice, it was a pleasure to sort them all, and they were just in time for the confirmations and baptisms on January 6. The black girls looked so nice in white, and for this occasion wore white handkerchiefs on their heads instead of the red or blue ones generally worn. The boys and men, too, looked more tidy—the men wearing the shirts sent and the boys the pretty loose cotton suits. Perhaps I may as well say that they do not wear shoes or stockings, so it is useless to send socks.

Christmas day was hot and fine. Mr. Carmichael was here for the 7 o'clock service. There was a large congregation, many from long distances, and it was nice to see so many native communicants. The church was filled again for matins, and at 5 we had a short evensong, after which the boys and girls each had a piece of plum pudding, which they much enjoyed. After this we had the magic lantern shown by Mr. Johnson, and the people by twentys came into the kitchen for snapdragon. It was a most wild scene to me, these black people looking so bright and pleased, dashing their hands into the flames for plums, the burning plums all over the table, and once the whole dish was on the ground and everything scattered.

They did not mind eating the plums off the mud floor. By 10.30 we were glad to go to bed. On Monday there were races among the natives. There were 70 horsemen on the veldt, Chief Hlubi looking on and looking so chieftain-like; 30 men rode in each race. They are beautiful horsemen; many have no saddles, and very little spare harness on their horses.—*Miss Hinton.*

CANNIBALISM IN SAMOA.

THE people had a horrible fashion of eating human flesh. Mahetoea, who was a king and a hero, was also a cannibal. His son Polu, who hated this heathenish and brutal custom, and in one of the group of islands had brought it to an end, returned to his father's home, and there the first thing he saw was a poor boy waiting to be killed and served as a tender morsel for the king's dinner. He was bitterly crying, and his anguish touched the heart of the young prince Polu. "Don't cry," he said, "and I will try and save you." So Polu had himself dressed in the green cocoanut-leaves, just as if he had been killed and roasted and was ready to be eaten. The king came to the table and, looking down at the cannibal dish, saw two bright eyes looking up at him. He recognized his son, and quick as a flash the thought passed through his mind, "What if it were indeed my dear son who had been killed and cooked for my meal!" Moreover, he was so touched in his tenderest feelings by the magnanimity of his son in taking the other lad's place that he made a new law, that henceforth in his kingdom no more human flesh should be eaten. This is one of the beautiful incidents told in Dr. Turner's book on the Samoa Islands.

AFRICAN SUPERSTITION.

WHEN the hydraulic press was put up at Ambriz, the king and council of Musserra were invited to come and convince themselves that it was a harmless machine made to squeeze into bales the fibres of the baobab tree; for only by their leave could the machine be erected and the trade begun. They had the idea that the cylinder was a great gun, and might be used to capture the country, but they were partly convinced when they could find no touch-hole at the breech and saw that it was set upright and worked by water.

Subsequently, in time of drought the fetich men declared that the *Big Iron* had exercised a charm on the rain. So it was determined to test the

machine, and if it was found to be a wizard throw it into the sea. The ordeal was to be the customary trial by poison; as usual the *casca* bark must be administered to determine the innocence or guilt of the iron monster. The poison was supposed to vindicate innocence or demonstrate guilt, according as it operated upon its victim. If it proved an emetic, the verdict was "innocent," if a cathartic, the decision was "guilty."

But here was a difficulty: the "big iron" had neither stomach nor digestive organs, and the *casca* would not work either way. So the slave of the king must stand sponsor for the black wizard and take the dose of poison. Happily the poison acted as an emetic, and the hydraulic press was declared innocent. Still the rain refused to fall, and again the poor slave was compelled to take the *casca*; but again the stomach rejected the dose, and the press was a second time vindicated. Though never afterward open to the charge of witchcraft, the natives could not be satisfied, for the idea that a simple lever worked at a distance by a little water in the tank could effect such wonders was to them an inscrutable mystery.

THE STORY OF JUSTINIAN AND THE GREAT CHURCH OF CONSTANTINOPLE.

THE great Emperor found in the great city of Constantine no temple worthy of God, and he said, "I will build one, and the glory shall be mine; and when I die the angels at heaven's gates will say, 'Enter Justinian, who built the great church of God.'" So he alone built the temple, and ordered over the door, the words,

"BUILT FOR THE GREAT GOD
BY THE GREAT EMPEROR JUSTINIAN."

And so, sure enough, when the great marble cathedral was completed, carved in beautiful forms and garnished with gold, silver and gems, the day before it was to be dedicated the workmen carved in the stone over the door the grand inscription to the glory of the builder. The next day the chariot of the Emperor rolled up to the door of the new church, at the head of a great procession. He raised his eyes to the doorway, and there he read, not the inscription he had ordered, but another:

"THIS HOUSE TO GOD,
EUPHRASIA, THE WIDOW, GAVE."

He angrily called the workmen to account, but architects and carvers all testified that during the night the *inscription had been mysteriously changed*, and the chief priest said to the Emperor, "This is not of man, but of God; the finger that wrote the commandments on stone, and the sentence on Belshazzar's palace wall, has graven these words."

So, at the Emperor's command, the widow Euphrasia was sought, that they might know why God had transferred to her this honor. After a long search they found her, not a rich lady, but only an old poor gray-haired woman, sick and bedridden, in an alley. She had not even heard of the wonderful inscription, and had given nothing to the temple. But one day, suffering great pains, she saw the oxen dragging the marble from the ships up the streets from the wharves, and the load was so heavy and the stones in the street so rough that they were cutting their feet upon them. And she said to her attendant, "Take handfuls of straw from the bed on which I lie, and strew them on the roadway, to make it softer for the poor beasts. That is all I have done."

Justinian learned the lesson. He had been building for his own glory, and his offering was not accepted. But this poor widow out of a loving heart had done what she could, known only to God, and her offering was in his eyes more than the gold and silver and precious stones of the king.

Let the beautiful fable teach us who are the true builders of God's temple.

II.—ORGANIZED MISSIONARY WORK.

Foreign Missions of the Presbyterian Church South.

FROM the 26th annual report we give the following facts and figures for the year ending April 1, 1887. The General Assembly has missions in Mexico, China, Brazil, Northern and Southern; Indian Territory, Italy, Greece and Japan.

"The receipts from all sources for the year amount to \$84,072.65. This is \$10,902.38 more than the receipts of any previous year. In making up this amount there was received from churches and individuals \$48,521.66; from Ladies' Missionary Societies, \$18,906.74; from Sunday-schools, \$7,699.35; from legacies, \$8,924.90. The number of churches that contributed during the year was 1,481, being 465 more than

contributed the year before. The number of Ladies' Missionary Societies that contributed was 373, being 70 more than contributed the year before. The number of contributing Sunday-schools was 301, being 82 more than contributed the year before. While this marked increase in the number of contributors is highly encouraging, it must be remembered that the number of churches which failed to contribute was 717; that the proportion of churches in which Ladies' Missionary Societies have been organized is exceedingly small, and that probably not more than one-third of the Sunday-schools have contributed. It is plain, therefore, that there remains yet much land to be possessed. The Campinas bonds, amounting to \$2,700, were paid off before the year closed, and the current debt, which was reported to the last General Assembly, was so much reduced as to be substantially removed."

Statistics of Foreign Mission Stations, 1887.

An asterisk (*) indicates that no report has been received from the mission on this head, or that the report is incomplete.

	NAME OF MISSION.								
	Southern Brazil.	Northern Brazil.	China	Mexico.	Greece.	Italy.	Indian.	Japan	Total.
Year of beginning.....	1869.	1873.	1867.	1874.	1874.	1869.	1861.	1885.	
Stations.....	4	3	4	8	1	1	12	1	34
Outstations.....	12	8*	3	36	1	.....	24	1	85
Communicants added during year.....	38	33*	15	83	13	3	85	105	375
Total No. of communicants.....	208	137*	75	340	17	.....	639	175	1,591+
Ministers ordained or licensed.....	1	3	.....	4	1	.....	9	.....	18
Other native helpers..	5	4	9	7	.....	2	.....	.....	27
Pupils in Sunday-schools.....	75	70	160	220	18	.....	334	.....	877
Pupils in day schools..	125	.....	240	175	.....	78	46	.....	664
Contributed by native churches.....	\$254.00	\$550.57	\$55.00	\$564.30	\$80.00	.....	\$2,866.00	.....	\$4,969.87

+ The reduction in the number of communicants since last report is owing to the withdrawal of some of the churches of the Indian Mission, as explained in the body of this report.

RECEIPTS AND EXPENDITURES.

March 31, 1887. Amount received during the year from the following sources :

Churches.....	\$40,837 73
Sabbath-schools.....	7,648 61
Missionary societies.....	18,801 84
Individuals within the church.....	4,253 62
Miscellaneous sources outside.....	3,605 95
Legacies :	
Mrs. Hooper, Fayetteville, Pres.....	\$6,245 45
Mrs. Catherine E. Owsley, Louisville (Ky), 2d church.....	500 00
Miss Matilda McCurdy.....	379 45
Mrs. Emma M. Weedon.....	950 00
	<u>\$ 8,924 90</u>

Amount due treasurer March 31, 1887.....	\$84,072 65
	<u>1,635 21</u>
	\$85,707 86

Brought forward.....		\$85,707 85
March 31, 1887. By amount due treasurer at the beginning of the year.....		\$ 6,430 75
By amount paid during the year on the following accounts:		
Greek Mission.....	\$ 3,084 96	
China Mission.....	23,766 34	
North Brazil Mission.....	15,620 29	
South Brazil Mission.....	12,003 56	
Interior Brazil Mission.....	812 00	
Mexican Mission.....	6,016 41	
Italian Mission.....	1,000 00	
Indian Mission.....	7,015 61	
Japan Mission.....	678 11	
		\$69,997 23
By cash paid expense account during the year:		
Salaries.....	\$ 4,659 70	
Traveling expenses.....	363 36	
Office expenses.....	477 91	
Printing.....	258 23	
Postage.....	162 06	
Exchange.....	10 16	
		\$ 5,931 47
By cash paid Campinas bonds.....		2,700 00
" " " Interest account during the year:		
On Campinas bonds.....	202 50	
" general account.....	445 86	
		\$ 648 36
		\$85,707 85

Church Missionary Society.

THE last anniversary of this great society in Exeter Hall was a highly enthusiastic and remarkable gathering, somewhat resembling in interest the annual meetings of our own A. B. C. F. M. Two remarkable features distinguished it. One was the dense throngs of friends who filled the hall both at the morning and evening meetings. Crowded attendances on these occasions are far from unusual, but this year, despite inclement weather, the number of friends testified to increased interest in the great work of the society. The other feature was the large increase in the society's funds for the financial year just closed. The largest income ever before reported, amounting from all sources and in its grand total to £234,639 (\$1,173,195), was the outcome of the year. This is exclusive also of what is collected and disbursed in the various mission fields, which cannot be included in the society's income, but materially contributes toward the success of its operations in distant lands.

The anniversary of the society opened by an admirable sermon from the venerable Dean of Ripon. The new President, Sir John Kennaway, presided and made a ringing address. A suggestive speech was made by the Bishop of Sodor and Man, and an-

other by Canon Westcott, a new accession to the rank of missionary speakers in Exeter Hall. The address of Sir Monier Williams, professor in the University of Oxford, which we gave in our January number, was a timely and noteworthy one.

The abstract of the report read touched upon many interesting features in the work of the society, both at home and abroad, during the past year. In connection with the Jubilee of the Queen, it adverted to the fact that exactly fifty years ago the first C. M. S. missionary pioneer was sent out to China, and "the men who were afterwards the first to enter East Africa, and the first to enter the Yoruba country." The deaths of many stanch friends and supporters were announced. It was also stated that 18 university graduates were accepted for missionary work during the last twelve months. Altogether 34 out of 83 who definitely offered have been enrolled on the society's list of members. It was stated that Mr. H. E. Perkins, the late Commissioner of Rawal Pindi, after 30 years of Government service in India, in which he had risen to its highest position, has joined the society as an honorary missionary at Amritsar, where he has been warmly welcomed by the native Christians.

We transcribe the financial part of the brief report read at the meeting :

"Last year the committee had to announce the largest ordinary income ever received. This year, with unfeigned thanksgiving to God, they announce an ordinary income £6,555 higher than that of last year, namely, £207,798. This advance, however, is more than accounted for by the inclusion in the year's receipts of £6,921, specially contributed to cover last year's deficiency, while all the ordinary branches of income are lower except legacies, which are £6,000 higher. Associations stand for £2,070 less ; but this is mainly due to the receipt of large legacies by some of them in the preceding year, and several show a gratifying advance, particularly in London. But many of the gifts which have been particularly welcome are not included in ordinary income. More than £4,000 has been received in London in connection with the February simultaneous meetings, a large part of which goes to the extension fund. St. Paul's, Onslow Square, has given £2,500 to start a new mission. All Saints', Clapham, has given £1,060, and other churches smaller sums, all in addition to their usual amounts. The extension fund has also received an anonymous donation of £3,000 for work among Mohammedans, and numerous other sums, making up £8,452 in the year. To the C. M. House fund has been given £1,582, and to the new Children's Home, £2,274. Of these various amounts £1,540 has been contributed in Jubilee thankofferings. The grand total of receipts on all accounts, including special funds, interest, etc., £294,639.

"The ordinary expenditure has been £204,324, in addition to £4,311 chargeable to the extension fund. The net result of the year, as regards ordinary receipts and expenditure, is to replace nearly half the deficiency of last year ; and other receipts, including Government grants for freed slaves in Africa, have raised the balance of the contingency fund, which is the barometer of the society's financial position, to £10,500. But it must be remembered that the committee have been severely restricting their grants to the missions ; that it is absolutely impossible to keep the expenditure at its present figure while God is everywhere blessing the work ; and that the increased supply of men will of itself involve increased outlay. The committee earnestly appeal to their friends to save them from the hard task of cutting down estimates, refusing urgent applications from every part of the world, and missing the opportunities of development and expansion which the Lord so continually sets before them."

Board of Missions of the United Brethren in Christ.

THE thirty-fourth annual meeting was held in Springfield, Ohio, May 5-8, 1887. From the report we gather the following facts and figures :

There has been much to encourage. The collections larger than last year, and the work has a warmer place in the hearts of our people. The Board has missions in West Africa, Germany, Canada, and the United States. Also work among the Chinese in Walla Walla. Eighteen conferences receive aid from the Board.

SUMMARY OF TREASURER'S ANNUAL REPORT FOR THE YEAR ENDING APRIL 30, 1887.

Receipts.

Contributions—general.....	\$14,302 32
Contributions—special.....	18,406 42
Total contributions.....	\$32,708 74
Interest.....	\$3,260 42
Miscellaneous sources.....	2,697 23
Total available for current expenses.....	\$38,666 39
Permanent fund.....	10,450 00
Total receipts, exclusive of loans.....	\$49,116 39
On loans.....	\$17,420 96
On loans returned.....	1,750 00
	19,170 96
Balance in treasury, April 30, 1886.....	1,394 67
Total receipts.....	\$69,682 02

Expenditures.

Africa.....	\$19,685 89
Germany.....	2,264 91
Frontier work.....	8,962 51
	\$30,933 31
Superintendency:	
Pacific Coast bishop.....	\$ 850 00
Foreign bishop.....	1,050 00
Secretary and treasurer..	2,285 00
Officers and Board, expenses.....	620 32
	4,805 32
Miscellaneous.....	1,234 73
Interest.....	4,681 94
Total current expenses....	\$41,655 30
Permanent fund loaned.....	13,282 00
Paid on loans.....	13,289 70
Total expenditures.....	\$68,227 00
Cash in treasury, April 30, 1887.....	1,455 02
	\$69,682 02

SUMMARY OF STATISTICS FOR 1887.

Churches.

Appointments.....	5,523
Organized churches.....	4,396

Ministers.

Itinerants—total.....	1,566
Local preachers.....	589
Ministers died.....	30

Members.

Members in full standing.....	195,278
Members under watchcare.....	843

Sunday-schools.

Number of Sunday-schools.....	3,478
Scholars enrolled.....	206,088
Teachers and officers.....	30,051
Conversions in Sunday-schools.....	8,244

—Year Book, 1888, of the United Brethren.

	FOREIGN.		Frontier and Home.
	Africa.	Germany.	
Missions.....	2	1	
Mission stations.....	28	9	
Towns reached.....	387		
Appointments.....	387	51	
Organized churches.....	12	21	
Missionaries—			
American.....	6		
Native.....	27	10	
Ordained preachers.....	4	5	
Unordained preachers.....	26	5	
Members, April, 1886.....	2,629	638	
Members, April, 1887.....	3,940	671	
Increase in membership.....	1,311	33	
Sunday-schools.....	15	9	
Sunday-school teachers and officers.....	38	28	
Sunday-school scholars.....	746	208	
Day-schools.....	16		
Day-school teachers.....	16		
Day-school scholars.....	607		
Paid by natives.....	\$373.00	\$593.00	
Amount expended, 1886—April 30, 1887.....	19,685.89	2,264.91	\$44,348.09
Amount expended from beginning.....	187,987.98	24,813.12	2,043,808.98
Value of property.....	66,885.00	7,375.00	
Total expenditures for all purposes from organization.....			\$2,266,908.31

Joppa Medical Mission, Palestine.

THE full report of the Joppa Medical Mission for the last seventeen months brings all important details down to the close of 1886. It will be remembered that fourteen days after the death of Miss Mangan, the founder of this mission, there came from Constantinople the firman for which she had so long and perseveringly toiled, when her new hospital was officially interdicted. She must be regarded as a martyr to her devotion to this work. On receipt of the firman her associates resumed the work, and prosecuted it with all possible energy and dispatch, though not without many hindrances still from official and other sources. The chief care and labor fell on Miss Newton and her assistant, Miss Butchart, till health gave way, and they felt obliged to leave for a time, and then the heavy responsibility devolved upon Misses Nicholson, Bradley and Cohen. The necessary expenditure of a large amount of funds, far beyond the amount of donations received for the work, caused great embarrassment; but in this emergency we find these noble workers either gave or advanced funds sufficient to press forward the work without interruption, so that on the last day of Au-

gust (1886) Misses Nicholson, Bradley and Cohen moved into the new hospital, though the places of doors and windows had to be supplied by mats, and much work remained to be done. But on the 19th of October it was so far completed that they were able to announce a formal opening and invite all friends to gather on this glad occasion for "thanksgiving to God."

It must have been gratifying to these lady workers to see some 150 of the prominent officials and leading men of Joppa accept this invitation and show their good will to this enterprise. Miss Newton and Miss Butchart soon after rejoined the mission, together with Hon. Diana Vernon, a new worker, and these six ladies seem to constitute the present working force of the hospital. The following paragraph from their report will give our readers an idea of the character of the work prosecuted in this hospital:

"The medical mission is carried on five days in every week, the patients often beginning to gather round the gate as early as 6 A.M., in their eagerness for the 9 o'clock opening. The total number of attendance from November 1, 1885, to December 31, 1886, was 11,176. During the same period 231 patients have been nursed in the hospital, of whom 12 have died, 7 being admitted in a hopeless condition. Of these in-patients 8 were Jews, 10 were Maronites, 3 Latins, 6 Protestants, 19 Greeks, 1 Armenian, 1

Copt and 183 Moslems. The increased accommodation of the new hospital has admitted of a ward being set apart for women, already occupied by five patients; and on this branch of the work we hope for much blessing.

"The Word of God is read and explained in the wards in Arabic each evening, accompanied with prayer, and deep is the interest of this little service. Such of the patients as are able to rise generally gather round the lady, sitting on the nearer beds, or squatting Eastern fashion at her feet. Others sit up in bed, each wrapped in his blanket, their dark eyes fixed intently on the reader, as if they would drink in every word, and the reverent stillness during prayer is a continual source of thankfulness. It is touching, too, to hear the benedictions that follow the ladies as they leave the wards after this evening prayer, 'Maasealamee' (My peace go with you), passing from lip to lip, often in tones of real earnestness and gratitude.

"The Sunday-school is carried on with still increasing numbers, and it is an ever-recurring source of thankfulness that the authorities place no difficulty in our way, for nearly every week there are above 120 scholars, comprising both children and young women—the great majority of whom, being Moslems, are forbidden by their religion to receive any Christian teaching, and who nevertheless come willingly and gladly for this sole purpose. Daily we pray, and now we earnestly ask the prayers of our friends, that nothing may be permitted to stop this blessed work.

"The Mothers' Meeting also is still held every Friday, about 40 women gathering round their dearly loved friend, Miss Nicholson, to hear 'the old, old story,' new to them, of Jesus and his love.' It must be this that attracts them, for no other inducement is offered, except, indeed, the singing of the simplest gospel hymns. Miss Nicholson also visits constantly in the neighboring villages, going from hut to hut, or gathering an audience of these utterly untaught, uncared for women, under some shady tree; and these visits are often pressingly invited and eagerly welcomed."

The expense of the work from August 1, 1885, to December 31, 1886, has been \$5,700. The cost of the building has been \$24,826, of which Miss Butchart alone gave \$6,300. Have we not here an example which should bring inspiration to many hearts in Christendom—young ladies giving not only their money in most generous measure, but their own best energies and lives to this work?—*Medical Missionary Journal*.

London Society for Promoting Christianity Among the Jews.

THIS venerable society still holds on the even tenor of its course. The seventy-ninth anniversary was held in London in May last and was an occasion of great interest. The committee congratulate the society that "during fifty years of national prosperity and progress" (the reign of Queen Victoria, to whom it avows its undeviating loyalty) "it has been

permitted to labor uninterruptedly for the spiritual welfare of Israel, and 140 of its agents are now laboring at 35 missionary stations, as compared with 42 at 23 stations fifty years ago, while the income of the society has more than doubled." A Queen's Jubilee thank offering of £1,000 was announced, which is to be devoted to establishing mission schools for Jewish children in Safed.

The income of the society for the past year amounted to £36,663 18s., and the expenditure was £36,553 18s.

The number and stations of the agents employed by the society during the year:

STATIONS.	Ordained Missionaries.	Unordained Missionaries and Superior Lay Agents.	Colporteurs, Scripture Readers, Deputies and Assistants.	School Masters and Mistresses.	Totals.	Christian Israelites.
London.....	6	7	5	6	24	14
Birmingham....	2	..	..	2	2	2
Manchester.....	..	2	..	..	2	1
Liverpool.....	..	2	1	..	3	1
Hull.....	1	..	..	..	1	1
Amsterdam.....	1	..	1	..	2	2
Rotterdam.....	..	1	..	..	1	1
Konigsberg.....	..	1	..	..	1	1
Danzig.....	..	1	..	..	1	..
Hamburg.....	1	..	2	..	3	3
Berlin.....	1	..	2	..	3	3
Posen.....	1	..	..	..	1	1
Breslau.....	1	..	1	..	2	1
Lemberg.....	..	..	..	..	..	1
Frankfurt-on-the-Main.....	1	1	1	..	2	1
Cologne.....	..	1	..	..	1	1
Kornthal, Baden and Wurtemberg.....	..	1	..	..	1	..
Strasbourg.....	..	1	..	..	1	1
Vienna.....	1	..	..	..	1	1
Warsaw.....	1	1	1	..	3	2
Kischineff.....	1	..	1	..	2	1
Paris.....	..	1	1	..	2	1
Rome.....	..	1	1	..	2	1
Bucharest.....	1	1	4	3	9	6
Constantinople.....	1	..	5	6	12	8
Smyrna.....	..	1	..	10	1	..
Jerusalem.....	3	5	10	..	28	19
Jaffa.....	..	..	2	..	2	2
Safed.....	1	1	2	..	4	2
Damascus.....	1	..	1	3	5	2
Hamadan.....	..	..	..	..	..	..
Algiers.....	..	..	..	..	..	2
Mogador.....	..	1	2	..	3	2
Tunis.....	1	..	1	11	13	1
Abyssinia.....	..	..	5	3	8	7
Total employed during the year.....	26	30	49	42	147	92
Reduction by retirement or otherwise....	3	1	6	2	12	8
Total on 31st March, 1887.	23	29	43	40	135	84

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

The Student Volunteers.

LETTERS FROM ROBERT P. WILDER AND OTHERS.

UNION SEMINARY has pledged \$700 for the support of a foreign missionary. The amount was completed last night. There are five theological seminaries which are each to send a man to the foreign field and support him there—Knox, Queens, Princeton, Union and Alexandria. Can you not write a stirring article on this subject which shall lead colleges, churches and other seminaries to do likewise? Some are already doing so. Pray for me that I may have strength for the present strain. Fourteen of my classmates have signed the foreign missionary pledge. We volunteers hold meetings every week. Several of us pray each night in different rooms for an outpouring of God's Spirit on Union Seminary.

Mr. Wilder encloses several letters, from which we make extracts:

Lee S. Pratt, Parkville, Mo., writes, Jan. 10: "In a Presbyterian church a man arose last Wednesday night and said he would be responsible for the support of a lady missionary in the foreign field, and now his Sunday-school class says, 'If our teacher can send a missionary by himself, surely we ought to send another.'"

I. A. B. Scherer writes from Roanoke County, Va.: "We had a great outpouring of the Spirit at Roanoke last year. She sends eleven men to the foreign field as a result. In my own work this summer a man pledged himself for the cause, but desires to be educated, and has not the means. The student volunteers need to be strengthened all over the country; they ought to have the *best foreign missionary journal*, to give spiritual nourishment."

John P. Tyler writes from Theological Seminary, Fairfax County, Va., Dec. 2: "Ludwig and I went down to Culpeper on Saturday night, spoke four times on Sunday, had good crowds each time. Two young men offered themselves for the work, one a Methodist and the other a Baptist. Two others of us went down to Fredericksburg, Thanksgiving, and had large, attentive congregations. Our Seminary Missionary Fund has reached \$700, and is still increasing. They are going to send a missionary from Alexandria, too."

Miss Gertrude M. Jacobs writes from the Woman's Medical College, Chicago: "The interest felt by our students in missionary work is even greater this year than last. Thirteen are preparing especially for that work, beside the young Japanese lady who goes back to her own land. Two others would be glad to go, but the way seems closed to one-fourth of all our students. A missionary meeting, once in two months, is to take the place of our usual prayer-

meeting; the vote was unanimous, though it was a new departure for our college."

Henry T. Sharp writes from Alexandria, Va.: "At Mr. Jamieson's the children have collected \$27 this week, to support a Bible woman in India; this, by anticipating Christmas, asking for money which would otherwise be spent in gifts; thus doing without these gifts by resolution, and devoting this money to foreign work. No comment is needed. The whole town has been shaken. I have never before seen and felt such a stir. The late Seminary Alliance spread for us a great feast. We are gathering the baskets full of fragments."

Mr. Tyler further writes, Dec. 10: "God is doing glorious things for us down here. Our sum has increased to \$850 *since I last wrote*, all raised by students, except that five of the faculty pledge themselves for \$25 *per annum for life*. We have adjacent to seminary twelve mission stations. One of them has pledged \$50 a year. We hope to raise the whole amount to \$1,000. We have 44 students. They are going to send me to Japan or China; 15 expect to be missionaries; several besides are seriously thinking. We have three prayer-meetings a week, besides many in the rooms. I have never known so earnest a spirit here. Mr. Morris will be sent by the three churches in Alexandria; they are busy now raising his support. They hope to raise another \$1,000. Each of our students pays annually two dollars to our Missionary Society. On the first Monday of each month we have a public meeting for addresses and reports; the collection usually reaches \$10 or \$12. Many fellows pledge from \$2 to \$10 a year for life, beside the regular \$2 I have referred to."

Olaf Boddling, of the Students' Theological Yjovik, Norway, writes to Reginald Radcliffe, Esq.: "The Academic Missionary Society, Christiania, Norway, has already existed seven years, and can rejoice at a very vivid sympathy from the students of all faculties. Hitherto we have had only Norwegian and German Missionary reviews. Now we will try to make ourselves familiar with the English and Scottish missions, so much the more as these take the first place among all missions. We must also have the English and Scottish missionary journals. I beg you, give us the addresses of the more noted missionary societies and reviews, that we may establish connection with them. Excuse my liberty, and my helplessness in writing English."

A Letter from the Congo Valley.

[MISS LULU C. FLEMING was born of slave parents in Florida, amid most unfavorable surroundings. Very early in life she gave her heart to the Saviour and was called upon soon

after to devote all her spare time, while in school and after she graduated from Shaw University, to mission work among the freedmen of Florida. From this field she felt herself divinely called to forsake all and follow Christ to the Dark Continent, and she is there doing a glorious work. The editors feel sure that extracts from her letter will be read with interest, especially by our younger readers.—EDS.]

PALABALA STATION,
L. I. MISSION OF THE A. B. M. UNION, }
CONGO FREE STATE, S. W. A., }

October 6, 1887.

Would that I could describe the picturesque scenes of the Congo River and country. The limited portion, seen by my admiring eyes, is more beautiful than anything I have before seen in nature. The evergreen bluffs of the mighty river and the gigantic peaks of the mountainous valleys are truly grand. What a contrast to the benighted minds of the inhabitants! I arrived at the close of the rainy season, and therefore enjoyed the cold season first. This is our spring time. It is beginning to get very warm. Two days ago it was 98 Fhr. in the shade. It seems so strange to see the trees putting out fresh leaves and the flowers blooming when there has been, for five months, not even a shower. The climate seems quite like that of my own State, with that exception. We are never more than a few weeks without rain there. I cannot see what it can be that steals away the vital powers of foreigners in this delightful climate, save the excessive growth and decay of vegetation. This I think poisons the air. There is no other way of accounting for the death rate of foreigners. If the country is ever cleared up, as Florida is being cleared, the climate will be even superior to that of Florida. I have been as well as I would have been at home. Have not had a single fever as yet.

The English Baptist Society have lost six of their Congo missionaries this year. The people in this great valley are for the most part peaceful on the lower rivers; vary much in features, form and color. They have marks, such as taking out the center upper front teeth, notching the same, sharpening all the upper fronts to a point, picking certain shaped marks in their foreheads and temples, and making animals, or a great many small marks, on their chests or backs to distinguish the different tribes. Their dress is very simple, consisting only of a loin-cloth for the common people, while the royal family and the rich wear long choice skirts down to the ankle and a shoulder wrap besides; they also wear in abundance heavy brass rings on their waists and ankles, the women wearing strings of beads around their waists and up and down their chests and backs. The stiff bristle from

the tail of the elephant is also considered a fine article of jewelry, being worn as are the brass rings.

Their religion consists of all kinds of superstitions. They have a different fetish for nearly everything. Those for medicine being worn as is the one to keep off the bad man, whom they call *ndokt*. The first one of the women about our station to give up her *mankeisi* (fetiches) gave them to me last month. They numbered three, and were for use as follows: the greatest and first to keep her pulse beating, the second to keep Satan off, and the third to cure her headaches and such like. She willfully took them off from her neck and said she wished no longer to trust in them, but in Jesus. She has been hearing the blessed story of the cross, doubtless, for years, and was quite prepared to answer any question respecting His death for sinners. Our hearts were made glad by this demonstration of the beginning of the work of the Holy Spirit in the hearts of the women. There have been some converted at other stations, but among the seven that have been baptized here this year there was only one woman, and that was one of the station girls, who is not a Congo. The Lord draw more of these burdened women to himself! The women, as in all heathen lands, have all the heavy work of the family to do. The men do the sewing for the family, but the women do all the farming, bring all the water and wood and do the cooking. They do their farm work with the baby of the family, as a rule, tied on their back. It is wonderful what cheering traits they develop even in the face of all this. The husband is often the husband of many among the better class. A man's wealth can easily be known by the number of his wives. They all believe in the ability of a "witch" to take away life. I am told that it is common to call an *uganga* (doctor, what we would call in the South "a witch doctor") for a sick person to have the spirit found. This doctor often finds the spirit in a tree, a piece of wood or stone, and sometimes in another person. If the sick die, then this person in whom the spirit dwelt is *ndokt* (witch). Often a person dies without a *uganga*. In this case the *uganga* would be sent for to find out who is *ndokt*. The death of the king of this district lately occurred. The doctor to this dying chief was pleased to say that the missionaries had traded with him for his soul. People continued to die in that town, and they were sure some one was stealing the souls of the people, so they called the doctor again, and the richest man in town was found to be the witch. Of course the man had to die. He ordered all his slaves out and armed them and declared himself ready to meet the new chief's party. The rich man being the stronger, they ended it after a quarrel. We heard the noise and went over to the town, and the face of the *uganga* was something fearful. He was dressed and painted until he was quite disguised. That matter did not satisfy the superstitions of the people, as people continued to die. The

next thing we knew they had taken to the valley a poor helpless woman, a wife of the dead chief, and killed her. This was done in the morning (Sabbath) while we were at service. The chief was questioned, but he would not say he had or had not done it. We sent down to the State official saying such a thing had happened. They came up at once to arrest the chief. The bad man could not be found. This gave birth to a contract between all the chiefs and State that such is not to be the case again; if such a thing should happen the chief allowing it is to be arrested by the other chiefs and delivered to the State.

There are at work in the valley Missionary Societies as follows: the English Baptist, American Baptist, Bishop Taylor's Mission, a committee of Free Will Offerers in England (just beginning work), Swedish Mission and the Roman Catholic Church. Bishop Taylor himself has been in the valley more than three months. He is not more than ten miles from us, but we have not seen him. He has been trying to use the engine of his Congo steamer to take up the steamer by traction. There were two men out from America to do the work, but it has been a failure. The boiler-maker was up to spend some time with us, and he said that he told the Bishop as soon as he saw the Congo hills that a traction engine would never take up the steamer. It seems too bad that such a waste of time and money should have been. The man that was up here had been discharged with only \$40 given him to live on until he could find work. We were all very sorry for him. Has no work as yet. There are eight of us at this station, and we are all very well. I have had the station girls given to my care and teach the primary classes and the highest English classes in our daily school. I asked one of the boys of my class to write you a letter. The letter is poor English, but when you think of the dear little fellow being a wild savage ten years ago you would look in wonder on him now. I wanted his own composition and handwriting, so I asked no changes. I am not "situated" at all as yet. A very loving English lady, whose husband died here last Christmas and whose companion I am in the school work, kindly opened her doors to me until I could build, or have built, a house. I have written to friends asking that they afford my house. It will cost only two hundred dollars, and I imagine I would feel more at home in a house given me by friends out of love and sympathy than have my Board make an appropriation for it.

Rev. Edwin Small, M.D., leaves us for America by this mail. His wife was very sick on her way out and turned back from Madeira Island. She has been sick ever since. The doctor has not been very well lately either, so he goes. He takes the first Congo boy with him to America. This boy whom he takes has been to England and speaks English well.

Yours in Africa,

LULU C. FLEMING.

A Powerful Appeal from Korea.

SEOUL, KOREA, NOV. 27, 1897.

REV. DR. A. T. PIERSON: As one who with much profit listened to your address before the New Brunswick theological students in the seminary year 1883-84, as a fellow worker with you in the cause of foreign missions, and as a brother in the bonds of Christian fellowship, I address this letter to you. I feel that in doing so I will be addressing the ear of a ready listener; that I will find a sympathizer in my feelings concerning the needs of this land, and sincerely trusting that I will also find in you one who for the love of Christ will aid in spreading abroad a knowledge of the facts as they are.

I have been very much surprised in reading the home papers, secular as well as religious, to see the paucity of news concerning this land and the work that has been done here, and the falsity of the little "news" that has reached these papers. I feel that this lack of knowledge is injuring the cause and retarding the work, that could and ought to be going on at this time. Although letters after letters have been sent stating what are the facts, they have either miscarried or, for reasons known to the receivers of them, been suppressed.

Misapprehensions as a consequence exist at home, and these misapprehensions may be classed under three heads:

First, as to the attitude of the Government and the stability of the present dynasty. It is supposed that the present Government is opposed to Christian work, and that therefore the sending of more men is useless. It is also supposed that Korea is *always* in a perfect turmoil; that at any moment the present Government may be upset; that therefore life and property are not safe, and that on this account we had better go slowly until the Government either changes or becomes more stable. On both these points the prevailing opinion at home is contrary to the real facts of the case. The Government is *not* opposed actively to Christianity, but is simply passive on the matter. Protestantism is preferred to Romanism. That there is a difference is known to most of those in power, and if the work of the Romanist is winked at, as it is, by those in authority, may we not feel sure that so long as we do not by injudicious acts stir up the active opposition of the conservative party, we too will be left alone in our work? The king himself, we have every reason to believe, favors us and our work, and I do not think that he is alone in this.

About the stability of the Korean Government, as to whether it will be absorbed by China or Russia, we on the field have little fear. It does not appear to us as at all probable; but even though this should happen, what will the mission here have to fear? Is the Church of God, from fear of a possible future calamity, to hold back from work that she ought to be doing now? The Korean Government is more stable and steady today than it has been for years. Russia is doing all she can to establish the entire independence of Korea as a real fact. Japan also is working

for this end, and with Russia and Japan saying "hands off," China will not dare to interfere.

Yet we are told that these two "facts," both of which are false, have been keeping the mission here from being reinforced.

The second misapprehension is as to the work that has been done in the Presbyterian mission here. It is known that there is an orphanage and a hospital, and there it is supposed that the work ends. Under the care of the Presbyterian mission here there is the Government hospital, with its male and female departments, the Government medical school, the orphanage, and now there is need for a new school that shall be the beginning of a Christian college in this land. The property has been bought and is being fitted up for this purpose. Who is to do the teaching we do not yet know, for we are short-handed as it is.

But this is mere educational work, and it is supposed by most of the people at home that here the work of the missionary in this land has stopped. But this is not the case. For nearly two years we have had a constant and steadily increasing number of inquirers after truth. We have done our best to teach them, and to-day we have a regularly organized Presbyterian church with a native membership of over a score. The Bible and copies of the Gospels and tracts have been distributed around Seoul and in parts of the country. To-day on all sides we are receiving word about men desirous of baptism.

These facts are not known to the Presbyterian Church, and were they known I feel sure that it would stir the church up to a sense of her duty in this field. What a long time was waited in China and Japan and other lands for the first convert, while here in Korea, before missions have been established three years, there is a regularly organized church with over a score of members. "What hath the Lord wrought?"

But the third and great misapprehension is as to *what can be done in Korea to-day*. In Seoul alone there is educational work now in the hands of the mission that can only be carried on by at least *four men*, and there is only *one* here to do it. Unless reinforcements are sent at *once* part of the work *must be given up*. The way is also open for direct Christian work in the line of personal work with individuals, the superintending of the work of evangelists and colporteurs, the examining of candidates for baptism. Were there here to-day eight men with a thorough knowledge of Korea, every one of them could find *more direct* Christian work before him than he could do. Then, too, according to the French treaty we have now the right, under passport, to buy property and live anywhere in Korea. We are not limited to the open ports. Schools and dispensaries can be established in the capitals of each province, and were this done now they would meet with Government encouragement and aid. From these centers too the whole of each province could be reached for real Christian work.

Does the church know these facts? In your address to the students, taking "Go forward"

as your text, you showed that the church could not expect the way to be opened entirely and every obstacle removed until she had gone forward as far as the way was opened and up to the obstacle. Now what are the facts about the open way in Korea and the church's action? In 1882 the U. S. treaty was signed and the land was open at least to men to study the language. Missionaries had treaty rights here as far as studying the language was concerned, and on other points the treaty was silent. We had the right to come to any one of the open ports to live and to sell or distribute the Scriptures or religious books, and the only clause in the treaty referring in any way to the matter simply prohibited the selling or distributing of books "considered obnoxious by the Government," in the interior or outside of the open ports.

What did the church do? She waited two years before she appointed the first missionary to Korea. She continued to pray that the way might be opened up, and refused to see that it was *already open*, and to send men there. On my arrival here I wrote to different ones about the position here. I urged the necessity of having men here at least at work on the language, so that when the way was more open for direct work there might be men to do it; but I have now been here on the field for two and one-half years, and the only reinforcement that we have had has been a lady physician. The way was soon open and we began educational work. It has enlarged and developed until we have all the work that four men ought to do, and even then we should be crippled. But where are the men? These facts have again and again been sent to our Board, but the church has not heard them. She still continues to pray that the way might be opened up here, and to do nothing. Over a year ago the French came here to make a treaty. This treaty has since been ratified, and according to its provisions and the "most favored nation" clause in the American treaty, we have now the right to hold property and live, under passport, anywhere in the land. What a door is open! We are not restricted to the open ports. We can establish schools and dispensaries in the capital of each province and make these centers for the evangelization of the surrounding country. What is the church going to do?

This treaty was ratified in the spring. The way is open to-day for *direct Christian work*. As yet the church has done nothing. One would think that, as the church stands before God asking for the way to be opened, she would be ready and waiting to enter as soon as the barriers were removed. But this is not all. Had we eight men, one for each province, with a knowledge of Korean, their hands would be full of work. But where are the men? Were they on the ground it would require at least two years to acquire a sufficient knowledge of Korean to do anything.

In the light of this wide-open door, what has the Presbyterian church done? She has sent two doctors, whose hands have been full of medi-

cal work, and whose work has opened up for us many doors of usefulness; one lady physician, who attends the Queen and the female department of the hospital, and one minister. We need at this moment four more men for the educational work, and as I can now use the language, I ought to be free to do direct Christian work. Then there ought to be seven more physicians, one for each of the other seven provinces, and seven more teachers. Will our Board send them? I am told that the A. B. C. F. M. is holding back because she thinks that the Presbyterian church will do the work. But if she will not, ought not the A. B. C. F. M. to be told so? Is it right that the Presbyterian church should occupy this field and keep others out if she is not able or willing to do the work?

But I must close. I have written this letter and ask you to let these facts be known. *Now* is the time to work here. If we do not work, the Romanists will soon have this country in their hands, and we will have Romanists to convert instead of heathen. The Koreans are a people without a religion, and they feel the need of one. They are ready for the Gospel, and even though it comes to them in the corrupt Roman form they will take it. The Romanists realize this, and are to-day working hard. They have a number of men here and are getting ready to send more. Yours in the Master's work,

HORACE G. UNDERWOOD.

Letter from a Student Volunteer.

I HAVE read with keen pleasure the circular of THE MISSIONARY REVIEW OF THE WORLD—"Student Volunteers for Foreign Missions"—in the January number. I favor strongly having one college each month write a somewhat similar letter, sketching the history of its own foreign missionary movement, giving any ideas as to their methods of organizing, increasing numbers, stirring up surrounding churches, etc., as may seem helpful, and then filling the remainder of the letter with such stirring facts as are found in that circular, and getting as many copies printed as would place one in the hands of each of the two thousand three hundred volunteers, and send them to all the colleges. Suppose Yale send one in January, Princeton in February, Harvard in March, Toronto in April (and the others when they will), why each letter would be a source of inspiration to the other schools and would draw them together with sympathy in the same cause. At the end of the year—the college year—if the letters were preserved, each volunteer would be so loaded with facts that his summer's work could not fail to be of great power. Try it. How I long to see the "volunteers" pull together. What a power they must be if only focused; the two thousand two hundred should shake about \$2,200,000 more out of our churches annually than is now being given for missions, if they get hold of the church and the Spirit gets hold of them. "Come, it may be that the Lord will work for us; for there is no restraint to the Lord to work by many or by few."

"I am but one; but I am one. I cannot do much, but I can do something, and all I can do I ought to do, and by God's grace will do."

What one *did*. Less than eleven months ago Mr. H. F. Laflamme joined the "Student Volunteers for Foreign Missions." Six and one-half months after his decision he sailed for India under the "Canadian Board of Missions." Before sailing he and Mr. Davis had appealed to the churches of this denomination in behalf of their foreign work. As a result about \$3,000 were added to that denomination's foreign missionary income—an income which was scarcely \$14,000 the preceding year. Mr. Laflamme writes as follows:

"Cocanada, India, Dec. 9, 1887.—God can level mountains. I reached here just three weeks ago, and have had scarcely time to look around; still I am ready for this remark. The need here looked large to me when 11,000 miles away, but *awful* when one stands on the very verge of the pit and looks down into thousands of souls whose darkest night has never shimmered with even a starlight ray of God's blessed and saving gospel.

"We find ourselves here in a town of about 30,000 inhabitants, to whom only two men are preaching Christ in the vernacular. The direct need at home is scarcely so straitened as that, and yet this place is supposed to be well supplied with missionaries and preachers."

The Turkish Government and Mission Schools.

[FEARS have been expressed for some little time past that mission work was likely to be seriously interfered with by the Turkish Government. The interposition of our government at Washington and the aid of our minister at Constantinople seemed to avert the danger. But *The Missionary Herald* for February dissipates this hope, as the letter of Dr. Barnum of Harpoot, which we give, shows.—Eds.]

Recent letters from Constantinople show that the improvement is only in appearance; that the animus of the government is the same, and, being compelled to respect its own laws, it has determined to change the laws so that it may defeat the aims of the missionaries in a legal form. Mr. Straus, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational institutions in the Turkish Empire, in fairness the American Minister ought to be consulted in regard to it, in order that these interests might be properly protected. He was furnished with a copy of the pro-

posed law, and he then learned that it provides:

"1. That no foreigner shall be allowed to open a school without a special firman from the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

Mr. Straus saw that this law would put an end to the whole educational system of Americans in the Ottoman Empire, and he has protested against it and has asked the other embassies to join him in opposition to it. From the outset Mr. Straus has discharged his duties with a fidelity and ability probably never excelled by an American minister to the Porte, and he has now given a new proof of his fidelity. Until recent years the Turkish Government has looked upon the labors of missionaries with indifference. As they confined their attention chiefly to the Christian races, it did not care, apparently, whether they became Protestant or not, or whether their children were instructed or not. Its changed attitude is an evidence of the growth of the work and of the prominent position which our schools have attained. This work has not been undertaken in the interest of a sect or a party, but in the broader interests of a noble philanthropy. The aim is not to pull down, but to build up. The Turkish Government itself can secure no greater blessing than a system of education based upon the gospel. The history of Protestant missions in every country and time has been a history not only of the growth of true Christianity, but of the highest type of civilization. The gospel inculcates loyalty to rulers, and Turkey has no subjects more loyal than the Protestants. It is not strange, however, that the government should not look at the matter

in this light. It would not be surprising if an element akin to jealousy were to enter into its thought, for, taking the empire as a whole, the American schools and colleges occupy a leading position. Other considerations have doubtless influenced the government to assume this hostile attitude, and it can hardly be expected to adopt so broad and liberal a policy as Japan, with its correspondingly rapid beneficent results. We believe, however, that this new attempt of the government is a violation of long-standing treaties, and that the powers, our own among the rest, will not allow these to be lightly set aside. The region covered by the Turkish Empire was the home of the earliest civilizations and of the earliest triumphs of Christianity. The country has reaped no benefit from the dense ignorance which has prevailed so long. The aim of Christian missions is to give it new life and light. The light is spreading in every land the world over. No walls are high enough, no superstitions are deep enough, to shut it out, and it is yet to fill the earth.

Woman and Woman's Work in Asia.

On the Fiji Islands, fifty years ago, it was customary to fatten young girls for the cannibal market. Worse than that, on the death of an African king a river will even now be turned from its course, a pit dug therein, a score of slave women butchered on its edge and thrown in. Over these a platform is erected, upon which another score of the wives of the dead monarch are placed. Then the earth is shoveled upon those yet living, and the river turned back upon its pathway. Can anything be more horrible? There is a treatment of women that is even worse than this. In India there are *twenty millions of widows*, half of whom have never been wives, because married when eight years old or thereabouts, and the husbands have died while both were still children. England abol-

ished the suttee or burning of widows upon the funeral-pile of husbands; but this has left the miserable women to a worse fate, for a widow is an object of supremest contempt. Unable to support herself, forbidden to marry again, reduced to the condition of a beast of burden, she is often driven to suicide as the only escape from unspeakable misery and wretchedness. Even as wives, at the hour of childbirth a woman is crushed, as it were, out of sight in the vilest room in the house; air, light, anything but the coarsest food, and even the attendance of friends are denied; that most sacred hour of the sex, when, if ever, they can appeal most to human pity, is exactly the time when they are treated with an excess of loathing. Among the evils which curse women in India are child marriages, polygamy, an outcast widowhood, the horrible prevalence of licentiousness, the abject slavery of the harem and zenana. Any husband or father would rather his wife or daughter should perish than be approached by a male physician, though her sickness would meet with easy recovery under such treatment. So horrible is the condition of woman apart from Christianity, that surely every Christian city of ten thousand should send at least one lady missionary well trained in medicine. Only by Christian women can all other women be saved! The agonies of female degradation in India, China and Japan entail on us a fearful responsibility. God, notwithstanding his infinite pity, knowing the inevitable misery of generation after generation of women, yet holds inflexibly to his purpose that, even though Christ has died to save, *the application of this salvation shall be by the hands of converted men and women and by no other!*

Africa.—Commerce with Africa. From *L'Afrique* for December we learn of commercial movements which will tend rapidly to the opening of the continent. On the east

coast a new enterprise has been commenced by the Hamburg House in connection with the ivory trade. Heretofore this trade has been in the hands of Hindu merchants, who received their ivory from the interior by way of Tabora and Bagamoyo, forwarding the ivory from Zanzibar to Bombay, London, Hamburg and America. Hereafter the trade will be more direct. At Mossamedes and Benguella a new enterprise in the tanning of leather is to be inaugurated, the materials being at hand adapted for an enterprise of this kind. A railroad is proposed between Cazengo, the great coffee region, and Dondo, which is the head of navigation on the Kwanza. A society has been formed at Liverpool to develop the production of indigo on the west coast of Africa. It is said that a superior quality of the plant which produces indigo is found on the west coast, and that the product of this plant, which grows without cultivation, is even better than that which is grown in India with great care.—*Missionary Herald*.

China.—*The North China Herald* has lately published a series of articles upon the population of China. The official tables recently published give a grand total of about 392,000,000 as the population of the country. This does not include dependent countries, such as Thibet and Korea. According to the revenue returns between 1760 and 1848, it would seem that the population increased at the rate of about 2,500,000 a year. "The causes of increase," says the Shanghai writer, "are always at work. They are the thoroughness of agriculture, the fertility of the soil, the anxiety of parents to see their sons married by the time they are eighteen, the willingness of the women to be married about seventeen, the equality of the sons as heirs to property, the thrifty habits of the people, and their adaptability to a variety of occupations requiring skill and industry."

The conclusion at which he arrives is that none of the provinces are populated up to the point at which the soil cannot maintain the inhabitants. When drought and war occur the people fly to the next province. The provinces take their turn in being thickly or thinly populated, and with new aids against famines and civil wars they might, support 800,000,000 without much difficulty.

Egypt.—When we went to Egypt we were going to establish civil, moral and Christian influences of our country on the banks of the Nile. What we have done has been to establish an immense number of grog-shops and houses of ill-fame. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs. There are at the present moment some four hundred grog-shops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of the English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of ill-fame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo and read the English inscriptions on these dens cannot be imagined. The better class of Egyptians are angry; but what can they do? The Khedive complained to me about it, and expressed the indignation and despair with which he saw the demoralization of his subjects going on under his eyes without his being able to do anything whatever to check the spreading plague.—*Pall Mall Gazette*.

Scotland.—In reviewing the work of the Church of Scotland for the year 1887, *The Home and Foreign Mission Record* says:

"The work of the church abroad has been well maintained. In the colonial mission of the church there have been losses, but these have been supplied, or are in course of being supplied, by men who will maintain the efficiency of the church in the colonies. The visit of Dr. Lees

of St. Giles' to Australia, and his supply of the pulpit of the Scots Church, Melbourne, for some months, has not only been beneficial to the Scots Church but productive of the best relations between the Church of Scotland and the daughter church of Victoria. The Jewish Mission, though hampered by a deficit which is now being cleared off, and, for the moment, by trouble at one of the stations, has still a good record of substantial work. The Foreign Mission, though it reported the largest income ever attained to last General Assembly, have financially so much lost ground to recover and has so many opportunities and demands for the extension and strengthening of its operations, that it appeals for still larger and more general support. The sudden death of the Rev. William Macfarlane, our senior missionary, has been a great loss, but also a call to more vigorous effort. With colleges achieving marked educational successes among the Hindus, and with converts coming in by hundreds in the Punjab and Darjeeling missions; with an open door to a wide field already white unto harvest, and waiting to be reaped by our missionaries in China; with a strong mission in East Central Africa rejoicing in its first baptisms, and in the foundation of a native Christian church; with a new Universities' Mission taking hold of territory in Independent Sikhim; and over and above all, with able and devoted men and women offering themselves for the mission field—there is good reason for the church to be courageous and hopeful, that she may go in and possess the land."

Medical Missions.—The Christian public is opening its eyes to the importance of medical missions, which are the only kind that the natives in many places can appreciate. To teach a woman medicine and surgery was long refused in public colleges, and even brutally resisted, but that barbarism will scarcely be believed in future generations. That the great wealthy city of New York should have been destitute till quite recently of a medical missionary college, and that that college should still be without adequate support or even a building of its own, may be looked upon as one of the greatest marvels of a progressive age; and what is worse, that there should even yet be no female missionary college at all in which the Christian religion and the healing art could go hand in hand, and the young ladies who attend it would not be shocked by the flings at Christianity of infidel scientific teachers. China, with 400,000,000 of im-

mortal souls, India and its additions with their 250,000,000, Turkey, Persia and Africa are all open, so far as their women are concerned, to female medical missionaries only. Yet these regions, all accessible now, are almost destitute of that help which medical missionaries can alone supply.

The Universities' Mission was founded by Dr. Livingstone and its agents are almost exclusively from Oxford or Cambridge, and its center and basis of operation is Zanzibar. The funds are only partially raised at the universities. At a recent meeting at Oxford, Rev. J. N. Forman, from Princeton, N. J., was present and gave account of the movement in favor of mission work among American students. According to his statement 2,200 students, 500 of them ladies, representing some 160 colleges, have volunteered during the last year for foreign mission work. Mr. Forman visited Cambridge also and was warmly received.

Bishop Taylor's advance party have reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the bishop declared his intention to plant stations among the tribes along the Upper Kassai and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the two physicians who have followed the bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.—*Bombay Guardian*.

Bishop Parker, who succeeded the martyred Bishop Hannington in the East African Mission, has opened the new church of St. Paul, Kisututine. Some English missionaries and several hundred native Christians were present. Rev. A. D. Shaw says the people not only brought corn and

other products as offerings, but so much money that the bags and plates were too small to contain it, and so it was poured into the font, which was half filled with coins. The collection amounted to 565 rupees, equal to \$229. On the next day 63 candidates were confirmed in the church, and there were 150 communicants. Two days afterward Bishop Parker started with Rev. J. Blackburn for Mambrie by an entirely new route through a yet unknown country.

Dr. Wilson Phraner, so well known in this city, who is making the tour of the world, sends a cheering letter from Nagasaki, dated October 25. He had visited the Japan missions and was on the eve of sailing for Peking. He writes in high praise of the work of our mission in Japan, but he speaks still more enthusiastically of the extent and thrift of the Kioto work of the American Board, which has been at work in the country but a short period, but has planned great things for Japan, and great things have been realized.

Dr. Phraner joins in the plea which our missionaries have so often made for "more men, *more men*." He says:

"No such open door was ever yet before the church as is found in this land. The brethren are *overwhelmed* with work, and need more help. We ought not to fail to avail ourselves of the peculiar opportunities there, even though men should for a time be withheld from other fields."

Letter from Rev. John L. Nevius, D.D.

CHEFOO, CHINA, Dec. 9, 1887.

DEAR DR. PIERSON:

Your letter of Oct. 4, requesting me to act as "Editorial Correspondent" for THE MISSIONARY REVIEW OF THE WORLD came to Chefoo while I was in the country, and only came to hand a few days since, on my return home. I accept the appointment gladly, and will do what I can to promote the interests of THE REVIEW. I cannot, however, in consequence of other pressing duties, promise to do very much.

I congratulate you most heartily on what you have been able to do for the cause of Foreign Missions, in connection with your pastoral work at home, and I pray that your life and strength may be spared yet many years for continued and even more faithful labors for the Master in the future.

Yours very truly,

JOHN L. NEVIUS,

IV.—INTERNATIONAL DEPARTMENT.

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

Simultaneous Meetings.

BY REV. W. H. BELDEN.

"SIMULTANEOUS meetings" are a recent device to stir the public mind to the Christian work of Foreign Missions. The term is used to describe a multitude of public mass-meetings held in many towns within a given region and under one general direction, on any or all the days of a single week. The idea originated with the Church of England Missionary Society in 1885, not sporadically, but as a natural outgrowth of the patient thoroughness of that admirable ever-developing organization. It was put into operation by them throughout England in 1886, and in London (omitted before) in 1887; but it was not intended to become an annual effort, and is not, accordingly, proposed for this year. The detail of the working of this plan may be briefly summarized, both for historical purposes and for its value as suggestive example. In November, 1885, there was published in the admirable organ of that Society, the *Church Missionary Intelligencer*, an article entitled "On the Development of a Missionary Spirit at Home," in which a scheme of home operations was broached, entitled the "February Simultaneous Meetings." After deploring the fact that the missionary cause too often means only an annual collection or in some other way a mere financial demand, the article proceeded to discuss, with enviable ability, the position that Foreign Missions are the church's great primary work. The article presents the value of meetings on behalf of this work, and urges the necessity of infusing more life into missionary meetings, small or large. Details of methods peculiar to the Church of England are dwelt upon, and then the subject

of simultaneous meetings is broached. We quote from the text of the article:

"The idea was thrown out that if a special appeal was made by means of simultaneous special meetings all over the country, a moral effect might be produced by the mere fact of the simultaneousness." And if God in his goodness were pleased to accept and bless the effort, the result might be a decisive step forward, a real advance in the public mind regarding the claims of the heathen and Mohammedan world upon the Church of Christ. . . . Not a direct appeal for money. The object is to convince the mind and touch the heart with regard to this great question. Then everything else will follow—prayer, and sympathy, and knowledge, and personal service, and liberal gifts. . . . We earnestly hope that the speakers will deliberately and fearlessly take the highest ground in their speeches. . . . The occasion is not one for even such passing pleasantries as may legitimately, and even advantageously relieve the ordinary meeting. Questions of geography, commerce, etc., will be quite out of place; so everything controversial. The attitude of the speakers before the audience should be such as might be expressed in the words, 'I have a message from God unto thee; the evangelization of the world—the greatest of all works in the light of eternity—how is it to be compassed? What are its claims upon us? This is the theme for our speakers on this occasion.'"

The Plan. Proceeding on such a plan, they held nine hundred meetings in one hundred and seventy-three towns in England and Wales within the week Feb. 7-13. It was styled "a day of small towns." These towns were important centers in the various shires, and were of great variety. In Oct. 12-19 they held meetings in eighty-six towns in Ireland, and in 1887 the field was changed to London alone, in which, Feb. 5-13, they held over a thousand missionary meetings, closing with a jubilee under the sacred dome of St. Paul's, to which this evangelical organization of Low Churchmen had never but once before found like access, such was the overwhelming popular sympathy awakened and expressed! The thorough organization which characterizes the

British missionary societies facilitated the work. That they were not unaccustomed to somewhat similar effort is evident from the statement in *The Chronicle* that the London Missionary Society in 1885 held no less than 2,513 meetings and special services.

A principal feature of the effort of these simultaneous meetings was the issue of special literature. The article quoted above was reproduced in pamphlet form, with many others, known as "February Simultaneous Meeting Series," which set forth why the meetings were to be held, how they should be organized and conducted, mentioning topics for the speakers, etc. One pamphlet, entitled "The urgent cry of the heathen: Come over and help us," was a collection of half a dozen instances, mainly from their own missionaries, of a call for the gospel spontaneously issuing from the heathen themselves. Half a million of these papers were issued in 1886, and many more in 1887.

The organization of participants was done with English thoroughness. Written letters were sent in some instances with the published "series." Great use was made of the local papers throughout the country for a fortnight. In some cases large posted bills and small circulars were freely used.

The Results. The immediate visible results were very satisfactory, specially in towns of the second and third rank and from rural centres.

1. "The year's ordinary income proved to have reached £3,025 more than the preceding year, and £835 more than the largest ever reported." A debt of £7,370 was practically wiped out, a little after the close of the year, without public appeal.

2. "Partly owing to the news about Bishop Hannington [a martyr's death in Uganda], and partly owing to the 'F. S. M.' campaign, the society has received, Feb. 8-26, twenty-six fresh offers of service."

In 1887 the same general idea was

utilized on a small scale by certain of the Scotch presbyteries.

MEETINGS IN AMERICA.

The first American reproduction of this new device was not undertaken by any missionary organization, but by an integral part of the Presbyterian church, in 1887, and became widely known under the title of the "November Simultaneous Meetings." They were confined to the State of New Jersey, and, following the English fashion, were known by the initials "N. S. M."

The Presbyterian Synod of New Jersey is coterminous with the State of the same name, and has 289 churches in 219 towns. At the annual session of this body in 1886, a motion was introduced calling attention to the new English movement, and a committee of five, three ministers (two of them formerly missionaries) and two laymen, was appointed to consider the idea and if possible apply it here. The committee met, and began to arrange simultaneous meetings within the synod's territory, for November.

The Plan. This departed very widely from its English prototype; but besides the ideas involved in the name it was indebted for what the C. M. S. Report for 1885-86 calls the main features of the "F. S. M.": "(1) The meetings were to present missionary work as the glorification of Christ, the Great Head of the Church, and the obedience to his commands; (2) they were to plead the cause of missions rather than the claims of a society; (3) the question of funds was to be kept in the background." The "N. S. M." formulated the first of these, as the "F. S. M." had, and found the phrase of great and lasting utility: "Our Risen Saviour's Last Command." The admirable Bible-reading contained in the tract "F. S. M. No. 1, Why Held at All?" was briefly reprinted in the very first circular, and afforded text and theme for many a speaker. These decisions secured the movement at the outset

from any mere special and expedient appearance, and made it, both in the preparations of its speakers and the attitude of its congregations, a real missionary revival. A working fund of \$500 was raised by special arrangement in the synod's presbyteries, so that missionary collections were omitted from the meetings.

The thoroughgoing attack of the "F. S. M." upon public attention was also emulated, though not identically; and the general notion of an all-day convention, with diverse arrangements for the different hours. But beyond these the "N. S. M." plan was original with the committee. Its own leading features may be thus described: (1) The intent to reach, chiefly, persons and communities not reached by other methods; instead of striving to bring them to great meetings, to carry the spirit and matter of those meetings to them; (2) the effort to develop missionary study and speech among the ministry, by enlisting them all as the orators of the week; and (3) the accomplishment of these ends by the direct action of the ecclesiastical authorities, as already remarked. To the first of these peculiarities of the plan the committee addressed themselves without fear of its palpable embarrassments, and it is upon the consequent necessitated obscurity of results that they rest with the greatest satisfaction. Big meetings and illustrious orations have great value; there are such: this work was to supplement, not to rival them; but *the needed advance now in mission work is to bring the command of Christ upon his people to go and evangelize the whole heathen and Mohammedan world, home to every Christian. These meetings were taken to those homes.* This domestic character of the "N. S. M." hides its glory; but the committee believed, and believe, that it is a glory. Its results may be tabulated when the kingdom that cometh not with observation shall yield up its secrets.

In order most perfectly to accomplish this holding of meetings in the most obscure places, particular stress was laid upon the diversity of the different sessions of each day. The committee did not rest with the effort to obtain the evening mass-meeting; many rural communities (the week necessarily chosen was without a full moon) might fail to have speakers for such meetings, or withhold themselves from other causes. So these were entreated to gather whatever kind of company might be capable of missionary interest: the Sabbath-school; a women's society, or a special gathering of women; or at least one good missionary prayer-meeting. The publications of the committee assured matter for thought at these gatherings.

The second feature just named is germane to the first. If it can be true, as the C. M. S. *Intelligencer* declares, that an English bishop could insist in the face of his own year-book that no native Christians have ever been ordained to the ministry, we know that ministers in other communions sometimes parallel such an inefficiency. Yet pastors are like our Zenana-workers in those homes just mentioned; boards, assemblies, all the missionary agencies, cannot thrust themselves among them, but they can employ friendly pastors. What shall the pastors say within those privileged precincts? The contents of the denominational magazine may be as familiar to their parishioners as to themselves; and those pastors who are in the very strongholds of ignorance of missions are most likely to be without other missionary apparatus. The "N. S. M." committee prepared *special missionary material exclusively for their speakers*—for the pastors a tract on "The Present Attitude of Evangelical Missions" ["N. S. M. No. 3"]; for laymen a collection of thirteen brief narratives of heathen seeking the Gospel ["N. S. M. No. 4"]. These were not allowed to go into any

but the designated hands, and were not sent to the larger towns. Supplementary to these was the expedient providentially made necessary by the delay in publishing these; the secretary telegraphed for a supply of compact missionary digests known to him, and sold below cost five hundred copies of them to ministers and elders at the synod meeting just before November.

The committee have laid great stress on this idea of special missionary material (facts, not discussions) provided to speakers exclusively, and believe that it is capable of the most useful development. Its efficiency in the "N.S.M." however was secured by the third original feature of the plan, the direct relation of ecclesiastical bodies to the simultaneous enterprise.

The first step taken by the committee, after assuring themselves that their brethren throughout the State were likely to approve and share the enterprise, was to enlist every presbytery of the synod. It was asked, and granted, that the eight presbyteries should appoint joint committees, to act with that of their synod; and a meeting, to which thirty-seven presbyters, lay and clerical, belonged and twenty-four came, was held in New York, May 18, 1887, to begin the work. This enabled the committee to commend efficiently to the pastors throughout the State the grandeur of the opportunity. Without this many might have paid the movement no greater heed than to the constantly arriving entreaties of all manner of philanthropists for special sermons on designated days. But Presbyterian ministers love their church, and when the church set a great week before them for a particular work, and supplied any possible *lacunæ* in their library shelves, the end was gained.

Such was the working theory upon which the "N. S. M." moved New Jersey for the world's evangelization. The labor of carrying it into effect was considerable. Seven publica-

tions were issued. "N. S. M. No. 1," 3,000 copies, was a four-page guide for participants, giving the names of the joint committee and the plan. No. 2, 11,000 copies, a popular appeal, illustrated with the faces of "A Heathen Neglected" and "A Heathen Saved." No. 3, 1,000 copies, and No. 4, 1,500, have been described. No. 5, 500 copies, was the committee's report to synod in October just before the meetings; an extra edition (beyond the regular publication in synod's minutes) for use in the churches. This included such responses from the missionaries of the church as had then arrived, and was supplemented by No. 7, "Good News from Far Countries," 300 copies, a two-page collection of the most delightful expressions of gladness and promises of contemporary meetings, from more of the missionaries, 50 in all. No. 6, 1,000 copies, was the programme of days and speakers at the 58 "centers;" sent to those places, and also to all newspapers in the State. The several presbyterial committees published for their own presbyteries the programmes for the meetings at the other 161 places.

Besides the printing, there was a great deal of writing. The members of the joint committee divided up the whole list of newspapers (220) published in New Jersey, and sent a different article to each, in June. (The printed programmes were sent in November.) A great deal of work was done, both individually and by sub-committees, by the presbyterial committees in their own regions. The secretary sent out the publications, separately addressed, to every minister of the church in New Jersey (392), to every ruling elder (1,273), every Sabbath-school superintendent (328), and to one lady at least in every church (289); except in two presbyteries, for which this work was done by the presbyterial committee. A cyclostyle enabled the secretary to address, in his own handwriting, every one of these 3,000 individuals

who were not in the 58 "centers" (pursuant to the plan as explained above), and also to 200 missionaries, representing all the stations of the denomination abroad. It was an interesting and suggestive fact that these written letters to Central and South America, the Indian regions, to Mexico, Syria, Persia, India, Siam, China, Japan, and Western Africa, were all sent and received at the cost of only one cent for postage.

The Results. And now the inevitable question comes, "What results?"

The committee, as has been intimated, are not careful concerning this matter. If, indeed, the results could be shown now (within sixty days), they would evidently be but evanescent. The "N. S. M." was an effort which was its own reward. The men who worked hardest at it—and it was hard work, plenty of it, and long continued—are, above all men, the most willing—are indeed irrepressibly eager—to go at it again.

However, some things may be told. Here and there pastors are telling of pledges to financial increase. In some towns the enthusiasm of arranging for one day's meetings would not down until the whole week had been used; in others special interest was shown in the energy that brought more and better skilled speakers to their aid. Instances are known where the "N. S. M." spirit has left, down to this time at least, a marked effect upon prayer-meetings; and what better school of prayer is there than a public heed to Christ's last command, lighted up by modern and current providences?

In one of the rural presbyteries there was a little church just formed, away out in the country. No speaker could be found to go there; it seemed probable that there would be one place, at least, where none of all the plans would secure a meeting. But at the last moment the secretary himself, crowded with appointments elsewhere, met a brother on a train

and begged him to go. He was kindly welcomed, spoke with fervor, and after he was done the principal man in the place, just ordained the only elder in the church, came and said to him, "I have never thought very well of Foreign Missions; I believed other matters ought to have their place. But you have convinced me, and hereafter I shall do all I can to support the work." Thus that one meeting, which it required the whole machinery of the ecclesiastical system throughout the State to bring into existence, has made a missionary agency of one church at its very birth, and it is worth considering that it is from such churches as this that missionaries themselves are largely derived.

The effect upon the ministry of the State has been mentioned. It was no common spectacle—that crowd of men, every one a principal man in his own town, eagerly purchasing books on missions for immediate use; and there is information that this eagerness continues. Well does *The Church At Home and Abroad* include the remark in its general summary for the year, "A development of study and prayer attended the November simultaneous meetings, the like of which was certainly never before seen in our church."

There are good reasons for the omission (providential rather than deliberate) by the synod of any reappointment of this enterprise for 1888. Simultaneous meetings are a delicate instrument, easily ruined by too much handling. It is the opinion of the writer that they require ecclesiastical authority, thorough and laborious preparation, and a wide field. It would be a glorious spectacle, nor less useful than glorious, to behold our national evangelical churches, with their missionaries abroad, simultaneously praying for the coming of the Kingdom and exhorting one another as the Day is seen approaching. An effort to this end would be bold, but it would not be chimerical. It would enrich each denomination

separately, while it would afford the most gratifying evidence of our catholicity.

Space fails; but it would not be right to omit to say that an approximation to that desirable consummation attended the "N. S. M." Another ecclesiastical committee, the Newark M. E. Conference, though observing a separate but near week, worked in useful harmony with the Presbyterian effort. That conference covers the upper half of the State, and there were meetings, though not simultaneously organized, in the New Jersey Conference, occupying the remaining counties. Thus, in two denominations the State of New Jersey has been quite thoroughly canvassed for the missionary work.

Simultaneous meetings were also held among the Presbyterians of Ohio and by the presbyteries of Allegheny, Geneva, Huntingdon, Philadelphia, and Philadelphia North. The thoroughgoing and unintermitting work of the New England Methodist Episcopal Conference Missionary Society so nearly resembles the enterprise which is our theme that we cannot refuse it an allusion. Doubtless many other efforts, kindred or similar, have been made elsewhere and among other denominations.

World's Missionary Conference.

A large and widely representative Committee of Missionary Societies of Great Britain has made preparations for the holding of a World's Missionary Conference in Exeter Hall, London, June 9-19, 1888.

Rev. Mr. Johnston, the secretary of the committee, met representatives of the American missionary societies in the Bible House, New York, and they resolved to co-operate with the London committee in this work. The schedule of subjects selected by the London committee was adopted by the American representatives with additions which are printed in italics in the following list of topics to be considered:

I. MISSIONARY COMITY.

(a) The desirableness or otherwise of having a common understanding between missionary committees and workers on their relation in the field as to boundaries of districts, employment and interchange of workers, and transfer of converts and congregations.

(b) At what stage in the progress of Christian work in any district should the rule of non-intrusion cease to be applied.

(c) *The adjustment on each field, as far as may be, of a common scale of salaries for native helpers, with a view to removing all temptation to a mercenary spirit through the hope of larger compensation.*

II. THE PLACE OF EDUCATION IN MISSIONARY WORK.

(a) Is it desirable to make the education of the young a regular part of mission work? If so, should it be restricted in any way, either as to those who are to benefit by it or in its extent?

The value of elementary schools. The claims of higher education as an instrument of Christian effort. The need of special provision for the children of converts. Are boarding schools necessary or expedient save when self-supporting? The work of Sunday-schools in mission districts. (b) Should education in mission schools be paid for? (c) The extent to which the employment of non-Christian teachers in mission schools is legitimate or necessary. (d) *The value of orphanages as missionary agencies.* (d) *How far is the concert or copartnership of different societies in college education practicable?*

III. THE TRAINING AND SUPPORT OF NATIVE WORKERS.

(a) The best method of training native workers—by individual missionaries, in central institutions, in the vernacular only or by means of the English language. (b) *Shall an American or European education for natives of mission fields be encouraged?* (c) *In cases where preachers and physicians have been thus trained, should they be put upon a higher footing than other native helpers?* (d) *Would the difficulties relating to such cases be relieved by sending persons thus educated to a different mission field?* (e) *In missions where a high order of qualification on the part of native teachers has been attained or is possible, shall such attainment be encouraged by enlarged privileges and powers?* (f) The support of native workers. How far should this be undertaken by the missionary societies? Other means of support—by personal labor, or by the alms of the people, or by the native churches.

IV. THE ORGANIZATION AND GOVERNMENT OF NATIVE CHURCHES.

(a) The extent to which the lines and forms of Western church organization should be perpetuated in the mission field. (b) How soon in the development of the Christian life should converts be left to manage their own ecclesiastical affairs? (c) *How far shall church architecture and other non-essentials be adapted to the*

native styles and tastes of the country? (d) The importance of projecting missions and missionary expenditures upon such a scale that the native churches may at the earliest possible day be able to reach entire self-support.

V. MISSIONARY METHODS.

(a) The missionaries—their qualifications, mental and spiritual.

Their training—should there be special training for missionary service in addition to general education? If so, what should be its usual character? Should a knowledge of medicine be made a necessary branch of preparatory study? (b) *Are special missionary professorships or lectureships in colleges and theological seminaries in Christian lands desirable?* (c) Modes of working—1. Are foreign missionaries to be regarded as the chief agents of all evangelistic and school work in heathen countries, or are they to become the leaders and trainers of natives? 2. Itinerant versus settled missions. 3. Industrial self-supporting missions. 4. Adaptation of methods of work to different forms of religious thought. 5. The relation of the missionary to national, religious, and social customs, such as caste, slavery, polygamy, Indian marriage law, etc.

VI. UNION AND CO-OPERATION IN MISSION WORK.

(a) *How far has such union already been found practicable?* (b) *How far is organic union desirable?* (c) *At what stage of missionary work should independent national churches be encouraged?* (d) *How far may fraternal counsel and co-operation be maintained between missions on the same fields, though not organically connected?* (e) *Is it desirable to concentrate missionary effort on fields of special readiness and promise, and if so, what measures should be recommended by this conference in order that such fields may be immediately and thoroughly evangelized.*

VII. THE MISSIONARY IN RELATION TO LITERATURE.

(a) The place and importance of the mission press. Under what conditions should it be maintained? Should it be confined to purely mission literature, or should it be used for and supported by general printing? (b) The management of Bible and book distribution. Should distribution of Christian literature be gratuitous or paid for? (c) The extent to which the missionary may legitimately devote himself to the preparation of pure literature for the people generally—by newspapers, books of science, history, etc. (d) *How far may missionaries of different societies co-operate in the preparation of Christian literature?* (e) *What prominence should be given to the printed Scriptures in communicating the Gospel to mankind?*

VIII. MEDICAL MISSIONS.

The place and power of medical missions. (a) The missionary doctor or the doctor of the mission. (b) Ordained medical missionaries. (c) The value or otherwise of hospitals as a missionary agency. (d) *Considering inevitable limitations*

of funds, what is the relative value of dispensary work as compared with that of hospitals? (e) Training of native medical students. Should it be confined to those who are designed for mission work?

IX. WOMEN'S WORK IN THE MISSION FIELD.

(a) Should female agency be a distinct and independent department of mission work, or should it be only supplementary. (b) Female missionaries in school work (c) Female missionaries as Zenana teachers and workers among women. Should secular instruction ever be given in homes by the missionary agent without Bible teaching? (d) Training schools and homes for female teachers and Bible women. (e) Female medical missionaries. (f) *The importance of working through established organizations in order to secure economy and avoid imposture.*

X. HOME WORK FOR MISSIONS.

(a) *How to raise the churches to the degree of consecration required in missionaries.* (b) *Increased observance of the monthly concert, and a larger place for foreign missions in the schedules for the week of prayer.* (c) *The value of simultaneous meetings, missionary conventions, and other special services.* (d) *Comparative methods of securing missionary contributions from churches and Sabbath-schools.* (e) *The responsibilities of wealth, and the need of supplementing the contributions of the churches with gifts and legacies from those who have been made the stewards of large possessions.* (f) *How to deal with the question of special objects and gifts of limited application.*

XI. THE RELATIONS OF MISSIONS TO COMMERCE AND DIPLOMACY.

(a) *The missionary bearings of the liquor traffic in Africa and elsewhere.* (b) *How shall the united influence of missionary societies and all churches be brought to bear upon this evil?* (c) *How far should the friendly co-operation of European and American residents on the mission fields be invited?* (d) That in considering the course to be followed at the afternoon sessions, it appears to be desirable to distribute the subjects geographically so far as possible, and that sectional meetings be held on each afternoon, on the following and similar subjects: 1. Missions in Africa. 2. Missions in America. 3. Missions in China. 4. Missions in Corea and Japan. 5. Missions in India. 6. Missions to the Jews. 7. Missions in Polynesia. 8. Missions in Turkey and adjacent countries. 9. Madras Missions. 10. Women's Work in the Mission Field. 11. Missions among Unreformed Christian Churches. 12. Bible Work in the Mission Field. 13. Tract and Book Societies. 14. Home Work for Missions. 15. The Christian Church and Missions. 16. Commerce and Missions. 17. Missions and Science.

As to the scope and design of the conferences, the American Committee agrees with the Committee in London, that it is "to stimulate and encourage all evangelistic agencies" commonly

reckoned under the head of Foreign Missions, and we would include all work in behalf of pagan races wherever found.

A CALL TO PRAYER.

At a meeting held at the Bible House, December 16, the American Committee passed the following resolutions:

"The committee would express its earnest sympathy with the invitation extended by the London Committee to all friends of missions to observe the week previous to the coming conference, and also the ten days devoted to the sessions (June 9-19), as a time of special prayer for the Divine blessing upon the deliberations of the conference, and upon the great work of missions throughout the world, and it recommends the co-operation of all missionary societies and the churches which they represent, in promoting this observance. And it invites the religious press to aid in presenting this subject before the churches, as suggested by the London Committee, to the end that all prayer and supplication may be offered by those who love the cause of the Redeemer's kingdom.

"In order to promote the above named purposes, the committee recommend that inter-denominational foreign missionary meetings be held after January 1, at such times and places as may seem best. It is believed that in many of the cities and larger towns union missionary meetings might be held, which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union as well as the advance of the great work of the world's conversion would be greatly promoted.

"It is the hope of the committee that without further suggestion this recommendation will be taken up and acted upon by the friends of missions throughout the country."

Under the auspices of the committee the first of such inter-denominational meetings was held January 22

at Dr. Talmage's church, Brooklyn, and another on Feb. 5. In England such meetings have also been held. The one at Birkenhead in November was participated in by the Church of England workers and all the leading evangelical denominations.

Missionary Co-operation extending.—Rev. Dr. Jacob Chamberlain, en route to India, has been stirring up the Scotch churches to aim for a united native Presbyterian church in India. The churches of the Reformed faith with Presbyterian polity in India exist in thirteen different branches, with 200 ordained ministers and 500 native ruling elders. He proposes that they be organized into four synods under a General Assembly of India, as the Synod of Bombay, of Bengal, of Madras and of North India. The scheme was discussed at the Edinburgh Conference and will be laid before the various Foreign Mission committees before May next. The *Free Church of Scotland Monthly* speaks heartily and hopefully of the proposed union.

The co-operative union of churches of the same family on foreign fields is being discussed in China. The initiative steps for such a union among the Presbyterian and Reformed churches in China has been taken by the Shanghai Presbytery, who have sent out a call for a convention for the purpose of effecting such a union, to be held in Tungehow-foo, Shantung Province, August 2, 1888. The Ningpo Presbytery has approved this action, and the call is being circulated and delegates are being appointed.

Perturbation in Japan.—Our latest personal correspondence from Japan brings a graphic description of the political disturbances occurring in that country in the end of December, 1887. There was great political excitement, and a revolution was thought by some to be imminent. The government had adopted stringent measures, so far increasing the police power as to practically place Tokio and Yokohama under martial

law. As many as 2,500 arrests were made in Tokio on Dec. 28.

The causes of the uneasiness were difficult positively to affirm. The present government has been a good one, but the failure to secure a revision of the treaties is attributed to it by some people, and the Japanese are profoundly disappointed that there is little prospect of relief from these treaty disabilities. The minister of foreign affairs had resigned and his portfolio was given to the opposition, all as a sort of peace measure. In the estimation of some others the whole difficulty is only a

conflict between the "ins" and the "outs." Others think it due to the approaching initiation of parliamentary government in Japan, which the Emperor has promised to give the people in 1890, and that aspiring men are already discussing principles and organizing parties for the emergency. Our correspondent says:

"It is significant of the radical changes passing over Japanese thought that some of the most advanced thinkers of Japan object to the statement that the Emperor gives the new constitution to his people, and assert that the constitution should be made by the people themselves. It fairly takes away one's breath to hear or even to read such radical sentiments, and one cannot but wonder and ask, What next?"

V.—MONTHLY CONCERT OF MISSIONS.

MEXICO AND CENTRAL AMERICA.

BETWEEN the southern limits of California, New Mexico, Arizona and Texas, and the Continent of South America, stretches an irregular country, which gradually tapers downward from a breadth of 1,800 miles to a narrow isthmus less than fifty miles across. The upper portion of it and much the larger is Mexico, and dips down in the great waters like the curved neck and head of a camel; below it lies Central America, in shape somewhat like a half square bisected at its diagonal and resting its base on the Pacific.

From every point of view this country is one of the most interesting in the world.

It is one of the most remarkable in its physical features. The Tropic of Cancer divides Mexico into two nearly equal parts, one of which lies in the temperate as the other does in the torrid zone. On the western coast is the narrow Gulf of California, formerly known as the Vermilion Sea from its red hue, 700 miles long, and formerly famous for its pearls; on the east the Gulf Stream has its mysterious source. The configuration of the country is peculiar. A vast plateau, with a series of table-lands elevated from 6,000 to 8,000 feet, dotted

with volcanic cones, forms the great bulk of the interior, and this plateau abruptly descends toward the Pacific, but gently slopes toward the Gulf into broad lowlands. In such a country there must be all varieties of climate, and a few hours' journey must enable the traveler to pass from equatorial heats to frigid realms of ice and snow. And so it is. There are three distinct climatic zones, with the corresponding varieties of flora and fauna. Within a limit of 500 miles either way all the features of a continent may be found.

The country is equally interesting historically. It is the museum of American antiquities. The conquest of Mexico by Cortes dates back nearly four centuries; yet far beyond the Spanish invasion, stretching back into the dim distance of prehistoric times, Mexican civilization reaches; and the monuments of its ancient grandeur even now challenge the wonder of the world. Such is the Teoccali of Cholula, with its four stories coinciding with the four points of the compass, with its base more than 1,400 feet square, and its summit rising to a height of 164 feet. Though undoubtedly built as a temple or altar, it was also a sepulchre. As in the pyramid of Cheops, a square

chamber has been discovered within, having no outlet, and supported by cypress wood. In it were basaltic idols, curious vases, and two skeletons. At Mitla, in Oaxaca, are found very unique ruins, palaces with arabesque-like ornaments; six porphyry columns support the ceiling of a vast hall, the like of which are not elsewhere to be found in this hemisphere, and which bear the marks of the primitive days of art.

The country of Mexico has undergone frequent and violent political changes. It has been politically a land of earthquakes and volcanoes. From the conquest, about 1522, until now it has enjoyed but little respite from these eruptions and upheavals. It became an independent state for a short time under an emperor in 1822 after just three centuries of Spanish domination; was constituted a federal republic in 1824, but has since been under military dictatorship; then by French intervention in 1862 under the sovereignty of an Austrian prince, and then again a republic. But there seems to be no social stability. Quiet is only the interval between eruptions and explosions.

One reason of social disquiet is the mixed and heterogeneous character of the population. There are whites, called creoles, of Spanish descent, at once an oligarchy and the landed aristocracy of the country. There is a much larger body, of mixed Spanish and Indian blood, who count themselves among the whites, but are not of pure lineage. The bulk of the population is composed of Indians, poor and practically slaves. A few negroes are mingled with this mass, already heterogeneous. Then the mestizos, or mixed races, are found everywhere, with their varieties, the zambos, mulattoes, terzerons, and quadroons. Besides all these are numerous foreigners, French and Germans especially.

The Teocalli already referred to is a symbol of the Mexican religion. The elevated platform at its summit, once sacred to the Aztec deities, has now a

chapel to the Virgin. As another race has succeeded and supplanted the Aztec, so another religious creed has reared its very shrine on the temple platform of the more ancient superstition.

To give a proper account of existing missions in Mexico is no easy matter, within a brief space. While we are transferring the pen portrait to type the conditions undergo such change that our picture is no longer accurate. But some facts are very noteworthy. The war in 1847, which poured our troops over the border, introduced the Bible in the knapsacks of our soldiers. God thus made the wrath of man to praise him. The seeds of the kingdom were sown in the bloody furrows of war-fields. Then Miss Rankin crossed the border in 1864, and heroically trained and sent out native colporteurs. The entrance of the Bible was the signal for the beginning of modern missions in Mexico. When Mr. Forcada went to Zitacuaro he found that, six years before, a Mexican had begun to sell Bibles and tracts there, and the way was prepared.

In 1869 Rev. Henry C. Riley was sent out by the American and Foreign Christian Union, and being skilled in Spanish was able at once to begin work. He found a flock without a shepherd—four years before, a band of Protestants had been ministered to by Francisco Aguilar, a convert from Rome and its priesthood, who had died in the very heat of battle. This little flock Mr. Riley undertook to shepherd. He made pulpit and press ring with fearless words that aroused even a murderous spirit of hostility. God gave him a singular colleague. A Dominican friar, Manuel Aguas, a very gifted man, undertook to be champion of Rome in the contest with Mr. Riley, but by his very studies to expose the mischievous errors of Protestantism was convinced of the errors of the Papacy, and Saul once more at the gates of Damascus, became Paul. He wielded the thunder-

bolts of Jove. He exposed the iniquities and idolatries of the Romish church; he pierced the disguises of a Jesuitical priesthood; he was keen as a sword, heavy as a hammer, resistless as a fire. But his zeal was self-consuming, and he died in 1872.

The work went on, but through blood. There were forty martyrdoms as the price of heralding the gospel; the priests abetted the murders, and then rang out from church belfries the "Te Deum" of massacre. But the Episcopalian church of our country fostered the work, and some of the splendid cathedrals that President Juarez had confiscated in 1860 became, at a nominal price, church edifices of Protestants. Unhappily, Bishop Riley's controversy with the Episcopal church culminated in 1883 in his resignation, and the effect of the dissensions thus kindled has been very unhappy on the churches of Mexico.

The Methodists, entered in 1873; the Congregationalists, under the A. B. C. F. M.; the Society of Friends; the Baptists since 1870, and the Associate Reformed, are at work. The result of twenty-three years of work, since Miss Melinda Rankin crossed the border in 1864 and set her native colporteurs at work, is more than 16,000 communicants gathered in the regular churches. But figures cannot accurately convey facts. Opposition and persecution have raged, but the work has survived them. The people are awakening from a long sleep. They are reading everything, Christian or infidel. Now is the time to pour Christ's forces into the land of the Aztecs. Side by side with the Teocalli and its chapel of the Virgin must be reared the simple church of the apostolic days, with its primitive worship, its open Bible, its simple faith in Jesus. There is gold to be mined in Mexico richer in yield than all the material treasures of her treasuries of precious metals. Oh for a church alive to the privilege and peril of this great opportunity!

MISSIONARY TEXTS AND THEMES.

THE opening sermon before the A. B. C. F. M., in 1869, was founded on Malachi i: 11, "For from the rising of the sun," etc.

Theme: The present is the Propagating Age of the Church, and prophecy is our support and encouragement in it.

The former dispensation is divisible into three epochs.

1. The *patriarchal*, planting and rooting the Church.

2. The *levitical*, developing by discipline. In Egypt were no Sabbath, sanctuary, Bible, or teaching priests. They were taught passive obedience—to bow the neck, submit, suffer; they had their school day under Samuel. It was the Material Age.

3. The *prophetical*, from Moses to Eli, bringing out the true nature of active obedience, as spiritual in character. Compare 1 Sam. xv: 22.

The succession of prophets are like the majestic arches of old Roman aqueducts—standing high above surrounding ruins, and yet bringing the waters of life.

To these three epochs succeeded that of the birth of Christ. The flower bud was ready to open. And now again follow three epochs:

1. The *maturing* age. During the first three centuries the faith of the church was becoming settled.

2. The *imperial* age, when the church and state were united. When schism in the church was treason against the state, and treason against the state excommunication from the church. Then came the Reformation, and this brought

3. The *propagating* age.

There has been a remarkable development of instrumentalities. First, the mariner's compass, said to have been brought to Italy from China in 1260 by Marco Paulo or Polo. Then the printing press, about the year 1430, and it is a significant fact that the first book was a Latin Bible of 641 leaves. Next the steam engine,

produced and patented by James Watt (1768-9), though the subject of experiment for centuries before. Then the railway and electric telegraph, which belong to the nineteenth century. It is remarkable that the morning star of the Reformation, Wycliffe, was not born till 1324, just about the time that the mariner's compass began to be used and before any other of these inventions began to furnish the church with facilities for propagation.

Prophecy is our support in this work.

The first prophecy is in Genesis iii : 15.

The consummation represented in Psalm lxxii : 20.

Why did David declare his prayers to be "ended," if not because nothing would remain to be asked for?

SUGGESTIVE PARAGRAPHS.

Holy Living. An Alliance delegate, a native of Cilicia, remarked that in the Eastern lands, at early morning, the women may be seen going out of doors and looking up at their neighbors' chimneys to see out of which one issues the *smoke*, and then they go there, knowing that there a fire has been lit, to borrow coals to kindle a fire in their own dwellings. So men watch us to see if in our hearts the fire of the Holy Ghost has been kindled, that they may from us get new inspiration and consecration for their work.

Every dollar belongs to God is a truth little realized by multitudes of Christians. Yet it is so. If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid tells the following striking incident: "A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the

government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?"

There is need of a reconstruction of our giving to missions and to every other benevolent cause.

"Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays \$300 a season for an opera-box, and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family."

From the Cross. I was thinking the other day whether I could find out one single force acting for the benefit of the human race that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China—unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetite was for blood, into a nation? Missionaries. To come nearer home,

who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in low places, and against the infliction of wrong upon the defenseless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments, and the sentiments of society? The followers of the Nazarene. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."—*The Rev. E. E. Jenkins.*

It may not be known to all our readers that the verses beginning—

In the secret of His presence, how my soul
delights to hide!

Oh, how precious are the lessons which I
learn at Jesu's side!

Earthly cares can never vex me, neither
trials lay me low,

For when Satan comes to tempt me, to the
secret place I go—

were written by Ellen Lakshim

Goreh, a Mahratta Brahman lady of the highest caste. She was born at Benares, September 11, 1853, and is now at Amritsar, in the Punjab, working as a missionary among her own countrywomen, often encountering opposition, but also often cheered by finding women glad to listen to the Gospel story, and by getting welcomes here and there, even in the darkest places.

The propagating age is thus to be pre-eminently a missionary age. In the Jewish church we hear of but one missionary—*Jonas.*

The church can follow one of two courses: she can expend all her energy on herself, or strive to propagate the gospel. Especially is the American church fitted for this work of sending the Word forth. She is untrammelled by restriction. She has every facility of men, means, material. No memories of St. Bartholomews, Smithfields or Inquisitions, etc. We have every help and no essential hindrances.

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

AFRICA.

—**The First Christian Church** in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo Mission.

—**The arrival of Rev. John B. Williams** and Miss Mary B. Merriam at Sierra Leone is announced. They reached port on the 29th of October, after a passage of 34 days. Miss Merriam expected to reach Cape Mount about a fortnight later.

—**Fifty-eight scholars** are now being taught in the Cape Palmas Orphan Asylum and Girls' School. Mrs. Denis' late report of the work is encouraging. Four of the girls have been baptized during the past year, and twelve are now members of the confirmation class.

—**The Salvation Army** has enter-

ed Africa with a determination that is commendable. Col. Thurman has made a fourteen months' campaign in Zululand. He reports 60 stations, 150 officers. They travel in bullock wagons and on horseback; 18 corps are colored, the rest are cosmopolitan.

—**The Roman Catholic Church**, by the recent action of the German Government, has been awarded exclusive missionary jurisdiction over a territory of some 2,000 square miles in East Equatorial Africa.

—**Rev. C. W. Kilbon** of the Zulu mission has been in this country about two years, preparing a hymn and tune book in the native language, which is now ready. It includes about 250 hymns, and owing to the peculiarity of the language both hymns and tunes have had to be largely reconstructed.

—**Principal Douglas of Glasgow** sends to the *British Weekly* the following extract from a letter from Rev. Richard Ross, not the least distinguished of a distinguished missionary family in Kaffraria :

"I fear that I would not again be able to do work in this dark, dark land, and a land of dark deeds done to it by the nations of Europe. True, the slave trade is now a condemned trade, but another and a greater evil trade is going on, and becoming worse and worse—the trade in brandy, gin, and rum, carried on by the people who call themselves Christian people. Yes, it is a fearful fact that they are all nations who call themselves by the name of Christ, who are at this moment trying to make themselves rich by transporting brandy, gin, and rum into this dark country, and making its future darker still. No Pagan and no Mohammedan nation is importing these evils drinks into this land. The Arab sells no brandy."

—A committee of the **Evangelical Society of Paris** has decided to send missionaries to the more important stations of the Gaboon which have been under the care of the American Presbyterian Board. This is done because the French authorities who have taken possession of the Gaboon demand that the schools shall be conducted with the use of the French language.

ALASKA.

—**Rev. and Mrs. Willard** are at present laboring among the Chilcats and other tribes who gather at Juneau to get employment at the mines. Rev. and Mrs. J. W. McFarland are at Hoonyah, who 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 Christian faith. Louis and Tillie Paul labored at Tongas, but the sudden death of Louis Paul and Mr. Saxman, the government teacher, in December, 1886, by drowning, has for the time closed this mission. At Fort Wrangell are 53 communicants and 200 Sunday-school scholars. At Juneau are 13 Sunday-school scholars. The Moravians have two missions at Alaska, one at Bethel, on the Kuskowim River, seventy-five miles from the mouth, and one at

Nushagak, one hundred and fifty miles distant. At Bethel are Rev. John H. Kilbuck and wife, and at Nushagak are Rev. J. E. Wolff and wife and Miss Huber. Rev. W. H. Weinland was obliged to return to the United States last summer on account of his health. At Bethel a school has been organized with thirteen scholars. Rev. F. E. Wolff wrote from Nushagak, June 15, that he arrived there on June 11, on his return from the United States, and found the house erected last year just as he had left it last fall. It stands three miles from Nushagak, upon a little hill in the Eskimo village of Kanuluk, where there is a cannery of the Arctic Fishing Company. The mission was commenced in 1885, and though one missionary was drowned and another disabled by sickness, the Moravians are determined to persevere, and believe there are good prospects of ultimate success,

—**ASIA MINOR.** "The famine cloud is not lifting. The government is acting very strangely, in many places doing nothing whatever. Winter will bring increased suffering, and the demand for aid will soon be greater than ever." This famine, moreover, is extending far to the eastward. Not less than 10,000 square miles in Koordistan and Northern Mesopotamia have been devastated by locusts. This is now the third year of the visitation, but this year both its severity and its extent are greatly increased. Great numbers of people have left their homes and are journeying to other regions in search of food. It is feared that when the winter sets in multitudes will starve. The famine has also extended into Persia, where not only locusts, but a kind of Hessian fly has destroyed the grain in many sections, and the prices of food have gone up fearfully.

—**The memorial of St. Paul** which some Americans propose to set up in his native city of Tarsus will take the practical shape of a training-school for orphans, of whom there

are a great many in Cilicia. About \$2,500 a year have been pledged, a sum sufficient to support about fifty children. Dr. Howard Crosby is the President of the Board of Managers.

BELGIUM.—The king is to open an African seminary at the University of Leyden, Holland, where young men can prepare for missionary work in the newly opened portions of Central Africa.

BURMAH.—All the American missions in Burmah have incorporated total abstinence in their work.

—It is proposed to erect in Mandalay a *Judson Memorial Church*, the corner-stone of which is to be laid August 9, 1888, the hundredth anniversary of the birth of Adoniram Judson. The site is near Oung-pen-leh, where he was imprisoned in 1825. The cost of the building is estimated at \$10,000; and for a memorial building a substantial bell-tower will be desirable, from which a view may be obtained of the sites of the death-prisons of Ava and Oung-pen-leh. More than a tenth of the required sum has already been subscribed by native Christians. An aged Christian widow, one of the few still living who were baptized by Dr. Judson himself, has given her little fortune of 3,000 rupees.

CEYLON.—The Church Missionary Society's baptized native Christians are 6,378 (2,861 Singhalese and 3,517 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils, and there are 273 adult candidates for baptism, 142 Singhalese and 131 Tamils. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay teachers, and 9,735 scholars in the 192 schools, 5,841 being Singhalese and 3,952 Tamils.

CENTRAL AMERICA.

—*Mosquitoland* is a part of Nicaragua, bounded north and east by the Caribbean Sea. Dr. Thompson, in his volume of lectures on Moravian Missions, speaks of the Mosquitoes as superior to other Indian tribes of the

country, although "they are squalid savages, ignorant and degraded, among whom polygamy and infanticide are common." The Moravian Mission was begun in 1849, having Blewfields as its first station. During the next 30 years, 33 male and female missionaries from Europe labored in the territory, and at the end of that period there were about one thousand baptized persons. In the spring of 1881 a revival began to manifest itself, and has continued until the present time. The Holy Spirit seemed suddenly to be poured out upon all the inhabitants. Sinners cried out under the burden of their guilt. Companies of Indians, working in the forests far from the stations, were suddenly awakened, and wonderful entreaties for forgiveness of sins were heard from heathen lips which had never before uttered a word of prayer. The missionaries exercised great care in the reception of converts. When the candidates for baptism came flocking from far and near, some of the most degraded men and women, slaves of drink and many who had practiced the arts of sorcery, were found among the hopeful converts. As was natural, there were some extravagances on the part of the people, and Satan showed up his emissaries, but on the whole the awakening people have held out well, and a great body of them have endured the test of time. The New Testament in the Mosquito language was given to the people only the year prior to this awakening, and the missionaries have attended carefully to the instruction of the converts. Since 1881 about 1,500 persons have been added to the churches, and the revival is by no means ended. One of the Indians said, "This awakening ought not to be the end but the beginning, of God's work." The story of this work of grace is remarkable, and the missionaries present the facts with the utmost gratitude to God.

CEVENNES.—About 5,000 Protestants of the Cevennes have celebrated

on the top of one of the mountains where their ancestors used to meet on Sunday, the centenary of the edict of toleration signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as having been singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain, which forms there a plateau. Thirty pastors, in black silk gowns, were seated in front and on a ridge behind the congregation. A commemorative stone was unveiled.

CHINA.

—The Christian population of China will not exceed 50,000. The latest statistics give 28,000 communicants in the Protestant churches. Great things have been done in China in the face of great obstacles. Although Robert Morrison entered China as the first Protestant missionary in 1807, China was practically closed to missionary effort until 1860, although several societies occupied their fields before that time. The following table, prepared by Rev. C. C. Baldwin, D.D., of the American Board, for forty years a missionary in China, speaks for itself :

Years.	Stations and Out Stations.	Native Preachers.	Native Christians.
1846. ....	..	13	41
1853.	26	59	351
1863.	108	141	1,974
1864.	130	170	2,607
1868.	308	365	5,743
1877.	602	584	13,035
1886.	700	650	30,000

The statistics for 1886, are, of course, approximate, but they are believed to be below rather than above the facts. It is asserted that, if the present ratio of increase continues, the native Christians in China in the year 1900 will number 2,000,000.

SANDWICH ISLANDS. — The present Prime Minister is a decided Christian. When he visited Berlin in connection with a commercial treaty it was his practice to attend Bible readings on Sunday nights, and so he found it easy to decline diplomatic invitations on the Lord's day.

RUSSIA.—The following will add to the interest of the article by Prof.

Schodde, which we give in this number :

“Those who are interested in Rabinowitch and his mission to Israel will be glad to learn that the work continues to prosper. His three years' preaching in Kischeneff and the circulation of his discourses among Jews throughout the Russian Empire begin to bear visible fruit. An arrangement has been made meantime for the baptism of those who desire it, by the Rev. A. Venitianer of the Reformed Church at Rohrbach. At the instance of the Rabinowitch Council in London, the Rev. C. N. Schonberger, Vienna, brother-in-law of Dr. A. Saphir, visited Kischeneff in October to see the work and report. His statement, together with that of Mr. Venitianer, who accompanied him, and of one of the Free Church teachers at Constantinople, and other communications relating to the movement, are to be found in a pamphlet, “Rabinowitch and His Mission to Israel,” edited by the Rev. Dr. Saphir, and published by John F. Shaw & Co., London.”—*Church of Scotland Mission Record*.

SPAIN.—San Sebastian, near the borders of France, is the one station occupied in behalf of the Board by a single missionary and his wife ; but there are 10 out-stations in several cities and towns of Northern Spain ; there are 8 churches, with 507 communicants, 42 of whom have been added the past year. There are 29 native laborers, including pastors and teachers. There has been no conflict with the civil authorities within the year, the right of preaching the gospel having been conceded on all sides. One of the most hopeful features of the work in Spain is the girls' boarding school at San Sebastian, which has had 117 pupils, coming from all parts of the kingdom.—*Miss. Herald*.

SWITZERLAND.—An important feature of the Swiss alcohol act recently passed, giving the government control over all alcoholic drinks sold in that country, is that ten per cent. of the net revenue which the cantons will gain from the alcohol tax is to be spent in unfolding to the people the effects of alcohol.

TURKEY.—A temperance society has been formed in the girls' mission school, Samokov, the white ribbon is donned by its members, and all have enrolled their names upon the World's W. C. T. U. petition.

—**Eighty years ago** society in Turkey forbade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing!

UNITED STATES.—The **Mormon lobby** has reappeared in Washington. The Mormon Church is determined to make one more desperate effort to win its battle here and thwart the government in its determination to dig up the very roots of polygamy. The wants of the church have centered in statehood for Utah. If the Territory of Utah can be admitted to the Union as a State without a prohibition of polygamy in the constitution on which it is admitted, the State, being then able to govern itself, can, in framing its laws, permit as much polygamy as the majority of its citizens may want. The Mormon Church has absolute control of the municipal and county affairs in the Territory, and it would be enabled to elect the State officers in its own way.

—**A Suggestive Contrast.** Proceeds from the sale of liquor in two New York saloons on Dec. 24, 1887, given to the employees in those saloons, \$11,055.05. Proceeds for the month of December, 1887, from 547 Reformed churches for the spread of the gospel in the world, \$9,092.17.

—**Out of 40,000 Sioux Indians,** there are 35,000 still in heathenism. There are 66 tribes on the Western prairies for whom nothing is yet done. There are 40,000 Indians of school age; but when every school is packed to its utmost only 12,000 can be accommodated. This includes government schools, Roman Catholic schools, and all.

WALES.—Recent statistics show that there are nearly 700 places of worship belonging to the Baptists, affording accommodation for 241,615 hearers. There are 73,156 members and 366 pastors, with nearly as many lay preachers. In their Sunday-schools there are 8,498 teachers and

74,061 scholars. In their theological colleges there are 57 students in training for the ministry, besides others in colleges in England. An extraordinary revival is reported in Carmarthen. During the month of February 91 persons were received by baptism into one church, 56 into another church on one Sunday, and a large number by still another church. Previous to these accessions special prayer-meetings were held; as many as 50 were held in succession, and after much seeking the blessing came. It is a significant fact that the revival was not "worked" by professional revivalists, and that the special meetings were held for prayer and not for preaching.

Destitute Fields. There are no Protestant missionaries in Beloochistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule.

—**The Hospital at Hankow.** The medical branch of mission work in China is growing in power year by year. Mission hospitals and dispensaries are potent for good, not merely as meeting a crying physical need, but also as a great evangelizing agency. In Hankow, in Tientsin, and in Peking the medical work of our society is in full operation, and in the other China missions it is fast coming to the fore. The report of the Hankow Hospital for the current year is full of encouragement. Dr. Gillison is working with much earnestness and success. The report points out the fitness of Hankow for such an institution. The city lies 600 miles from the mouth of the Yangtse-kiang, at the junction of that river with the Han, its longest tributary. From its importance as a commercial centre, Hankow is called by the Chinese "the mart of nine provinces," i. e., the half of all China. Within a five-mile radius Dr. Gillison says they have a population of 1,500,000, and in addition are brought in contact with traders from the most

distant parts. Concerning the work done he reports :

"During the more than twenty years of the hospital's existence, many hundreds of patients from various provinces have been treated in our dispensary or wards, and have afterwards returned to their homes ; and we may confidently hope that the kindness here shown them may, in some measure, help towards breaking down anti-foreign prejudice. This, perhaps, exists nowhere more strongly in China than in the province of Hunan, from which a considerable proportion of our patients regularly come. Number of patients registered during the year :

Out-patients, new cases, men.....	4,185
Women and children.....	1,230
	— 5,415
Patients making a second or repeated visit	3,875
Seen in the country (cir.).....	200
In-patients, men.....	886
Women and children.....	52
	— 938
Visited in their homes	15
	—
Total.....	10,443

—*Chronicle London Miss. Society.*

—**Some one** in this country, whose identity is not disclosed, has subscribed \$300,000 to establish a Christian university at Nanking.

—**Rev. Mr. Lloyd** lately returned to London from Tuh-chow, where he had been laboring since 1876 under the auspices of the Church Missionary Society. He spoke with thankfulness of what he had seen of the Lord's hand visibly at work in the mission. The 1,600 converts whom he had found in 1876 had grown to 6,000, he himself having baptized 1,000 in ten years. He stated his conviction that the Chinese were misunderstood by foreigners, who only see them under their worst aspect in treaty ports. Inland they treat the missionary with hospitality and kindness.

—**During the past few months** the Chinese authorities in various parts of the empire have issued proclamations to the people calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China that it is probable that

every viceroy in the eighteen provinces has received instructions on the subject, and that there is a concentrated movement throughout the empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries.

—**Intelligence has been received** that Bishop Boone arrived at Shanghai on Tuesday, Oct. 4. During the morning deputations from St. John's College and the out-stations came to greet the bishop at Dr. Boone's residence in the Foreign Concession.

—**Late news from Mid-China** shows a remarkable spiritual reviving. In some places great numbers are being emancipated from the darkness of heathenism. Stanley Smith reports 210 baptized at one time, and as many more "inquirers." The Rev. Geo. Clark tells of preaching to immense audiences, sometimes numbering as many as 4,000, from the stage of a theatre. Although the weather was cold the people came night after night and listened intently. Others from various quarters say "souls are being saved." A few as influential men as the empire has produced have embraced Christianity, are ready to do so, or wish to reap the benefit of its civilizing influences.

—**There has been a deep religious** awakening in the mission churches at Shanghai. Among recent applications for baptism were a prominent citizen and his son, whose influence on the side of Christianity cannot fail to tell upon the heathen.

—**The Baptist Mission** in the Shantung Province has, in the single district of Tsing-cheu Fu, 55 churches, all self-supporting, ministered to by five native pastors and teachers, and not drawing any of their support from the society.

—**Guinness.** Miss Geraldine, daughter of Rev. Henry Grattan

Guinness, left in January for missionary work in China in connection with the China Inland Mission. Her only sister Lucy E. is editing the "Regions Beyond." On Jan. 23 a conversazione and farewell meeting was held at Exeter Hall, when a band of missionaries left for the Philippine Islands, north Borneo, Brazil, and the Argentine Republic.

—**Pierson.** Miss Helen Munroe Pierson, daughter of one of the editors of this REVIEW, was married on Dec. 29 to Rev. Fred. S. Curtis, a recent graduate of Princeton Theological Seminary, and they start about March 1 for Japan to engage in mission work.

COREA.—Mrs. Dr. Ellis, an American lady, is physician to the queen. She has apartments in the royal palace of Seoul, and receives a yearly salary equal to \$18,000.

FRANCE.—On the 28th of July last the corner-stone of a mission house for the *Société des Missions Evangeliques* in Paris was laid. This society, established Nov. 4, 1882, has sent out missionaries to the Bassutos in South Africa, to Tahiti in Oceania, to China, to the Senegal, and to the Barotsi on the north of the Lamheze river. Up to this day it has never owned a house. The director, his family and the missionary students have been lodged successively in several rented apartments. During the revolution of 1848 the society was obliged to close its school. Now, however, it enjoys the prospect of a suitable edifice which will be its own property. This interesting society finds its constituents among the 110 "consistories," Reformed or Lutheran, of France. These include 574 churches. It is found on examination, however, that as many as 296 of them fail to contribute to foreign missions. The others, including gifts from Alsace and Switzerland, gave in 1884 the sum of 179,439 francs, about \$36,000. Expressed in another way, from 580,595 French Protestants were received 171,430 francs. The average

is far below that of Scotch or American churches, yet in view of the circumstances the benevolence is commendable. The blessing upon the labors of the missionaries in the field has been distinguished.

GERMANY.—A law has been passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the liquor habit.

—With reference to the mission work in the new German colonies, it seems settled now that the Basle Society undertakes the work in Cameroons. The imperial government has granted all facilities to the society, which is a cause of recrimination on the part of the ultramontane press. But they forget that almost all the Basle missionaries are Germans. It is virtually a German society, drawing also its chief resources from Germany, though situated on Swiss soil. To East Africa the first two German missionaries have just been sent by a new society in Bavaria.

HUNGARY.—There are in Hungary, according to the last census, 638,314 Jews, constituting $4\frac{1}{2}$ per cent. of the entire population. The proportion of Jewish to the entire number of students in the University of Pesth is no less than 33 per cent., or eight times greater than it should be normally. This shows how much Hungary is indebted for its intellectual development to the thirst for superior knowledge among its Jewish sons.—*Jewish Intelligencer*.

ISLANDS OF SEA.—The South Sea Islanders at their last missionary meeting raised \$1,910 for a new yacht to carry the gospel to New Guinea.

ITALY. The Pope's Jubilee.—It was cabled from Rome, January 10:

"Sixty thousand pilgrims have come to Rome. Of these, 35,000 Italians, 5,000 French, 4,000 Germans, 2,000 Spaniards, 52 cardinals and 560 bishops are now here. In the Vatican exposition are 1,800 opened cases, 500 not yet opened, 800 still at the railway station, and 900 *en route*. A new room is being built for the 90,000 bottles of wine presented. The value of the presents received amounts to \$12,000,000, and the money gifts to \$2,800,000."

PERSIA.—A letter from Oroomiah mentions the visit of a blind Armenian from Harpoot, Turkey, who is thoroughly versed in the Scriptures, and has excited much interest in all that region. His blindness is a protection to him, and he has gone from

village to village boldly preaching the gospel. He rides upon a miserable little donkey, which is guided by a one-eyed man, who is deaf, and the people everywhere collect in large numbers to witness the wonder of a blind man reading.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

The best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 64th edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,600,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunnites, Shites, and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 158,000,000 adherents, and its younger offshoot, Buddhism, embraces 502,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian!

—**The South and Foreign Missions.** In the address made by Rev. Dr. Hatcher of Richmond, Va., before the Washington Conference of the Evangelical Alliance, he stated that in our Southern States there are now not far from 20,000,000 of people, of which number 13,000,000 are white, and about 7,000,000 colored. A careful estimate has shown that among this population there are about 21,000 Christian ministers, about 325,000 Sunday-school teachers, about 3,900,000 Sunday-school scholars, and about 4,500,000 church members. Dr. Hatcher further stated that the Southern people have never fostered any form of infidelity, and that in general they believe in the fullness and the finality of the authority of the Bible.—*The Missionary*.

—In 1880 the United States contained 50,000,000 inhabitants, of whom 85,000 were licensed physicians and surgeons, a proportion of one to every 585. The 400,000,000 women in China and India have hardly a score of competent physi-

cians to care for them. What a harvest awaits the Christian women of the world! No less is the field and the prospect for a harvest to the men, for there is only one medical missionary to every eight million heathen.—*Medical Missionary Journal*.

—**Higher Education.** The higher educational resources of the country are largely under Christian control. There are now 370 colleges and universities in the United States, with 3,000 professors, instructing 35,000 students. About eighty per cent. of the students are in denominational institutions. Institutions for higher education, under control of evangelical churches, have in attendance over 58,000 students. There are 120 theological seminaries of evangelical churches in the United States, with 4,000 students.

—**Summary of Protestant Missions in China.** The latest statistics of Protestant missions in China are those made for Dec. 31, 1886. The statistics for Dec. 31, 1887, will not reach us before April or May next. The report made Dec. 31, 1886, showed that there were in China 925 foreign missionaries (419 men, 318 wives, 158 single women), 123 native ordained helpers, 1,365 unordained native helpers, 28,506 communicants, 11,375 pupils in schools. The China Inland Mission has the largest number of missionaries (187); the American Presbyterian Church North the next (95); the Methodist Episcopal Church stands third (74); the American Board fourth (65); the London Missionary Society fifth (50); the English Church Missionary Society sixth (49). In 1886 the native churches contributed about \$19,000 toward their own support, and there is constant progress in this direction. In addition to what the different missionary and Bible societies are doing in China, there are several independent missionaries who are supporting themselves or are being supported by individual friends. Our latest reports from China inform us that the openings for successful mission work were never so many as now.—*Gospel in all Lands*.

—The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,613 came from America, \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 lay ordained native preachers, 10,636 other native

helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,080 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 278,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,584 communicants in churches. These totals show a gain over the preceding year of \$659,350 income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 26,137 communicants.

—Bequests. David Whitcomb of Worcester, Mass., left over \$100,000 in public bequests, among which were the following: American Board of Commissioners of Foreign Missions, \$25,000; Massachusetts Home Missionary Society, \$25,000; Amherst College, \$10,000 for a scholarship fund; American Home Missionary Society, \$15,000, of which \$5,000 is to be used in work among the negroes, Indians and Chinese in this country; Carlton College, Northfield, Minn., \$14,000; Doane College, Nebraska, \$15,-

000; American College and Educational Society, \$5,000; Congregational Union, \$5,000; Worcester City Missionary Society, \$5,000. It is said that Mr. Whitcomb during his life privately gave over half a million dollars to various educational and charitable institutions.

—Converts from Heathenism. At this time 870,000 adult converts from the heathen world are in full communion with the church of Christ, as the result of Protestant missionary labor. These, with their families and dependants from Christian communities, are scattered over nearly every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. The children of the converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day schools.

Toward the £20,000 which the United Presbyterian Church is raising as a Special Foreign Mission Fund, the sum of £7,438 has been contributed.

The receipts of the A. B. C. F. M. for the first four months of current year are over \$50,000 in excess of last year for corresponding months.

Comparison of Protestant Christian Workers in the United States with those in the Foreign Field.

MINISTERS WITH MISSIONARIES.

Population of the United States (est. 1886).....	60,000,000
Total Protestant ministers in the United States (1886).....	79,032
Average, 1 minister to 769, or, in round numbers.....	800
Total population { Heathen.....	856,000,000
in the { Mohammedan.....	175,000,000
foreign field. { Catholic countries, like Italy, Spain, So. America, etc..	150,000,000 — 1,181,000,000
Total of all ordained Protestant missionaries in the foreign field (1886) ..	2,975
Average, 1 missionary to 396,941, or, in round numbers.....	400,000

Proportion home to foreign, 500 to 1.

These figures are quickly read, and one does not appreciate this difference of 500 to 1. The eye may not catch it, even from the diagram. But stop and count the 500 dots in the home field, and then glance at the *one* dot in the foreign field, and think how it must look to Him who said "Go into *all* the world."

And if we compare the total Protestant Christian workers in the United States with those in the foreign field, the disproportion is even greater, viz.:

Ministers (1886).....	78,864
Lay preachers.....	31,991
Sunday-school teachers.....	1,107,170

Total Protestant workers in the U. S. 1,218,025

Population 60,000,000, an average of one worker to each 48 persons.

Ordained missionaries, 2,923; lay, 763; women, 2,420; ordained natives, 3,216; all other workers, 28,382.

Total workers in the foreign field, 37,704; population 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of home to foreign, 650 to 1.

In 1886 there were in the United States 11,500,106 Protestant ministers and church members,

or nearly one in five of the entire population. These are so distributed throughout the country that the gospel could be preached to the whole population every week.

In 1886 in the foreign field there were 37,704 missionaries and Christian workers, and about 716,364 native communicants (not including those in Protestant Germany, Sweden, etc., which countries are not reckoned in our foreign field), a total of 754,068 in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

And yet, while we have 78,864 ministers in the United States, there are only 1,023 ordained missionaries *from* the United States in the foreign field. So, notwithstanding this disproportion of workers, only one minister in 77 goes into the foreign field.

The annual expenditure of Protestant church members in the United States for church work at home is \$80,000,000, while the annual expenditure of the same for foreign work is only \$4,000,000.

Proportion of home to foreign, 20 to 1.

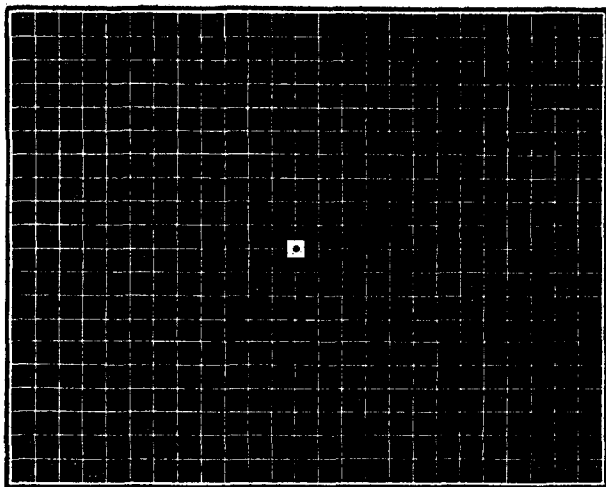
That is, while the need is from 500 to 650 times greater in the foreign field, we spend 20 times as much in the home field.

This \$80,000,000 is expended for the evangelization of 80,000,000 people—\$1.33 each. While the \$4,000,000 is expended for the evangelization of 1,181,000,000—one-third of a cent each.

One missionary to 400,000 souls—equivalent to two ministers for Chicago, five for New York, 10 for London, or 150 for the whole United States, instead of 78,864.

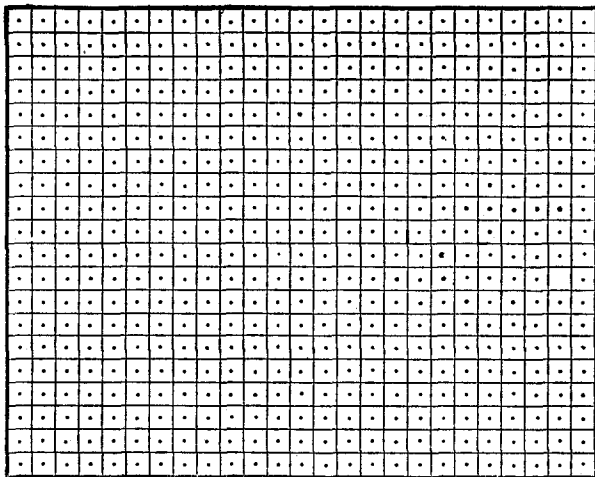
COMPARATIVE VIEW OF HOME AND FOREIGN CHRISTIAN WORK.
THE UNEQUAL DISTRIBUTION OF PROTESTANT CHRISTIAN WORKERS IN THE FIELD.
FOREIGN.

1 MISSIONARY TO 400,000 SOULS.



This diagram represents 400,000 people, being the average number of unevangelized to each missionary. The little white square represents 238 persons, being the proportionate number of native converts to each missionary. The *one* small dot represents the missionary.

HOME.
1 MINISTER TO 800 SOULS IN THE UNITED STATES.



The 500 small squares in this diagram represent 800 people each, being the average number to each minister. The 500 dots represent ministers. Proportionately there are 500 times as many Protestant Christian workers in the United States as in the foreign field.

[We are indebted to REV. WM. E. BLACKSTONE of Oak Park, Cook Co., Illinois, for these ingenious and suggestive diagrams and the accompanying facts and statistics. *The entire leaflet can be had of the author as above for thirty cents for 100 copies.*—Eps.]

Religious Statistics of the United States.

[We are indebted to Rev. James H. Ross, of South Norwalk, Conn., for these highly valuable statistics.—Eds.]

The closing of the year 1887 and the passage onward from the middle of the ninth decade of the century toward the end of the ninth and beginning of the tenth decades furnish an opportune period for the renewed study of religious progress in this country. Comparisons to date can

now be made, or as nearly to date as the results of the widest and most exact studies will permit. A rapid review of the past and the familiar history is necessary.

1800 1880.

From 1800 to 1850 the evangelical Protestant churches gained 40,000 churches, 23,000 ministers, and nearly 3,200,000 members, or an annual average of 800 churches and 600,000 members. From 1850 to 1870 the number of churches increased 27,076, the ministers 21,954, and the

communicants 3,143,408. The growth in the two decades, 1850-1860 and 1860-1870, is remarkable because in the first of them the effect of the Millerite excitement was felt, which led to unbelief and to numerous withdrawals from the churches. In the second of these decades the demoralizing results of the civil war were felt, and have not ceased to be felt at the present time. The degenerating influences of immigration, the dangers of luxury and material prosperity were encountered; Spiritualism and English philosophic materialism modified or destroyed the faith of many, withholding them from entrance into the churches, leading some members to withdraw. Has there been a decline in the last

decade, 1870-1880, or in the seven years of the present decade? The watchword is "progress" in nearly every particular—great progress in many directions. The gain from 1870 to 1880, with the exception of the increase of churches, was equal to that from 1800 to 1850; in other words, the churches increased 26,942, the ministers 22,261, and the members 3,392,567. The number of communicants increased 27-fold from 1800 to 1880, making a round 10,000,000 in 1880, or one communicant to every five of population. The returns for 1887 are not in. If they were they would be the reports for 1886, and in some instances of 1885. The advancement during the century admits of the following:

RECAPITULATION.

Year.	Evangelical churches or congregations.	Ministers.	Communicants.
1800	3,030	2,651	364,872
1850	43,072	25,555	3,529,898
1870	70,148	47,609	6,673,396
1880	97,090	69,870	10,065,963
1886	112,744	83,854	12,132,651

NOTE.—Local preachers and licentiates are not included in the ministerial column. The reference there is to ordained ministers.

The increase of churches during the century is.....	109,714
The increase of ministers during the century is.....	81,208
The increase of communicants during the century is.....	11,767,779
The increase of communicants during the century is.....	35-fold +
The increase of population during the century is.....	only 11-fold +

The increase of communicants during the century is equal to 23 times as many as existed at the end of the first century, or 23 times 500,000.

MEMBERSHIP BY PERIODS.

	Yearly average.
The increase of membership from 1800-1850, 50 years, is.....	3,165,116
The increase of membership from 1850-1870, 20 years, is.....	3,143,408
The increase of membership from 1870-1880, 10 years, is.....	3,392,587
The increase of membership from 1850-1886, 6 years, is.....	2,066,698
The increase of membership from 1850-1886, 36 years, is.....	8,602,663

The last period given, 1850-1886, allows for losses and hindrances by Millerism, war, immigration, luxury and materialism, and Spiritualism.

Notice that the increase of three millions (plus) in a diminishing period of two-fifths and one-fifth as many years as in the first 50, or in 1850-70 and 1870-80 as compared with 1800-50, is an enormous growth; that the annual average is a constantly increasing quantity in each period, and that the annual average thus far in the present decade carried through will make the decade's growth to be 3,444,490. The average itself, as tested by the estimated growth of the last two years, will extend the total for the decade beyond four millions, because the annual average thus far for the century is a constantly increasing quantity.

Moreover, this is good reading if compared with the boasts of infidelity—ancient and modern, Roman, French, English and American. Diocletian and Galerius, in the fourth century, thinking that Christianity was dying, symbolized its death on their medals as a strangled hydra with the haughty inscription, "Deleta Christiana Religione." Voltaire boasted that, if it had taken twelve men to found Christianity, he would show that only one man was needed to destroy it. David Hume in 1740 confidently predicted the downfall of Christianity in the nineteenth century. Tom Paine boasted that he had cut down every tree in Paradise. False prophets,

every one of them! Disappointed!! The most recent and competent historians and statisticians assure us that the exhibit for the century and for the last decades and fractions of the century is unparalleled "in any land or age," notwithstanding an increase of population more remarkable than in any country, in ancient or modern times. The annual increase of population in the United States has been five and a half times that of Great Britain, more than eleven times that of France. The evangelical adherents of Christianity in 1886, the figures being obtained by multiplying the number of communicants (12,132,561) by three and a half, a smaller multiple than is usually allowed, number 42,564,278, or more than the estimated number of nominal Christians (40,000,000) at the close of the ninth century.

Advancement in New England.

New England is the most interesting section of the United States to study, because of its religious history and its subjection all the time to emigration and immigration. As regards emigration and immigration, New England is the greatest possible contrast to the Southern States.

In 1830 there were 600,000 New Englanders

by birth in the other States and Territories. In it there were about 800,000 foreigners and about 640,000 offspring of foreigners in the first degree, the larger fraction of whom were Irish and

Canadian French Roman Catholics. The Roman Catholics in New England in the last 36 years have increased 11-fold, and the total population only 47 per cent.

EVANGELICAL COMMUNICANTS AND POPULATION IN NEW ENGLAND.

	1850.	1860.	1870.	1880.
The total communicants	385,084	451,688	488,974	567,164
" " population	2,728,116	3,135,283	3,487,924	4,010,436
" " average of inhabitants to one communicant.....	7.06	6.94	7.18	7.02

Thus there are fewer inhabitants to one communicant in 1880 than in 1850.

THE WHOLE COUNTRY.

The inhabitants proportioned to the number of churches decrease during each decade:

1800 one church in	1,751 inhabitants.
1850 " " " "	538 "
1870 " " " "	549 "
1880 " " " "	516 "
1886 " " " "	518 "

The relative supply of ministers is as follows :

1800 one minister to	2,001 inhabitants.
1850 " " " "	900 "
1870 " " " "	809 "
1880 " " " "	718 "
1886 " " " "	692 "

The gain of communicants on the population is constant, and as follows :

1800 one communicant to	14.50 inhabitants.
1850 " " " "	6.57 "
1870 " " " "	5.78 "
1880 " " " "	5.00 "
1886 " " " "	4.80 "

POPULATION AND COMMUNICANTS.

1870 to 1880, inc. of population.....	9.46 fold.
1800 to 1880 " communicants.....	27.52 "

ROMAN CATHOLICS IN NEW ENGLAND CITIES, 1886.

Dioceses.	Priests.	Churches, Chapels, Stations.	Ecclesiastical Students.	Colleges and Acad.	Parochial Schools.	Parochial Scholars.	Charitable Insts.	Populations, R. C.
Boston.....	312	174	75	7	37	20,066	17	400,000 in '86
Burlington.....	45	72	18	5	16	3,658	1	35,000 in '84
Hartford.....	156	183	30	10	64	13,384	7	175,000 "
Manchester.....	47	72	14	5	20	4,600	5	150,000 "
Portland.....	57	60	..	5	14	3,671	4	90,000 "
Providence.....	104	71	38	11	17	9,000	4	156,000 "
Springfield.....	114	104	50	2	21	7,330	3	157,000 "
Totals.....	862	746	225	45	189	61,709	41	1,161,000

Such is the Roman Catholic increase in New England from 71 priests, 75 churches, 7 students, 2 colleges and academies, 3 charitable institutions and 100,000 Roman Catholic population in 1850. In the whole country in 1850 it had about 1-14 of the population, in 1870 about $\frac{1}{4}$. In 1886 the Roman Catholic adherents were 7,200,000, the evangelical Protestants 42,646,276; the Roman Catholics have 8,454 inhabitants to one church, the evangelical Protestants have 518; the Roman Catholics have 7,627 inhabitants to 1 priest, the evangelicals have 692 inhabitants to 1 minister; the Roman Catholics have 12.3 per cent. of the whole population, the evangelical Protestants have 73 per cent. The actual and relative growth of Roman Catholicism from 1800 to 1870 is large. The period of its greatest growth is the period of the large Irish immigra-

1800 to 1886 inc.	population.....	11.01 fold.
1800 to 1886	communicants.	33.3 "
1850 to 1880	population.....	116 per ct.
1850 to 1880	communicants...	184 "
1850 to 1886	population.....	152 "
1850 to 1886	communicants...	242 "

DIFFERENT POLITIES OR THEOLOGIES.

The Universalist churches have decreased 115 per cent. since 1850; the Unitarian churches have increased 89 per cent. Simply as a question of fact, we may say that the Universalist and Unitarian churches, relatively to evangelistic progress, are far in the rear.

EVANGELICAL PROTESTANT AND ROMAN CATHOLICS.

The increase of Roman Catholicism is chiefly in the cities, and its adherents are chiefly foreigners and their descendants. The statistics indicate that the outlook in the cities is hopeful for evangelicals and Protestants. In the fifty principal cities of the country the increase, since 1850, of the foreign-born and of those one or both of whose parents are foreign-born, is 4,194,617, or more than half of their total population—nearly 54 per cent. of it.

tion, from 1850 to 1870. It has made relatively smaller increase since 1870. Since the same year, 1870, the evangelical Protestant churches have made relatively greater progress. From 1870 to 1886 it increased its churches 890 less than from 1850 to 1870, its clergy 1,180 less. From 1870 to 1886 the evangelical Protestants increased their churches 14,520 more than from 1850 to 1870, its ministers 14,282 more. In 1886 the Roman Catholics had .4 of 1 per cent. more than in 1870 of the whole population, and .3 of 1 per cent. less than in 1880. In 1886 the evangelical Protestants had 12.5 per cent. more than in 1870 of the whole population, and 2.5 per cent. more than in 1880. Dr. James M. King, at the recent meeting of the Evangelical Alliance, summarized Roman Catholic statistics to date as follows :

"The Roman Catholic church has in our country 154 hospitals, with 30,000 inmates; 320 asylums, with 40,000 inmates; it cares for 20,000 orphans; it has 124 Jesuit and other colleges and institutions of high grade, with 19,000 students; it has 577,000 students of all classes under its instruction, and its church buildings and other edifices number about 4,000, with a church seating capacity of 3,000,000.

It claims as members and adherents 7,000,000 of our population, and it has property valued at \$70,000,000."

E PLURIBUS UNUM.

The problems that have been presented to the churches in this century and especially in recent decades have been the problems of a vast increase of population, of heterogeneous masses, of the distribution of multitudes over wide areas, the accession and settlement of new territories, the building of many great cities, the "quartering" of the poor and of one foreign nationality in city districts, the organization of vice and crime, repeated financial stringency, civil war, mobs, pauperism, etc. Some of these problems are old, many of them are new and more formidable than ever in the past. The problems have been civil, social, industrial, physical, moral and religious. The all-comprehensive problem has been to amalgamate the heterogeneous multitudes into one people whose God is Jehovah. Let us note the leading problems of

Population and Immigration.

The total immigration from 1790 to June 30, 1887, has been 14,177,747. From 1820 to 1885, 28.90 per cent. came from Germany, and 18.63

* One statistician allows 6,241 edifices.

per cent. from Ireland. "Three-fifths of the European immigrants have come from Roman Catholic and many from infidel or rationalistic and communistic stock." An historian says: "Colonizing races, nascent languages, and periods of agitation have been the favorites of Christianity." The existence in the United States of 112,741 evangelical church organizations, with 83,854 ministers and 37,379 local preachers, and 12,132,651 communicants, a three-fold gain of their communicants upon the total population is at least some evidence, that this is one of Christianity's "favorite" periods. One great test of the piety of the times is the willingness to give freely and as the Lord has prospered. Here also there has been progress. The aggregates are vast, although by no means equal to the ability of God's people. The American churches in the last 86 years have contributed \$167,959,921 to home and foreign missions, and are contributing \$7,000,000 annually to these objects. Dr. Dorchester, to whom more than to any other scholar the students of religious statistics in this country are indebted, and to whom the compiler of these facts acknowledges his indebtedness, said at the Washington meeting of the Evangelical Alliance: "Probably, since 1850, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries."

The proofs are sufficient that while there is the inexorable demand of God's law and providence upon all his people that they be prophets and come to his help against the mighty, there is little occasion for alarm and hopelessness.

Condensed Tabular View of Missions of the A. B. C. F. M. for the year 1886-87.

MISSIONS.	Stations.	Out-stations.	American Laborers.			Native Helpers.	Of whom Preachers.	Churches.	Communicants.	Added 1886-87.	Colls. Seminaries and High Schools, Male or Female.	Pupils in Same.	Total under instruction.
			Men.	Women.	Total.								
E. Central Africa	3	2	2	2	4	2	2	16	969	129	4	169	265
Zulu	17	10	18	28	46	123	55	16	14	14	3	100	1,612
W. Central Africa	3	6	5	11	16	35	19	8	553	68	3	100	35
European Turkey	4	35	12	16	28	35	19	3	2,574	143	17	938	633
Western Turkey	8	111	24	42	66	268	54	25	3,740	249	10	417	6,267
Central Turkey	2	40	10	17	27	136	130	33	1,776	114	4	582	3,883
Eastern Turkey	5	118	15	27	42	252	61	39	2,304	145	20	967	6,215
Marathi	7	101	13	13	26	245	29	27	1,776	114	4	582	2,954
Madura	12	235	13	16	29	422	170	36	3,053	205	11	642	5,019
Ceylon	7	16	5	8	13	303	32	14	1,343	127	5	574	8,593
Hong Kong	1	3	1	1	2	10	2	2	25	3	2	62	334
Foochow	3	18	7	11	18	44	14	15	336	34	2	62	297
North China	7	29	19	22	41	56	17	6	961	107	4	63	203
Shanse	2	1	5	4	9	10	2	2	25	3	2	62	334
Japan, North Japan	8	102	29	45	74	40	40	41	4,226	863	6	1,060	1,060
Micronesia	3	43	10	13	23	55	17	46	5,312	578	6	105	3,052
Western Mexico	2	6	2	3	5	8	2	2	91	218	2	42	67
Northern Mexico	3	2	4	5	9	4	3	3	77	30	1	117	88
Spain	1	10	1	2	3	29	7	8	507	42	2	20	503
Austria	1	16	1	1	2	6	3	3	181	27	2	20	56
No. Pacific Inst. ....	..	..	1	1	2	..	..	..	..	..	1	15	15
Totals	89	891	190	271	*461	2,037	548	325	28,042	2,906	98	5,941	41,151

* Of whom 23 are physicians.

—Missionary Herald

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I.—THE LITERATURE OF MISSIONS.

PAUL'S MISSIONARY PRINCIPLES.

[EDITORIAL.—A. T. P.]

LOOKING back through the long aisles of the ages and tracing the history of missions, we behold a grand procession, or succession, of devoted men and women, whose names constitute an alphabet of glory. Yet back of them all, farther removed into the distant past, stands "Paul the Little," yet the colossal, commanding figure that even distance cannot diminish—the pioneer, in a twofold sense, of missions to the heathen. Noble as are the names of the missionary host, and inspiring as is the story of their heroism, there is no nobler name, no more heroic career than those represented by the Apostle of the Gentiles.

It may be well to try and analyze the principles that underlay that grand missionary life which, leading all the rest in point of time, has led all the rest in point of excellence and eminence; for the history of man has furnished no higher pattern save only as found in Him who made himself of no reputation and took upon him the form of a servant and undertook the original mission to universal man.

I. In Paul's life as a missionary we observe first a peculiar *law of evangelization*: the occupation of otherwise unoccupied fields. "I have strived to preach the gospel not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of they shall see," etc. His special aim was "to preach the gospel *in the regions beyond*" (Rom. xv. 20, 21; 2 Cor. x. 13-16).

The right and left arms of Christian activity are these two—education and evangelization. We are first to proclaim Christ where he has not been named, and then to train converts into active, stalwart disciples and workers. There is undoubtedly a work of building, but foundations must first be laid. And this necessity cannot be too much

emphasized. The mission work is sometimes treated as though it were all one ; and so indeed it is in principle. But practically there is a great difference between those who have heard of Christ and those who have not ; between the indifference of apathy or habitual resistance, and the indifference of downright ignorance and habitual surrender to the tyranny of superstition.

You ask, Why should a man go to Africa? Are there not souls needing the gospel in Nebraska and Iowa, and even in our own cities? I answer, There are unsaved souls perhaps in your house, but their destitution is not to be compared with that of millions in the interior of China and Africa. These people are without saving faith in Christ ; those are without saving knowledge of Christ. With one class it is *light unused*, with the other it is darkness unbroken. Paul did not deny that there were hundreds in Jerusalem who had seen Christ's mighty works and heard his divine words, who yet needed salvation, but he yearned especially to reach those who had not even *heard of him*. Theirs was a double destitution—first, not having Christ ; second not having the knowledge of Christ.

Take our most destitute mission districts. Can you find a town or settlement in the remotest frontier where there is not at least some pious man or woman who is competent to guide an inquirer? One of our missionary superintendents went to a small group of hamlets on the Rocky Mountains, where there was neither a church nor a Sunday-school, but there he found a poor but pious widow whose humble home was the gathering place for prayer-meetings, and there was not a soul in that village that would not know where to go for counsel. But when Stanley crossed the Dark Continent, from Zanzibar to the Congo's mouth, over all those 7,000 miles he found no native that had heard of Christ! And in China a poor man who had been convicted of sin journeyed sixteen hundred miles to find an American consul, who, as he thought, could tell him about the God of the Christians. Were the question before Paul afresh for decision, where he would go to preach the gospel? He would go *where no one else would*—where there was the greatest destitution and degradation. If other men feel attracted to the work of building on other men's foundations, let them do that work ; but Paul yearned to press into regions beyond, where Christ had never been named, and so within the life of a generation he carried the cross over the known world west of the Golden Horn.

That principle of evangelization must be the law of our Christian life if we are ever to overtake the regions beyond. We must practically feel that the call is loudest where the need is greatest and the darkness deepest. Then, while we shall pass by no really needy field nearer home, we shall press with untiring zeal and contagious earnestness into the farthest corners of the earth.

II. Paul's life was regulated also by the *principle of obligation*. "I

am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." He was a debtor, owing and owning a debt—something was due, from a man who had such ample revelations of truth, to the rest of mankind.

We often speak of the family of man. God's universal Fatherhood involves and implies man's universal brotherhood, and this brotherhood implies a mutual bond of obligation. We are each our brother's keeper. Huber, the blind naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the bread of life, I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies. He that is content idly to enjoy gospel blessings, without caring for the starving, dying millions, is guilty of inhumanity. There is such a thing as encouraging a monopoly in salvation. And monopoly is monstrous in proportion to the value of the article monopolized.

How can any man contemplate the moral and spiritual ruin of the race and be unmoved! Have we not all one Father? And we, are we not all brethren? What would be thought of a family that should allow a member of the household that was living thousands of miles away in destitution and degradation to go unthought of, uncared for, unaided, because remote from home? Is not that very remoteness a reason why the heart goes out in especial tenderness in that direction? Let a Christmas season come, and the annual love tokens be distributed, and the first child provided for will be the absent one, nay, even the alienated one. Such is the love of God and the love born of God: it seeks the farthest, neediest, poorest, first of all, because the more liable to be overlooked.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the race in Adam, the oneness of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. The Hottentot is a brute. The French governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." According to the creed of Huxley, Darwin & Co., these superstitious fetish worshipers are brutes, at best only on the long road toward manhood. Why not let them alone and take care of the higher products of evolution! Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant you heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embruted or brutal that is a *brute*; that behind the darkest skin and most bestial physique an immortal soul burns like

a gem buried in the dust ; that the Maori, Papuan, Terra del Fuegan is my brother and yours, and capable of a future equally glorious with that of any other soul—the moment you accept this truth, such indifference cannot survive.

III. *The Law of Accommodation.* “I am made all things to all men, that by all means I might save some.” This means nothing less than that Paul identified himself with every class of men whom he met and sought to save. Even now Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities ; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness ; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, helpfully, savingly.

This great apostle had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. The schools of Tarsus had done all for him that Greek wisdom and Roman civilization could accomplish, and the schools of the prophets with Gamaliel as teacher had added to all the polish of secular learning the strength and solidity of sacred knowledge. He was fitted for a Corinthian column in the structure of society, for he had the solid, massive, substantial education of Judean scholarship surmounted by the elegance and grace of Athenian philosophy. Besides all this he had refined sensibilities. He was delicately organized. All his emotional and affectional nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to retire into the comparative exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the center of a small circle of intimate associates. But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. And he forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities, in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews ; to those who were under the law or without law, as himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he

got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation. Beside a poor man he felt poor; beside the rich man he imagined himself encompassed by the snares of greed; with the ignorant he forgot his learning, and with the gross his refinement. The idolater and sorcerer found in him a man who could sympathize with a mistaken religiousness and a temptation to impose on popular credulity. Chained to a soldier as a common convict, he became interested in the soldier's life as an armed defender of the state, and became for the time himself a soldier, and as day by day he was chained to a new member of the Prætorian guard he told anew the story of the cross till so he had preached the gospel to the whole guard in turn. Whether in the palace of the Cæsars or the Philippian jail; whether in the house of Lydia or the synagogue at Thessalonica; whether on Mars Hill or the Temple stairs; among the barbarians of Malta or the disciples at Antioch, he never anywhere held himself aloof from human souls. There is no lofty air of superiority in the presence of the lowest and no servile air of cowardice and flattery in the presence of the highest. This accommodation might almost be called assimilation, for it brought him into such vital, honest, sympathetic contact with man as man.

I have a friend who holds weekly in his church parlors a theological clinic. He brings in convicts, the vicious, the abandoned, the profane, the infidel, and asks them questions concerning their life and opinions and notions of men and things, that, to a band of Christian workers, he may by a kind of dissection of spiritual experience unfold the mysteries of that strange thing the human heart. Paul's life was one long spiritual clinic. He studied men that he might know them, and sought to know them that he might reach them.

IV. Again, Paul was moved by the *principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for others' profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die est Er, nur Er.*"

In this flame of devotion to his Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the

epistle to the Colossians (i. 24), "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To be crucified with Christ was a reality to such a man. It meant a cross and a death to self in order to save others. Christ's death saved no human soul. It only made salvation possible. The word of God is but the declaration of the terms of salvation. The Holy Spirit must take of the truth and blood and apply them to the soul. But how does the application come? *By human agency.* A believer, one to whom salvation has come by faith and faith by hearing, becomes the missing link that joins Christ on the cross, in the word and in the Spirit, to the penitent soul. The believer is a witness and a herald; he tells the story of redeeming love, and he adds his own experience to attest the word. The Holy Spirit uses that believing testimony to convince the reason, persuade the heart, and move the will. It may be reverently said that the blood of Jesus *plus* the witness of the word, *plus* the work of the Holy Spirit, *plus* the believer, save sinners, for, each in its own place, all together are used by God to accomplish the salvation of the lost. God might have saved men immediately. He chose to do it mediately. Hence Paul needed to fill up what was behind of the sufferings of Christ in his own flesh for his body's sake. He had no need to atone for men, for the work of atonement was "finished;" he had no need to furnish the Holy Scriptures of truth, for they were all embraced in the Bible; he had no need to act as a divine physician to apply the balm of Gilead. The blood, the word, the Spirit were provided; all he had to do—but that was still lacking—was to get human souls where the blood could sprinkle them, where the word could reach and teach them, where the Spirit could touch and transform them. And to do this he was content to suffer with Christ and bear in his body the marks, *stigmata*, of the Lord Jesus, as one literally crucified with him.

Paul's success in evangelism is no mystery; it is all an open secret. Give us one man, moved by such principles of evangelization, obligation, accommodation, abnegation, and again the history of humanity shall show a man who in one generation will compass the known world with the network of his personal labor and make a continent echo with the trumpet voice of his testimony!

DAVID BRAINERD.

[EDITORIAL.—J. M. S.]

HAVING briefly outlined his Life in a previous paper, we proceed

II. TO SET FORTH IN BRIEF OUTLINE BRAINERD'S CHARACTER.

An analysis of his character is not difficult to make, for the leading traits or qualities of the man stand out in bold relief and challenge our observation and admiration.

1. The first thing that impresses the reader of Brainerd's life is *the genuineness, depth and thoroughness of his personal piety*. We see at once that there is nothing superficial, transient, doubtful, half-hearted about it. We are brought into contact with a Christian character, and a Christian experience, and a Christian life, most rare and extraordinary in many of their elements and features. There is something startling and awe-inspiring in the depth and intensity of his religious "frames" and "exercises," as recorded so frankly and faithfully in his diary, running through several years, with no expectation that any eye save his own and God's would ever read them. "He belongs to a class of men," as one has well said, "who seem to be chosen of Heaven to illustrate the sublime possibilities of Christian attainment—men of seraphic fervor of devotion, and whose one overmastering passion is to win souls for Christ and to become wholly like him themselves."

The Law made thorough work with him. His sense of the evil, guilt, and awfulness of sin, of his own deep moral corruption and desert of God's wrath, his personal unworthiness, and entire dependence on divine grace, and his constant need of the Holy Spirit to cleanse, enlighten and sanctify, was most profound and ever present with him. He could not find language strong enough to express his hatred of sin and desire to be entirely and forever cleansed and delivered from it. He longed and strove after holiness, after complete victory over sin and the world and the devil, after entire conformity to the will and likeness of Christ, with a strength and intensity of soul that seem almost superhuman,

2. *His consecration to the Master's service was, seemingly, entire and sublime*. Not since the apostolic age has the church produced a grander illustration of the power of the gospel to subdue human selfishness and the love of ease and pleasure and self-indulgence, and to make Jesus Christ supreme, "all and in all," in the affections and life of the soul. Like Paul, he made a total surrender of every faculty and power of body, soul and spirit, to the divine Son of God, and at the same time an unreserved, absolute consecration of his life and being to his service. He could not love and serve God enough. He was jealous

of his own heart and life lest he should not render every day and hour a full measure of love and labor. He kept nothing back. From the time he gave himself to Christ he devoted his life and strength and attainments and acquirements and opportunities to the work of saving souls, without recreation, without cessation, sparing himself in no particular ; serving God to the full extent of his ability, and even beyond. The amount of work he did was almost incredible. He broke down his constitution in four short years, by exposure, privation, and labors of every kind ; literally wore his life away in the cause of his blessed Master. It is affecting in the highest degree to read the entries in his journal from day to day, of what he did, what he attempted, what he longed to accomplish ; and in the midst of his incessant labors to hear him bemoan his shortcomings, his barrenness of spirit, his unfruitfulness, and pray God to forgive him his unfaithfulness and grant him a new baptism of love and zeal. Here is a specimen :

“Here I am, Lord, send me ; send me to the ends of the earth ; send me to the rough, the savage pagans of the wilderness ; send me from all that is called comfort in the earth ; send me even to death itself if it be but in thy service and to promote thy kingdom.”

And it was no ascetic or misanthrope that wrote thus, for he adds :

“At the same time I had as quick and lively a sense of the value of earthly blessings as I ever had, but only saw them infinitely overmatched by the worth of Christ's kingdom. Farewell friends and earthly comforts, the dearest of them all ; the very dearest, if the Lord calls for it : adieu, adieu ; I will spend my life, to my latest moments, in caves and dens of the earth, if the kingdom of God may thereby be advanced.”

He was affianced, as is well known, to a youthful saint of rare gifts, the youngest daughter of Jonathan Edwards ; and such a pure, intelligent and sensitive nature as his would have enjoyed, in an eminent degree, the felicity of domestic life. But he sacrificed even this, and plunged alone into the wilderness and passed his years with savages, that he might win them to Christ. The little patrimony left him he also devoted to the education of a poor young man for the ministry soon after entering upon his missionary work.

3. *His love for souls amounted to a passion, which nothing could cool or conquer.* No miser ever clung to his treasure as he grasped this idea and made it an ever-present and supreme object with him. No matter where he went, or what were his surroundings, the ruling bent of his soul was manifest. In health and in sickness, in his wigwam among the Indians, on his numerous and solitary journeys from settlement to settlement in the wilderness, and in his occasional visits to New England, his supreme desire was to convert souls ; and no occasion, no opportunity, did he fail to improve, however weary or racked with pain, or weak or broken down from disease. This intense, ever-burning passion often finds expression, as when he writes in his diary :

“O, how I longed that God should be glorified on earth ! Bodily pains I

cared not for, though I was then in extremity. I never felt easier; I felt willing to glorify God in that state of bodily distress, so long as he pleased I should continue in it. The grave appeared really sweet, and I longed to lodge my weary bones in it: but O that God might be glorified! this was the burden of all my cry. O to love and praise God more, to please him forever! This my soul panted after, and even now pants for while I write, O that God might be glorified in the whole earth! Lord, let thy kingdom come! . . . O the blessedness of living to God! . . . Spent two hours in secret duties, and was enabled to agonize for immortal souls, though it was early in the morning and the sun scarcely shone, yet *my body was quite wet with sweat*. . . . With what reluctance did I feel myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to my latest, my dying moment."

Is it any marvel that many souls—even the souls of such ignorant and degraded savages—were given to him? And he never regretted his devotion and self-sacrificing zeal in this work. Read his thrilling words as he hung over eternity while in Boston: "I declare now I am dying, I would not have spent my life otherwise for the whole world."

4. *His humility and spirit of self-denial and cheerful submission to deprivations and hardships for the gospel's sake* are touchingly illustrated in his life. According to President Edwards' testimony, he was a young man of "distinguished talents;" "had extraordinary knowledge of men and things;" had "rare conversational powers;" "excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion." "I never knew his equal of his age and standing, for clear and accurate notions of the nature and essence of true religion." His "manner in prayer was almost inimitable, such as I have very rarely known equaled." He "had a very extensive acquaintance, and engaged the attention of religious people in a remarkable degree." He had also many invitations to settle in his own New England, and an urgent and oft-repeated call to "East Hampton—the fairest, pleasantest town on Long Island, and one of its largest and wealthiest parishes." So that he did not give himself to the missionary work, as is often though unjustly said of other missionaries in these days, because he could not succeed at home. His talents, gifts, and Christian attainments made him the peer of New England's most gifted preachers, with few exceptions.

But he put from him all these tempting offers, and all considerations of a merely personal and temporal nature, and gave his whole self for life to the work of teaching the poor American Indians the way of salvation. And he had no thought that he was doing anything *wonderful*, or that he was degrading himself, or throwing away his talents and life by so doing. On the contrary, he evidently felt that God had greatly *honored* him in calling him to such a service; and he consecrated his heart and soul and mind and strength and life to it with as much hearti-

ness and enthusiasm and ambition as though he were ministering to a highly cultured people in some conspicuous and wealthy parish.

So real and great was his humility that he often expressed his surprise that he was called to such a noble service; that the Indians should have any respect for him, or show him any attention, or that any good should come from his labors. His *privations and hardships* likewise were such a few missionaries have ever experienced. An extract or two will serve to introduce the reader to his mode of life:

"My diet consists mostly of hasty-pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. My lodging is a little heap of straw, laid upon some boards a little way from the ground, for it is a log room without any floor, that I lodge in. . . . I have now rode more than 3,000 miles [on horseback] since the beginning of March [8 months]. . . . Frequently got lost in the woods. . . . At night lodged in the open woods. . . . Crept into a little crib made for corn and slept there on the poles."

And yet not one word of complaint do we hear from him. Even in his times of extreme melancholy and dejection, and they were frequent; when sick and racked with pain; when lonely and disconsolate, not one breath of murmur rises to heaven. His forest home was often a "Bochim," or as the "valley of Baca," as it respected the outward man and his surroundings. And yet, even then and there, like Jesus after the temptation of the wilderness, angels comforted him and his soul often exulted while he magnified the God of his salvation, "who giveth songs in the night."

5. *He exemplified the law of Christian meekness and forgiveness in a pre-eminent degree.* The unusual attention which his extraordinary career and saintly character attracted, at home and abroad; the sympathy and interest manifested in him by many of the most eminent ministers of his day, among whom were Jonathan Edwards, Bellamy, the Tennants, Pemberton, Aaron Burr, and Jonathan Dickinson, and the high esteem in which he was held by the Christian world, especially toward the close of his life, did not tend in the least to elate him. On the contrary—as in all cases of real and eminent worth and superiority—it only tended to make him more humble; it induced Christian meekness, and filled him with a profound sense of his unworthiness. The expressions of this feeling in his journal are frequent, emphatic, and evidently sincere.

In all the annals of human life and experience, excepting those of the God-Man, we have no more striking example of *Christian forgiveness than the life of BRAINERD furnishes*. Take a single particular.

He was *wronged*—wronged as few men in similar circumstances ever were wronged. He was wronged by a public institution; wronged before the world; nay, it is not uncharitable to say that he was persecuted, insulted, outraged, and all redress refused, and that against the united, solemn, and earnest protest of such men as President Ed-

wards, Burr, Dickinson, Pemberton, and many others of the most distinguished men of the times. He was wronged in a way to mortify, humiliate and injure a young man of his ambition and talent and genuine manliness and high Christian character and standing, to the utmost possible extent. The wrong was *persisted* in, with iron determination and relentless severity, even after he had made the most manly and Christian acknowledgment and confession that it was possible for the college authorities to exact, or a gentleman, respecting his own manhood, truth and righteousness, could consistently make.

And that he *felt* the wrong exquisitely, and smarted under it, and carried the memory and the scar of it to his grave, his diary affords abundant and affecting proof. This ill treatment at his tender years had much to do with his dejection. It preyed upon his sensitive nature. He felt as if a brand was placed upon his forehead. Most of all he mourned over it, because he thought *religion suffered* in consequence of it. No one can read the entries made in his journal during his visit to New Haven a year after his expulsion—at the time when he would have graduated but for that unjust procedure—afraid to show himself in the town for “fear of imprisonment,” hiding away in the house of a friend in the outskirts of the town as if “guilty of some open and notorious crime,” and there spending Commencement day in prayer and sweet converse with Christian friends—and not feel his heart rise in rebellion against that stern and unrighteous decree which on that occasion crushed his last hope of redress! Earnest application was made on his behalf to the authorities of the college by a “council of ministers at Hartford,” and by Edwards, Burr, and many other distinguished men in the various colonies, that he might be allowed to take his degree with his class. But all in vain. Yet here is the entry he made in his diary in *this bitter hour of disappointment*:

“Sept. 14. This day I ought to have taken my degree [this being Commencement day], but God sees fit to deny it to me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my classmates take theirs; yet at the very time God enabled me with calmness and resignation to say, ‘The will of the Lord be done.’ Indeed, through divine goodness I have scarcely felt my mind so calm, sedate, and comfortable for some time. I have long feared this season, and expected my humility, meekness, patience, and resignation, would be much tried; * but found much more pleasure and divine comfort than I expected. Felt spiritually serious, tender and affectionate in private prayer with a dear Christian friend to-day.”

But notwithstanding the wrong done him was so great and was so obstinately persisted in to the last; and notwithstanding he suffered in his feelings as only a man of such exquisite natural and moral sensibilities could suffer, not once was he known to speak harshly or unkindly of those who had committed the injury. Not a line is found in his diary

* Had he been allowed to graduate he would have been at the *head* of his class, and that class the largest that had ever graduated at that college.

alluding to the matter that breathes other than a spirit of Christlike charity and forgiveness, while he was fervent and frequent in his prayers in behalf of those who had "so ill used him." The same spirit that cried out from the cross, "Father, forgive them, for they know not what they do," animated the heart of this youthful disciple while living, and to-day encircles his brow with a halo of Christlike glory.

6. But the crowning excellence of Brainerd was the large measure of the spirit of prayer which characterized his life. Prayer was his chief reliance and the secret of his remarkable success. Much of his time was spent in prayer. Days and nights were thus passed, and he grieved when anything interfered to keep him from his knees in solitary and prolonged intercession and communion with God. Closely in this respect did he follow in the footsteps of Jesus. Prayer was his solace, his inspiration, his strength. No part of his diary or journal is of more thrilling interest to any and every Christian worker, either in the home or the foreign field, than the numerous entries in relation to his seasons of secret prayer. Few saints this side of heaven ever got so near to the throne of God in prayer, ever so "wrestled with the angel of the covenant," ever experienced such communion with the Father of spirits until his soul exulted and overflowed with the fullness of "ineffable comforts." Read a specimen or two :

"Had the most ardent longings after God which I ever felt in my life. At noon, in my secret retirement, I could do nothing but tell my dear Lord, in a sweet calm, that he knew I desired nothing but himself, nothing but holiness; that he had given me these desires, and he only could give me the things desired. I never seemed to be so unhinged from myself and to be so wholly devoted to God. My heart was swallowed up in God most of the day. . . . Felt much comfort and devotedness to God this day. At night it was refreshing to get alone with God and pour out my soul. Oh, who can conceive of the sweetness of communion with the blessed God but those who have experience of it! Glory to God forever, that I may taste heaven below! . . . Retired early for secret devotion, and in prayer God was pleased to pour such ineffable comforts into my soul that I could do nothing for some time but say over and over, O my sweet Saviour! O my sweet Saviour! whom have I in heaven but thee, and there is none upon earth that I desire beside thee. If I had a thousand lives my soul would gladly have laid them all down at once to have been with Christ. . . . My soul was this day at turns sweetly set on God; I longed to be with him that I might behold his glory. I felt sweetly disposed to commit all to him, even my dearest friends, my dearest flock, my absent brother, and all my concerns for time and eternity. O that his kingdom might come in the world, that they might all love and glorify him for what he is in himself, and that the blessed Redeemer might 'see of the travail of his soul and be satisfied!' Oh come, Lord Jesus, come quickly! Amen."

Is it wonderful that such a habit of prayer and such experiences in prayer in the closet should have made his *social and public* prayers edifying and striking in a remarkable degree? President Edwards' testimony on this point is very explicit and noteworthy: "*I know not*

that I ever so much as heard him ask a blessing or return thanks at table, but there was something remarkable to be observed both in the matter and manner of the performance." Prayer, in secret and personal communion with God, will temper the whole spirit of a Christian and put its impress upon his social and public habits. If you witness habitual fervency and fullness and power and a wrestling spirit in prayer on the part of any disciple, you may be sure the habit has been acquired in secret intercourse with God upon his knees. Prayer is not so much a gift as a grace, implanted, nourished and matured in long and intimate communion with the Hearer of prayer.

The end of such a life, as we might anticipate, was peace and joy—peace in fullness of measure, and "joy unspeakable and full of glory." A glance in his dying chamber reveals the fact that it was "quite on the verge of heaven." Says President Edwards :

"On Tuesday, Oct. 6, he lay for a considerable time as if he were dying. At which time he was heard to utter, in broken whispers, such expressions as these: 'He will come, he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels.' . . . The extraordinary frame he was in that evening could not be hid. His mouth spake out of the abundance of his heart, expressing in a very affecting manner much the same things as are written in his diary. Among very many other extraordinary expressions which he then uttered were such as these: 'My heaven is to please God and glorify him, and to give all to him and to be wholly devoted to his glory; that is the heaven I long for—that is my religion, and that is my happiness, and always was ever since I suppose I had any religion; I do not go to heaven to be advanced, but to give honor to God. It is no matter where I shall be stationed in heaven—whether I have a high or a low seat there—but to love and please and glorify God is all; if I had a thousand souls, if they were worth anything, I would give them all to God.'"

THE BIBLE IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., MADANAPELLE, INDIA.

THE Bible contains a plan devised for the redemption and elevation of mankind. Take the Bible, then, as an engine thus devised for the performance of a certain work, and test it well and see whether it does that work or no. And it is to this view of the subject that I particularly ask your attention.

Is this *old Bible*, given centuries ago among the Jewish people, *now* calculated to do the work for which it was designed? or, in this day of progress and of the intermingling of nations, do we find it antiquated, and its day of adaptedness and usefulness passed away? This is, emphatically, an age not alone of changes, but of improvements. Fast mail-trains and the telegraph have taken the place of the old mounted mail-carrier, with his mail-bags thrown over the horse upon

which he rode. The four and six horse stage-coach has given way to palace cars. The quiet stitching of the seamstress is replaced by the hum of the sewing machine. There is scarcely a piece of machinery, of any kind, now in use that was used even by our grandfathers. New books, new systems of sciences, new methods in the arts—all, all is new. Have we made a mistake, then, in holding on to our “old Bible” too long? If so, let us acknowledge it like men and try to replace it with something better; but first let us put it to the proof and see.

Now, in testing a machine or engine it is necessary to try it in all the different circumstances in which it is to be employed, especially in the worst. The government of India sought to introduce the best machinery for ginning and spinning and weaving the cotton growing there. A proclamation was issued, and published in every country where machinery was made, offering a princely premium for that machinery that should best do the work. And when, after near a year for preparation, the machinery was gathered from the four quarters on the banks of the sacred Ganges, when the viceroy and his council and the judges had assembled to test it, it was tried not alone with the cotton grown there on the banks of the Ganges, but cotton was brought from the base of the Himalaya Mountains, and from the plains of Tinnevely, near Cape Comorin, from the hill country of Berar, and from the plains of Bellary, and the country about Bombay; and the machinery that best did the work in all, the long staple and the short, the coarse and the fine, it was that that won the prize, and that is now doing the work in India. So if an ocean steamer be launched, it must be tried not alone on the smooth waters of the bay or river on whose banks it was constructed, for until it has crossed the ocean, breasting the mountain billows in a storm, no one can tell whether after all it be a safe vehicle for human life. So with every kind of machinery—it must be tested *in the worst circumstances* in which it will be called to act.

For the last score of years I have been engaged in putting the Bible to just such a test, and that in the most unpropitious circumstances. India is Satan's stronghold. Hinduism, with its handmaid caste, weaves iron fetters around its votaries. With much of truth in its scriptures, the Védas, it has degenerated into the worst of polytheism and idolatry; with its defective view of God and man, it has had no conserving, elevating influence over its votaries. The Hindus are at once a very religious and a grossly immoral people. Intelligent, sharp, quick-witted, immutable in their nature, wedded to their ancient system, which is a splendid one though false, the Brahmanists are the most able and determined adversaries of what they term the “new religion.” If the Bible will work in India, then we may safely conclude that it will work anywhere. How, then, does it work in India? Let us test it and see.

For example, does this “old Bible,” given so many centuries ago

among the Jews, describe the human heart of to-day, and the condition of man in different lands? or is it antiquated and defective in this respect? On a certain occasion, some fourteen years ago, I went into a native city in India, where the name of Jesus had never been heard, there for the first time to show them and give them these Scriptures, and to preach to them of Christ and His salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans; that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that describes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, "though they know the judgments of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them;" the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahman, stepped forward and said to me, "Sir, that chapter must have been written for us Hindus. *It describes us exactly.*" The photograph was recognized. It had been taken centuries before, and among a Jewish people; but the artist was divine, and the heart that was photographed was that, not of a Jew, but of a man.

On another occasion I went into another city, there also for the first time to proclaim Christ as the way of life. As we entered the native town and passed up the main street, I noticed a small Hindu temple, built upon the side of the busiest street, with its doors open and the idols in at the farther end, so that passers-by could worship as they went. At the side of the door sat the Brahman priest of the temple on a pedestal, unclad down to the waist—that he might receive the homage, the semi-divine worship which the people were wont to render him—with a platter by his side to receive their offerings as they went in and out of the street to their business or their work. I noticed it and passed on. Going up the main street, and looking here and there and finding no better place, we came back to this temple; and as I politely asked permission of the Brahmin to address an audience from the steps of the temple, he as politely gave his permission; and singing a song to bring the people together, we soon had the street packed with those who wondered what we had come for, and I preached to them. I took for my theme "the character of any being whom the intelligent mind of man in any land would be willing to call God;" and from the necessities of our natures, I attempted to show them that in order to call any being God, we must believe him to be stronger than we and stronger than any powers that might be arrayed against us; that he must be *omnipotent*, or we could not trust him; that he must be wiser than we and wiser than any intelligences that might be combined against us; that he must be *omniscient*; that he must be able, in all parts of his

dominion, at the same time, to be and to notice all passing events ; that he must be *omnipresent* ; that he must be a God of love, a God of justice, and so on. I had painted to them the character and attributes of God as we find them given in our Bible—not telling them where I found the picture, but drawing this characterization of God from the necessities of the soul of man. The intelligent men in the audience at once acknowledged the picture to be a correct one, as I went on from point to point, and admitted what I said to be true. At last, completing the picture, I said to them, “ Now, who is God, and where is God ? ” The Brahman priest sitting there on his pedestal, seeing how intently the audience of his worshippers were listening to my description of God, so different from that enshrined in the temple at my side, and seeing at a glance, with his keen mind, that if this description of God was accepted as true his employment was gone, seeking to create a diversion, straightened himself up, and with his finger drawing a line around his stomach, he said, “ *Sir, this is my God; when this is full, my God is propitious; when this is empty, my God is angry.* Only give me enough to eat and drink, and that is all the God I want.” Turning to this same old Book, I gave him that scathing denunciation of Paul of those “ whose God is their belly, whose glory is in their shame, and whose end is destruction.” And then turning again to the audience and reminding them of the pure and holy character that I had described, I told them that “ this poor, miserable wretch here is willing to call his belly his God.” Amid the sneers and scorns of his own worshippers, he sprang from his pedestal, slunk around the corner of the temple, and vanished down a side street. And oh; how the audience listened while I described to them Him in whom all the fullness of this Godhead was manifested bodily, even Jesus of Nazareth, the Saviour of all of them, in all the world, that will believe in Him !

On another occasion I was reading from the seventh chapter of Romans that declaration of Paul of the power of sin over us, where he says, “ When I would do good, evil is present with me, and the good which I would I do not, but the evil which I would not that I do.” As I read it the most intelligent man in my audience spoke up, saying, “ That is it ! that is it ! That is exactly what is the matter with us Hindus. Now, does your Book tell us how we can get rid of that evil disposition, and do the good we would and avoid doing the evil that we would not ? ” How gladly, from this same old book, did I point them to Him who can create a new heart and renew a right spirit within us ; who can give us not only the desire but the power to do good : “ For I can do all things through Christ who strengtheneth me.”

On another occasion and in a different city I read the description of the forty-fourth chapter of Isaiah, of the making and worshipping of images. When I had completed the reading, a sharp man in the audience, a Brahman, stepped out and said, “ Now, sir, we have caught

you. You told us that this was an old book, given long ago in another part of the world to tell us how we might find God, and, how worshipping him we might attain to peace with him; but, sir, that which you have just read you have written since you came here and saw how we Hindus managed it." The photograph once more was recognized.

THE MIRACLES OF MISSIONS.—NO. II.

[EDITORIAL.—A. T. P.]

THE LONE STAR MISSION.

THE Romance of Ongole reads like a fairy tale. This station is some two hundred miles north of Madras, in the Telugu country of India. Some thirty-four years ago Dr. Jewett, missionary from Nellore, in the service of the Baptists of this country, touring in this thickly settled region, climbed the summit of a mountain near Ongole, and surveying the country besought God to send there a missionary. For thirteen years that prayer seemed to be lost. But God was not unmindful, and he was preparing a workman for this "lone star" field, which in 1853, at the anniversary meetings in Albany, it had been almost determined to abandon as a fruitless and hopeless enterprise.

Mr. Clough, a civil engineer, became strangely impressed that he was called to this field, and that God would there give him ten thousand converts in a great and marvelous ingathering. It seemed to be the wild fancy of a vagarist or dreamer. The Baptist Board hesitated to send such a fanatic to the field. But he persisted, and was finally appointed to the Lone Star Mission. Blessings have crowned his work that have thrilled the whole Christian church with amazement and gratitude, and which deserve record among the Miracles of Missions.

The Lord has often used the locusts and caterpillars as his "great army," and he used the famine of 1877 as his messenger to prepare the way. It has been estimated that in the presidency of Madras alone three millions of people perished in consequence, and in Mysore and Bombay districts two and a quarter millions more. While the Brahmanic priesthood and the heathen people, even the rich, looked on with selfish and stolid indifference, Christian England sent a relief fund of \$4,000,000; and the distribution of such noble charities among this alien people made a profound impression on the native mind and compelled a comparison of the two religions, which by no means was favorable to Brahmanism and its kindred faiths.

During the severest pressure of famine it became obvious why God had chosen a *civil engineer* for this emergency. Mr. Clough was studying to provide work for the suffering masses round about him. He went to the authorities of the government and proposed to undertake the construction of three and a half miles of the Buckingham Canal, in order to furnish employment and food for these starving thousands.

The offer was accepted. After the day's work was done these people gathered in camps and the gospel was preached to them ; meetings for prayer and praise were held, inquiries were guided, and converts taught and encouraged. The spirit of God began to work in a way and on a scale which probably has had no parallel since Pentecost. Seed that had been sown now rapidly sprang into blade, ear, and full-grown corn in the ear. Idols were flung away by the thousands, and even the hundreds of thousands, as useless. The missionaries were thronged by inquirers, and had no leisure so much as to eat. Lest the sincerity of the motives of the converts should be questioned, they were kept on a sort of probation until after the famine had been relieved and there was no longer the temptation to seek the church as a charity organization.

As soon as it was safe to receive professed converts they poured by the thousands into the church. Between June and December, 1878, nearly ten thousand were after diligent and careful examination received into the fold by baptism. These marvelous ingatherings were undoubtedly of such as were being saved. They have proved unusually faithful, and after ten years the work still goes on. The prayer offered on that mountain has been conspicuously and gloriously answered, and no miracle of apostolic days more plainly shows the finger of God. The immense congregations, the character of the converts, the theological seminary at Ramapatam with its two hundred students, and the transformations to be seen in society all through the Telugu country, prove that the Lone Star has been and still is shining with supernatural beams in this great darkness.

Mr. Clough has been permitted to do efficient service in another direction, in striking a heroic blow at the monstrous *caste system* of India. His first arrival in the country was hailed with joy by the high-caste Brahmans, who rejoiced to have a prospect of good schools for their children. They promised their support, and they kept their word ; they placed under Mr. Clough's instruction sixty-two of their sons and paid well for their education. The prosperity of the schools seemed to be on a firm basis, and no restraint was put upon the teaching of the truth. This spontaneous and generous welcome to Christian schools was the opening of a new and wide door of service.

But a perplexity arose. Three men of low caste presented themselves as converts and were welcomed as became a missionary who believed in a church where there was no barbarian, Scythian, bond or free, male or female, but all one in Christ Jesus.

The caste spirit was aroused and the aristocratic Brahmans indignantly threatened that if Mr. Clough had any more to do with the out-cast Sudras and Pariahs, all the support of the higher classes would at once be withdrawn from him and his schools. While he hesitated and wavered, scarcely knowing what course to take, two more low-class converts knocked at the church doors, and the genuineness of their

conversion demanded a prompt decision. The crisis of the mission had arrived. The horns of an inevitable dilemma threatened to impale the missionary, and to escape the one was to cast himself upon the other. If he refused the low-caste converts, what became of the democracy of the Christian church? If he admitted them, what became of his aristocracy and the schools dependent on the high caste for support?

He consulted his wife, and they both retired by agreement to separate rooms for prayer. "O God, guide us in this extremity of the mission," was the groaning of two hearts whose deeper prayer could not be uttered. Simultaneously, in their different rooms, the husband and wife each took up a Testament from a pile lying before them for distribution among Eurasians; and without any *intention of opening to any particular place*, both husband and wife, involuntarily, unconsciously opened to the same passage and verses — 1 Cor. i. 26-31: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish, weak, base, despised, the things which are not," etc. To each of them came the same thought: "I see it: I have not been building on God's plan; this structure must come down and I must begin anew." The wife and husband started to meet each other and communicate with each other the direct answer to prayer through the Word. "See here," said Mrs. Clough, "what I have been reading." "But I have been reading the same verses," replied he; "did you know it?" "No, indeed." Thus by a remarkable coincidence God, at the same moment, by the same means, made their way clear as day. They were to build the church like a pyramid, from the *broad base of the lowest classes upward*, and the base must be broad enough to take in the masses of the poorest and basest and the weakest and most despised.

They had the heroism to follow the divine guidance. The very next morning they made their decision public. *Every pupil left the school*, and the financial bottom of their enterprise collapsed in ruin. The friendship of the high castes was changed to bitter hostility. They began anew. The base was now broad enough to embrace all who would come, however poor or low. And on that basis another structure was reared, in which, strange to say, *more upper-caste converts* have been built than under the former aristocratic system!

We do not wonder that those who have studied the work of God among the Telugus have said:

"It is without a parallel in the history of modern Christian missions in heathen or in civilized countries. In some of its features and aspects it always suggests the Pentecostal period and its wonderful scenes. The present condition of the mission is full of promise and prophecy. Still greater successes in the near future may be confidently expected. This mission demands, must have, and is sure to receive, the best care and the most munificent contributions of the Baptists of America. But we have been standing off and gazing in amazement at the achievements of divine grace and power among

the ignorant and degraded Telugus. The time has come when we must move closer up to the work, more vitally and practically link ourselves with that work. We must without delay prepare to assume the weighty obligations and to discharge the grave responsibilities which success has created and is daily pressing upon us. A short time ago and a few brief paragraphs or sentences, uttering only depreciation and discouragement, if not something akin to contempt, constituted all the annual statement which the executive officers of the Missionary Union had to give the denomination relative to the mission among the Telugus. Now many pages of the yearly exhibit are required to present only the merest outlines of the surprising successes which continue to crown the toils of the working forces in the Telugu field. Last year large and eager audiences assembled and listened with breathless attention for nearly two hours to Dr. Clough while he narrated, without embellishment or emotion, the simple, extraordinary, almost incredible facts of his labors among the Telugus. No mission in the world, prosecuted by any Christian denomination, can so compel, arouse and enlist the attention of a public assembly; no mission in the past or in the present has such a marvelous record; but this very success calls for immediate and vigorous effort, for prompt and generous gifts of money, to provide for the deep and pressing necessities which spring up with and out of that success—necessities which cannot be neglected or inadequately met without jeopardizing the best welfare of the mission in the future.

“Education, both secular and religious, must be instantly and amply provided for. It is gratifying and encouraging to learn that this want is at this hour being felt and to some extent provision is being made to meet it. At Ongole, the great centre of that large field on which the blessing of God has been so bountifully lavished, a school has been established, for which, since Dr. Clough's recent return to this country, \$10,000 have been subscribed for additional buildings. Besides this he has also raised \$10,000 for the erection of two mission-houses in Madras. The provision being made for the enlargement of the high school at Ongole should have the hearty and practical co-operation of all interested in the training of the converts in that field. The high-caste people will not, cannot be reached and influenced by the Christian disciples in the Telugu churches until ignorance gives place to intelligence. God is able to work without the mental training and discipline of the Telugu Christians; so is he able to work without their intellectual inferiority and crudeness. The theological seminary at Ramapatam, under the management of the energetic President Williams, is doing a large and splendid work for the training and equipment of a native ministry. On the 1st of last July there was completed and occupied a building that will favorably compare with anything of the kind that can be found among the other missions of Southern India. At Nellore is soon to be built the Bucknell Female Seminary, a school for the training of Bible-women and female teachers for girls' schools. For this building one gentleman, Mr. Bucknell of Philadelphia, has given \$3,500.

“While these efforts are being made and these projects are being pushed forward to provide for the necessities and the advantages of secular and Christian culture, the work of evangelization is being carried steadily and vigorously on. The conversions and baptisms since the great awakening and ingathering in 1877-78 have averaged over 2,000 souls a year. There are now 13 central stations and 205 out-stations in this mission. There are 37 American missionaries, including the women of the company. The number of native preachers, ordained and unordained, is 174. There are 21 Bible-women and other native helpers, making a total working force of 323. There are

now 84 churches, comprising a membership of nearly 25,000. There were baptized in 1886 in this mission nearly 3,000. Besides the high school at Ongole and the theological seminary at Ramapatam, there are 180 mission schools with nearly 4,000 pupils; and all this the growth of about eighteen years! True, there was much of sowing, praying and weeping for some years prior to this large and splendid harvest. But what a harvest!"

MISSION WORK IN PAPAL EUROPE.

BY REV. WILLIAM CLARK, D.D., FLORENCE, ITALY.

IN my brief paper in the January REVIEW, "Mission Work in Papal Europe," I alluded to woman's work, some features of which I desire now to give more in detail.

The school in Greece has had great influence in awakening in the women of southern and eastern Europe a desire for higher education, for social and industrial freedom, and has awakened also a consciousness of higher privileges, rights, duties and responsibilities in society and in the state.

This school was established and has ever been sustained by American women. Mrs. Emma Willard, Mrs. Sigourney, Mrs. Phelps and Mrs. Hill will ever be remembered as honored names in connection with the founding in Athens, Greece, of a college for the higher education of Greek young women. When Mrs. Willard and Mrs. Sigourney visited Europe, about 1835, it was not merely to seek health and pleasure, but they sought to do a most noble work. They became deeply interested in the condition of women in Greece, and returning to this country Mrs. Willard organized a society called "A Society for the Advancement of Female Education in Greece." In regard to this enterprise she said: "Is not improvement in female education an important feature in the grand system of moral advancement now going forward in the world? Should we not strengthen it at home and send it abroad?" For this object she offered \$3,000, and this sum she would have given herself had not the ladies of Troy nobly come forward to her aid.

This school, carried forward by Mr. and Mrs. Hill, has been the cause of the education of more than 20,000 in that country and in the colonies of Greece in all parts of the Orient. In all the centres of Greek civilization—Constantinople, Smyrna, Salonica, Seres, Adrianople, Philippopolis and Janina—are found the best schools for girls, whose teachers have been trained in the American school in Athens. In 1874 a pupil of this school was invited to Constantinople to take charge of a Greek seminary for women, and soon she became principal of the "Zappion," the greatest female college in that city, and this position she still holds.

Fifty years ago Athens and the East were dead in regard to higher female education, but by the sympathy and interest of noble American women there was set up a great agency which has been a most power-

ful civilizing influence throughout all southeastern Europe, and which even sheds its light and joy far into western Asia. It has trained an admirable band of well-educated teachers and sent out hundreds all over Greece and its oriental colonies. There is no question that Greece owes its rapid progress and Greek instruction to its women.

This school has awakened in them a love for the study of the works of their ancestors, which, pervaded by a lofty spirit of patriotism, have made them more alive to their responsibilities at the first reappearance of their national life.

There is in Greece among women a consciousness of their rights and duties and an activity in benevolent work hardly to be found in any other European country. There are also large charitable organizations, composed of prominent ladies of Athens and other cities, and recommended by her Majesty the Queen, which confer great blessings upon the poor and needy. The work done by these associations received medals and honorable mention at the Vienna Exhibition. And in all this culture and benevolence, so marked in Greece, there is a spirit of warm patriotism, a religious nature untainted by fanaticism, and a philanthropic and hospitable heart.

It is also of this American school at Athens that Mr. Botossi, the Greek consul in this country, speaks with so much enthusiasm, saying in substance that to be a graduate of this school is to have a diploma for the best manners, the most thorough education, and the highest and purest morals; adding at the same time that here his own sister was educated, and also the daughters of all the best families in Athens. He also said that the Greek papers were filled with the highest praise of this institution. In such favor is this school with the government that it is visited by the queen, and a few years since the king thanked the American principal in the name of the nation for her fifty years of devotion to the cause of education for Greek women.

How large and widely extended is this noble mission work accomplished by a few large-hearted Christian ladies! Pupils of this school who have taken high rank in social and domestic life have been found at Smyrna, in remote eastern Asia Minor, at Constantinople, in Bulgaria, Hungary, Austria and Italy. Indeed we can safely say that the highest and best educational and religious culture in all southeastern Europe and western Asia can be traced to the institution for women at Athens. And I am happy to say that this same school is at present most generously aided by one of the best women of our land.

There is also another institution in Europe which by its energetic and wide-spreading influence has done much for the intellectual and religious culture of young women. I refer to the one at Kaiserswerth on the Rhine, for the education of German deaconesses as teachers and nurses. Here Florence Nightingale was educated previous to accomplishing her great work at Constantinople during the Crimean war. There is an in-

describable charm about Kaiserswerth as a seminary of higher female education, and in home work and mission work throughout Europe and the Orient the results have been wonderful in awakening a desire among women for high literary and religious culture. Their institutions, embracing normal schools and colleges for the training of Christian workers are everywhere recognized as agencies of the purest benevolence, characterized by a lovely Christian spirit, and agencies also of a high intellectual culture. It is impossible to speak sufficiently in praise of this noble agency for woman's highest mental and spiritual improvement. At Kaiserswerth at present there are about 260 deaconesses. More than one thousand have been sent forth. They have 103 stations, many of which are in Germany and Southern Europe. Nineteen are in the East—at Smyrna, Constantinople and other cities—and all are in charge of some 50 deaconesses. At Florence, Italy, there is an institution of 70 pupils. It began with 20, and in two years it was self-supporting. In some places these labors are under the direction of a committee of ladies. The deaconesses are religious, cheerful, loving and earnest in spirit. The only criticism that I could make in regard to all these schools would be that they should be of a still higher literary grade, in order to respond more fully to the wants of the people. These noble-hearted deaconesses, however, going forth two by two in the various countries of Europe, are doing a great work and are signally blest. Their policy is *the true mission policy*, and the only successful mission policy that can be employed in mission work for all the Papal States of Europe.

In conversation with the late Dr. Mark Hopkins, President of the American Board, only a short time before his death, I spoke of the culture and religious influence I was endeavoring to secure for young women in Central and Southern Europe, and I referred to the work of the German deaconesses establishing religious schools in the East and in other countries, with their wonderful success. He replied, "Why cannot the Christian women of our own land do a similar work? Let there be an organization and perhaps an institution in this country or in Europe like the one at Kaiserswerth, to prepare young women thoroughly for this special work; call them deaconesses—I see no objection—and send them forth two by two to establish evangelical schools; it would be a noble work." And when I referred to the aid I was then seeking for this very object he said, as President of the American Board, "We are doing no better work in any part of the world than you are doing in Southern Europe; if I had money I would give liberally, but poor as I am I wish my name and the name of my wife associated with this enterprise;" and saying this he gave me a donation for himself and also for his wife.

Only a day or two after, in speaking with Roswell D. Hitchcock, D.D., of my work in Europe, after words of high commendation and approval

he said, "It is a grand work, and I wish to show that I fully endorse and appreciate it." He then gave me a donation for this object.

In the same day these two men, first in our country in culture and first as leaders in benevolence, finished their work on earth.

It is by means of such influences as have gone forth from Kaiserswerth and from the college in Greece that woman is now earnestly calling for a higher and better Christian culture. Feeling that she has in the past been held back from her higher sphere of action, numerous organizations are now everywhere being formed for improving her condition. Her claims for education, for social and industrial freedom, and for political enfranchisement are earnestly advocated by the first women in every department of art, literature and philosophy throughout Southern Europe.

Most marked and happy was the influence upon the educational condition of women in Europe coming from the admirable exhibit of our American system of education made at the expositions at Vienna and Paris. Residing at Vienna and the south of Europe at the time, I could give many interesting proofs of this. For instance, at Vienna, shortly after the Exposition, a princess of one of the first families of the empire said to me, "Do you know what we want at Vienna? It is an institution similar to the best female schools and colleges in the United States. We need it for the education of the daughters of our nobility. I am fully persuaded that your system of female education is far superior to that in our church under the direction of the Jesuits and the convents." And she added, "If you will persuade the good ladies in England and America to aid in initiating such a system of education and establish a college here at Vienna, I will be a patroness of the institution." Such were the wonderful words of a lady who belonged to the representative Catholic family of Austria.

So also in Italy. Once visiting the highest school of female education established by the Italian Government at Florence, being struck by some improved methods of instruction, I asked the lady principal some question in regard to them. She replied in substance, "You will recognize my system of instruction in many points to be distinctively American. I was at the Paris Exposition, and there day after day I faithfully studied your American methods, and these I have introduced as far as possible into my school." This lady expressed the wish that our American system of schools, with a true religion, might everywhere be introduced into Italy, and she believed that such schools would be the salvation of the country.

Here is opened before us a mission work in Europe, in our opinion second to no other—a work *for woman* and to be done *by woman*.

In close contact with mission life for a long series of years, in all that I have seen and done, I cannot form a conception of a nobler mission work in this or any other age than that of carrying our best culture,

with a true religion, at the present crisis of woman's history, to the Papal countries of Europe. Evangelical schools of higher female education are the agency, and the agency that is desired in Italy. Not schools without religion, but schools with religion.

It is well known that the Italian Government is now doing much for education ; but having banished the Jesuit and the priest from all educational institutions, their schools are all without religion—from the primary to the highest—no religion. But the Italians of the better class have much religious sentiment, and wish their daughters to be educated in schools under religious influences. They say, Religion has in the past occupied so prominent a part in our schools, what is now to take its place? The schools are becoming more and more irreligious, and there is reason to fear that ere long the people will appeal to the government for the priests to be returned to give religious instruction in the schools. For this reason they ask us to hasten to their help. One of Italy's first scholars and ablest statesmen not long since said : "The weakest point at present in Italy is the religious education of young women. In our schools there is no religion ; and why," he asked, "do not benevolent men and women in America and England see it and come to our help, bringing to us the superior culture of their schools, with a true religious influence, and thus aid in emancipating our system of female education from the control of the convent and the Jesuit? They could confer no greater blessing upon Italy." Thus speaks a noble Italian, who has the best interests of his country at heart.

Immediately after the formation of the kingdom of Italy, which seemed like the springtime of life to the nation, many courageous women arose to take part in her literary regeneration, and these gave a marked impulse to higher female education. As early as 1869, at the request of some of the first ladies of Italy, we made an appeal to the Italian Government for the establishment at Florence of a "Ladies' International College." We had several conferences with the Minister of Public Instruction, and the project was received with great favor. The United States minister wrote several letters to this country to interest friends in the enterprise. But Florence was then the capital, and unfortunately a building in that city could not be found for the purpose. But the establishing of such an institution of high literary culture was regarded of supreme importance to Italy. *Unsectarian* in its character but *vitally Christian* in its influence, it would prove far superior to any direct denominational mission agency ever introduced into the country. It is thus, as Sir William Muir of the University of Scotland said, "establishing evangelical schools of higher female education in Papal Europe, is mission work of the highest importance."

THE GREAT WORLD COUNCIL.

[EDITORIAL.—A. T. P.]

THERE are those on both sides of the sea that look forward to the coming month of June as the time for the convening of a Council second in practical importance to none that has ever met since the day of Pentecost.

A general Missionary Conference is then to be held in Exeter Hall, London, from June 9th to 19th, which will embrace representatives of all the great missionary societies and Christian denominations. Missionary workers, native converts and helpers from every part of the mission field will be present and participate ; information of the most comprehensive and accurate sort will be furnished as to the world-wide work and field, and the practical questions to be covered in the discussions and addresses are of supreme importance to the prosecution of the great missionary campaign and conquest.

For example, the matter of *missionary comity*. There is a great deal of work that overlaps. While some fields are wholly destitute, others are comparatively over-supplied. The time has fully come for a mutual understanding between Christian denominations and their societies and representatives as to the limits of their respective fields, interchange of workers, transfer of converts, etc. We need to have it determined what is to be regarded as preoccupation and what as intrusion. Certain principles need to be agreed upon as to the policy to be pursued in dealing with such questions as Chinese ancestral worship and East Indian caste ; there ought to be a consistent plan for developing a native ministry and making native churches self-governing, self-supporting, self-propagating. A common scale of salaries for native helpers would remove the temptation of a mercenary motive in seeking larger wages, etc. A hundred questions that now present practical perplexities would be no longer embarrassing could Christian disciples agree upon a standard for the conduct of the work.

The *place of education* in the work of missions needs to be determined. The need and value of schools, the scope of their educational schemes, coeducation of the sexes, the language in which teaching should be conducted, the character of the teachers to be employed, the question of copartnership of different societies in college work, the importance of higher education, and especially theological training, the shortening of preparatory courses for those who cannot spend the full period of preparation ordinarily required—how many and vast are the problems of education demanding solution !

Then the whole position of the *native agencies* needs definition and determination. How to secure a large efficient body of capable native workers, how to fit them for service and set them at work and support

them in the work, how broad to make the basis of their training without raising them unduly above the people for whom they labor, how ample to make their pecuniary support without putting before them the temptation of avarice or elevating them to a false level—here is a whole continent of thought needing exploration.

The *methods of mission work* demand adjustment and agreement. The qualifications of missionaries, physical, mental and spiritual; their course of training, the question of a *medical* education for the ordinary worker, the establishment of missionary professorships and lecture-ships at home and abroad, itinerant and local evangelism, industrial and medical missions, adaptation to existing usages and customs, and the attitude of the missionary toward the government and society at large—these are matters vital to a large success.

Then the *creation and dissemination* of a Christian literature; the power of the press and its utilization; Bible translation and distribution, and the multiplication of tracts and books; the newspaper, apologetic literature, children's papers and periodicals; and last but not least, the way to get and keep before Christians the facts of modern missions through a cheap, comprehensive and frequent form of printed statement—here again the conference might busy itself for the ten days of its sessions.

Consider again all the intricate matters that concern the *development of the church at home*. The monthly concert, missionary maps, missionary conventions, simultaneous meetings; the increase of *gifts*, but above all of *prayer*; the education of children in knowledge and love and systematic giving; woman's work, its range, its opportunity, its grand utility; the consecration of wealth and the organization of the mites into millions—behold here another class of questions engaging the best thought of our day.

These and scores of other subjects will occupy the sacred season of prayer and conference in June next in the world's metropolis. One of the editors of this REVIEW may well be permitted to feel a very special interest in this approaching conference. As long ago as 1881 he published an appeal, which was widely distributed in this and other lands, calling for a world council of missions. That appeal closed with these words:

"Let us have an ecumenical council, representing all evangelical churches, solely to plan this world-wide campaign and proclaim the good tidings to every living soul in the shortest time! Let the field be divided and distributed with as little waste of men and means as may be. Let there be a universal appeal for workers and money, and a systematic gathering of offerings that shall organize the mites into millions.

"The grandeur of the proposition thrills the very pen that puts it on paper. And yet, after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the divine anointing."

At the Northfield convention of believers in August, 1885, Dwight

L. Moody presiding, the great assembly by a rising vote adopted a similar deliverance calling for a "great council of evangelical believers to meet at some great centre like London or New York to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, and so to greatly further the glorious object of a world's evangelization." That appeal closed thus: "We earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers and the various missionary organizations. What a spectacle it would present both to angels and men could believers of every name, forgetting all things in which they differ, meet by chosen representatives to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world field!"

This deliverance was signed by seven representatives of different denominations, as a committee: Arthur T. Pierson, Philadelphia, Presbyterian, chairman; A. J. Gordon, Boston, Baptist; L. W. Munhall, Indianapolis, Methodist; George F. Pentecost, Brooklyn, N. Y. Congregationalist; William Ashmore, missionary to Swatow, China, Baptist; J. E. K. Studd, London, England, Church of England; Miss E. Dryer, Chicago Avenue Church, Chicago.

There will be many who will regard this council, now called to meet in June, as the answer to many fervent prayers. For one, the writer of this article looks forward to this meeting as surpassed in importance and possible results by no other ever held. In fact it may be doubted whether it be not *the first of its kind*. When before have Christians of every name and land met, without regard to any denominational lines or limits, to represent on the one hand the entire body of Christendom and on the other hand the entire field of missions, pagan and papal, Mohammedan and heathen! This will be an ecumenical council in fact. And think for what a purpose they meet who gather there and then! To map out the world—for Christ's war of the ages! To cover every district of earth's surface with the network of missionary effort; to plant the cross in every valley and on every hill; to put the Bible in every hamlet and hut; to prevent all waste of men and material and means; to distribute work equally and equitably; to accelerate the progress of missions so that in the shortest time the witness may be borne to all people and to every soul! Is there any purpose on which the whole Christian church could so heartily and confidently invoke and implore God's blessing?

There is one outcome of this council for which we look with greater confidence and hopefulness than for all other results combined. How heavy has our heart often been over the wide spread apathy and lethargy of the church itself in respect to missions! Even where missionary effort is found, how often are its methods excessively conservative, stere-

otyped and often even secular. Dependence is frequently placed on mere *organization*. A transient enthusiasm is awakened that is like the morning cloud or early dew, that passes as quickly away. How little avidity in welcoming news from the field! How little prayerful solicitude for the progress of missions! How slow and spasmodic the inflow into the Lord's treasury!

What the church needs just now above all else is a *baptism of prayer*. The world has invaded the church with its secular spirit and its skeptical spirit. Confidence in the supernatural is practically undermined. "A life of faith" is often sneered at as fanaticism, and "dependence solely on prayer" is regarded as a mere pretense or an indirect mode of advertising and appealing. Men show the grade of their own piety and spirituality by their construction of the motives and methods of other disciples. A Christian who sneers at George Muller, Francke, Dorothea Trudell, and who speaks in depreciation if not deprecation of J. Hudson Taylor and the heroic African bishop, William Taylor; he who will embark in no enterprise where he has not a human security, has the flavor and savor of the natural man and does not *perceive*, or certainly *receive* the things of the Spirit of God. The Christian church needs to pray and pray in faith, believing and expecting great results. Mathematics and measuring lines cannot compass God's power. There is a supernatural sphere and an omnipotent energy at work in that sphere. The God of Pentecost is not dead. The Holy Ghost can "demonstrate" what no argument can prove to a soul whose spiritual perceptions are dulled and deadened. There is a logic of moral conviction that God only can wield. He who takes up the isles as a very little thing knows how to raise a continent to a higher level; He who can say "Let light be" can flood a world with glory. Where is the faith in prayer that made the place where primitive disciples assembled to shake with the presence of God; that caused Peter's chains to be riven and his prison doors to open of their own accord; that made the palace of the Cæsars a vestibule of heaven, and turned infidel Thesalonica into a pulpit of evangelism?

If that conference in London shall not issue in a new baptism of prayer, the highest result will not be attained. We believe that from the first that great gathering in which all disciples forget their differences and join hands and touch hearts in a common purpose to promote God's glory will prove a new Pentecost. We expect to see even the visible tokens of the divine presence. Let the whole Christian church unite in one mighty and moving entreaty, that in these latter days it may come to pass that God shall pour out his spirit upon all flesh and Joel's prophecy shall at last find its grandly complete fulfillment.

MISCELLANEOUS ITEMS

FROM DANISH, SWEDISH, DUTCH, SWISS, FRENCH, AND OTHER FOREIGN MISSIONARY MAGAZINES.

[Translated and arranged for THE MISSIONARY REVIEW OF THE WORLD by REV. CHAS. C. STARBUCK, Andover, Mass. Scores of our exchanges in other tongues have been patiently gone over for these interesting facts and statements.—Eds.]

The Swedish *Lunds Missions Tidning* gives the whole number of missionaries (male and female) that have gone out from Protestantism as six thousand.

The *Missions Tidning*, in an obituary notice of the eminent Swedish missionary Dr. Andrew Blomstrand, says that one of the motives he assigned for going abroad was his wish "to see whether missionaries could not live in peace with one another!" Having once, during his 27 years' stay in Southern India, been exhorted to come home for rest, he answered: "As it so often happens that missionaries, without any sufficient reason, leave the missionary work, I hold it my duty to give others a good example, and it is therefore impossible for me to leave our mission with a good conscience so long as God upholds my health and powers. With broken health I shall be glad to die in the dear homeland, if such were God's will. If I should return home well and strong but without a good conscience, I should be unhappy and should not be able to occasion joy to the dear ones at home. But if I stay in India so long as God wills, my letters will occasion joy to my dear ones."

The *Tidning*, speaking of the Ziegenbalz, a memorial church in Tranquebar, remarks that "even heathen have given a very decent amount toward it. They hold it a good work to contribute to religious ends in any form. Some do this without any further thought. But others again are convinced that the Christians' God is mightier than theirs. Thus lately a heathen told me that when his grandchild was ill he was thinking of calling me in to baptize it before it died. But as the child recovered he let the matter go by, in fear of his kindred, as usual."

The question of caste in India has many complications. Herr Hörberg of Tranquebar, giving an account of a primary school of which the native pastor had taken charge at the request of the heathen, and in which all the teachers were Brahmans, remarks, "To send our Pariahs to it is quite out of the question. A single one would suffice to put teachers and all the pupils to flight."

The *Neueste Nachrichten aus dem Morgenlande*, speaking of the lepers' asylum at Jerusalem says, "The only pastoral offices in this are Protestant. It is true we should not in principle object to admitting the pastoral visits of a Catholic or Greek clergyman if they were desired. But they are not desired, either by patients belonging to these communions or by the priests. The Greek and the Roman church alike see in the lepers only men thrust out of society and appointed to death, who are no longer of any value as concerns the extension, power, and glory of the visible church on earth, since they no longer have any influence in the family or the community. And far less does Islam advance any claim over the religious instruction of Moslem lepers."

The *Danske Missions-Blad* published at Copenhagen, remarking on the late spread of missionary interest in the colleges and seminaries of England and America, laments that there is so little in Denmark's one university. There is, however, it appears, a missionary conference in the University of Copenhagen, at present numbering one hundred and four members, and con-

sisting not only of theological students but of various others. It holds eight meetings a year, in which the missionary cause is handled in what might perhaps appear to us a clumsy and roundabout way, but, on the other hand, with that scientific thoroughness and expenditure of thought and previous research which is more characteristic of European than of American schools. What appears to us very strange is that no theological student has yet offered himself to go abroad. Danish as well as most German missionaries are laymen, mostly of the working classes, who, after offering themselves, receive a special preparation in special seminaries at the expense of the missionary societies which send them out. But the interest, more and more felt in the more cultivated circles of society in England and in America, seems to be making a decided impression among Christians on the continent.

The Blade has an interesting autobiographical account of a Chinese convert, describing his first meeting with the missionary who brought him to Christ. "In the great famine I was helped by Mr. Hill, an English missionary. After having distributed gifts he offered a prize for an essay on Christian subjects, and to facilitate its composition offered the loan of Christian books to those who might wish to compete. I presented myself, and my essay won the prize. I was to receive the money in Ping-Yang-Fu. I had heard that the Christians could bewitch people, and was therefore afraid to approach them. Yet I went to Ping-Yang-Fu, taking my brother along. On our arrival my brother undertook to procure the money for me, but came back with the message that the foreigner wished himself to see and talk with the man who had composed the essay. I was now in a strait: on the one hand stood the fear of being bewitched, on the other hand the fear of losing the money. At last I decided to go. As I neared the house I met three of my countrymen coming out of it, who I found had been helping him. I asked them if they were not afraid of being bewitched. 'No,' said they, 'nor will you be when you learn to know him.' Accordingly one of them introduced me to missionary Hill. A look, a word was enough! As the stars pale before the dawn, so vanished all the evil reports I had heard; every trace of fear disappeared, my heart became at rest. I saw his mild eye, and remembered the words of Mencius: 'Where a man's heart is evil his eye betrays it.' I felt that I stood before the face of a noble man."

The following words of M. Dieterlen, a French missionary in South Africa, found in the *Journal des Missions Évangéliques*, are often as hard for missionaries to take to heart as for natural parents. The secular incapacity of Rome to comprehend them is what has chiefly converted her presidency, in so many nations, from a blessing into a curse. It has been simply an obstinate refusal, continued through ages, of a missionary society to provide for the gradual withdrawal of its own oversight. "I have striven," says M. Dieterlen, "to gain the confidence of my people by exhibiting confidence toward them, to develop their individual conscience and judgment, and to teach them to depend not on a man, but on Christ himself. The thought with which I have endeavored to be constantly inspired has been: 'They must increase and I must decrease,' a word which ought, so soon as it can safely be applied, to become the motto of every missionary, and which, carried out in wisdom, will bring us, without any revolutionary shock, to the establishment in our missionary churches of a regular government and of a native pastorate,"

The African races are far enough in arrear of civilization, but they have the instincts of despotism in a high degree. The following description by one of

the French Protestant missionaries on the Zambezi, Mr. Coillard, presents this on both its ludicrous and its atrocious side :

"Kabukee, a lad of fifteen or sixteen, the king's son and the viceroy elect, seems as yet ill-instructed how to bear the weight of his novel dignity. He grimaces like a coquettish girl, winks, twists his mouth, trifles with a rhinoceros-horn, as if he found his hands in his way ; he drinks the native mead, said to be as strong as brandy, and surrounds himself with all the ceremonial of his father's court. He had not been half an hour at the station when he began to show all the qualities of a practiced beggar. He had all manner of wants to satisfy. He coveted above all one of our wooden chairs, and, undaunted by two refusals, returned a third time to the charge, so that I was fain to capitulate. And now this seat, glistening with ochre and grease, is borne everywhere before him as the symbol of his high position. The elder chiefs, our old friends, are, in the presence of the beardless young prince, as mean and cringing as they had been haughty. They appear like great functionaries disgraced and fallen, but still in a measure indispensable. When they visited the capital the king did not kill a single beef or even goat for them ; he gave them only fish to eat. No wonder, then, that they are moody and taciturn. Lewanika has made a distribution of the wives of all the murdered or fugitive chiefs, but all the children—those dear little children, of whom some are so intelligent and so amiable—have to the last one been mercilessly put to death. We have received harrowing details of this horrible tragedy."

The Journal remarks that at present a singular conflict is going on in Africa :

"Civilized Europe protests against the Arab slave trade ; the Moslem merchants lift their voice in return against the alcoholic floods—32,420,092 litres in one year from the two ports of Bremen and Hamburg—which to their eyes represent Christianity. Is not the work of missions interested in these facts ? Ought not our missionary enterprises, our missionary agents, our missionary prayers, to form, as it were, a dyke against this poison in which the colonial civilization of the nineteenth century would fain steep Africa ?

"But there is in all these facts a Christian interest of a more general order. We cannot too often repeat that in the impulse which at this time is directing the activity of Europe toward distant countries and especially toward Africa, we ought to behold a sign of the times. Almost always the signs of the times contain appeals to the church of Christ. As the Reformation was, in the plans of God, a parallel current to the Renaissance, so also to-day Christian missions ought to be our response to the contemporaneous colonial movement. May the Lord, who has caused us to live at this hour, give us the spirit which ought to animate us ! The new routes opened through the huge African continent, the great commercial crises, the creation of new colonial empires, the birth of international states, the chivalrous enterprises for the rescue of a valiant soldier ; the encroachments of Islam, which is everywhere forming its odious slave-coffles, and pushing them like mere cattle toward the coasts ; the corruption which our merchant ships discharge upon these same coasts, and which insinuates itself into the veins of these vigorous populations to enervate them ; the perseverance of our missionaries, who alone in the night of paganism, like sentinels of a forlorn hope, watch the horizon in hope of discovering the arrival of new recruits, not isolated but in serried ranks ; the Christian constancy, in the midst of torments, of negro confessions, the blood of martyrs—do they not instruct us that the hour of God has struck for missionary efforts such as shall surpass all that has been done hitherto ? Do not all these events cry out to us, 'Where is there to-day in the church the love of Christ which constrained a Paul ?' "

M. Duvoisin, of the French Protestant mission in South Africa, writes :

"A considerable part of our work, and we may well believe not the least solid, is that which is wrought, so to speak, in the deep places of the earth, and which consists in restoring the conscience and in laying in human souls the very beginnings (*les assises*) of that moral foundation on which some day may rise the fabric of a living and spiritual faith. Here is a work which escapes our human standards of valuation, and which, nevertheless, is so precious that it would be worth the consecration of one's life to it, were one never to have the joy of registering a single conversion."

Dr. Casalis, from among the Bassutos, writes to his father, describing a visit to a remarkable waterfall :

"The river has cut itself a bed 300 feet lower than the rest of the plateau, before arriving at a narrow gorge surrounded by frightful precipices, and there it makes a perpendicular leap of 620 feet. I do not feel myself capable of describing this wonder of nature. I have seen Niagara ; I have visited the Staubbach, the Reichenbach, the Giessbach, etc., and nevertheless I have found the Maletsunyane more overpowering still. The gorges are something extraordinary, rising perpendicularly almost 900 feet, like a titanic wall of a reddish granite veined with white quartz. Here again rises a tower of more than 5,600 feet ; you might think it the tower of an old cathedral. How is it, that during more than forty years the missionaries of Lessouto have never suspected the existence of such a marvel ?"

Occasional visits to such a resort will be a wonderful restorative to the spirits and health of the missionaries.

Says the *Journal des Missions Évangéliques* :

"The history of Christian missions on the west side opens with a characteristic and most moving incident. In the middle of the eighteenth century ten Moravian missionaries established themselves on the Gold Coast. In 1770 they had all succumbed to the murderous climate of this region. Count Zinzendorf declared, in a memorable and prophetic epitaph, that the ten seeds thus laid in the soil of the dusky continent should yet spring forth in a waving harvest. The Basel Missionary Society in 1828 succeeded to the Moravians. In 1840 the sole survivor of this second company of volunteers returned to Basel. They had been faithful unto death. Canon Taylor has good reason to say, however disparagingly he may mean it, that the church has made great sacrifices for Africa. The pretended Moslem missionaries lay waste the land and massacre without pity entire populations. The servants of Jesus Christ, after the example of their divine Master, lay down their lives if need be to save that which is lost.

"What is the present state of the Basel missions on the Gold Coast? They reckon in the ten stations nearly 8,000 adherents, of whom 2,995 are communicants. The work is directed by 32 European missionaries, 19 native pastors and 116 evangelists and schoolmasters. And this is only one of at least twelve missionary societies which are sending laborers into these homes of fever and death, among which we are glad to be permitted to mention our own modest work in Senegal."

Canon Taylor's Moslem missions do indeed have their dark side, as witness the following, from the *Journal des Missions Évangéliques* :

"In 1855 peace and prosperity reigned in the country between the Opara and the Niger; fertile fields sustained the numerous villages which filled the valleys, according to the testimony of the traveler Clapperton. When Richard Lander traversed these countries in 1830 he no longer found there anything but slight traces of burnt villages and here and there a banana plant struggling with the weeds; the howling of apes and the cries of paroquets alone disturbed the silence and solitude. The fanatical Fulbes had passed over all things like a destroying wave. Some bands of fugitives, remnants of more than 150 villages burned and destroyed, sought refuge in a cavern near an immense cliff of porphyry. There they fortified themselves and named this asylum Abeokuta—that is to say, 'Under the Rock.'"

The history of the steadfast Christian church of Abeokuta and of Yoruba is well known.

CONDITION OF FEMALES IN INDIA.

[From a discourse delivered to a company of ladies in the castle of a German baron, by Rev. Mr. RUDOLPH.]

"A WOMAN when she is in travail hath sorrow, because her hour has come; but as soon as she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." But in India the poor mother has additional anguish, of which mothers in Christian lands know nothing. For months she has petitioned the gods to grant her a son; she has tried to propitiate them by gifts and promises, and now in the hour of pain and danger she looks eagerly at the women that surround the bed. At the decisive moment she watches to receive the glad tidings from their lips, "It is a son and not a daughter." But who can describe the disappointment of her attendants when they have to announce to the poor mother that her hopes are not to be realized? How sinks her heart within her! how does she wish the child were never born! No expression of joy greets the little stranger; the little daughter is received as an intruder upon the family, that has no claims on a mother's affection. Caste distinction may peremptorily demand that an end be put to her existence forthwith.

If she is permitted to live, the father assumes the grave responsibility of seeing her married within seven or eight years. A Brahman would lose his caste if his daughter remains unmarried at the age of eleven years. But proper marriage alliances are not easily affected in India. A girl must marry in her own caste, but not in the same subdivision to which she belongs, nor in one that stands lower than her own. For those subdivisions, therefore, that stand highest in honor and reputation, it is often absolutely impossible

to form proper marriage ties, and hence the only way of escape from such difficulties is to put the little girls to death as soon as they are born. A skillful pressure on the neck or a small opium pill would be resorted to wherever the vigilance of the English Government was but little feared. In most cases now, however, the parents try to obtain the desired end by other means. The child is untended and uncared for in every possible way. Unsuitable food is given; it is exposed to the inclemency of the weather in a state of nudity. Cleanliness, so important to a young child, is often not used.

If, however, the girl survives the neglect and the hard treatment she has received from the hands of those from whom she might have claimed love and affection, she is allowed to grow up without ever knowing what it is to have loving parents. They do not rejoice at her unfolding beauty or the ripening of her understanding. She receives no education to make her a fit helpmeet for the lad that may enjoy the privileges of a good school. A mother in India has no wish to see her daughter become wiser than she herself is. The poor little thing has reached the age of seven, and the family barber is commissioned to look out for a family with whom an alliance may be properly concluded. This important functionary must give himself no rest till he has found one that can fulfill all the conditions as to caste, wealth, standing in society, etc. He now puts himself *en rapport* with the barber of that family, who informs his employers of all he has ascertained about the little girl and her family.

An engagement being agreed upon, and the gods having been asked through the Brahmans, whose good will is obtained by gifts, a sum of money, a few dishes of sweetmeats, or a few bags of grain are sent into the house of the girl. The betrothal is followed in a year or two by the marriage of the little couple. Vast preparations are made to celebrate it with due pomp. Sums of money at exorbitant interest are often borrowed by the father, which it is impossible for him ever to repay. Astrologers are consulted as to a lucky day when the ceremony may be performed; near and distant relations and friends are invited to the marriage feast.

Musicians and dancing girls are engaged for the amusement of the men outside, while the women sit pent up in small apartments trying to catch a glance, through the lattice-work of a small window or from behind a curtain, of the festivities carried on outside. The bridegroom is the centre of all; the bride is of no account.

While the marriage procession on horseback and all kinds of vehicles, and accompanied by music, is passing through the streets of the town, copper and silver coins are scattered among the sight-seeing crowd at random. Strong young men thus reap a rich harvest, while they thrust the poor weak beggars, for whom the offering was intended, unmercifully aside. These often go away empty-handed.

The Brahmans have been feasted; they now recite with great rapidity the marriage rites in the Sanskrit language, which fortunately but few understand, for many expressions are far from delicate. They walk three times round a fire, tie the garments of the two children into a knot. The bride has to take seven steps, a ring is drawn through her nose, and now she is the wife of a lad perhaps a year or two older than herself. She continues to live in the house of her father till she is of age, when she is sent away under the disagreeable howling of the women of the house to the dwelling place of her husband. Here she enters another labyrinth of dark passages, small damp apartments and dirty inclosures, which look very much like the abode she has been accustomed to. She is now closely watched by fault-finding

mothers-in-law and severe aunts, and she is envied bitterly by widowed young maids who were less fortunate than herself, having lost their boy husbands before they knew them, and who are now condemned to perpetual widowhood. The position of the young wife is not to be envied though. The house being uncomfortably arranged and thickly peopled by the members of the family, she has no opportunity to be alone with her husband. In fact she sees him only in the evening by the flicker of a small lamp or on the flat roof of the house, by moonlight. In the presence of a third, not even her own children, she never sees him unveiled. All that she knows to teach her children is to fear their father.

Within a few short years she may have to share her rights as wife with another hated rival, who may soon succeed in pushing her and her children out of her position altogether. At best life with her is a continual struggle. The children grow up to hate each other; strife and quarreling among them is the rule of the day. If she happens to be childless she submits to her fate with impatience, and possibly she may yield her affections to the children of her adversary; for whom else has she that she can love?

Who would dare to describe the abuse and neglect, the angry words and blows to which the poor women have to submit in a land where it is not reckoned a shame if her husband lifts his hand against his wife? But if she survives the hard treatment she has received in her younger years, the time comes when she will revenge herself on her lord. In old age, when passion has done its utmost to efface from her heart and countenance everything that is lovely, she generally manages to regain her lost position. It is now her turn to change the house into a hell of strife to her husband as well as to all the younger members of the family. Her old, weak, emaciated husband has now to submit, and if he does not she may sue him in court for the means of support or the restoration of jewels. Public opinion is now against him, for in India old women are well esteemed, while younger ones are treated as dirt, and girls are ciphers that have no claims of any kind. Anxiously waits the decrepit old man for the day when he may purchase a rupee's worth of fuel to burn the remains of her that hath embittered his old age so much. And after her decease he is not slow by any means to show the contempt he regarded her with, and the satisfaction he feels in being released from such a companion. Ask him why he neglects to shave his beard, and he may answer, Will I shave when I have lost an old shoe?

It is not so when she survives her lord. Her voice will be the loudest among all the mourners in the house and she will most scrupulously perform every prescribed rite that she may believe to be capable of procuring his happiness in a future world. You meet an old woman alone on the highway, unaccompanied by any attendant or friend; as she passes you, you ask her where she is going, and you are told in reply that she is on a pilgrimage to the Ganges, and that she carries the last remains of her deceased husband into the holy stream, to secure his final happiness. But where is the box that contains these remains? Ask her, and she may open the corner of her coarse veil and show you a piece of charred bone that she has picked up from the ashes, at the cremation of the corpse, and that she regards as a sufficient representative of her departed lord.

Bad as the condition of a Hindu wife may be, that of a widow is still worse. She may never have known her husband, he may have died when still a boy; she is condemned to perpetual widowhood, and this means a life worse than death.

At the decease of her husband she is deprived of her hair, her jewels, her good clothes. The coarsest food and the hardest treatment is good enough

for her. She is excluded from all festivities in the family, she is treated henceforth as a slave. She ought to have been burnt with the body of her husband, but the English Government has forbidden it, and the widow therefore remains a source of anxiety in the house of her father-in-law. She is surrounded by the grossest immorality, and who would dare to lift the veil as to the temptations that her chastity is exposed to, and the consequent danger to her life? Poison is a convenient means to hide a multitude of sins, and the report that she died of cholera may save the honor of the family. If child-murder was an easy means to relieve the father of the difficulty of providing a suitable husband for his new-born babe, the cremation of the relict with the body of her husband used to be another means to strike at the root of all the difficulties that a widow might create to a family, and intoxicating drugs would be a powerful help to secure her consent. The watchfulness of government hinders the perpetration of this crime, and thus a life of unspeakable humiliation and misery is prolonged to the widow, but in many cases only in order to be cut short still by the cup of poison. And here government can bring but little relief by laws and regulations, because life in a Hindu family is too much hidden from the eye of the public observer.

Only the gospel can bring here effectual relief—the gospel with its enlightening, softening, consoling influences. And as the missionary cannot carry the Bible into the family, but female missionary agents can do it, we must beg that these be sent in large numbers, so that the blessings of the Christian religion may be brought to the families of the people of India.

THE BABOO CHUNDER SEN.

INDIA originated the two religions most widely spread of any, Brahmanism and Buddhism. Lately a third religion seemed struggling into life—an *Eclectic Theism*. The *Bramo Somaj* of India aims to combine whatever is best in all religions, Christianity rating highest, in one new faith for all mankind. Under the influence of Dr. Duff, the great missionary at the mouth of the Ganges, arose Rommahun Roy, who died in 1833. To him succeeded Tavoal the Bengalee, who carried out the same views, accepting the Vedas, and forming a theistic society, a "Natural Religion." Of these two men Chunder Sen was the lineal descendant and heir. He was a man of magnificent physique, thoroughly honest and sincere, not profound, and scorned all books unless they be the bibles of the religions. It has been said that there are in India ten thousand Emersons; he was the greatest—ambitious, politic, exceedingly devout and emotional, not at all of an analytic or philosophical mind, not an Occidental but an Oriental in every sense of the word, a mystic, throwing himself wholly upon the intuitional in himself. More than any Quaker he believed in conscience, in an Inner Voice. No man held more heartily than he to the doctrine of an overruling Providence, to prayer, to an inspiration which answers to illumination. He considered himself gifted with an indwelling spirit, and yet that the spirit of the prophet is subject to the prophet. Our Scriptures he accepted as above all other bibles, the book most from God, and yielded to it avowedly when in conflict with his own "inspiration." He believed that in and by him the Holy Ghost revealed a new dispensation which shall result in the unification of all religions. He detested Unitarianism, and denounced its one representative in India; and he opposed materialism, agnosticism, atheism. He had his own idea of a trinity, regarding Christ as having existed from eternity, but "as an attribute of God." He was impetuous, possessed of the noblest oratory, completely the master of himself in every emergency. His English was simply perfect. Every Sunday he preached in the City Tabernacle, but his chief place of worship was in his own house. Here his disciples came together

every day of the week. Seated upon a raised platform, he entered upon the service, after music, in a very long prayer, the most intense petitions of which he and his disciples regarded as inspired. Often his disciples kissed his feet, but that is a not unusual sign in India of reverence only, not of worship. After music another long prayer was offered, sometimes by a disciple. When two or more such prayers were in agreement, that agreement was considered to be by inspiration and recorded as such, the truth thus revealed being accepted as infallible. These services often lasted five or six hours. At the close a poet, to the accompaniment of an instrument, indulged in an improvisation which was taken down from his lips by a stenographer. Over 1000 such Hindu hymns have been preserved, accepted as inspired scripture. When advised to read this book or that, the suggestion is rejected with scorn. "No, never," they reply; "we prefer to gaze in, and by prayer into the face of God." A vessel of oil is placed during their services upon a central table and set on fire; sticks of fragrant wood are cast into it, with the exclamation over each, "Thus perish our lust, our pride, our self-will!" During prayer a pause of some minutes occurs, in which each suppliant is supposed to be making an absolute surrender of himself to God. At the end of the service is the cry of all present, "Victory to God!" and the benediction follows, "Peace, peace!" The Baboo used dances, theatricals, processions, singing in public, and every other means of disseminating his religion. He abhorred caste, idolatry, child marriages, transmigration, and all forms of infidelity, while a hearty friend of temperance and every philanthropy. Yet, alas, when challenged to do so, the new religion could not produce a dozen individuals reformed by its agency from drunkenness; in a word, its practical results are very few and faint, and that after thirty years of effort and the organization of 200 societies over India. The whole thing is but a beautiful bubble, knowing nothing of an atoning Saviour or a regenerating Spirit.

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

Christianity in the United States. From the First Settlement down to the Present Time. By Daniel Dorchester, D.D. 8vo, pp. 795. Price, \$4.50. New York: Phillips & Hunt.

This is a noble volume in size and mechanical appearance as well as in its contents. The author, so well known for his work on "The Problem of Religious Progress," has given much time and patient labor to the production of the present volume, which is of the highest interest and value, and will long remain a standard work on the subject.

Dr. Dorchester has taken up the work of that eminent historian of *Religion in America*, REV. ROBERT BAIRD, D.D., and is carrying it forward with distinguished zeal and ability, and is doing invaluable service for Christianity. No attempt has here been made to write the history of our various religious denominations, but a bird's-eye view of the field is presented under the three-fold classification of the three great competing forces in the religious life of the nation—"Protestantism, Romanism, and a variety of Divergent Elements." As to the Protestant churches, the beginning of each, the organic changes, schisms and reunions and the evangelizing agencies employed by them are sketched. The Roman Catholic Church has also been fully, fairly and generously dealt with. The Divergent Elements, existing only as drifts of sentiment and mainly unorganized, have been skillfully handled. The statistical exhibits of all the religious bodies are the best their own official Minutes or Year-books make possible. The numerous and carefully prepared statistical tables are invaluable. We have already availed ourselves, in anticipation of the book, of some of these statistics in this REVIEW, and shall

frequently have occasion to refer to them in the future. We congratulate the author and the publishers on the completion and publication of so grand a work bearing directly on the status of the American Church and the cause of Christianity.—J. M. S.

Protestant Foreign Missions. By Theodore Christlieb, D.D. Only Authorized American Edition. Congregational Publishing Society, Boston.

While this little work has been some time before the public we gladly call the attention of our readers to it. It has run through several editions in Germany, and been translated into French, Dutch and Swedish. It is a laborious and careful work, giving a "universal survey of Protestant Foreign Missions" down to the date of its publication in 1880.—J. M. S.

Christ and the Gospels. By James P. Cadman, A.M. Chicago: American Publication Society of Hebrew. Chas. Scribner's Sons, N. Y. Price, \$1.50.

This is a life of our Lord in the words of the evangelists, and after the Revision of 1881. It has already passed its sixth edition, and deserves it. It contains a synopsis of the Gospels, explanations of the text, a Life of our Lord in Bible words, together with a brief history of various translations, indices of persons, places and subjects, maps, diagrams, etc.

The four Gospels are here made to throw their combined light on the career of the Lord Jesus. The true chronological order is, as far as can be ascertained, followed after the method of Rev. S. J. Andrews.

So far as we have examined this admirable book it is a very great help to any devout student of the New Testament. A simple but complete method is pursued by which at a glance the analysis is presented of the entire contents of the Gospels, together with the improved readings of the text, and Scripture parallel references in full. A full and complete index is found at the close. Bible class teachers will find in it a helpful companion to the study of the Gospels. We began the examination of the volume with little interest, but laid it down with a conviction that it is a valuable contribution to Bible literature.—A. T. P.

The Story of Smyrna Medical Mission, in Connection with the Church of Scotland. R. & R. Clark, Edinburgh, Scotland. Price, sixpence.

While this mission is a branch of the operations of the Jewish Mission Committee of the Church of Scotland, it receives no share of the ordinary church collections for the Jewish missions, but is sustained by special aid from friends and churches. The account given in this little work by Mr. Scott, one of the missionaries of the society, is highly interesting.—J. M. S.

The Crisis of Missions. By A. T. Pierson, D.D. Price, 35 cents.

The Carter's have brought out a paper-cover edition of this wonderful work, of which many editions have been sold in a single year. It is a marvel in cheapness, considering the size and excellent quality of the letter-press.

The same publishers have brought out a new edition, the *fourteenth* (price, \$1.25, 12mo, pp. 406), of Moffat's "Southern Africa," with a brief sketch of his life, condensed from the "Lives of Robert and Mary Moffat," published by the Armstrongs and which we reviewed at considerable length in these pages in our January issue. We need not repeat what we there said. Moffat was an extraordinary character; his long missionary career in laying the foundation of the South African Church was extraordinary; and this book, written by him on a visit to England (1839-43), considering the period at which it was written was, in some respects, the most extraordinary work on Africa ever written. We read it at its first appearance with a degree of interest and excitement we have seldom felt. His vivid pictures of African scenery and life, his perilous adventures, and his experiences as a missionary explorer and pioneer over all that region which his son-in-law Livingstone, Stanley, and others

have since laid bare to the civilized world, have scarcely ever been exceeded. The impression of the book on our mind, after a lapse of over forty years, is almost as vivid as the day we read it.—J. M. S.

The Teaching of the Apostles. By Prof. J. Rendel Harris. Baltimore: Publication Agency of the Johns Hopkins University.

This is a newly edited and superb edition of this remarkable work, with *fac-simile* text and a commentary for the use of this university. Through the negotiations initiated by Dr. Hale with the Patriarch of Jerusalem and the co-operation of Mr. Henry Gillman, the United States Consul of that city, a complete series of photographs of the "Teaching" have been obtained and are here given, thus securing in the most complete form possible the publication of the recovered memorial from the early days of Christianity. It is a work of great intrinsic worth to the whole church of God.—J. M. S.

A Budget of Letters from Japan. By Arthur Collins Maclay, A.M., LL.B. Pp. 391. New York: Armstrong & Son.

From a missionary point of view this is a book of decided interest. It is written by an intelligent man after close observation and the best of opportunities for judging the Japanese. A long chapter is devoted to the missionary work. He says they are "champion listeners. They wear an ordinary man out. They are insatiate. They come three or four times a day, urging a continuance of the speech. I knew one missionary who began at four o'clock in the afternoon, and when he was exhausted his native helpers carried on the exhortation until nine o'clock at night. Of course sermonizing is not resorted to. Simply the barest recital of the life, the work, the agony of our Redeemer seems to chain their attention. The people then disperse. Very few of them, perhaps, will be baptized. But curiosity has been awakened to know about this extraordinary religion; books are bought; and when the missionary makes his next visit he will find a number of earnest inquirers after the truth."

Other chapters give discussions of the claims of Christianity as compared with Buddhism, and the need the heathen have of the gospel of salvation, and of the results effected by Christianity as compared with the results of Buddhism. This discussion is conducted with great ability and fairness. The author gives a clear and concise account of the early efforts of Protestant Christianity and the results down to 1877, the time when he left Japan.

Mr. Collins tells the following story as characteristic: "The Mitsui Bank in Tokio is a national bank, backed up with the money of the government. Young Japan had been especially educated abroad to carry on the banking system on approved foreign principles. They were intelligent, capable and shrewd. They made excellent cashiers, tellers, bookkeepers, and clerks, so far as the merely executive qualities were concerned. They possessed every intellectual requirement necessary for carrying on a bank, but they were *too* intelligent. They were so thoroughly acquainted with financiering that they understood many little methods of deflecting cash from the treasury into their own pockets. And there was no power except fear that could prevent their doing so; and fear had but little effect, as there was hardly any fear that the capitalists, composed of effete daimios and of government officers unfamiliar with banking, could detect how the cash disappeared. In this predicament, one of the bank officers, with great candor and solicitude, came and explained the situation to one of the missionaries. He frankly admitted that he did not believe in any religion whatsoever. He claimed that the Japanese intellect was of too philosophical a nature to accept the Jewish myth called Christianity. 'But,' said he, 'your religion does something that our religions cannot do. *It makes men honest.* Now, we wish our employees at the bank to be

carefully instructed in these principles, so that they may learn to discharge their duties with scrupulous integrity.' ”

Mr. Collins says that the missionaries meet their greatest discouragements from the foreign community. “The cause of this hostility is easy to see. The presence of missionaries is a continued rebuke to the greater part of the foreign community, who are leading lives they would not think of leading at home. The natives are soon taught that these foreigners are living beneath their duties and privileges. They soon learn to point this fact with cutting and contemptuous observations, which gall the recipients thereof exceedingly. And they soon begin to draw a line between the two portions of the community: one portion is bent on gain, it is selfish and grasping, it abuses its servants, deals harshly with the natives, and is licentious; the other portion acts justly toward all, so that servants are anxious to secure them as masters, and the merchants are always on the *qui vive* to open accounts with them. They learn the language accurately and elegantly, and instruct the people carefully and thoroughly, and the people soon begin to love and respect them.”—J. M. S.

Mary and I. Forty Years with the Sioux. By Stephen R. Riggs, DD., LL.D. Pp. 437. Price, \$1.50. Boston Congregational Publishing Society.

The reader who takes up this book is quite sure to read it through. He will recognize in the Mary of this story a worthy pupil of Mary Lyon and Miss Grant. Cultured and attractive, she cheerfully left her Massachusetts home and plunged into the wilderness of Lac Qui Parle. She found a “home” for five years in the upper story of Dr. Williamson’s log house. From the letters written at the time to friends in the East, we get vivid pictures of the privations, discouragements, dangers, and triumphs of those who devoted their lives to giving the gospel to the Indian. How bravely she bore up in that terrible midnight flight from Hazelwood, and the long perilous journey to St. Paul through the pelting rains and wet swamp-grass, and with murderous savages upon the trail!

“The other partner in this firm,” says Prof. S. C. Bartlett in his brief Preface, “needs no words of mine. He speaks here for himself, and his labor speaks for him. His Dakota Dictionary and Bible are lasting monuments of his persevering toil, while eleven churches with a dozen native preachers and 800 members, and a flourishing Dakota Home Missionary Society bear witness to the Christian work of himself and his few collaborators. ‘Forty Years among the Sioux,’ he writes. ‘Forty Years in the Turkish Empire’ was the story of Dr. Goodell. ‘Fifty Years in Ceylon’ was the life work of Levi Spalding. What records are these of singleness of aim, of energy, of Christian work, and of harvests gathered and gathering for the Master!”—J. M. S.

The Evangelization of the World. A Missionary Band. A Record of Consecration and Appeal.

This is a volume prepared especially for the student volunteers. It contains 242 pages. Published by L. Morgan & Scott, London, 12 Paternoster Buildings. The price is not given, but if we remember it is 1s. 6d. sterling. It was published under the name of “The Missionary Band,” and has run through fifteen thousand. It is now enlarged and published under this new title. It contains skillfully arranged extracts from Spurgeon, Arthur, Griffith, Vaughan, Moule, Somerville, Radcliffe, Loudels, Alden, Guinness, Pierson, Cust Haig, Hudson Taylor, etc. It is one of the best books conceivable to put into the hands of young men and women. Its paragraphs are a history, a poem, a prophecy, all at once. Short, suggestive, on fire with God’s Spirit. The themes so briefly treated are: The Needs in India, China, Africa, etc.; Benefits

to the Church from Missions; Injury to the Church from Neglect, etc.; The Missionary Spirit; The Men and Women Wanted; The Work of Missions; Truths Essential to Success; Prayer; Personal Consecration; Spiritual Anointing; Woman's Work; Y. M. C. A.; Universities and the Missionary Volunteers; Helpful Books; Missionary Societies, etc. There are 20 full-page illustrations, alone worth the price of the book, besides three maps, four musical pieces, and six portraits.—A. T. P.

Hodder's Life of the Earl of Shaftesbury. 3 volumes. London and New York: Cassell & Co.

We do not hesitate to say that from this book, which we read with enthusiastic delight, we got more inspiration and help in the direction of missionary labor at home and abroad than from any other biography we ever read. Shaftesbury was a rare and unique example of a man who deliberately turned his back on temptations to wealth, position, rank and power, pleasure and self-indulgence, to undertake *the uplifting of his fellow men*. Without regard to their position, degradation, or depravity, with utter contempt of casteocracy, he devoted his time, his money, his whole soul, to the work of reforming abuses, abolishing outrages, and improving conditions. For sixty years of his public life he never swerved from his purpose. He accepted as his divine calling this sublime vocation, to lift up the fallen, and to take out of the way of the poorest and most easily tempted the enticements to evil. Where he found a man ignorant of Christ he sought to inform him; where he found the most abandoned criminal he sought to touch the tender spot where capacity of response still remained. He fought for half a century to see the abuses of the insane asylums, factories, mines, and workshops abated or removed, and meanwhile stood at the head in all true labors to bring the gospel to bear on the darkest and most abandoned quarters of the great cities, especially London. Every intelligent and earnest man or woman ought to read this book. Those who cannot afford to buy it ought to borrow it. The copy we own is a part of our "circulating library," and we rejoice to see it *worn out in service*, as its heroic subject was. As a model biography, as a biography of a model philanthropist, as a book which combines the value of a history with the beauty of a poem and the fascination of a novel, we cannot speak in terms high enough to express our appreciation of Mr. Hodder's magnificent work.—A. T. P.

Modern Cities and Their Religious Problems. By Samuel Lane Loomis. New York: Baker, Taylor & Co.

This is a book that deserves to be widely read. It touches wisely and discriminatingly some of the most practical problems of the day. The author has manifestly spent years in the personal and painstaking investigation of the questions he discusses, and his suggestions throw a flood of light on the method of dealing with the cities. The Introduction, by Dr. Josiah Strong, is itself worth the price of the book. But this is not meant to depreciate what follows. The growth, social composition, and menace of the cities is plainly set before the reader; and then the best and most successful methods of Christian and philanthropic work are presented, with extended references to the actual examples of such work in London and Paris. The last chapter abounds in useful hints, as to the increase and employment of working force, the nature and frequency of such service, the value of the parish system, etc. The two chapters on Christian work as performed in London, with the extended and detailed description of the methods employed, furnish in themselves a volume rich in valuable contribution to the practical solution of the great perplexities now before the church. This book should be set side by side with "Our Country," and read by all earnest and thoughtful men and women.—A. T. P.

II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

The Missionary Meeting.

[Letter from Mr. H. N. Brainerd, a graduate of Harvard, who expects to be a foreign missionary.]

How shall we make our missionary meetings both profitable and interesting? This is a question often asked, and for none is a practical answer more important than for the members of the missionary bands now to be found in nearly all our colleges. Perhaps a few suggestions may be helpful.

1. Give the missionary meeting a status. Determine upon the number which may be reasonably expected to be held, and make no deviation, providential events alone excepted. If possible have a regular date assigned. This will allow of thorough preparation.

2. Give the missionary meeting an efficient organization. If your association has a missionary committee, see that the most active and devoted of the band are among its members. If possible choose those who are in some way connected with actual missionary work. A record of the meetings and proceedings should be kept. It will be valuable for future reference.

3. As to the meeting itself. The course of the meeting may be turned in several directions:

- A. The religious or ethical. In this attention should be turned to the spiritual features of the missionary question. This may not differ much in kind from the ordinary prayer-meeting. Subjects like these might be taken:

- (1) The Ground of Missionary Work. John iii. 16; Luke ii. 10; Mark xvi. 15; Matt. xxviii. 18-20. (2) The Need of Missionary Work. Psalms xiv. 2, 3; Eph. ii. 12; Rom. x. 13-15; Acts xvi. 9. (3) The Purpose of Missionary Work. Luke xix. 10; Acts xxvi. 18. (4) The Sin of Standing Aloof. 2 Kings vii. 9; Judges v. 23; Matt. xxv. 25, 26. (5) The Motive. Luke xvi. 5; 2 Cor. v. 14; 2 Cor. viii. 9. (6) Ways of Helping. Isa. vi. 8; 2 Cor. i. 11; Matt. ix. 38; Acts ix. 6; Col. iii. 23; 2 Cor. ix. 7. (7) The Reward. Prov. xi. 25; Job xxix. 13; Matt. xxv. 23. (8) The End of Missionary Work. Matt. xxiv. 14; Isa. ii. 18; Hab. ii. 14; Rev. xi. 15.

This list is not exhaustive. Many others will suggest themselves.

- B. The practical and historical. This side of missions is as vast and as varied as the world itself, for "the field is the world." We might suggest here:

- (1) Study of different fields, as China, Japan, India, Turkey, etc. Information of the people, customs, tongues, climate, productions, advantages, state of society and religion in these countries. The caution here is not to undertake more than can be thoroughly handled. (2) Study of history of missions. (a) Ancient missions, which ended in the Christianization of the Roman Empire. (b) Missions of the Middle

Ages. The carrying of the gospel to the modern nations. St. Augustine, Cyril and Methodius; St. Patrick in Ireland, etc. (c) Study of Roman Catholic and Jesuitical missions. Francis Xavier, Loyola, etc. Illustrative of the wrong method of working. (d) Modern missions. Awakening of Protestants. History of societies, especially of the early movements in our own country. (3) Study of particular missions, as China Inland Missions, missions of Polynesia, the Harmannsburg Mission and the rest. (4) Study of missionary heroes, as Carey, Brainerd, John Eliot, Judson, Bishop Patteson, Livingstone, Moffat, Henry Martyn and hosts of others. (5) Study of the actual life and work of the various missionary stations. This may be got from returning missionaries, always glad to speak of their work; from the various publications of the different societies; from current literature, especially periodicals, happily not now indifferent to these subjects. (6) Study of blessings other than religious, arising from efforts of missionaries, as translations of the Scriptures and other books, the foundations of new literatures, schools. The cessation of idolatry, cannibalism, infanticide, and modification for the better of many superstitions. (7) Contributions of missions to science, such as is found in the *Ely* volume. The missionary exploration of Africa.

Subjects like these ought to be interesting to every one. The Christian college man is just the person who should be familiar with this knowledge. If on no other ground, Christianity is worthy of attention for its respectable influence in history, to be seen nowhere more clearly than in this.

C. Auxiliary helps. These are important. These are:

- (1) Books. Every association or band should have its missionary alcove, or shelf for books on missions. (2) Maps. These are almost indispensable to a successful meeting. They may be had at reasonable rates. (3) Charts and publications of the different societies, as "Gospel in all Lands," *Missionary Herald*, *THE MISSIONARY REVIEW*, *American Baptist Missionary Magazine*, and many others. They may be got always, either free or at a merely nominal cost. (4) Curiosities from missionary fields. These may not be in the reach of all, but they render a meeting very interesting. Copies of Scriptures, objects relating to customs, productions, antiquities, are all profitable. (5) Finally seek and obtain the co-operation of your president and professors. They can often aid very much in rendering an evening spent on any of these topics one worth the attention of all the students.

In closing let me say that these topics are simply intended to be suggestive. That which must be at the base of all missionary work—a consecrated, active, sensible heart and mind, full of the Holy Spirit—is most necessary here.

To such a one these suggestions will, I trust, be but a beginning—the first-fruits of a plentiful harvest. Above all, let every member of the band take especial interest in the meeting. Let him make it a constant theme for prayer. Let all who are to contribute in any way to the meeting hold a previous period of prayer and consecration together. Such efforts the Holy Spirit loves to bless.

From a Student Volunteer.

HAVE read with keen pleasure the circular, "Student Volunteers for Foreign Missions." I favor strongly having one college each month write a somewhat similar letter, sketching the history of its own foreign missionary movement, giving any ideas as to their methods of organizing, increasing numbers, stirring up surrounding churches, etc., as may seem helpful, and then filling the remainder of the letter with such stirring facts as are found in that circular, and getting as many copies printed as would place one in the hands of each of the 2,300 volunteers, and send them to all the colleges.

Suppose Yale send one in January, Princeton in February, Harvard in March, Toronto in April (and the others when they will), why each letter would be a source of inspiration to the other schools and would draw them together with sympathy in the same cause.

At the end of the year—the college year—if the letters were preserved, each volunteer would be so loaded with facts that his summer's work could not fail to be of great power. Try it. How I long to see the "volunteers" pull together; what a power they must be if only focused! The 2,300 should shake about (yes, altogether) \$2,300,000 more out of our churches annually than is now being given for missions, if they get hold of the church and the Spirit gets hold of *them*. "Come, it may be that the Lord will work for us; for there is no restraint to the Lord to work by many or by few."

"I am but one, but I am one. I cannot do much, but I can do something, and all I can do I ought to do, and by God's grace will do."

What One Did.

Less than eleven months ago Mr. H. F. Laflamme joined the "Student Volunteers for Foreign Missions." Six and one-half months after his decision he sailed for India under the "Canadian Board of Missions." Before sailing he and Mr. Davis had appealed to the churches of this denomination in behalf of their foreign work; as a result about \$3,000 were added to that denomination's foreign missionary income—an income which was scarcely \$14,000 the preceding year. Mr. Laflamme writes as follows: "Cocanada, India, Dec. 9, 1887.—God can level mountains. I reached here just three weeks ago and have had scarcely time to look around, still I am ready for this remark. The need here looked large to me when 11,000 miles away, but *awful* when one stands on the very verge of the

pit and looks down into thousands of souls whose darkest night has never shimmered with even a starlight ray of God's blessed and saving gospel. We find ourselves here in a town of about 30,000 inhabitants, to whom only two men are preaching Christ in the vernacular. The direct need at home is scarcely so straitened as that, and yet this place is supposed to be well supplied with missionaries and preachers."

NOTE FROM ANOTHER VOLUNTEER.

The "Student Volunteer Movement for Foreign Missions" is still increasing. Names of volunteers are coming in every week. Since the New Year Grove City College, Pa., has enlisted her sympathies and a number of volunteers in this movement, and also organized to support a foreign missionary, and they say they can do it.

The report that comes from this college cheers the band in Union Seminary. This seminary is being stirred on this subject. Prayer-meetings are held each night on the different floors for the purpose of awakening a missionary spirit. Grove City College had its attention directed to this movement by a single student to whom a letter was written on the subject.

Letter from Rev. W. Alfred Redwood.

MALVALLI, MYSORE TERRITORY, INDIA,
December 29, 1887.

IT is a great pleasure to me to find THE MISSIONARY REVIEW *evangelical* in these days of "new-fangled notions." If it had a grain of sympathy with such theories as "Future Probation" I certainly should not, for one, welcome it under my roof.

THE REVIEW in the past had great sympathy with independent missions—I mean work not dependent on a society. It may be glad to know that I am a child of that school and am opening up this fresh ground to the light of the gospel in dependence on God alone for all I need both for myself, family and work. And I am bound to say, to the honor of his name, that he has never allowed me to want. I have been engaged in mission work for about five years in India, but only a year and some months in this neighborhood. I have taken up two "talooks" (districts) to work which contain about 200,000 heathen and Mohammedan souls, the former being more than 95 per cent. of the whole. Most of these people have never heard the name of Christ, and their moral condition is too terrible to describe. Though not professionally a doctor, I give away medicines to all who apply, and have a school, which is well attended, where the word of God is taught daily. When we came here the people were afraid of us, but now they come around us and show much love for us.

We suffer of course some privation, from the place being far away from any town where provisions can be got, but nothing serious. We find much more pleasure than pain in working in such a place, though there is not at present a suitable house in the neighborhood for Euro-

peans, and our strength is very small. If we can buy our present dwelling, the only one of brick in Malvalli, which we rent from government, we might in time be able to enlarge it, as the Lord enabled us. The government will sell it for 700 rupees, *i.e.*, about £50 or \$250.

Bishop Taylor's Self-supporting Mission.

[Letter from Missionary Harned and wife to the Treasurer of the Society.]

CAPE PALMAS, LIBERIA, Oct. 8, 1887.

DEAR BROTHER GRANT: We arrived in port here last Saturday. We had considerable difficulty in getting our goods ashore, as there are but few boats, and these boatmen are never in a hurry; but the captain kindly lent two of his boats, which facilitated matters somewhat, but most of us staid on board and came ashore with the remainder of our goods Sunday morning. After breakfast we all went to the little old stone church, where the Lord graciously poured out his Spirit. Mr. Harned was blessed in preaching "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the evening Brother Cadle preached, after which an altar service was held and many seekers went forward. We have three services every day: one at seven in the morning, one at 10:30, and the regular revival work in the evening. Many are being gloriously saved, for which we praise the Lord.

Friday, Nov. 11, 1887.

Mrs. Harned commenced this letter, and finally I found time to write a few lines. Of course you realize that I am full of business these days. God is wonderfully with me while attending to the very many details of landing and caring for our effects. I would be glad to write you about the voyage, but present matters press heavily, and I shall write concerning the work. Five of the stations on the Savilly River have houses completed, and Baraca on the coast is ready for occupation. There are two stations in this large tribe, one of which is on the bank of the river and one back in the bush. We are to go to the stations this week, say about 16th or 17th.

Sister Amanda Smith is here with us, working as usual with power in the meetings. She is not strong, while not really sick. She will not be able to attend us on our trip up the river. When we get to our station I shall write a letter with some description of the work. I would say for your encouragement that our goods were landed here without the loss of an article, either from the lot from New York or Liverpool. Brother Pratt seems a faithful agent for the work. My dear brother, I have no fault to find, but in the name of the Lord Jesus get men and women of sound body and good sense who can accommodate themselves to any circumstances for Christ's sake, and find out if possible what kind of doctrine they intend to preach. We go to work with great hope of success. The Lord God is with us; our motto is "All for Jesus, a

whole gospel, full salvation, Africa for Christ." I expect my brother, J. H. Harned, to send me a valuable box of medicine which I need immediately in my practice, which is already large. There is no doctor in this part of the country. My support will come in great measure from this source.

Have Not I Commanded Thee?

[Letter from Miss Grace E. Wilder, written on her way to India.]

BEFORE conversion, in connection with the command "Be ye reconciled unto God," these words arouse deep concern.

What of their message after conversion? Have not I commanded *thee*, redeemed one, bought with precious blood? Can the pronoun be any less personal as I read "Go ye into all the world and preach the gospel to every creature. Have I not commanded thee?"

Ah, we say this "thee" means the church. It should be interpreted as an indefinite or a distributive and only in exceptional cases as a personal pronoun. We are like the father who after an earnest appeal for missionary workers asked for volunteers from his congregation. Among the first to rise was his own daughter. Agitated, he hastens to whisper to her, "My dear, I did not mean you." Not alone are fathers and mothers saying this, but some are saying, My son, my daughter, *Christ* doesn't mean you. Even ministers are urging caution. Do they fear a literal apostolic obedience? Alas, the church is far from this, for "they were *all* scattered abroad, and they that were scattered abroad went everywhere preaching the word." But, says one, how can I know that Jesus' last command is for *me*?

Does not much of the doubt over this question arise from a failure to see that God's scheme of service is as wide as his scheme of salvation? "Whosoever will may come; let him that heareth say come." With confidence we say the first of these promises applies to every sinful soul, but does not the second as unconditionally apply to every redeemed soul? Do we meet a struggling, timid seeker with the question, Are you sure God has called you to be saved? God forbid. Satan asks this question. God forbid also that we should create doubt in the heart of a young Christian by asking, Are you sure you are called to serve God? As surely as the atonement leaves no doubt as to God's yearning for the lost, it leaves no doubt as to his purpose for the saved. Calvary not only rescued our souls; it purchased our service. "He died for all, in order that they who live should not live unto themselves but unto him who died." This authorizes us to give him all—heart, soul, strength, time. Is it not then the privilege of *every* Christian to make the evangelization of the world the business of life? It is a fearful thing to limit service to a few believers, for this limits salvation. Is it not due to this that the church must now face the fact that in the last century while

she has been gaining 3,000,000 converts heathenism has increased 200,000,000?

The Earl of Shaftesbury says, "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*."

What a touchstone of guilt is the question, *Have not I commanded thee?* in the light of these three facts? Christ redeemed the *world*, and with the emphasis of his last desire asked us to evangelize the *world*. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. As my Father hath sent me into the world, so have I sent you. When this gospel shall be preached for a witness, then shall the end come." Can I, dare I say, if God wants me to witness he will put me into the work; if he wants me to be a missionary he will give me a missionary spirit? Is there the slightest ground for an *if* here? Are we not holding the rebellious position of him who says, "If God wants to save me he will do it?" He longs to save, but he has conditioned salvation. "When ye shall seek me with the whole heart, then shall ye find me." Paul recognized this *seeking at any cost*, as also the condition of service. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus; I press toward the mark of the high calling of God in Christ Jesus." Conscious of the awful limiting power of human inertia, he writes, "Stir up the gift that is in thee."

Which is the greater, responsibilities in serving or the responsibility of not serving? One says, I would not dare to be a missionary without a missionary spirit. But can you dare to live without it? Where lies the responsibility if I have not the spirit? Perhaps it is not God's gift for me. "Let this mind be in you which was in Christ Jesus."

I have not the qualifications. "Who is able to do exceeding abundantly above all that we ask or think?" I am empty, so can't run over. "Open thy mouth wide and I will fill it." But am I entitled to appropriate as mine the high and holy work of witnessing for Jesus where he is not known? Keep and seek all the commandments of the Lord your God. He has given us the opportunity of treading in the very footsteps of Jesus; like him to leave home; like him to be a stranger, despised, rejected; like him to seek and save the lost, the privilege of entering into fellowship with Christ's sufferings, and in him have it our meat and drink to do the will of the Father. Is it strange that God should not give such attainment until we covet them earnestly? Where was Daniel when Gabriel touched him? "I set my face unto the Lord God to seek by prayer and supplication with fastings." Again the condition appears in Gabriel's words: "At the beginning of thy supplication the commandment came forth."

But, says one, would not seeking to be a missionary be taking the plan of our life into our

own hands? Yes, and we must, for God has placed it in our hands. Human choice is a gift we *must* use after salvation as well as before. Did not the prodigal take the plan of life into his hands when he resolved, "I will arise and go?" Yet no man can come unto me except the Father which hath sent me draw him. Ezra came to Jerusalem according to the good hand of his God upon him, for Ezra had prepared his heart to seek the law of the Lord and to do it. Nehemiah forms a definite plan and takes his desire to God. "Prosper, I pray thee, thy servant this day and give him favor in the sight of this man."

Mr. Mackay, who celebrated his fourteenth anniversary in Formosa with 1,213 converts, and has during a tour of ten days baptized 1,200 persons, writes: "While superintending the work of two hundred workmen I also dispensed medicines to hundreds, preached the gospel for hours at a time, taught the students at night, and in three months traveled over 1,600 miles." I don't believe in those cant phrases, "Trust in God and all will come right," unless the rest be added, Trust in God but cut the trees down; trust in God but burn them; trust in God but plough the soil. "Trust in God but sow the seed—sow it in tears. I believe we should think, plan, pray, and toil as if all depended on our work—excuse me, as if there were no God. But stop! At the same time conscious we cannot hold the pen even without the power of our great, living and adorable Redeemer." Is not this truth confirmed in the life of Paul and in the experience of every Christian? "Work out your own salvation with fear and trembling, for it is God that worketh in you." The divine and human are linked in every action. A divine promise of Canaan was not realized for forty years because of human unbelief. The promise, The earth shall be filled with the knowledge of the Lord, [has waited fulfillment 1,800 years. Why? What more subtle and effective way could Satan devise than the unbelief of refusing to take God's revealed will as his will for men?

TWO NATIVE SIAMESE.

[THE following thrilling letter will be read with great interest. Though the editors withhold names, these young Siamese are now in this country, personally known and loved by us.—EDS.]

MY DEAR DR. PIERSON:

I am constrained to appeal to you, my good friend of many years, for counsel and aid, if possible, in this time of need. You know something of the circumstances under which, when in 1876, forced to leave Siam, my home for thirty years, my wife's health broken down completely, we brought with us, to be educated in the United States, two Siamese lads, then each 11 years old. One of these—the expense of whose passage home and education we took upon our

selves—was the son of a true Christian woman—a treasure to the ladies in charge of the girls' mission boarding school in Bangkok, founded by my wife, where she is native matron and teacher. Her heart's desire and prayer for her boy was and is that he may become a preacher to his benighted countrymen.

The other was the eldest son of one of the most intelligent and enterprising young noblemen in the kingdom, high in favor with the progressive young king, as were also his father and brothers, understanding, as they did, machinery, the steam-engine, photography, gas-making, etc. The boy's grandfather was superintendent of the royal mint and a member of the king's privy council, and the father had charge of the government gold mines at Pachim.

They so earnestly requested us to take the lad to America with us, to be thoroughly educated as a civil and mining engineer, that we could not refuse them, desirous as we were of still doing all in our power for the good of the land and the people we so reluctantly left. So we brought on both these brave little fellows with us across the seas, as members of our family, and in due time were established with them in my old home. I should have mentioned as to the latter of these lads that his friends, who were wealthy of course, were to defray all his expenses.

I had been home little over a year when certain financial reverses left us with a home of our own to be sure, but without income, and with the boy we had undertaken to bring up on our hands. One lad, however, still paid his expenses. Two years more passed away, and *he too* was thrown upon us for support. The story will sound like romance, but alas it is too true.

The father had incurred the grave displeasure of his sovereign by strangely eloping with the daughter (by a native mother, but highly educated in England) of the English consul-general—carrying her off in a steam yacht, which he owned, to the mining works at Pachim, where he was a sort of viceroy. Unfortunately for the young noble, the ex-regent, the most powerful of all the nobility, had a grudge against his family, and now was an opportunity to gratify it. He took advantage of the king's displeasure to bring charges against him of embezzlement, etc., and when he returned from his three weeks' wedding trip to Bangkok, had him arrested. He was whipped to extort confession, imprisoned, and thrown into irons.

Mr. Consul-General, who at first had been very angry, now espoused the cause of his new son-in-law and demanded his release, threatening a bombardment of the city by an English fleet, and actually ordering up from Singapore an English gunboat. The Siamese stood firm, however, and dispatched an envoy to England demanding the consul's recall. This was finally granted them, the English Government pronouncing his interference unjustifiable; and on the consul's leaving and the envoy's return triumphant some months after, sentence of be-

heading was executed at once upon my poor boy's father; his mother and the other native wives (the English wife with her babe made good her escape to England) were made slaves in the king's rice mills, and all the property was confiscated. The boy's grandfather and his two uncles, once great favorites with the king, were that same night arrested, put in chains, and their houses and property seized by the crown. And in chains *they still lie*. It would seem as if nothing else than the ruin of the family could satisfy their vindictive enemy. And yet the *king* knows he had none more capable of serving him, but he is powerless against the ex-regent, who in fact put him on the throne. I cannot but believe however, that on the death of their foe (and he is quite and old man) this family will be restored to favor.

Notwithstanding these unexpected calamities which have befallen us, we have persevered in our purpose to give these boys a thorough education, both for their own sakes and for Siam's sake. They are intelligent and amiable, and, better still, are, we trust, sincere Christians. In 1880 both of them, desiring to acknowledge before men the Saviour in whom they believed, and being judged worthy, were baptized and received to church membership. It strangely happened that the *very next day* there came across the seas the unexpected and terrible tidings to the young nobleman of his father's execution, his mother's slavery, and grandfather's and uncles' imprisonment, and of the loss of all. Poor boy! he had secured the *unfailing Friend* none to soon.

They are both promising lads. Uniformly good reports as to their deportment and diligence have been received. The professor in charge of their class writes, "They are doing well in their studies," are "industrious and capable." One of them at the close of the first term "ranked *fifth* in a class of 34," which is certainly very creditable to a boy from a heathen land in a New England school. They maintain too their Christian character and an earnest purpose to fit themselves for usefulness in the land of their birth. They are both 23 years of age. The young nobleman bears a strong resemblance to his unfortunate father whose career ended so tragically, and in looks is a good specimen of the better class of Siamese.

It may be that you have in the circle of your acquaintance those who could be induced to take an interest in these Siamese youth and carry them through their education, and thus through them aid not a little in the work of Christianizing and elevating that interesting kingdom from which they come.

Tribute to Missionaries. I have often been asked, "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say—and I say it now, solemnly and

emphatically—that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, Herrick, Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people and they should be remembered and sustained by us.—*General Lew Wallace.*

Setting all religious questions aside, the civilizing power of the missions; the revolutions which have been consequent on their work; the colonization, of which they were the pioneers; the growing empires, founded on European and American civilization, of which they laid the foundations; the enlightening influences which have spread among barbarous nations from their points of labor—all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English language as the language of commerce and advancing civilization, receives an assured impetus from missions of English-speaking people, makes these missions of paramount importance to the spread of British and American commerce.—*Journal of Commerce.*

Taking pagan lands, we find two things. First, the people have *lost faith in their religion*. Sometimes they are not ready for any other faith because they are reduced to a condition of skepticism or infidelity. Sometimes they nurse a secret faith until the deathbed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly, as in Southern India, and confess Jesus Christ as Lord, to the glory of God the Father. Secondly, the gospel, by its triumphs, has *exploded these two great fallacies*: first, that there is any nation so high up in civilization that

it does not need the gospel; and secondly, that there is any nation so low down in degradation that it is incapable of receiving the gospel. The first has been exploded by the triumphs of the gospel among the most accomplished, progressive nations, like India, China and Japan. As to the other fallacy, let me mention one or two facts. When Dr. Vander Kemp went to labor in Cape Colony he found over the doors of nominally Christian churches this sentence: "Dogs and Hottentots not admitted." They classed the Hottentots with the dogs, and would not have them even in Christian churches. When the Church Missionary Society went to labor in Madagascar the French governor of the Island of Bourbon said to the missionaries, "You might just as well attempt to convert the cattle and sheep as to convert the Malagasy." And as to the Australian aborigines, it was thought at first that they were so far gone that they could not appreciate even the fundamental vital truths of the gospel, putting them into the simplest language in which you could clothe them. And yet what has been done? The grandest victories of the gospel in the nineteenth century have been among these very people. Madagascar has become a Christian island within less than fifty years; and what triumphs have been won among the Hottentots and the Australian aborigines!

Proposed New Missionary Society. The organization of a new missionary society is now being considered by Christian workers in the United States. Almost simultaneously suggestions upon the subject came from China, Africa and Chicago, to Dr. Dowkontt of the New York Medical Mission. The China Inland Mission and Bishop Taylor's Mission in Africa, which are self-supporting, are the models set before the friends interested. It is proposed that the new organization shall embrace some of the peculiar features of these two missions, and

have in it the element of medical missions. The originators desire to take Canada into, the organization and make it a representative international missionary society. The name which thus far commends itself is "The Evangelical Medical Missionary Society."

The Hope of Paganism. Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power. The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and molding influence—wealth, learning, enterprise, progress—are all in Christian hands. It is a significant fact that the political power of Christendom dominates almost entire paganism, whilst one-third of paganism is under the absolute sway of Christian rulers. All the forces of modern thought are Christian. The eyes of heathenism are turned to the centers of Christendom. The heathen world, dissatisfied with its religion and civilization, not less than with its poverty and misery, is looking toward Christendom for help. They are waiting for deliverance without knowing what it is they are waiting for. Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions. Christian truth saturates the atmosphere of the globe. The very essence of Christianity is that it reconstructs man and makes him a new creature. It not only recasts his ideas and practices, it resets his affections and will. It is a life. It is this fact, more than its external victories, that gives us the confidence that it will possess and remake the world.—*Bishop R. S. Foster.*

Dr. Deems relates that one of God's stewards once said to him: "I sat down a night or two ago and calculated the increase of a dollar at compound interest, and found that

in less than 240 years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade." GIVE!

Dr. Jefferis, the leading Congregationalist in the Sydney pulpit, declares that the most degrading influence in New South Wales is that of Parliament, which is characterized by the intemperate use of strong drink, clouding the faculties of its members and rendering legislation impossible.

Africa.—As an instance how entirely the German authorities in East Africa are attempting to make the missionaries subserve to their colonizing purposes, not only are German territories to be made the preserves of Protestant missionaries from Germany to the exclusion of other nationalities, but arrangements have been made with the Pope to establish an Apostolic Prefecture in East Africa to be occupied by German priests alone. The French missionaries of the well-known mission at Bagomoyo, opposite the island of Zanzibar, have been constrained to place themselves temporarily under German protection, and to continue in their office until German priests are duly qualified to take their place and develop *the German language and German influence*. This appears to be a death-blow to real spiritual missionary work, as the missionaries will degenerate into German officials, doing the work of chaplains to the German settlers and state educationists, and deprived of all free action. The French priests set a bad example of preaching France and Christ, and they have found now that the German Government is ready to play the same game with a much stronger hand.—*Church Miss. Intelligence.*

Life on the Congo. The Rev. W. Holman Bentley, an English missionary, has published a book entitled "Life on the Congo." Mr. Bentley has been longer in the Congo region

than almost any other missionary, and his book contains much that is valuable on the physical characteristics and climate of the country, the home life and superstitions of the natives, the experiences of the missionaries, and some of the results of their labors. It is not yet ten years since the first missionaries arrived in the country, and yet already there are native Christian churches at Mukimbungu, Lukunga, Banza, Manteka and San Salvador; there being about 1,500 converts, whose sincerity is attested by the self-denial and consistency of their lives. There are more than fifty missionaries, but the greater part of them have but recently arrived.

Mr. Bentley believes that Bishop Taylor's self-supporting idea is impracticable in Africa, and that it "could only be entertained by those ignorant of African life and circumstances. This will be a matter of painful experience." He gives the following illustration of the risks and difficulties of some men with whom he was acquainted:

"A few months ago a faith-healing mission, a party of four men, sent by Mr. Simpson's church in New York, started for the Congo. They held this same notion of self-support, and of being able to establish mission work far into the interior with a small sum of money. I saw the leader of the party, gave him the fullest information and more advice than was agreeable. They reached the Congo, and ignoring medicine the leader died in a week or two, the rest were obliged to abandon their principles, and the mail of May brought a message from them that they wished they had followed my advice. They had come to the end of their means; differences had arisen; without money enough to return home they were hoping to get some employment on the coast and thus to earn sufficient to return. Such a story needs no comment, but certainly ought to be known."—*Spirit of Missions*.

Brazil.—The fact that there is a round million of wild Indians on the plains and in the selvas of Brazil is practically ignored by the Christian world. We who live in the country

have been recently surprised by calls from the Paranapanema district for the government to send Jesuit missionaries to catechise, corral and baptize *pro forma* the Chavantes and Guatos, who were coming into the frontier plantations by fifties and hundreds. Heretofore it has been the fashion to hunt these "buqres" and shoot them for sport like any other wild game; but a few warm-hearted men tried the other plan, that of treating them like human beings, and the result is that they are begging to be taken care of. These tribes are of a peculiarly timid and peaceable disposition, and only attack the white settlers when forced to retaliate. The whole district lying between the Paranapanema and the Tiete is peopled by these tribes.

Here is the finest chance in history for those of our Christian friends who do not believe in missions in papal countries. A million of native American pagans; 20,000 immediately accessible! There is a large class of so-called "tame Indians" scattered throughout the empire, whose condition is wretched almost beyond description, and who know nothing of Christ or his salvation. The condition of the wild Indian of these southern provinces is simply that of a wild animal, naked and unspeakably filthy. Has he a soul, and have Christian people a duty toward him? The work of the government is a farce, so far as any serious attempt to evangelize the Indians is concerned. The frontiersman shoots him without compunction, the Jesuit enslaves him in the most literal sense. Who is interested in the poor Indian, and who believes that Christ died for him?—*Brazilian Missions*.

France.—The Huguenot Church in France is just now appealing to American friends. By the terms of the Edict of Nantes which received the signature of Henry IV. May 2, 1598, the utmost freedom of worship granted to the Protestants of Paris was the freedom to assemble outside

the city walls. In the suburb of Charenton, accordingly, they built a Christian temple. It had provision for 8,000 worshippers. The architect was the famous Debrosses, designer of the palace of the Luxembourg. In that church outside the walls worshiped a multitude of the faithful of whom the France of that day was not worthy.

On the 22d of October, 1685, just 202 years ago, the revocation of the Edict of Nantes was registered and on the day of the registering the destruction of the great Protestant church at Charenton was begun! Not one stone was left upon another. The Huguenots residing there were cruelly persecuted and dispersed.

For nearly two hundred years Charenton has had no public Protestant worship, though the population is 60,000. About ten years ago, however, Professor Charles Clouet, connected with the Belleville station of Mr. McAll's wonderful mission, began mission preaching at Charenton. He has already gathered a church of 286 Huguenot members, poor in this world's goods but rich in faith. These members have been worshipping in an old workshop, dingy and small, and for years have hoped to build a sanctuary. During these years, despite their poverty, they have paid for a lot costing \$3,600. They have succeeded in laying by \$1,000 toward a building fund. A crisis, however, has come. In April next the workshop is to be taken down for business purposes. There is no rental available for them, except at ruinous rates. Therefore, Professor Clouet, bringing letters of warmest commendation and most earnest appeal from such men as Monod, De Pressensé, Bersier and McAll, is now here for the raising of \$5,000.

The churches of our country, without distinction of denomination, ought to take up the work and crown it with speedy success. It would give inspiration to the Huguenot

church throughout all France if another Protestant sanctuary, however humble, is built on that ground so memorable and sacred and from which the blood of the martyrs cries.

India.—As an instance of inquiry among the educated classes in India, it is stated that in Calcutta a well-known Brahman recently called on Dr. Baumann, who in the course of conversation asked him whether he had ever read our Bible. The man looked at him and then slowly replied, "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

There are thousands of towns and cities in India and China with a population ranging from 5,000 upward, accessible to Christian life, that *never have had a single missionary* to tell them of the way of life. If the human family are equally divided, male and female, there are 500,000,000 of women and girls who have never had a chance to hear the name of Jesus. In unbroken procession, one by one, they would, in passing your door, consume thirty successive years.

Bombay is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation at which sat, side by side, a Russian from the Baltic, and an Armenian from the foot of Mount Ararat. Among my parishioners are an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted him, the Abyssinian wept as she talked of him and the Sidhee boy from Zanzibar needed him.

Miss Tucker ("A. L. O. E.") went to India in her fifty-fourth year, and

is now in her eleventh year of service there. She has been enabled not only to learn the language but also to visit habitually in more than one hundred zenanas, besides influencing in a very considerable degree various portions of India by her writings.

Native Christians. Rev. E. Mackenzie Cobham of Madras says of the native Christians in India :

"I went one day to our chief commissioner of police in Madras to ask for the criminal statistics of our presidency. First of all he told me who were the worst people in Madras. Government divides the population into three classes—Christians, Mussulmans, and Hindus. In Madras, a city of 400,000 people, which of these three classes is the best, which the worst? Government says : 'The statistics which we have received say this : The Mussulmans are not the best people, the Hindus are not the best, the Christians are the best people.' Out of every 447 Hindus we have a criminal ; out of every 700 Mussulmans in the city of Madras we have a criminal ; but it takes 2,500 Christians to make one. Out of every 100,000 Hindus throughout the 31,000,000 of the Madras Presidency we have 49 criminals ; we have 62 criminals out of every 100,000 Mohammedans ; but we have only 16 out of every 100,000 Christians. That is the testimony of government. The fact is, that if all the population of the Madras Presidency were Christians, we should have 12,000 fewer criminals every year than we now have. Christianity in South India has won the respect and esteem of the whole community. Not long ago one of my evangelists met in the street a Hindu with a troubled countenance, a man who had a great deal of money with him. He had gone to the town to collect what seemed a bad debt, and he had got it. He had tied it round his waist. Then came the trouble to keep the money. He was afraid, since he was in a strange town, that it might be stolen, and that he might be murdered. He met my evangelist, and saw by his dress that he was a Christian, he saw by his face that he was a Christian ; for God puts a bit of sunshine beneath a brown skin, you know. He said, 'Sir, I should like to stay at your house, if you please, to-night.' 'Oh ! but,' said the evangelist, 'my dear sir, I am a Christian, you are a Hindu ; there are thousands of Hindus here.' 'Yes, it is just because you are a Christian I want to stay with you. I can trust a Christian, but I cannot trust a Hindu.' " Is not one such testimony worth a volume of sneers ?

"Instantaneous Baptism." Remarkable conversions have taken place

under the preaching of Mr. Knowles, an Englishman, and his colleagues, members of the North India Methodist Episcopal Conference. Mr. Knowles has been in the mission work for a number of years. He has been led to feel that greater privileges belong to Christian believers than have been generally realized ; that through faith the gift of the Holy Spirit might be received in large measure both for one's self and others, and that through this gift God would do his own work of conversion far more grandly than we had ever believed. Accordingly, when preaching at the "melas" or great religious gatherings of the Hindus, he has been wont to press upon his hearers the importance of an "immediate decision." He declares himself ready to baptize immediately, without further test or instruction, any who will come forward and publicly avow a belief in Jesus Christ as their Saviour. A large number of baptisms have thus been made of those who, up to the moment of preaching, were thorough Hindus, in full caste relations.

The same course is pursued by the American United Presbyterians in the Punjab, and thus far with unusual success. Whole villages have come to Christ and called for instant baptism, which has been given, with full admittance to the church. The Methodists and the Church Missionary Society prefer, as a rule, not to allow instantaneous baptism. The advocates of instantaneous baptism ask, "Is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach only a few at a time, and may draw men away from Christ instead of toward him" (meaning evidently that such may be the effect of instruction in speculative and metaphysical dogma), but by conversion, with instantaneous baptism to seal the act.

Mr. Lawrence gives a most interesting account of successful work in Bombay, and especially of the only

self-supporting native church in the city, and of the work it is doing.

"The working force of this church is organized into a kind of Christian Endeavor Society, having from fifteen to twenty men and women connected with it, *who do regular unpaid work for Christ*. His last night in India was spent at a tea-meeting of this society. The hostess was a native lady, a member of the church, who was supporting and teaching a school of native children in one of the most thickly settled portions of Bombay. Her husband is a Christian in government employ, and it seems to be his highest aim to have a little independent church near his wife's school, where as a layman he may regularly preach the gospel. Altogether I may say I have never found a church at home more full of the true spirit of the coming kingdom, more ready to learn and teach, to pray and labor, to receive from God, and give and do for God, than this company of ninety-six Indian Christians in the city of Bombay."

Alaska.—The New Settlement of the Indians in Alaska is to be called New Metlakahtla, and from a letter written by Dr. Duncan, October 29, I find that it is bravely under way. Eight hundred of the Indians have crossed in canoes from British Columbia to this point, and the work of clearing the forest is now going on. A line of huts nearly a mile long has been built among the big trees upon the shore, and a steam sawmill has been erected and is at work. The natives have built a large salmon cannery, 100 feet long by 34 feet wide, and this will be used as a church and school until other buildings can be provided. The Alaskan Indians are deeply interested in the new colony, and a number of them have visited it. Dr. Duncan has the plans ready for building a guest-house to take care of strangers, and he hopes to extend his civilizing work to the Indians of his new territory. The Sunday services during October were held in the open air, but at the time of writing he expected to have the big building ready November 6, and they are probably in it at this time. In his letter he states that the governments of British Columbia and Canada and the ecclesiastical party of the English Church have

done everything that malice could invent to annoy and impoverish the colony. "They seized," said he, "our church, our village hall, our cannery, sawmill, store and workshop. They have taken from us over 80,000 feet of lumber that was in stock at our sawmill, and white men have been sent to the old village and ordered to take arms against our people if we attempt to bring away the buildings I have named. The poor people are almost afraid to go for their personal property, and nothing would gratify our enemies more than to see the people driven to desperation and commit some breach of the peace whereby the law, so called, might be invoked to punish them." He also refers to his hope for a grant of land from the American Government, and says that the Governor of Alaska has sent to him a commission of the peace, which makes him an American citizen.—*F. G. Carpenter.*

Madagascar.—Mr. and Mrs. Stowell Ashwell have safely arrived at their destination in the centre of the island of Madagascar. Mr. Ashwell has been sent out to take charge of the society's printing establishment at the capital. He is delighted with that important institution, and thinks the greatest credit is due to his predecessor, Mr. Parrett, who had the training of the staff of workmen.—*Chronicle London Miss. Society.*

Pamare, Queen of Tahiti and Moorea, died at seventy years of age. At her birth not one convert had been made in the South Sea Islands. At her death, after years of faithful Christian life, more than 300 islands were wholly evangelized, and the gospel leaven is permeating the entire lump.

The Woman's Missionary organizations in this country and Great Britain report 19,286 auxiliaries, 5,193 bands, 999 missionaries in their various fields, 2,219 Bible readers and teachers, 2,305 schools and 59,318 pupils. Their aggregate increase for 1886 was \$1,221,649.57, an increase on the preceding year of \$68,947.96.

III.—INTERNATIONAL DEPARTMENT.

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

The Spiritual Element in Mission Work.

THE leading article of this "department" for the March REVIEW, was on the impulse got from well-conducted "simultaneous meetings." It must have been remarked that the special aim of those meetings was not primarily to convey instruction, but to develop the truly spiritual elements necessary for the successful prosecution of the work by those at home and those afield. The "simultaneous meetings movement," originated by the Church of England missionary secretaries, has been followed by another phase of the same general effort to restore the devout element to missionary work. The committee of the Church Missionary Society invited their friends to join them in a "Whole-day Devotional Gathering" on Wednesday, January 11, saying that it seemed to them that the present was "a time when the members of the society are specially called to approach the throne of grace in solemn supplication, confession, intercession, dedication, and praise." The place set for the holding of this meeting was Exeter Hall, London, and the programme divided the devotional topics as follows: Morning meeting, "Spiritual Shortcomings;" afternoon meeting, "Spiritual Possibilities;" evening meeting, "Spiritual Determinations." Eminent men were secured, three for each session, to present these topics. The remarkable thing about these addresses was that they were not remarkable at all. They were just such familiar utterances as one hears over and often in exhortations to holy living and even in prayer-meeting addresses. This, we suspect, was deeply intentional. A brilliant address might have diverted attention from the main ob-

ject, that of devout waiting before God. And yet the "shortcomings" of Christians when measured each by his own ideal so faithfully analyzed by the Ven. Archdeacon Richardson as "the coming'short" . . . "found in the development only in some and the shrinking of other parts," must naturally have quickened their spiritual perceptions. Rev. Hadley C. G. Moule thought no sort of missionary meeting was so likely to be made a vehicle of calling out personal service and calling out from those who could not go personally, just that spirit of prayer and self-sacrifice which would result in personal service of others, as this sort of meeting. Information was not enough, general appeals were not enough. He shrank from criticising missionaries, but he knew from themselves their manifold temptations, by the solitudes of Africa, by the society of India, by external success, by working for ten years without a convert, and by facing heathenism. Rev. Canon Hare knew there were periods of special manifestation of God's power "in a way not known at other times." So it had been in the history of their own missions—men had toiled and died one after another and their wives had died. From 1804 till 1816 there was in Africa not one single baptism, and then the fountain was opened. So it was in New Zealand. They had toiled on without success from 1814 till 1825—eleven long years—without a baptism. So it had been in Foo Chow. They had gone on for eleven years toiling without one baptism till there was a great discussion whether or not the mission should not be abandoned, and one young man—he remembered him well as a Scripture reader at Margate who

used to come over to him at Rams-gate to talk about missionary work, and who had gone to Foo-Chow—when every one said it was to be given up had said, “You may give up the mission, but I will remain.” That very year baptisms began, and a shower was poured forth from God.

The Rev. C. A. Fox said it was by cleansing and purging that all the churches must be fitted for their great and glorious work. There were indeed open doors everywhere. The Bible was open in 300 languages. The world was open all round as it had never been before. The doors were open everywhere. What was wanted was the open windows of heaven pouring out such a blessing as they could not even measure. And there must be the fourth baptism which they read of in the Epistle—that they should all be baptized into one body. Christ claims us, said Rev. Evan H. Hopkins—claims ownership, claims possession, claims control. God undertakes for us. Sir Arthur Blackwood, speaking of spiritual determinations, said it was rather spiritual determination, not of the particular resolution that they might be inclined to form, but of the attitude of soul in which they were, the determined attitude rather than the individual determinations. The blessed result which they desired would depend not on the numbers of their gatherings, not even on the scripturalness of the addresses that might be given, but on the attitude of soul in which those gatherings left them.

These brethren of the English Church have set the example, and it is worthy of imitation. A whole-day missionary prayer-meeting, in which we pray not so much for missions and missionaries as for the missionary spirit—the consecration and spiritual uplifting that fits for the work.

General Assembly of Protestant Missions in Mexico.

OUR correspondence from Mexico just now is full and intensely interesting. The topic which is most prominent is the General Conference which the several missions carrying on work have held in the city of Mexico. Pan-denominational conferences are not a novelty on other greater foreign mission fields, but this was the first attempt within the Republic of Mexico to bring together representatives of all the Protestant churches and societies in the country.

The societies, missions and agents who took part in this conference, arranged chronologically in the order of the beginning of their work, were: 1. The Baptists (Northern Convention), who commenced work May, 1869, and now operate in six states of the republic. 2. The Protestant Episcopal, formerly “Church of Jesus” (1869), but adopted by the Protestant Episcopal Church by General Convention, 1886, and are now carrying on work in Central Mexico. 3. The Friends, who began in 1871 and conduct a mission at Tamaulipas. 4. The Central Presbyterian, who began in 1872 and operate in the Federal District and several states. 5. The Presbyterian mission of Zacatecas (1872), working in five states. 6. The Methodist Episcopal Church South (1873), now a conference with six districts in fifteen different states. 7. Methodist Episcopal Church (1873), working in the Federal District and seven states, now organized as an annual conference with three districts. 8. The Methodist Episcopal Church South has frontier conference since 1874, working in seven frontier states. 9. The Southern Presbyterian Church (1874), working in two states. 10. The Reformed Presbyterian Mission (1880), also working in two states. 11. The Southern Baptist Church (1881), working in four states. 12. The “American Board” (1882) mission in Chihuahua. 13. The same society’s mission

in Jalisco (1872), abandoned 1880 and re-established in 1882. 14. The Friends (1886), with work in Central Mexico. 15. The Cumberland Presbyterian mission (1886), operating in Aguas Calientes. 16. The "American Board" (1886), at Sonora. 17. The "Church of Jesus," a small independent body, so called, still under Bishop Riley, and which has refused to be received by the Protestant Episcopal Church. 18. An independent English mission, under charge of James Pascor, a converted miner, who works among the Indians of the State of Mexico. Denominationally, perhaps, he is a sort of "Plymouth" brother. This company represented twelve different churches or denominations, carrying on work in every state of the Mexican Republic except Campeche and Chiapas.

The opening service (Jan. 31) was addressed by Rev. Dr. Green, who preached to about five hundred persons in the Presbyterian church. The formal opening of the Assembly in the fine audience room of the Trinity Methodist Episcopal church was on Feb. 1, the representatives sitting by delegation, and after an hour of prayer was organized by appointing a Spanish and an English secretary. Dr. S. P. Craver (Methodist Episcopal) read an essay on the attitude they should assume toward the Roman Catholic church, and then the question of Bible translation was presented, Rev. H. P. Hamilton (A. B. S.) speaking of the need of revising the Spanish version of the Bible, and also of translating the Scriptures into the vernacular of the native Mexican people. Rev. H. B. Pratt of Virginia, an eminent Spanish scholar, who was sent specially by the American Bible Society to attend this Assembly, advocated the revision of the Spanish translation, and pressed its importance among sixty millions of people speaking the Spanish tongue. The whole subject was referred to a committee of one from each denomination represented.

This subject, we may be allowed to say in passing, is one of wide interest. The standard Romish versions of the Scriptures in Spanish are two—Scio's and Amat's—both from the Vulgate. The Protestant text is mainly that of Valera. At present this is the text followed by the American and the British Bible Societies for Spanish America, though the American Bible Society has issued portions we believe of other translations. Valera's style is that of the sixteenth century, and as various attempts have been made to modernize it the result is, several, at least seven, different texts are in print with sufficient variation to create great confusion in their use; while Valera's text itself was defective, and its style is, of course, archaic and mystical.

Dr. Patterson of the Methodist Episcopal Church South presented the subject of territorial division of the country between the different denominations, and after a warm discussion a resolution was presented to the effect that in all towns of over 15,000 inhabitants more than one church might establish missions, but in towns of less population only one society should enter; and if two or more societies are now operating in such towns the field should be abandoned by all except the society which first began work in that place. The entire subject was referred to a committee, consisting of one from each denomination present.

Among the topics treated were "Self-Support" and "Gambling." During the discussion of "Education of the Ministry," Rev. P. Rodrigues of the Protestant Episcopal Church advocated the establishment of *one* preparatory school for all Mexico.

The Assembly sent its congratulations to the President of the Republic. Among the distinguished visitors to the Assembly were Bishop Hargrave and Dr. Morton (M. E. Church South), Bishop Thos. M. Bowman, Dr. Wm. Butler, founder of M. E. Church missions in India and Mexico,

and Dr. J. M. Reid, senior secretary of the M. E. Missionary Society.

The statistics of the several missions were carefully prepared by Rev. John W. Butler of the City of Mexico, as follows: Number of centers of operation, 86; of congregations, 393; ordained foreign missionaries, 48; assistant foreign missionaries, 44; foreign lady teachers, 43. *Total foreign workers*, 125; ordained native preachers, 88; unordained, 65; native teachers, 96; other native helpers, 49. *Total native workers*, 300; *total of foreign and native workers*, 455. Organized churches, 177; church members, 12,444; probable adherents, 30,000; theological schools, 10; scholars in same, 66; boarding schools and orphanages, 15; scholars in same, 687; of these 109 are supported by indigenous resources. Common schools, 71; scholars in same, 2,187. *Total under instruction*, 2,516. Sunday-schools, 199; teachers and officers, 367; scholars, 4,817. *Total membership of Sunday-schools*, 5,256. Publishing houses, 8; papers issued, 10; most of these are issued monthly, two semi-monthly and one weekly. *Total pages of religious literature issued from the beginning*, 49,471,295. Number of church buildings, 73; approximate value of same, \$333,400; number of parsonages, 39; value of same, \$93,260; educational buildings, 16; value, \$147,200; value of press property, \$39,500. *Total value of mission property*, \$594,260. Of the chapels and churches sixteen were built without aid from home boards, and nineteen received only partial aid, which is encouraging and indicates a disposition to aim for "self-support." Bro. Butler notes also in his correspondence that the Mexican church can make sacrifices for Christ's cause. She has already added fifty-nine to the "noble army of martyrs." He remarks also that two native preachers are sons of former workers, three foreign missionaries are children of missionaries, and nine

of the foreign missionaries are children of ministers.

The Situation and the Outlook in China.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

LOOK at the map of China and take in the size of the country. It extends over about 20 degrees of latitude and 24 degrees of longitude. It contains 2,000,000 square miles of territory and has a coast line from southwest to northeast of over 2,000 miles. Its dense population is variously estimated at from 250,000,000 to 400,000,000—we will say about 300,000,000. It is an *old* nation. It possesses an extensive literature, one book of poetry comprising 900 volumes. Its culture and civilization are hoary with age, and are well worth our study. They are practically what they were centuries ago. Her laws are spoken of as "copious, consistent, free from intricacy, bigotry and fiction," and as little inferior to the codes of Europe. The "Ritual of Chau," B. C. 1180, formed the type of construction for the "Six Boards" of the present government.

To understand the situation we must look at the past. Note the exceptional opportunity the Chinese people had throughout centuries to develop their individuality in peculiar circumstances, in their own way, and amid the best conditions. (1) They were to no perceptible extent affected by foreign influence or intervention. They have been a nation apart, separate, as few nations have been, and that while time grew hoary. This will become apparent if we consider that (a) as a nation China is isolated geographically. On the south and east it is guarded by the ocean. On the north it is separated from the Mongolian plateau by high and precipitous ranges of mountains, reinforced by the great wall, which stretches its serpentine length of 1,500 miles across its northern border. The western frontier is corre-

spondingly hemmed in by mountains, thus making its geographical position unique. But (b) China is isolated by its language. This has no affinity with or similarity to any other of the Oriental tongues. It has no alphabet. It is monosyllabic. It has not grown away from its original simplicity of structure. The speech of to-day is essentially the speech of three thousand years ago. The characters remain as they were constructed at the first. The idiom is the same. As they thought then so they think now, and so they speak. Moreover (c) the surrounding nations were small in extent, weak in power and deficient in attainments, and sought the Chinese as guides and instructors. Their literature, culture and civilization were derived from China. Its sacred books became their sacred books in many cases. Hence there was little fear of invasion. Possessed of extensive territory, there was equally little occasion for aggressive warfare beyond natural limitations. It was therefore left free relatively to develop its own institutions, and especially its literature, according to its own genius and after its own model.

But these conditions alone could not have developed such a national life, such a continuity and uniformity of endurance, language, custom and habit. We must seek other causes for these wonderful results. They are very largely found (2) in the moral and social teachings of the ancient sages and rulers during the infancy and simplicity of the race, and impressed by Confucius more than twenty centuries ago. Confucius claimed that he was not an originator. He revered the sages of the past. He strove to revive a love for them and lead the nation back to the observance of their teachings. In doing this he dwelt upon seemingly trivial matters of observance. But he knew his people, as is evident from the influence his teachings exert to day. Confucianism is not a

religious system so much as a moral philosophy, although it contains many religious elements. Not only its moral tone but its distinct moral utterances surpass in my opinion the teachings of any other non-Christian nation. And although terrible wickedness and corruption prevail the moral sense of the nation and the laws are wholly on the side of virtue, truth and honesty, and can always be appealed to with the certainty of a response. The teachings of Confucius have molded and govern the social and family relations, and the principle of filial reverence, exaggerated by him into the real worship of ancestors, has thereby perhaps kept woman from the degree of degradation which prevails in most other heathen lands.

Here I would call attention to four points of political significance in the growth of the country, and which owe their existence, I think, to the Confucian teachings.

1. China has maintained democratic ideas under a purely despotic theory of government. The entire local village and clan administration is essentially democratic. Patient under oppression, this spirit is manifest when the people rise in a body against oppressive rulers and exacting officials, and assert their rights and secure them temporarily. In such uprisings the people are helped by the teachings of the sage, and conversely a beneficent ruler is equally strengthened by an appeal to those precepts.

2. The rights of the subject have been respected by giving them the protection of law. It may seem to us cruel and arbitrary and be badly administered, but it is settled and largely known among the people. That subjects have certain rights is acknowledged.

3. The sovereign is held amenable to a higher power for continued sway. Any extensive calamity is considered to be in consequence of misrule or maladministration of law and calls for humiliation, confession and re-

pentance on the part of the emperor and his subordinates. We not infrequently see calls to righteousness in the way of edicts from the throne and witness the humble presentation of petitions at the temples by those highest in authority, including the emperor.

4. The domination of feudal, hereditary and priestly classes has been prevented by making elevation to and promotion in office depend on literary examinations. Here is an old-time civil service of merit. Although it has been and is abused, yet probably much more than half the officials hold their positions regularly.

Two facts of a religious nature, which though negative have yet exerted an unquestioned influence in the formation of the national character, should be mentioned in passing. 1. So far as I can learn, human beings have never been offered in sacrifice for sin. 2. Vice and sensuality have never been deified. The way of the sinner has not been made easier by causing it to pass through a temple and giving it the sanction of religion. The natural result of all this was pride, conceit, arrogance, in view of China's own attainments in comparison with the surrounding countries, to whom "The Middle Kingdom" had given much while it had received little in return. They and all "outside" peoples became despised in the eyes of Chinese. Such in brief was the people and such the situation when the gospel was first borne to them.

The first missionary, Rev. Robert Morrison, reached Canton in 1807. He could only study the language and do preliminary work. There was no opportunity to reach the people. The missionaries sent out had to labor entirely among the Chinese of the "Straits Settlements." Morrison died in 1834. The outlook then was "nearly as dark as when he landed." Only three Christians could be found in Canton in 1835. In 1841 the troubles which resulted in the

"opium war" began. This issued in a treaty which opened the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai to foreign residence. These were occupied as speedily as possible by the missionaries who had been waiting long on the borders. In 1843 active operations were begun *within* the empire. Later treaties opened other ports. In 1858 came the second war with Great Britain, when the allied forces of England and France bombarded the Takoo forts at the mouth of the Pei Ho, proceeded to Tientsin and secured the promise of further concessions. On the departure of the invading force the forts were restored and strengthened, the promises were disregarded and little came of it all until the fall of 1860 when the allies again proceeded north, marched on Peking, destroyed the "Summer Palace," and secured the opening of other coast and river ports. Since then the whole country has been practically open to travel with a passport, and we can go anywhere at little risk, if careful, preaching and distributing Christian books. Residence is granted by treaty only at the "treaty ports," but missionaries have generally been able to secure residence at interior places by rental or purchase. Honan is the only province we have been unable to enter for residence.

Viewing the work by decades the growth has been as follows: In 1853 there were 350 enrolled church members. In 1863 there were 2,000. In 1873 there were 8,000. In 1883 there were 22,000. And now there are not less than 30,000 Christians scattered among the towns and villages of the eighteen provinces; for all that I have said refers to these alone and not to the dependencies. Not less than 14,000 children are taught in the different mission schools. There are eighteen hospitals in which 150,000 patients receive treatment annually. Look at the work in a smaller field and for a fewer number of years—the North China field. Rev. H. Blod-

get reached Tientsin on Nov. 8, 1860, going north in one of the transport ships of the allied fleet. His mission, the A. B. C. F. M., now occupies six stations and is opening another. Five, or, including Shansi, seven other societies, have since entered this northern field. There are now enrolled over 30,000 Christians in less than twenty-seven years of labor. It is estimated by careful observers that in addition to the more than 30,000 Christians in the empire there are not less than 50,000 to 70,000 who have lost all faith in other systems of religion, if indeed they have not abandoned them. But this is not all. The prejudice of exclusiveness, pride, bigotry, contempt for all outside of China, and conceit of themselves, have gradually given way and suspicion has been overcome as the years have passed. Steam has been introduced on the water and on the land, and its power is felt deep down in the mine. The telegraph and the telephone are there. Schools for teaching the knowledge of western lands and the English language and fitting young men for official positions have been established by the government. There is an increasing demand for western knowledge and science. It is becoming apparent to all that the work of missions must be enlarged so as to include a complete education in such western knowledge as is adapted to the needs of a rapidly developing country. The demand for this knowledge is increasing, and if facilities for acquiring it are not furnished by the church which are thoroughly Christian it will flow in skeptical channels, and much of our work be lost or have to be done over again. Then, too, there is the edict issued from the throne early in the year and ordered to be published all over the empire. It speaks of the missionaries as "guests," and directs that they shall not be interfered with in their labors since they have come to teach morals. However little it may accomplish at once, it is a very sig-

nificant utterance. Further, censors have memorialized the throne, recommending that western studies be placed on the list with their own classics for the examination of those seeking degrees and promotion. This seems to be receiving favorable consideration.

Such, briefly and very imperfectly, is the situation to-day. The whole country is open and full of opportunities to do effective work for the Master. Not that there are no difficulties, no opposition, no hindrances and occasional local and temporary interference and stoppage of the work, as everywhere, but these do not alter the great fact. The outlook is indicated in the array of facts above given—churches, hospitals, schools, 30,000 Christians and double that number of "adherents" scattered throughout the land; prejudice and suspicion largely disarmed; hundreds seeking western knowledge and science; the government not hostile. Surely there is no cause for anything but encouragement. Great enlargement seems not far distant.

Death of Rev. George Bowen.—

The cable has brought the news of the death of Rev. George Bowen at Bombay Feb. 5, 1888. Some time last fall he met with an accident in alighting from a tramcar. We do not know any of the particulars of his death. He was born in the United States in 1816. He went to India as a missionary of the American Board of Foreign Missions January, 1848. The following year he resigned his salary, but his relation to the society continued until 1855. For seventeen years following he was not connected with any missionary society. In 1872 he joined the Methodist Episcopal Church in Bombay, and in 1873 the missionary staff of that church. From 1854 to the time of his death he was editor of *The Bombay Guardian*, one of the most vigorous and best-balanced Christian weeklies of the foreign

mission field. Among the productions of his pen are a "Life of Mohammed," "Discussions by the Seaside," "Abiding Miracles of Prophecy," "Friendly Words to Romanists," "The Religion that Man Needs," "Did Christ Rise Again?" "Some Friendly Words," "Friendly Words to Educated Natives," "Paul the Christian's Pattern," "Is Infant Baptism Unwarranted?" But those by which he is most known and through which many thousands learned to love him though they never otherwise knew him are "Daily Meditations," "The Amens of Christ," and "Love Revealed."

The preface to "Daily Meditations," written by the Rev. Mr. Hanna, gives a brief sketch of the author of the volume. In early life he became quite a skeptic concerning the Scriptures from reading a chapter in Gibbon's history. For eleven dreary years he wandered in the darkness of infidelity. A Bible bequeathed to him with a dying request that he would read it was faithfully perused, but he never doubted for a moment that his views concerning it were correct. He was accustomed to get books from a public library, and on one occasion asked for a volume and when nearly two miles away to his surprise he found he had "Paley's Evidences" instead of the book he had called for. He could not go back, but he would not read the book. Before putting it away he glanced at the first sentence; he read one page, another and another, and was pleased with the style. Halfway through the volume he offered the prayer, "Help thou my unbelief." When he reached the last sentence his doubts were all gone.

As a missionary Mr. Bowen was true to his convictions wherever they might lead. He made a fair experiment of increasing his influence by becoming self-supporting. He earned \$15 a month, and for many years lived in the native bazaar, adapting native dress, we believe, and food and

manners. He subsequently abandoned this course, being convinced that it did not increase his influence or usefulness among the natives. Yet there is something thrilling in the example and the honest experiment made by a cultured Christian gentleman who had traveled in Europe and knew French, German, Spanish, Italian and other European languages, besides some Oriental tongues, as Hindustani and Marathi. He was later secretary of the Religious Tract Society, residing at their depot and managing their affairs without fee in addition to all other of his duties. He was a cheerful, self-sacrificing, devoted missionary and a loving and lovable friend. "There was a man sent from God, and his name was"—George Bowen.

The London Committee's Appeal.

The Committee of Conference, to the European, American, and Native Missionaries of all Protestant Churches laboring for the Salvation of the Heathen in all parts of the Habitable World.

BELOVED BRETHREN: We, your fellow-laborers and "companions in the kingdom and patience of Jesus Christ," salute you heartily in the words of the apostolic benediction, "Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord."

We greatly rejoice with you in the blessings which have accompanied your labors and those of your predecessors during the past hundred years of modern missionary effort, whereby about three millions from among the heathen are at this hour found gathered into the fellowship of the church below, while at the same time large tribes of our fellow-men, who were sunk in the grossest barbarism and superstition, have been socially elevated, and have derived manifold secondary benefits from the preaching of the gospel of Christ.

We rejoice also over the many millions more who have passed within the veil, after testifying by their consistent lives and peaceful deaths to the regenerating and consoling influences of the grace of God—many of them having been faithful witnesses of Jesus Christ, not only by taking joyfully the spoiling of their goods, but by enduring manifold tribulations in the flesh, and suffering even unto death for His Name's sake.

But while we are unceasingly grateful to God for the great things accomplished in the past by the inadequate means employed, we lament over the feebleness of the efforts put forth by the churches of Christ, and we mourn over the great and increasing mass of heathenism which still

confronts the church in this nineteenth century of the Christian era. It is one great object of the Conference to be assembled in June to look this appalling fact fully in the face, and by applying the lessons taught by the past to the conditions of the present, to awaken the church of Christ, by every possible effort, to a due sense of the obligation under which she lies to the perishing heathen and to her Divine Head and Lord.

Our great object in now addressing you is to ask you to unite with your brethren of other denominations, if such there be in your neighborhood, or in solitary stations with your converts, in earnest and united prayer for a Pentecostal blessing on the Conference, on Sunday, the third of June, to Tuesday, the 19th of the same, being the week before and the ten days during which the Conference will be in session.

Pray that the presence of God, the Father, Son, and Spirit, may be in our assemblies, and that gracious manifestations of his power may be displayed in the midst of his people gathered from all parts of Christian and heathen lands. That the spirit of union and peace and love may reign in and among us, and that all our deliberations may be "*in the Spirit*." Pray for the single eye and the undivided heart, for strong faith and ardent zeal, and for that "wisdom from above," which is "first pure, then peaceable, gentle and easy to be intreated, without partiality, and without hypocrisy;" and that in all our assemblies we may "be of the same mind, having the same love, being of one accord,

of one mind; doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than himself."

Pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise. That it may hasten the day when "the earth shall be full of the knowledge of the Lord," and when "the glory of the Lord shall be revealed and all flesh shall see it together."

We do not fix hours nor prescribe subjects for prayer. The one special gift which includes all "good things" is the gift of the Holy Spirit, whose presence we seek in all the plenitude of his grace and power.

Let us, dear brethren, encourage one another in the thought that unnumbered brethren throughout the whole world are uniting in the same prayer. We have good reason to hope that this will be the most universal cry that has ever gone up from this sinful world into the ear of "the Lord of Sabaoth." Through the promised help of the missionary societies this request will be sent out into all lands, wherever the feet of the messengers of the gospel of peace have trod, and will be read in the languages of almost all the nations upon earth.

But most of all would we strengthen our mutual faith, by the promise of the Father, as learned from the lips of his only begotten Son: "If ye then being evil know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him."

V.—MONTHLY CONCERT OF MISSIONS.

MISSIONS IN INDIA.

BARTHOLOMEW ZIEGENBALG, founder of missions in India, was born on St. John's day, 1688, a little over two hundred years ago. His mother called her four children to her dying bed and committed to them a "treasure" she had laid by for them: "Seek it in the Bible, my children; there you will find it; there is not a page I have not wet with my own tears." Ziegenbalg learned of Francke at Halle, that men who heard were bound to spread the good news, and that he ought at once to begin. So when a tutor at Merseburg he organized prayer-meetings, Bible classes and Bible readings, and became the center of godly influence.

While preaching near Berlin he received a letter proposing, in behalf of the king, that he and Plütschau, his old fellow-student, should go as

missionaries either to Africa or St. Thomas. After some hesitation he yielded, but on reaching Copenhagen he found that Tranquebar was their destination. The vessel which bore them bore also secret instructions to the governor of Tranquebar to oppose and crush the mission. Through the long voyage of nearly eight months the ship became a university of Christ, where they were learning daily new lessons in holy living, both from nature and the Divine Word.

Ziegenbalg's heart was greatly stirred at the sight of the heathen whom he saw on the Coromandel coast, as he entered the harbor of Tranquebar July 9, 1706. But the captain of the ship gave them no aid even *in landing*, and when they did land the governor did everything he dared to drive them back. The first

Protestant missionaries that ever stood on the soil of India found themselves literally without a place to lay their head—destitute, abandoned, and alone. We talk of "*India for Christ*;" but there had to be something deeper than a sentimental enthusiasm in those two pioneers who stood under the midnight skies, homeless, strangers to the language and peoples of India, facing the most subtle and seductive of false faiths, the most gross and sensual forms of idolatrous worship, and that monstrous *caste*, which is the most satanic system of organized opposition to human brotherhood and Christian progress ever yet devised—a radical denial of all fellowship based either in nature or in grace, deifying human selfishness and sanctioning its own exclusiveness by penalties more terrible than death.

Zeigenbalg and Plütschau found temporary shelter through the mere pity of one of the governor's suite, and then in a house upon the wall close by the heathen quarters. Six days after they landed Zeigenbalg is studying Tamil, though he has no lexicon, grammar, or even alphabet to guide him; and yet within eight months he is talking Tamil intelligibly! Three years later it was as a vernacular to him, and then he prepared a grammar and lexicons containing 40,000 words. He had scarcely been two years in India when his translation of the New Testament was begun, and within three years it was finished and he began the Old Testament, himself not yet twenty-seven years old!

From Madras to Cape Comorin this young German had already become a mighty power. In Tamil he proclaimed the wonderful works of God, and in the broken Portuguese of the half-breeds all along the coast, which was the relic and remnant of ancient Portuguese possession, he addressed the slaves at Tranquebar and gathered five of them into the church as first-fruits of India unto Christ.

Obstacles such as confronted Zeigenbalg have been met by few even of the most heroic missionaries. The governor was the implacable foe of the mission, faithful to his secret instructions. Meanwhile there was a fire in the rear, for at home both friends and funds were scarce. Lützens, the chaplain, died, with his last words breathing a blessing on the mission. Zeigenbalg went home, told his story to the king, sped through Germany and Holland like a flaming evangelist, and returned to India to find the hostile governor displaced by a friend of missions. Two years more of hard labor, and on New Year's day, 1719, his voice was heard for the last time, and Feb. 23, 1719, not yet 36 years old, he died of cholera. His last exclamation was, "How is it so bright! It is as though the midday sun shone full in my face!" The eternal glory had already broken upon his dim dying vision and dazzled him. While they sang "Jesus, meine Zuversicht," he fell asleep.

To that man, so brave, wise, calm, resolute, of such commanding presence and such winning piety, missions in India owe their true beginning. He planted there that germ whose growth is yet to cover with healing shadow and fruitful boughs all India. Yet when he died all the visible or tangible results were a few hundred converts and the translation of the Bible into Tamil.

Count Zinzendorf is another link in the chain of Indian Missions. He came under the contagious influence of Francke, at Halle, when a lad of ten years, and at fifteen founded the "Order of the Seed Corn," whose pledge and symbol was the conversion of the heathen. Zeigenbalg on his short stay at home had been the guest of Zinzendorf, and the count had felt the fire within him burn with new fervor as he came into contact with the ardent glow of Zeigenbalg's evangelism. The Moravian exiles who founded on Zinzendorf's estate the site of Herrnhut became

the great missionary leaders of the Lord's host, and still continue in the van of missions. A procession of missionaries more than 2,000 strong moved out from that little community that never numbered over 70,000 in all. The Moravians kept the mission fires burning on the continent, and many a heroic life got its inspiration unconsciously from those vestal altars.

Almost while Ziegenbalg was dying, Christian Frederick Schwartz was preparing to take up the apostolic succession. He was born Oct. 8, 1726, dedicated from birth by his dying mother to God's service in the ministry. He likewise got his training in Francke's Orphan House at Halle. There he met Schulze, come home from India to superintend the printing of the Tamil Bible. Schwartz caught fire from this blessed contact and told his father that he must go to India, and, in that very bedchamber where the wife and mother died, the husband and father learned to give up his boy to the heathen and to God.

Schwartz studied Tamil with the missionary and was able to preach in it within four months after his landing in 1750. Schwartz is probably the most prominent figure in the Indian Missions of the eighteenth century. He went often on foot, tirelessly journeying and tirelessly preaching. Himself a living epistle, he made preaching almost unnecessary by the eloquence of his life. He won universal confidence. The Rajah of Tanjore made him on his deathbed guardian of his adopted child. Hyder Ali, the stern warrior, the ruthless chieftain, the scourge of the Carnatic, said to the Madras rulers, "Send me Schwartz, the missionary; him only can I trust." The humble man who walked with God while he talked of God, and whose talk was so subduing because his walk was so sublime, was at once the minister of God, and the minister plenipotentiary to mediate between contending fac-

tions and conflicting armies. On he went, until he died at 72, in Tanjore, preaching, gathering converts, organizing churches, opening new stations, training native workers, sheltering orphans, doing every good work that can accompany good words. When Hyder Ali invaded the Carnatic and Tanjore was in a state of starvation, Schwartz induced the farmers to bring in their cattle, pledging his word alone for their payment. After his death the Rajah of Tanjore and the East India Company each erected to his memory costly monuments.

Henry Martyn is the next prominent link in this fascinating history. From his birth in Truro in 1781 to his death in Tokat in 1812, only thirty-one years old, his story has a thrilling missionary interest. When a young man of 21 his father's death turned his thoughts to a holy life and the mission field, and in 1805 he sailed for India. For years he traveled in India and Persia and preached the gospel, studying the native tongues with such success that he was chosen to superintend the translations of the New Testament into Hindostanee and Persian, and had already made no little progress in an Arabic version when his frail health gave way, and on his way home he was laid to rest in Asia Minor. His career was short, but it cannot be measured by years. Close by the river at Serampore, a small deserted idol fane was fitted up as a bungalow, and there on the open platform overhanging the river Martyn would kneel in prayer for India's millions. That spot has become to Christians one of the world's Meccas. The ceaseless labors of that devoted man, who at Dinapore and Cawnpore welcomed the most abject vagrants to his garden and bore ridicule and abuse without a murmur of impatience or even a sign of annoyance, that he might read to them the sweet words of God, have never been lost to India or to the church at home. The broken

flask has only let out a pervasive perfume. Dr. Stevenson has well said that in the annals of Christianity there is "nothing grander than the picture of Henry Martyn, with the Bible in hand, alone and unsupported in a strange country, challenging the whole strength of Mohammedanism to a conflict." The memoir of that sublimely consecrated life has perhaps stirred to a like devotion more disciples than his life itself would ever have reached.

At but one more link in this chain have we space to tarry. William Carey was the first great gift which England gave to missions in India or indeed to the world in these modern times. The full century has not passed since, in 1792, Carey organized that first Baptist missionary band which may fairly be called the pioneer of all the existing societies. When William Carey died, in 1834, India had become the established field of missions. The broad foundations were laid on which such men as Alexander Duff were to rear a structure so grand that no civil revolution or political convulsion can ever overthrow it. That pious shoemaker of Paulerspury became the unremitting student of the languages of the Orient, and with his collaborators, Marshman and Ward, he was the means of making forty different dialects of Asia channels for conveying the news of salvation to as many different tribes. At Serampore he established that large successful missionary post of his denomination, taught, in the college at Fort William, the Bengalee, Sanskrit and Mahratta tongues, and made valuable contributions to the natural sciences. Three years before Carey's death Alexander Duff met him at Serampore and the aged apostle of India gave his blessing to the young Highlander who was to thrill not only India but the world with the electric energy of his utterance. Who can doubt that missions which present such a chain of workmen as Ziegenbalg and Zinzen-

dorf, Schwartz and Carey, Martyn and Duff, are destined by God to triumph?

MISSIONARY TEXTS AND THEMES.

Preach, i.e., proclaim the word. The gospel should be preached and in as nearly as may be the *words* of Scripture.

1. Because these are God's words.
2. Because his message is the only thing we are commanded and commissioned to preach.
3. Because it is the only thing that it is profitable to preach.
4. Because the Spirit is most likely to use his own inspired utterances as to the vehicle of his power.
5. Because as a fact conversion and sanctification and all comfort are traceable to the very words of Scripture.
6. Because not our words but his word has the promise of not returning to him void. Is. lv.

Rev. Dr. H. B. Smith's outline argument:

1. The spirit of missions is the spirit of Christ, etc. Christianity is a *doctrine*, teaching an incarnate God, an atonement, a new birth, and a *new life*; teaching and exemplifying a love that is universal and impartial and manifested mainly in unselfish effort for souls.

2. Christianity is solitary in this: teaching one blood for one race of man, and one blood of redemption applied to one blood of creation and one curse of sin.

3. The Experimental argument: Christian Europe and America, as fruits of missions, vindicate the methods of missions. He who would not send the gospel to heathen peoples must first ask himself, What would I have been but for missions? The purpose of missionary enterprise is to do for present heathen what has been done for the present Christian nations when they were in the same condition.

It is admitted that sometimes there is slow progress. All great and permanent results are slowly wrought.

Especially, changes of intellectual, social and moral life are necessarily slow. Moreover, in many cases it must be borne in mind that the work is preparatory, like the breakwater on the coast, or foundations of Eddystone lighthouse.

4. Historical argument: Where the spirit of missions is found, there is the Spirit of Christ—*i. e.*, Holy Ghost. And wherever a church or a disciple is indifferent to missions, there the flame of a renewed life is with greatest difficulty maintained at all, if indeed any really exists.

SUGGESTIVE PARAGRAPHS.

Who his Own Self Bare our Sins.—Some time ago a war raged in India between the English and a native monarch named Tippoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded and was suffering from pain and weakness. A gray-haired officer said to the native official:

"You do not think of putting chains upon that wounded young man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the officer, "put two pairs on me. I will wear his as well as my own."

The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead that they might go free! Such a thing has been done. For all who

receive the grace of God's Son the chains are struck off and the prison is thrown wide open.—*Dr. Edward Judson.*

A Beautiful Legend.—In the hill country of India is a touching myth of a queen, greatly beloved by her people, whose life was devoted to their interests. In olden times the people of Chambra suffered grievous distress for want of water. The queen, taking the sorrow of her subjects greatly to heart, consulted the will of the gods how the constant curse of drought could be removed. The reply, "If the ruler of Chambra die for her people, abundant water shall be given." "Here am I," responded the generous queen. Bravely standing on the lofty position designated by the gods, the devoted woman was buried alive for the sake of her people. Thereupon a fountain of pure sweet water flowed from the spot, descending to quench the thirst of the people of Chambra, visiting each hut and bearing to each its life-giving blessing. We by whose homes the pure waters of salvation are constantly flowing need hardly be reminded that they gush from a grave, and mingling with the music of those sparkling waters comes the echo of words spoken, commission given, "Whoever shall do and teach my commandments shall be called great in the kingdom of heaven." Stimulated by this promise, mission work has ever been carried on.

There is an honor in contributing in however small a measure to the spread of God's church in the world. When the walls of the House of Commons were about to be ornamented with cartoons, Haydon, the eccentric historical painter, besought Parliament that he might be one of the favored artists, or if this might not be, that he might paint one figure, or put on a few touches, or at the least mix the colors or hold the brushes for those who were permitted to do the work.

V.—PROGRESS AND RESULTS OF MISSIONS— MONTHLY BULLETIN.

Africa.—Rev. George Greenfell, lately returned from the Congo, reports "Christianity spreading even where missionaries had not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the gospel to their native brethren, and that town, a few years ago, was sunk in heathenism."

—The last Congo mail brought good news from all along the line from Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador and Underhill. "The brethren report good health and much and manifest blessing."

—The Congo Free State embraces over 1,000,000 square miles of the territory tributary to the Congo, having, it is supposed, a population of about 27,000,000. It thus occupies about one-tenth of Africa, and includes about one-seventh of her estimated population. Of course the sovereignty of King Leopold exists only *ad extra*, being felt as little interiorly as the sovereignty of the State of Nebraska over the swarming towns of her prairie-dogs. But it is a great fact even thus, doubtless, to be the parent of greater facts.

—The slave trade between Africa and Arabia is far from being suppressed. According to *L'Afrique* there is, on the borders of the Red Sea, a regular price current for slaves. Girls from 10 to 15 years of age bring from \$80 to \$100; boys from 7 to 11, \$60 to \$80; young women from 16 to 22, \$50 to \$70; young men from 15 to 26, \$30 to \$50. The slave caravans rarely have men who are above 25 years of age. It has been a question as to what became of these slaves after they entered Arabia. It is now affirmed that Moslem pilgrims to Mecca, coming from various parts of

the world, take back with them to their homes slaves of both sexes. This is the case at Constantinople, for though the traffic is prohibited by law, evasions are winked at. The trade is wholly in the hands of Moslems, and the open market which makes the trade profitable is under the shadow of the shrine of their prophet.

Ceylon.—The Church Missionary Society's baptized native Christians in Ceylon are 6,378 (2,861 Singhalese and 3,518 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils, and there are 273 adult candidates for baptism, 142 Singhalese and 31 Tamils. There are 6 Singhalese and 6 Tamil native clergy, 156 Singhalese and 187 Tamil native lay teachers, and 9,735 scholars in the 193 schools, 5,841 being Singhalese and 3,952 Tamils.

China.—Rev. J. L. Stewart of the Southern Presbyterian Mission in China, in a review of the progress of the gospel in China, gives these special points of encouragement:

"Books for the study of the English language and on the Western science, written in Chinese, meet with an extensive and increasing demand. A dozen daily newspapers, all founded within fifteen years, are obtaining a wide circulation throughout the empire. These are spontaneous appeals on the part of the heathen Chinese for more light. Add to this the voluntary attendance on the hundreds of schools and chapels, wherever opened in the empire; their respectful attention to the preaching of the Word, to the quiet talks by the roadside, in their places of business, and in their homes, and it sums up a mass of evidence that the Chinese mind is in an attitude of attention and inquiry."

—The City of Naiyen, north of Ningpo, submerged about 1,000 years ago, has recently been exposed to view and a number of vases, plates and other utensils of the Sough dynasty have been recovered by the natives.

PROPORTION OF MISSIONARIES TO THE POPULATION IN THE 18 PROVINCES OF CHINA PROPER.

PROVINCE.	Population.	No. of missionaries.	Proportion to population.
Kwang-tung.....	17,000,000	92	1 to 170,000
Fu-kien.....	10,000,000	60	1 to 167,000
Cheh-kiang.....	12,000,000	48	1 to 250,000
Kiang-su.....	20,000,000	92	1 to 217,000
Shan-tung.....	19,000,000	54	1 to 352,000
Chi-li.....	20,000,000	71	1 to 280,000
Hu-peh.....	20,500,000	32	1 to 640,000
Kiang-si.....	15,000,000	4	1 to 3,750,000
Gan-hwuy.....	9,000,000	15	1 to 600,000
Shen-si.....	9,000,000	25	1 to 360,000
Kan-suh.....	7,000,000	9	1 to 800,000
Si-chuen.....	3,000,000	3	1 to 1,000,000
Yun-nan.....	20,000,000	14	1 to 1,400,000
Kwei-chau.....	5,000,000	6	1 to 800,000
Kwang-si.....	4,000,000	6	1 to 700,000
Hu-nan.....	5,000,000	0	0 to 5,000,000
Ho-nan.....	16,000,000	3	0 to 16 mill's
	15,000,000	3	1 to 5,000,000

The No. of missionaries here given is for the year 1886.

India.—There are 42,000,000 children in India who ought, according to their age, to be at school. Only about 3,500,000 of these are receiving any education, and less than 200,000 of this comparatively small number are learning the truths of Christianity. Many adults (even in the Tamil-speaking districts, where mission work has prevailed most extensively) who learned to read at school are forgetting the art because of the scarcity of books.

—The Church Missionary Society send out eight clergymen on a “winter mission” for India two by two, visiting all the stations of the society in India and Ceylon, stirring up the native churches to the work of evangelization, and preparations have been made on an extensive scale for welcoming them and furthering their work. General Haig states that “there are already Christians enough in India, were they baptized with fire and endued with power from on high, to carry the gospel to every town and village and hamlet from Comorin to Peshawur. In Southern India the native church ought to be able even now to take in hand and complete the work of evangelization with little European assistance.”

—General Haig furnishes statistics concerning Mohammedan progress in

India. Of the 50,000,000 of that faith in India, 24,000,000 are in Bengal. From the most careful census reports ever taken in India it appears that the followers of Islam increased during the nine years 1872–1882, 2,145,472 or at the rate of 10.96 per cent., the whole population increasing at the rate of 10.89 per cent. The actual gains of Mohammedans were 15,000; this shows how much faster they increased than the whole population. A careful thinker would not concede all of this number to proselytism. A small increase in the health and longevity of the Mohammedans would wipe out all the gains. But we would think that a church of twenty millions of members that only gathered 1,666 members a year more than another body, that made no converts and could make none, was not a model of progress. The case grows darker for Mohammedan success when we remember that few have left Islam in Bengal, although several are far from being as orthodox as of yore.—*Indian Witness*.

Japan.—Eighty-five thousand English and 119,000 American books were imported last year, an increase of nearly 100 per cent. A lamentably large fraction of this importation consists of skeptical and agnostic writings.

—The missionary fields in Japan demand more men and more money. There are now 200 churches with 15,000 members and 100 ordained Japanese ministers. The Congregational churches number 4,000 members.

—The Japan newspapers report the ceremonies at the opening, Dec. 15, of the last link of the railway connecting Sendai with Tokio. The line was opened from Tokio to Koriyama, 137 miles, in July last. The section just completed is 87 miles in length, and now Sendai, the most northern station of our mission, is in quick and easy communication with the capital city of the empire.

Italy.—Rev. T. D. Malan of Geneva writes: The Genevan Italian Mission, founded in 1882, has yielded good results from among the many thousands of Roman Catholics who flock into that town from all parts of Italy and Italian Switzerland. The mission was constituted into a church in 1884, and granted the use of a chapel by the Genevan Presbytery, and much good has been attained, notwithstanding manifold difficulties. Owing to the fluctuating state of part of the Italian-speaking population in Calvin's city, from 500 to 600 new hearers are every year brought into contact with the gospel from the Roman Catholic Church. Thus far 114 of them have been received as members of the church. An important branch of the work is the Italian Young Men's Christian Association, *Circolo Diodati*, so called in honor of the translator of the Italian Bible, Giovanni Diodati, who belonged to the Geneva Italian Church of the Reformation.

Korea.—The first Protestant church has been organized in connection with the American Protestant mission. Fifteen members are enrolled, and others are calling for baptism. Though contrary to Korean law, the government is reported as raising no question. It is but a score of years since the organization of a Christian church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet to-day there are more than 15,000 church members in that empire.

Mexico.—A convention of all Protestant mission workers began in the City of Mexico Jan. 31 ult. Delegates from all quarters, bishops from the United States were present. Sermons were delivered in the ancient Franciscan convent, now used for mission purposes.

Nova Scotia.—The Baptist Association of Nova Scotia met in the year 1814 with the church in Chester, N. S. Among the records of the association I find the following important statement for that year: "A contribu-

tion was made for the poor heathen and sent to the treasurer of the Auxiliary Bible Society of Halifax, and forwarded by that society. Amount, £8 13s." This, says Dr. Bill, may be regarded as the commencement of the foreign mission enterprise of the Baptists of the maritime provinces.—*W. J. Stewart.*

Russia.—In Russia there are 32,000 schools, having an average of 36 scholars each. This is one school for 2,300 inhabitants, at a cost of less than one cent a head of the population. In Austria, with 37,000,000 inhabitants, there are 29,000 schools and 3,000,000 scholars. The average number at each school is 104, and the cost per inhabitant 20 cents. In Italy, for 28,000,000 inhabitants, there are 47,000 schools, one school for every 600 people, at a cost of 17 cents per head. In Spain there are 3,000,000 scholars, 29,000 schools, giving an average of 56 in each school, and one school for every 600 inhabitants, as in Italy. The school bill comes to 30 cents a head. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school and a cost of 37 cents per head. The Germans have a school for every 700, giving a total of 60,000 schools with a hundred pupils in each, at 40 cents per inhabitant. France has 71,000 schools, being one for every 500, with 66 in each school.

Turkey.—The Government and Mission Schools. Dr. Barnum, of Harpoot, India, writes to the *Miss. Herald* that the Turkish Government, constrained by the remonstrances of the American and other ministers to respect its own laws in regard to missionary schools in its territory, has now "determined to change the laws so that it may defeat the aims of the missionaries in a legal form. Mr. Straus, the American minister, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational in-

stitutions in the Turkish Empire, in fairness the American minister ought to be consulted in regard to it, in order that these interests might be properly protected." He was furnished with a copy of the proposed law. It provides:

"1. That no foreigner shall be allowed to open a school without a special firman from

the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

VI.—STATISTICS OF THE WORLD'S MISSIONS.

Home and Foreign Missionary Statistics of the United States.

[WE are under additional obligations to Rev. James H. Ross of South Norwalk, Conn., for these "latest statistics," which he has prepared with great care and thoroughness, acknowledging his indebtedness to Dr. Dorchester.—EDS.]

The statistics of Home Missions cannot be tabulated satisfactorily. But the results attainable are not pessimistic. They indicate advancement. The worst feature of them pertains to the *pro rata* giving as tested by the estimated wealth of the Christian portion of the population of the United States. Mr. Moody has said that the next characteristic revival within the churches is to be a revival of beneficence.

The total number of missionaries and helpers in the care of American evangelical home missionary societies in 1885 was 3,482, and the number of missions or stations served or aided was 13,367.

RELIGIOUS VISITS BY MISSIONARIES AND COLPORTEURS.

1840-1885, Bapt. H. M. S. missionaries. 2,367,151
1824-1885, Bapt. Pub. Soc. agts. or col's. 890,574

1841-1885, Amer. Tract Soc. col's..... 13,148,659
1866-1885, Amer. Bible Soc. col's..... 12,291,460
1855-1885, Presb. Board of Pub. col's.. 2,879,586

Total visits, representing 190 years.. 31,577,433

Average number of visits per year.. 166,197

PRAYER-MEETINGS HELD.

1840-1885, by missionaries Bapt. H. M. S. 530,651
1854-1885, by col's of Bapt. Bd of Pub.. 70,788
1841-1885, by col's of Am. Tract Soc.... 439,247

Total by agents of three boards..... 1,030,686

ADDITIONS ON CONFESSION TO H. M. CHURCHES.

1826-1885, A. H. M. S. churches..... 326,862
1870-1885, Presb. H. M. Board chs..... 115,304
1832-1885, Am. Bapt. Mis. Soc. "..... 97,919

Total additions to churches of 3 boards. 540,085

YEARS OF LABOR RENDERED.

1826-1885, by Am. H. M. S. missionaries. 38,811
In 53 years, by Baptist H. M. S. missionaries (incomplete)..... 7,357
1870-1885, by Pres. H. M. B. missionaries, 13,951
1850-1885, by Pres. Bd. of Pub. "..... 1,329
In 45 years, by Baptist Bd. of Pub. missionaries (incomplete)..... 1,029
In 49 years, by Am. T. Soc. colporteurs. 5,550

Total by agents of 6 bds. in 296 years. 68,327

RECEIPTS OF HOME MISSIONARY SOCIETIES.

SOCIETIES.	1881 to 1887.	1820 to 1887.
Presbyterian Old School, North, and Presb. New School, North.....	\$3,666,188	\$13,334,850
A. H. M. S. (Cong'l).....	2,847,210	11,586,891
M. E., Domestic.....	2,505,848	11,164,539
Protestant Episcopal, Domestic.....	1,187,904	4,762,136
American Ch. Miss. Soc.....	133,158	1,103,945
Reformed (Dutch) Ch.....	217,143	963,642
Am. Bapt. H. M. Soc.....	2,256,656	6,556,142
Seamen's Friend Soc.....	378,234	2,020,535
A. M. A. (Cong'l) 1816.....	3,257,567	9,302,665
Evangelical Association.....	630,616	1,626,616
United Brethren.....	494,225	1,598,521
Southern Bapt., Domestic.....	455,399	1,601,256
Y. M. C. A. (1851-1887).....	7,850,000	22,165,000
Disciples.....	410,500	1,372,702
United Presbyterian.....	296,890	853,352
Southern Presbyterian.....	495,788	1,076,149
Cumberland Presbyterian.....	184,734	394,021
Free-Will Baptist.....	103,900	373,827
M. E. Church South.....	1,031,495	4,061,495
Lutherans.....	221,905	747,835
Aggregates.....	\$28,655,258	\$96,666,119

Contributions to the Freedmen's Aid Societies of the Methodist Episcopal, Presbyterian

and United Presbyterian churches, and to the Christian Commission, increase the total for the

last six years to \$30,486,573, and for the last 67 years to \$103,019,308. The contributions of the Reformed Presbyterian and German, the Moravian, and the Protestant, Free Wesleyan and African M. E. churches are not included because not available.

COMPARATIVE RECEIPTS.

	Yearly average.
1820-1829.....	\$23,832
1830-1839.....	234,271
1840-1849.....	306,235
1850-1859.....	808,010
1860-1869.....	2,101,571
1870-1880.....	2,842,923
1881-1887.....	4,000,000

Foreign Missionary Statistics.

THE latest foreign missionary statistics of the evangelical churches of the United States are indicative of progress. The number of church members disinterested in foreign missions is a lessening fraction. The number of disciples is increasing who realize the force of Christ's teachings and commandments, that the field is the world, that the duty of the Christian is to cover the whole of it by prayer, gifts and laborers, in person so far as possible, by representation so far as individuals are limited by time and space. We give the following facts, before they are published in complete form in any other publication:

MISSIONS OF AMERICAN EVANGELICAL CHURCHES IN EUROPE.

These consist chiefly of missions among Romish and lapsed rationalistic populations in Austria, Austria-Hungary, Bulgaria, Denmark, France, Germany, Greece, Holland, Italy, Norway, Roumania, Scandinavia, Spain, Switzerland, and European Turkey. It would seem as if the American churches might do more to avail themselves of the wonderful opportunity existing in France, even if they were compelled to work solely on lines developed by the McAll missions. Dr. Mutchmore of Philadelphia, now making the tour of the world to study foreign missions, says, "France is in a wonderfully receptive mood. . . . God has opened new avenues on all sides. It is as if the windows and doors of all French dwellings were suddenly thrown open to the light." Mrs. Dodds, the widow of the Rev. Theophilus Dodds and a successor of her husband in the McAll missions, says that the workers want "everything except opportunities." The European work in hand, supported

by the American churches, exclusive of the American McAll auxiliaries, chiefly of ladies, numbers 203 stations, 2,125 sub-stations, 1,273 official laborers of all kinds and both sexes, 115,542 communicants, 2,123 pupils in day and boarding schools.

AMERICAN EVANGELICAL MISSIONS IN ASIA.

The lands included are Western Asia (Asiatic Turkey, Persia, Syria, and Asia Minor), India, Burmah, Siam, China, Thibet, Korea, and Japan. The totals for all denominations are 237 principal stations, 2,603 sub-stations, 533 ordained foreign missionaries, 843 foreign lay helpers, 632 native ordained helpers, 5,479 native lay helpers, 7,487 laborers of all kinds, 120,890 communicants, 100,580 pupils in day and boarding schools.

IN AFRICA AND MADAGASCAR.

The missions are chiefly along the coast and in the centre of the continent. The total figures for all denominations number 55 principal stations, 255 sub-stations, 138 ordained foreign missionaries, 81 foreign lay helpers, 57 native ordained and 788 native lay helpers, 1,064 laborers of all kinds, 15,426 communicants, and 18,920 pupils in day and boarding schools.

IN POLYNESIA,

inclusive of New Zealand (Seventh Day Adventists), Micronesia and Sandwich Islands (A. B. C. F. M.), there are 5 principal stations, 33 sub-stations, 8 foreign ordained missionaries, 13 foreign lay helpers, 11 native ordained missionaries, 35 native lay helpers, 67 laborers of all kinds, 10,852 communicants, and 2,500 pupils in day and boarding schools.

IN NORTH AMERICA,

inclusive of Greenland, Labrador, work among the North American Indians (States and Alaska) and the Chinese in Oregon and California, Mexico, Central America and the West Indies, there are 181 principal stations, 823 sub-stations, 447 foreign ordained missionaries, 253 foreign lay helpers, 168 ordained native missionaries, 1,419 native lay helpers, 2,287 laborers of all kinds, 56,269 communicants, and 28,214 in day and boarding schools.

IN SOUTH AMERICA,

inclusive of Brazil, the Argentine Republic (Chili and Colombia) and Guiana, there are 28 principal stations, 84 sub-stations, 100 foreign ordained missionaries, 37 foreign lay helpers, 15 ordained native missionaries, 454 lay native helpers, 715 laborers of all kinds, 12,724 communicants, and 4,597 pupils in day and boarding schools.

RECAPITULATION.

	Stations.		Laborers.						Communi- cants in mission churches.	Pupils in day and boarding schools.
	Prin- cipals.	Sub- stations.	For. miss'aries.		Native Helpers.		Total labor- ers.			
			Or- dained.	Lay helpers.	Or- dained.	Lay helpers.				
Europe.....	203	2,125	41	34	245	396	1,273	115,542	1,123	
Asia.....	237	2,605	533	843	632	5,479	7,600	120,890	100,580	
Africa.....	55	255	138	81	57	788	1,184	15,426	16,920	
N. America..	181	823	447	253	168	1,419	2,287	56,629	26,214	
S. America..	28	84	100	37	15	454	715	12,724	4,597	
Polynesia....	5	33	8	13	11	35	67	10,852	2,500	
Aggregate..	709	5,926	1,267	1,261	1,128	8,571	13,216	332,063	151,614	

The statistics are largest for Asia, the native home of Christianity. The number of foreign ordained and lay missionaries, and of native ordained helpers is about equal. The relative figures are 1,267, 1,261, and 1,128. The harvest is white, the laborers are few, the total of all kinds 13,398. At Mr. Moody's college of colleges, Northfield, Mass., last summer, a Princeton student stated the matter of "a call" to work at home or abroad, as follows: Near the gate I find many pickers and few grapes; further on

are fewer pickers but more grapes; while in the far distance the clusters are dead ripe and not a man to pick. Another student said: "I thought of one minister to every 600 of population in America, and I thought of one man to every 500,000 in the foreign field; of South America, with one man to 600,000; of the Congo, with one man to 40,000,000 of people."

THE RECEIPTS of the foreign missionary societies of the United States, in recent years and the totals since their origin are as follows:

SOCIETIES.	1881-1887.	Totals 1810-1887.
A. B. C. F. M.	\$4,488,112	\$22,452,877
Am. Baptist missionary Union.....	2,327,229	9,057,719
M. E.	2,756,251	9,846,661
Protestant Episcopal.....	916,246	3,992,454
Presbyterian Board.....	4,744,533	14,746,588
Southern Baptist.....	472,411	1,457,353
American and Foreign Church Union.....	129,625	2,404,331
Reformed Church.....	413,290	1,724,401
Evangelical Lutheran.....	257,089	557,089
Evangelical Association.....	85,000	334,000
United Brethren.....	200,000	750,653
United Presbyterian.....	616,610	1,626,239
Southern Presbyterian.....	498,570	1,033,511
Reformed Presbyterian.....	93,600	185,732
Disciples.....	185,565	218,742
Free-Will Baptist.....	126,000	466,362
Methodist Episcopal South.....	719,439	2,719,439
TOTALS.....	\$19,028,980	\$73,074,115

Complete returns from 1881 to 1887 would make 3,000,000, and more than one-quarter as much for about 21,000,000, or an annual average of about last six years as for the last eighty-six.

COMPARATIVE TABLE.

MISSIONS.	1850.	1880.	1887.
Stations.....	77	129	175
Ordained missionaries, foreign and native....	438	1,792	2,395
Lay laborers.....	829	4,167	9,832
Total laborers.....	1,267	5,959	13,398
Communicants.....	47,266	205,132	332,060
Day and boarding scholars.....	29,210	65,825	151,914

During the last thirty-seven years the number of foreign missions has increased more than two-fold, the number of ordained missionaries over five-fold, the number of lay helpers twelve-fold, the total number of laborers over ten-fold, the number of communicants seven-fold, the number of day school scholars five-fold.

Since this decade began, the mission communicants have increased 126,928, or 60 per cent.; the mission day-scholars 86,189, or 130 per cent.; the total laborers 7,391, or 124 per cent.

The average yearly receipts since 1880 have increased about one million dollars over the average for the previous decade, and they are nearly seven times as large as the average from 1840 to 1850.

WOMAN'S WORK.

Thus far the number of female converts to Christianity from paganism is small. Until

quite recently pagan women were almost wholly unreached. Oriental customs account for the failure. The organization of Christian ladies in the home churches to aid missionary work in the foreign field has been one of the characteristics of the last quarter of a century. There are now 26 female foreign missionary societies in the United States, in 16 denominations (counting subdivisions of one type of denomination-alism). The "Woman's Union Missionary Society," organized in New York City in 1861, still exists as a Union Society. The latest available statistics, except for their receipts, are those of the year 1885, when there were 15,867 auxiliaries, 3,454 bands (of girls and young ladies). The aggregate receipts of 12 of these Women's Foreign Missionary Boards is 8,571,706, from 1860 to 1886. This is exclusive of the receipts of 12 of these boards, so recently organized that their statistics are not available.

TOTAL AVERAGE YEARLY RECEIPTS, HOME AND FOREIGN MISSIONS.

	Foreign Missions.	Home Missions.	Total.
1850.....	\$675,000	\$557,123	\$1,232,123
1860.....	1,075,070	1,450,479	2,525,549
1870.....	1,753,706	2,472,246	4,225,952
1880.....	2,600,000	3,389,845	5,989,845
1886.....	3,000,000	4,000,000	7,000,000

ACTUAL INCREASE.			
	Foreign Missions.	Home Missions.	Total.
1850 to 1860.....	400,070	983,356	1,384,426
1860 to 1870.....	678,636	1,021,767	1,700,403
1870 to 1880.....	846,294	917,604	1,763,898

RELATIVE INCREASE.			
	Foreign Missions.	Home Missions.	Total.
1850 to 1860.....	59 per cent.	160 per cent.	105 per cent.
1860 to 1870.....	63 "	70 "	67 "
1870 to 1880.....	48 "	37 "	42 "

The increase of the offerings for foreign missions in 30 years was about four-fold, and for home missions about six-fold. The total annual receipts in 1886 are \$7,000,000 as against \$6,000,000 in 1880.

PRO RATA TESTS.

Members.	Inhabitants per member.	Average per member for H. & F. Missions.
1850.. 3,529,988	6.57	35 cents.
1860.. 5,240,554	6.00	48 "
1870.. 6,673,396	5.78	63 "
1880.. 10,065,963	5.00	59 1-2 c.
1886.. 12,132,000 (estimates)		57 9-10 c.

Multitudes of members have given nothing, or only a few dimes, and those spasmodically. The average is still less than $\frac{1}{4}$ of one dollar.

Religious Statistics of Great Britain.

THE Church of England has two archbishops and 31 bishops. In 1881 there were 14,926 civil parishes, with 14,573 churches and chapels; the clergy in actual service numbered 21,663. According to an estimate made in 1883, 13,500,000 persons in England and Wales were adherents of the Established Church, leaving 12,500,000 to other creeds. The Wesleyans, Independents, Baptists and Presbyterians are most numerous among dissenting bodies in England. The Wesleyans have 13,270 chapels; the Independents 2,603; the Baptists 2,243. The number of dissenting ministers in 1881 was 9,734. The total number of denominations in Great Britain is 180.

In Scotland the Established Presbyterian Church has 84 presbyteries, 16 synods, 1,307 parishes, with 1,587 churches, chapels and stations, and about 1,700 ministers. In 1884 there were 556,622 members, an increase of 12,653 over the preceding year. The Free Church of Scotland has 1,096 ministers, 325,000 members, while it is claimed that the adherents number 945,000. The United Church has 594 ministers, 559 churches and about 179,891 members and adherents. The Episcopal Church of Scotland has seven bishops, 220 churches, 255 clergy, and a claimed adherence of 76,939 souls.

The Roman Catholics of Great Britain are estimated at two millions. There are 15 ecclesiastical dignitaries in England, and in Scotland there are two archbishops and four bishops. In England there were in 1885 1,269 chapels and stations, and 2,256 officiating priests. In Scotland there were 305 chapels and stations and 320

priests. The rapid increase of Roman Catholics in Scotland of late has been due chiefly to immigration from Ireland. The increase of priests in England from 1871 to 1885 was 636.

Although it is claimed that the Church of England has a majority of one million adherents over all other creeds, this claim is seriously questioned by Dissenters. If the actual sentiment of the people were taken, it might be found that in England as well as in Scotland the Established Church is really in the minority.

Until 1871 the Established Church of Ireland was Protestant Episcopal, though it represented but a fraction of the population. At present there are four Roman Catholic archbishops in Ireland and 23 bishops. The Roman Catholic population in 1881 numbered 3,960,891. The Protestant Episcopal Church had, at the same time, two archbishops, ten bishops, 1,560 clergy, 1,550 churches and 620,000 members. There were in the same year 470,734 Presbyterians, 48,839 Methodists, 6,210 Independents, 4,879 Baptists, 3,645 Quakers, and 472 Jews. From 1851 to 1881 the decrease of Catholics in Ireland was 43 per cent., of Protestants 10 per cent.; 1861-1871 the former decreased 8 and the latter $\frac{1}{2}$ per cent. In 1871 the Catholics numbered 4,141,933, so that in 1881 there was a further decrease of 181,042. The Jews in Great Britain number about 70,000, of whom 40,000 are in London. It is claimed that nine-tenths of the inhabitants of Wales are Dissenters. The Quakers in Great Britain, now numbering 15,219, are said to have been constantly on the increase during the last 20 years.

A German authority gives the following as the religious statistics of the world:

CHRISTIANS.

Catholics.....	190,000,000
Protestants.....	108,000,000
Greek Christians.....	80,000,000
Other churches.....	16,000,000
Total.....	393,000,000

NON-CHRISTIANS.

Jews.....	7,000,000
Mohammedans.....	85,000,000
Buddhists.....	500,000,000
Hindus.....	190,000,000
Heathen.....	280,000,000

Total..... 1,062,000,000

This makes thirty per cent. of the earth's population Christian, of whom less than one-half are Roman Catholics.—*Dr. J. H. W. Stuckenberg, in Homiletic Review.*

STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1887.

	Name of Society.	Date of Mission	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women	Total.					
1	London Missionary Society.....	1807	28	21	11	60	8	69	3,595	2,186	\$17,200.00
2	A. B. C. F. M.....	1830	29	25	12	66	21	86	1,545	559	180.00
3	American Baptist, North.....	1834	5	5	2	12	4	16	371	145	279.26
4	American Protestant Episcopal.....	1835	10	6	1	17	22	21	362	900	410.76
5	American Presbyterian, North.....	1838	45	34	19	98	19	176	3,786	1,932	2,448.88
6	American Reformed (Dutch).....	1842	5	5	3	13	5	19	820	124	2,076.29
7	British and Foreign Bible Society.....	1843	13	7	...	20	...	114	...	...	...
8	Church Missionary Society.....	1844	26	19	8	53	12	177	2,507	2,152	3,106.80
9	English Baptist.....	1845	19	15	...	34	1	8	1,062	160	450.00
10	Methodist Episcopal, North.....	1847	30	27	14	71	43	87	3,349	1,084	3,473.57
11	Seventh Day Baptist.....	1847	1	1	1	3	...	7	24	36	...
12	American Baptist, South.....	1847	13	10	9	32	7	24	1,641	232	1,175.61
13	Basel Mission.....	1847	20	15	...	35	3	66	1,808	598	654.00
14	English Presbyterian, South.....	1847	21	15	7	43	5	84	3,553	370	3,920.00
15	Rhenish Mission.....	1847	3	3	...	6	...	6	60	200	...
16	Methodist Episcopal, South.....	1848	8	7	14	29	3	7	222	725	210.34
17	Berlin Foundling Hospital.....	1850	1	1	4	6	...	...	80	...	...
18	Wesleyan Missionary Society.....	1852	19	8	5	32	5	31	935	520	600.00
19	Woman's Union Mission.....	1859	...	...	5	5	...	6	17	105	8.00
20	Methodist New Connexion.....	1860	7	4	...	11	...	34	1,218	162	100.25
21	Society Promotion Female Educ.....	1864	...	...	5	5	...	...	...	273	...
22	United Presbyterian, Scotch.....	1865	6	5	1	12	...	13	634	50	250.00
23	China Inland Mission.....	1865	123	52	90	265	12	73	1,932	173	401.34
24	National Bible Society of Scotland.....	1868	4	2	...	6	...	42	...	...	...
25	United Methodist Free Church.....	1868	3	3	...	6	...	11	306	77	240.00
26	American Presbyterian, South.....	1868	10	6	4	20	...	4	83	260	72.00
27	Irish Presbyterian.....	1869	3	3	...	6	...	...	25	5	...
28	Canadian Presbyterian.....	1871	2	2	...	4	2	46	1,765	527	975.60
29	Society Propagation of the Gospel.....	1874	4	2	2	8	...	...	...	...	...
30	American Bible Society.....	1876	8	4	...	12	...	60	...	...	...
31	Established Church of Scotland.....	1878	3	3	...	6	...	3	30	80	...
32	Berlin Mission.....	1882	4	4	1	9	3	21	500	70	...
33	General Prot. Evang. Society.....	1884	1	...	...	1	...	...	...	...	...
34	Bible Christians.....	1885	4	1	...	5	...	...	...	...	...
35	Foreign Christian Miss. Society.....	1886	5	2	...	7	...	1	...	32	...
36	Book and Tract Society.....	1886	1	1	...	2	...	...	...	...	...
37	Society of Friends.....	1886	1	1	...	2	...	...	...	...	...
38	Independent Workers.....	....	4	1	3	8	...	...	30	40	4.00
Total—December, 1887.....			499	320	221	1,030	175	1,316	32,260	13,777	\$38,236.70
Increase over 1886.....			43	4	64	121	35	20	4,260	198	\$19,862.14

With compliments of the compiler,

L. H. GULICK,

Editor *Chinese Recorder* and Agent Am. Bible Society.

—**Roman Catholics in India.** According to the official return published by the Propaganda last year the number of Roman Catholics in India is 1,185,142; churches and chapels, 2,677; stations, 417; European missionaries, 940; native missionaries, 150; elementary schools, 1,566; scholars, 64,357; orphanages, 73; orphans, 4,837. This does not include the Catholics of Goa, under the Portuguese, who are at feud with Rome at present. Together they will number

about a million and a quarter among the 260,000,000 of India—the result of 300 years of labor.

—**There are some 200,000,000 women in India** of whom 20,000,000 are in enforced widowhood. The English Baptist Zenana Mission has been doing a good work among them. It commenced in 1867 with a revenue of \$1,500. Now it has 18 stations, 42 lady visitors, 25 assistants, 42 native teachers and Bible women, and 41 girl schools containing about 1,500 pupils.

VII.—EDITORIAL NOTES ON CURRENT TOPICS.

THE UNITED STATES GOVERNMENT AND MISSIONS.

FROM the *Bible Society Record* we quote:

"On the 2d of November last a delegation of gentlemen, headed by the Hon. William Strong, ex-Justice of the Supreme Court, and representing the American Bible Society, the Presbyterian Boards of Home and Foreign Missions, the American Missionary Association, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Protestant Episcopal Church, the Board of Indian Commissioners, and the various organizations represented at the Mohonk Conference, waited upon President Cleveland with a statement and a request.

"The occasion which led them to seek this interview was an order issued some time before by the Commissioner of Indian Affairs, rigidly and positively forbidding the giving of instruction in the Indian language in any Indian school, and threatening to close every school maintained at private expense which did not comply with the regulation.

"The delegation expressed its accord with the department in its desire to have the English language take the place of the native dialects as soon as possible, but respectfully questioned the wisdom of attempting to secure this end by forbidding teachers to employ the only language which their pupils have known from childhood, or to use interlinear books in those languages, especially in schools where the attendance is sure to be irregular and the period of tuition very brief; and furthermore represented that it is 'not within the province of the government to enter any private institution and say that Indian children shall not be taught to read the Ten Commandments and the Lord's Prayer in their own tongue.'

"The delegation, believing that the best sentiment of the nation would sustain them in it, made this twofold request:

"I. That the regulations of the Indian

Office be so modified as to give entire freedom to the various missionary societies to conduct their educational work on Indian reservations in their own way, without interference on the part of the government; and

"II. That the regulations be further modified so as to allow the use of the native tongue in schools supported, in whole or in part, by the government, so far as such use may be desirable as a means of acquiring a knowledge of the English or of imparting moral or religious instruction.

"This interview with the President gave warrant for the hope that the order would be so far modified as to remove all objection to it on the part of those interested in it. But we deeply regret to say that this hope is blasted, and that the latest order from the Indian Office is open to the gravest objection as an attempt on the part of a single officer of the government to restrict religious instruction and to dictate to missionary societies how they shall give instruction in religion and morals.

"The delegation asked, as a matter of public policy, that in schools in which government funds are employed the teachers might be allowed to make use of the native tongue as a means of teaching English, or of teaching their pupils how to become good men and women. The answer is precise and positive: 'No textbook in the vernacular will be allowed; no oral instruction in the vernacular will be allowed at such schools; the entire curriculum must be in the English language.'

"Furthermore, they asked, as a matter of civil and religious liberty, that missionary societies, intent on promoting the welfare of the aborigines, should be allowed to conduct their educational work in their own way, without interference on the part of the Government, using the primer, the hymn-book, the book of devotion and the Holy Scriptures in Dakota at their discretion.

"This appeal also is disregarded. The Commissioner of Indian Affairs assumes to know better than the missionaries. Bishop Hare must not teach his catechu-

mens to read the Dakota catechism. Mr. Riggs must not use as a textbook the version of the Bible which his father prepared with so much patience and scholarship. Mr. Williamson must not write on the black-board the Ten Commandments expressed in any words his Indian boys have ever heard in their wigwams or on the playground. The book, the printed page, the written words, are under the ban of the United States Government. Its edict is, 'Thou shalt not teach an Indian boy to read a word in his own tongue.' 'No person,' says the Commissioner, in his order, dated Jan. 18, 1888, 'other than a native Indian teacher, will be permitted to teach in any Indian vernacular; and these native teachers will only be allowed in schools not supported in whole or in part by the government, at remote points where there are no government or contract schools where the English language is taught.'"

That this high-handed and impertinent action on the part of a government official will be acquiesced in by the religious public, especially by our missionary societies, we do not for one moment believe. The position taken by the conference at Mohonk Lake last summer is the only correct one, and our presumptuous Indian Office will be forced to see it:

"No policy can be endured which forbids Christian men and women to teach Christian truth, or to prepare instruction in it in any way they deem right, in any part of this commonwealth, that is consistent with that civil and religious liberty which is unhampered in every other part of our land, and must hereafter be unhampered within all Indian reservations."

The Christian Union well says:

"It is monstrous that there should be a square mile of territory in the United States in which the National Government should be able by despotic decree to determine the conditions under which a free religious society which asks no support and no favors from the government may carry on its work. We should be glad to have religious societies appeal to the President to have this order rescinded, not because they wish to use the Indian vernacular, but because they demand liberty to make their own rules and regulations without let or hindrance of any kind from the Indian Bureau."

Says The Congregationalist:

"The simple facts are that the order of the Indian Commissioner, which has been modified, was absurd and unjust to begin with, and that whoever has attempted to modify it has bungled his task so that the result is not much more satisfactory to intelligent and patriotic people—although it

perhaps is a little more—than the original was. It is a great pity that so important a matter should not be managed more sensibly."

For ourselves we are amazed at this "rebuff from the U. S. Government." Our worthy President cannot afford to have this action of his subordinate stand. It is a grievous indignity to the missionary sentiment of the age and directly contravenes a fundamental principle of our institutions. It is quite bad enough for our politicians, in national, state and municipal legislation, to show marked partiality to the Roman Catholic Church for the sake of political influence; but when a government officer arbitrarily interposes and forbids our missionary societies, in schools established and wholly supported by them, from conducting them as their wisdom dictates, it is quite time a halt were called and the pulse of the people felt. The order excluding the Dakota Bible from every school where its reading can do any good is only paralleled by the recent attempt of the Turkish Government to suppress American schools in the Ottoman Empire—an attempt against which our Department of State through Mr. Straus, our minister, so earnestly protested as to defeat the attempt. No less earnest should be the protest of the American people against an arbitrary order which dictates to their missionary societies the methods which they must pursue as a condition of being allowed to work for the conversion of the Indian race. So long as this order stands the Department of the Interior will be in a position of direct antagonism to the Christian sentiment of our land.—J. M. S.

THE INDIAN BUREAU AND THE CATHOLIC CHURCH.

THE American Protestant Church has another serious matter to settle with this same secretary. Something is evidently wrong in his department, and it is quite time some light was let in upon it. We quote the follow-

ing from *The Independent* of this city, and commend the startling facts here disclosed to the serious attention of our readers. We know that New York, Brooklyn and other cities, as well as many state legislatures, have long discriminated in favor of Roman Catholic as against Protestant institutions; but here is evidence of such marked, gross, iniquitous favoritism on the part of our National Government as to shock one's sense of justice and demand an investigation. Such an administration of our Indian Bureau as these two items disclose shows it to be a disgrace to the nation and to President Cleveland's administration!

"What we say is in no way designed as a criticism of the Roman Catholic Church. We respect it for its enterprise and activity. That its activity has been wonderfully favored by the Indian Bureau at Washington is all that we propose to show. The statistics we give need no eloquence to teach their meaning. The government expended last year the sum of \$308,299.98. Of this sum the Catholics got \$168,959.13, and all others, including Hampton and Lincoln, got \$139,340.85. For contract day schools the government expended \$9,847.27. Of this the Catholics got \$7,632.92, and all others \$2,214.35. The government paid for the education of Indian youth in contract schools the sum of \$318,147.25, of which \$176,592.15 went to Catholic schools, and \$141,555.20 to all other schools. The Catholics comprise from one-tenth to one-sixth of the population; the amount allowed to their boarding and day schools is 55½ per cent. of the total amount expended on these schools. The non-Catholic population of the country is from five-sixths to nine-tenths of the whole; the amount allowed to their Indian schools is 44½ per cent. of the whole. In 1884 the government expended on Catholic schools the sum of \$35,263. In 1885 it was \$90,142. In 1886 it was \$134,197. In 1887 it reached the sum of \$176,592, five times as much as in 1884.

"When asked how it happens that Catholic schools got so much, Mr. Atkins answers that they ask for more. This is not a fair answer. Protestant schools find more difficulty than Catholic in getting what they ask for, besides the fact that the government interferes less with Catholic than Protestant contract schools. But Catholic schools are very diligent in their asking. There is in Washington a bureau of Catholic Missions, of which Rev. P. L. Chapelle is

president and Rev. Joseph S. Stephan director, which devotes itself to forwarding the interests of the Catholic Church with the government. Contracts for Catholic Indian schools are made with Father Stephan. The energy of this bureau deserves high commendation. Not simply the contract schools, but the government schools, supported wholly by the government, are also rapidly passing into the control of this bureau by the appointment of Catholic teachers, even where the Indians are all Protestant. If we are not mistaken the chief of the department of schools in the Indian Bureau and his assistant have both been Roman Catholics. The government has given them all it could, not, we suppose, out of any preference to Catholics, nor because it believed the Catholics to maintain any better schools than the Protestants, but simply because it is believed that the administration has something to gain politically by favoring this one church at the expense of all others."—J. M. S.

A WOMAN died in Philadelphia on the second of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and resolutions adopted by ecclesiastical bodies. She was herself a woman of elegant refinement, wealthy, beautiful in feature and character, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches she deliberately joined a church mostly and almost exclusively composed of the working people. She became a teacher in the Sunday-school and practically the *pastor of the entire parish* which her large class constituted. She visited each member of the class systematically, and they were not social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them, on foot and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition and directed them to Jesus. *No pastoral care became needful* where that woman

went. She declined invitations to social parties that she might be free to devote her time to the Lord's work. She might be bearing a sorrow that would have crushed another woman, but no one would ever suspect it behind that cheerful face. She was one among the people with whom she was identified. There was no sign of conscious superiority. Into the prayer-meetings and missionary circles and Dorcas gatherings she went, just as though she had no high blood, nor social rank, nor ample purse. Everybody loved her. The poorest work-women would drop everything and go at her call or her beck as though they were serving a queen. Her last act was to rise from her dying bed, as her disease suddenly developed fatal symptoms, and write out checks to cover various benevolent expenditures, and among others a contribution to the church of which she was a member, and which just then was making heroic efforts to cancel a large mortgage debt. She wrote her checks with a clear firm hand, and went back to bed to die. When the news of her decease came like a thunderclap from a clear sky, a hush fell on the entire people as though the ground were trembling with an earthquake. They could scarcely speak to one another. The prayer-meeting turned to sobs and tears.

We talk of missions. There is no trouble in reaching souls, but it takes *a soul to do it*. When we are in dead earnest—when all else is practically trampled under foot in our intense desire and determination to bring souls near to God—when self-indulgence gives way, and even self-love, before the burning, consuming flame of devotion to Christ and those for whom he died, we shall sweep earth as with a conflagration! One Paul, in thirty-three years, made a journey afoot over the greater part of the known world west of the Golden Horn and bore the gospel into the regions beyond. Give us a

score of such men and women as this and we can close up the slums in our great cities, build a chapel in every forsaken quarter, put a missionary in every remote hamlet, and girdle the globe with a zone of missionary labor. We are scarcely sincere when we talk of insuperable obstacles in the way of evangelizing the cities or the world.—A. T. P.

LIVINGSTONE at first had no thought of being himself a missionary. Feeling that "the salvation of men ought to be the chief desire and aim of every Christian," he had made a resolution that he would give to the cause of missions all that he might earn beyond what was required for his subsistence. The resolution to give himself came from his reading an appeal by Mr. Gutzlaff to the churches of Great Britain and America on behalf of China. It was "the claims of so many millions of his fellow creatures, and the complaints of the societies of the want of qualified missionaries," that led him to aspire to that office. From that time, apparently his twenty-first year, his efforts were constantly directed toward that object without any fluctuation. David Livingstone said, "I am a missionary heart and soul. God had only one Son, and he was a missionary."—A. T. P.

ONE of the most pathetic stories of missions is that of Maria Mathsdotter. As she followed the reindeer over the silent hills around her father's house, the needs of her people seemed to call her. She wept and prayed for the ignorant Lapps until their condition forced her to decide. Their need was the voice of God. It took her three years to learn the Swedish language. Then, clad in otter and reindeer skins with the Lapland skidders on her feet, she walked in winter 600 miles to Stockholm. It was a long journey over the dreary mountains and dismal forests. But success crowned her efforts. The Lord

was with her. The king of Sweden granted her request. Her people were provided with schools and churches.—A. T. P.

WHEN Dr. H. H. Jessup, for so many years a missionary in Syria, was offered the secretaryship of the Presbyterian Board of Foreign Missions, after enumerating the reasons why he should remain in the foreign field he closed by saying:

"One thousand Presbyterian churches give nothing for the spread of the gospel in heathen lands! What a mournful minor strain rises from that sentence amid the glorious harmonies of that ever-memorable assembly in the city of Philadelphia! One thousand churches giving nothing! Scores of young men graduating from our theological seminaries, and almost none willing to go to the heathen. A devoted lady teacher from a foreign field, spending a year in America, inviting a young woman to return with her to a delightful field of missionary labor, and obliged to return alone! Appeal after appeal sent for a teacher to aid Miss Everett in the interesting female seminary in Beirut and no one found to come!

"Is this the time for us on the ground to leave our work and go home? Not until the Great Captain 'calls us home.'"

No wonder he refused.

SAID the Earl of Shaftesbury, upon the occasion of his taking the presidency of "the English Missions Aid Society" in 1860:

"I do not believe that in the whole history of missions; I do not believe in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness and the pure evangelical truth of the body of men who constitute the American mission in the East. I have said it twenty times before, and I will say it again, for the expression appropriately conveys my meaning—they are a marvelous combination of common sense and piety. Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority and persons in subjection all speak in their favor. I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works and exemplified by their fruits, and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East than any other body of men in this or in any other age."

THE editor of *The Church at Home and Abroad*, our esteemed brother Dr. Nelson, calls our attention to the fact that the article on "Beginning at Jerusalem," which we reviewed in the March number of this REVIEW, has already been met by "clear and conclusive" counter statements in the same magazine in which the article first appeared (*The Church*, Jan. 1888, pp. 67, 68). We would simply add that a distinction ought always to be made between attacking a *sentiment* and assaulting a *man*. We were reviewing an argument which we regarded as unsound and unscriptural, but we had not a thought of antagonizing its author, who is yet to us unknown, nor above all of holding the editor of *The Church* responsible for all the sentiments of articles that appear in the various departments of that organ of the Boards.

In our opinion the only way to conduct a Review is to deal frankly, honestly and impartially with all subjects. If any published line of argument seems hostile to the best interests of the cause of missions, we mean to do our best to expose its fallacy. And we expect at others' hands the same treatment and shall not complain. We felt sure Dr. Nelson would agree with us in our strictures upon the article in question.

FROM a very valued and influential foreign correspondent the editors have received a letter full of wisdom. He congratulates the editors on the grand conception and great usefulness of the REVIEW, and hopes our plans will be fully carried out. He thinks the tone of the REVIEW should be at once independent, impartial and uncompromising in its rebuke and exposure of whatever is wrong or hostile to the best interests of missions; that there should not be too much license in attacking missionary societies and committees or defending acts on the part of missionaries which are indefensible

—simply in a partisan spirit. He believes a missionary should be loyal to the society with which he is engaged, and not take up arms against the agency which placed him in the field, and suggests as our motto "*audi alteram partem*." He deprecates extravagant praise and undue epithets, and even thinks Bishop Hannington cannot in any proper sense be called a martyr as he did not die for the Faith, but like any other indiscreet traveler. In this we disagree with our friend, while giving place to his friendly strictures. The word *martyr* is one of wide scope. Hannington certainly was a witness for the Faith, and willingly surrendered life that he might purchase the way to the heart of Africa with his blood, which is not true of any mere traveler.

Our correspondent thinks errors of a most serious sort are springing up and should be unsparingly exposed in such a Review. He asks, What could justify the appeal of Mackye and Ashe for help from England to rescue them and their native converts? What could justify the American missionaries in the Caroline Islands making their converts, who were subjects of Spain, keep the 4th of July? or the President of France giving the Legion of Honor to the French missionaries in Basuto Land, within a British colony, "for advancing the interests of France? What can justify the French Government expelling the American missionaries from the Gaboon? The Germans have expelled the English Baptists from the Cameroons, and the Basle missionaries have occupied their place. Missionaries are beginning to ill-use the natives of Africa; they habitually beat them, and some men have died under their hands. In Madagascar all the missionaries—S. P. G., Norwegian, L. M. S., Friend—use slave labor in their houses; all the native pastors, once slaves, buy and sell them and are not ashamed."

With regard to such things our correspondent says the REVIEW "should

speak out with unflinching voice when a thing is done which is wrong, and point out faults unsparingly, yet in Christian love." To all of which we have only to add that whenever authenticated facts are brought to our notice demanding faithful reproof, we mean that there shall be found in our pages no cover or cloak to evil-doing. We believe that the law of "truthing it in love" is one of the foremost laws of Christ's kingdom, and that nothing is gained by the concealment of wrong or the veiling of it in apology.

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NOTHING is needed more in these days than an *entire reconstruction*, not of our *systems of giving* only, but our very *ideas of giving*. The most princely sums given to the Lord's work are miserably and shamefully inadequate to the demands of that work on the one hand and wretchedly disproportionate to our average ability and personal expenditures on the other hand. One great church of 700,000 members raises a dollar a year for foreign missions—less than one-third of a cent a day for each member!—and calls that generous. Another church, far more numerous, raises a million and sets all its church bells ringing for a jubilee!

We find ourselves lacking \$50,000 at the end of a fiscal year, and word goes out to the various missionary stations that all expenses must be *retrenched*; and accordingly schools are closed, mission stations abandoned and all aggressive work ceases. The "Salvation Army," at whose vagaries we laugh, at whose extravagances we sneer, finds need of \$50,000 for an onward movement and they raise it *in one week* by simple self-denial. They impose it on themselves to limit their supply of food so as to realize the needed sum.

We have just passed the holiday season. We have not one word to say in discouragement of exchanges of friendship and family love-tokens, although we feel confident that this

thing is carried to an absurd and often idolatrous extreme; but if *one-tenth* of all lavished in Christmas gifts had been simply saved for Christ and his kingdom, the treasuries of every great benevolent agency in the world might now be bursting with a superfluity of funds!—A. T. P.

ERRATA.

AN unfortunate error occurred in our January number on page 33. To Sir Monier Williams's admirable paper an extract is added purporting to be from Prof. Max Müller, but which is a part of the address of Professor Williams delivered on another occasion. The first speech was before the Church Missionary Society at the annual meeting in Exeter Hall, in May last; the other is from an address before the Bible Society at its annual meeting in 1886. The error is easily accounted for. The second extract was put in *THE REVIEW* just as we cut it from one of our exchanges, where it was credited to Prof. Müller, and we unhappily transferred both the extract and the error.

OUR attention has been called to a discrepancy in our figures given in the February number, of the receipts for 1887 of the Missionary Society of the Methodist Episcopal Church. On page 118 we give the sum of \$576,914.74, and on page 156, \$828,000. In the former case our figures were official, taken from the society's last report. In the latter they occur in a table of statistics, copied from and credited to the *Missionary Herald*. We wrote to the editor of the *M. H.*, and he replied that his figures were obtained by correspondence with Dr. McCabe, Secretary of the M. E. C. Society. Dr. McCabe very kindly responded to our request for information with the following gratifying statement:

"The discrepancy arises from a failure to count the receipts of the Woman's Foreign Miss. Society. The Presbyterian Board" [to which we referred in our note] "counts the receipts of the Woman's Board.

"The account for last year is as follows for foreign missions:

Parent society.....	\$576,914
Woman's Board.....	167,000

Total for last year.....	\$743,914
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This year we have appropriated for	
Foreign Missions.....	\$635,000
Woman's Board.....	228,000

Total	\$863,000
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"The point is, always remember to count *our women* in if you count those of other denominations."

On page 130 (Feb. No.), in a note from Prof. Wilkinson, several errors occurred. Read the *work* goes on for the world moves on. The name of the missionary is *Witter* instead of Willis, and *Naza Hills* should read Naga Hills.

OUR MISSIONARY MAP OF THE WORLD.

WE bespeak the attention of our readers to the publishers' offer of this great map on terms that bring it within reach of every mission circle, Sunday-school and church. We know from long experience that such a map displayed at the monthly concert or in the Sunday-school or at missionary gatherings would add vastly to the interest and the profit of such meetings. Well do we recall the widespread interest and enthusiasm awakened by "Bidwell's Missionary Maps," a generation or so ago, and many thousands of them were sold in this country and abroad. "Colton's," which our publishers offer, is a "thing of beauty," and immensely superior to any ever before produced. It would be money well expended for a church or Sunday-school to take up a collection and possess one, if it can be got in no other way.—J. M. S.

THE patience of our patrons has been and may still be tried by delay in getting our *REVIEW* after subscribing for it. The demand has so far outstripped our editions that *three editions of the January and two of the February* have already been printed and more will speedily be called for. Fortunately the work is stereotyped and hence the largest demand can be supplied. This delay, however, will only be temporary.—J. M. S.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 5.—*Old Series*.—MAY.—VOL. I. No. 5.—*New Series*.

I.—THE LITERATURE OF MISSIONS.

THE SUPREME QUESTIONS OF THE HOUR.

[EDITORIAL.—A. T. P.]

As we study missions we are more and more convinced that the defect in our methods is radical. There is something wrong, and it reaches down to the very foundations of our system; otherwise there would be a greater and grander onward march and a more speedy and glorious success. Let us be honest with ourselves and with God, and handle this subject with ungloved hands.

The supreme questions of the hour, in respect to missions both at home and abroad, are these two: How can missions be *prosecuted* vigorously and efficiently? How can missions be *supported* generously and systematically?

1. As to the *prosecution* of missions as an enterprise of the church. Any worldly man who is considering the question of his calling in life from a purely secular point of view will ask four subordinate questions:

1. As to the *character* of the business he proposes to pursue: its honesty and honorableness, its effect on his own physical, mental and moral well-being. 2. As to the *opening* for such a business: whether there is room for it, where he proposes to prosecute it, and a reasonable prospect of its success. 3. As to the *profit* of such a business: whether whatever capital he has can be best invested in that particular way, as to quick and safe and large returns. 4. As to the *associations* of such a business: whether they are like to be congenial, helpful, stimulating, harmonious, and especially if a partnership in business is involved in the proposition.

Missions must be regarded as *the business* and the only business ever yet divinely committed to the believers as individuals and as a collective body. "Follow me, and I will make you FISHERS OF MEN." No other calling is legitimate unless it is in harmony with this; any other calling is legitimate if in it we may abide with God and carry on God's work. Let every believer get this fixed in his mind and heart: what-

ever his employment may be, his business is saving souls, or more exactly stated, bearing witness for Christ. He is responsible not for results, with which he has nothing to do, but for his work as a herald of good tidings.

Now apply to this life-vocation the four tests heretofore stated.

1. The character of such a business is of the most exalted possible order. Beside it everything else, however lustrous, dims and pales. The most colossal schemes of human enterprise are small beside this which embraces the whole world and reaches forward into a limitless eternity! What is all making money to making a human being god-like? What is all the triumph of art in comparison to modeling of character? It is architecture, painting, sculpture, poetry and music, all in one, and elevated to a spiritual sphere! Consider such a life business in its effect on the *worker*, the heroism of endeavor and endurance, self-sacrifice and self-oblivion to which it inspires; the atmosphere of influence with which it surrounds character, the transfiguring halo with which it invests common mortals—nay, the transparent spirituality which refines away all the grossness of materialism and carnalism. Go read of Ziegenbalg and Zinzendorf, Krapf and Schwartz, Carey and Moffatt, Martyn and Morrison, Dober and Duff, Harms and Eliot—the illustrious host who have burned with the quenchless fire of missions—and tell us where will be found the like of such characters? Where the glory and joy of such reward?

2. The *opening* for such a divine vocation is especially inspiring, for it is purely of God. Fifty years ago the world was like the sealed jar in the tale of the genii. Now the seal is broken, and forth in the form of a colossus that strides from pole to pole comes the gigantic opportunity that challenges us to make it our servant to do our bidding in great achievement. Again we hear Prince Albert thunder out, “*Find out God’s plan in your generation and do not cross that plan, but fall in unto your own place in it.*” Has God a plan in this generation? If so, what is it, and how am I to know it? By every sign and signal God has shown the men of this generation that his purpose is the *immediate evangelization of the world*. Behold him, while the church is yet asleep, arouse here and there a heroic soul to dare to go, like Jonathan and his armor-bearer, to attack the strongholds of the enemy. Behold him, when the church is yet but half awake, go before the little missionary band, and as they shout the gospel message at high walls and closed gates he makes the barriers fall and within thirty years flings wide the two-leaved portals of every leading nation on the globe to the entrance of the gospel. He who doubts providential interposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho’s walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles

have been on a larger scale and repeated through a half century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history—the mariner's compass, steam, the telegraph, the printing press, all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates and occupy the vast fields of labor. And besides all these openings God has by his grace so proved and approved the work that a whole series of miracles of another order may be seen following up the wonders of his providence by even greater wonders of his grace in the transforming of souls and even of society. Men have seen the deserts blossom as the rose, with the excellency of Carmel and Sharon; instead of the thorn the fig tree; instead of the brier the myrtle tree; the obvious planting of the Lord—God's own husbandry—that he might be glorified.

3. The *profit* of such a business as winning souls, who can estimate it? There is another capital to be invested besides the capital of money. Brains as well as brawn, mind and morals, gifts and graces, time and talents, acquisitions and accomplishments, the inherited and gathered riches of human character—knowledge, love, speech, life—tell us, young man, young woman, you who wish to serve your own generation by the will of God, where will you find such opportunity for the investment of your intellectual, moral and spiritual capital? Do you want to make your life tell for God and man? Do you want to wield a sceptre of far-reaching and deathless influence? Do you want to multiply yourself a thousandfold, to make your tongue and your pen a redeeming factor in human history? Here is your chance. On our border lands of civilization new empires form in a quarter of a century. A desert tract to-day is a hamlet to-morrow, next year a thriving village, within five a flourishing city, within ten a radiating railroad center, within fifteen a capital of a new state, and so on, marching with gigantic strides to the imperial control of vast territories with teeming population. The clay is on the wheel; you may go and sit at that wheel as the potter and mould that plastic society, now in the crude lump, into vessels for God. Here are old empires now opening to a new civilization; the Orient welcoming the Occident, asking for the western schools, manners, inventions, and taking with them the western faith because it is inseparably interwoven with the western civilization. Here is a new set of conditions, such as the world now sees for the first time: nations like Japan asking you to come and teach them, casting away hoary superstitions and effete faiths to take whatever you will bring, and in danger of taking something worse than what they cast away in the craving for something new and fresh. While you hesitate the devil pushes his army of skeptical and infidel teachers and books into the new openings and threatens to sow the tares before the Lord's people get in the

wheat! While you are looking about at home, waiting for something to turn up, you are losing the greatest opportunity for the investment of your mental and moral capital ever offered to the sons of men! You can shape a nation, perhaps a continent, anew before you die!

4. The *associations* of such a business are nothing less than divine. Human companionships of the most ennobling character, but beyond and above all the rest, fellowship, partnership with God! "*Lo I am with you always*" is a promise that can be enjoyed only by those who at home and abroad are engaged in the work of missions. The assurance is the divine reward and encouragement of the herald of the gospel, the cross-bearer, the witness. The business you are invited to take as your vocation, employed, engrossed, absorbed the Son of God. It drew him to these foreign shores, it made him to assume our nature and become of kin with us, learn our language, and suffer our cruelties and scorn, and fall a martyr, that by his blood he might buy the way for us to heaven! Christ Jesus was the pioneer in foreign missions, the first Christian martyr and the leader of the host of heralds. Partners who share work share profits. No man hath forsaken all to go on this errand for Christ and with Christ who receives not a hundredfold here and now, and in the world to come both the *gift* of eternal life and the *fruit* of his toil, which is the added wages for his work. Tried by this fourfold test, this business overtops all other in its claims and in its charms! Those who have heartily undertaken it would not exchange it for all the honors and dignities and coffers and crowns of earth. They prefer the fiery furnace, with the Son of God as a companion, to the throne of a world without him. The very self-denials of the work are an attraction, since they imply a fellowship with his sufferings; to be crucified with him is only next in bliss to being glorified together.

Such are some of the motives to the immediate and energetic prosecution of the work of missions. It is but too obvious they have never yet grappled with the convictions, affections and consciences of the bulk of disciples. Think of it. It is now 1850 years since Jesus ascended, his last message being, "Go ye into all the world and preach the gospel to every creature." For fifteen centuries the church lost sight of her duty, until she even disputed and denied the obligation itself, and sneered at the few fanatics who would obey the great commission; and now after all this millennium and a half of lost time, worse than lost, while the world has been gaining on us, outstripping us, vastly outnumbering us, until the task of evangelization seems like an impossibility, we still send only about 5,000 missionaries into the whole field and spend only about \$10,000,000 a year on the work, while in this country alone \$100,000,000 are spent every three months on popular amusements alone, and many times that sum every year on strong drink! The Christian churches, counting only the evangelical and reckoning only the more intelligent and consecrated members, could

put one million workers in the field by giving to the Lord's special work one out of thirty church members, and could put at their disposal \$1,000,000,000 yearly by laying aside systematically one-tenth of the average income of those members! Are we not justified in saying that there is something radically wrong about the methods in which our missionary enterprises are prosecuted, or rather are *not* prosecuted? The church is but just half awake, rubbing her eyes from her long sleep; they need to be washed with the milk of the word and get fully open to the duty, the privilege, the opportunity of modern missions. Never was such a business, never such an opening, never such returns, never such a divine partnership possible to the children of God! Let the church wake up and gird herself for the work and win, and seeing her white-plumed leader in the van of the fight, press on to get by his side and bear the flag of the cross to the summits of the citadels of the enemy!

I. But as yet we have not touched, save in passing, the other grand factor in this problem of missions, namely, their *systematic and generous support*! This is even more shameful than the lack of vigor and enterprise in pushing the work itself. To think of crippling foreign missions and home missions too by withholding adequate support from self-denying servants of God already on the field; obliging them to *retrench* when every voice of God sounds the word, "*expand*;" compelling them to hesitate and halt in the very face of such magnificent opportunities; begrudging them the pittance which keeps them from starvation, and belittling their heroism by showing a lack of appreciation! This is the crown of our dishonor.

We take up the latest printed appeal of the Presbyterian Board of Foreign Missions, as an example. The brethren that are in charge of this work we know—know intimately—and we dare affirm that there is not a more capable, conscientious, careful body of administrators of such a trust anywhere to be found than the four men who as secretaries conduct this work in behalf of a church of nearly 800,000 members, and representing more wealth than any other like number of Christians in this country, with perhaps one doubtful exception. At the last general assembly in Omaha it was determined in view of the loud calls of the foreign work that at least one million dollars should be raised this year, which is only about one and one-third dollars per member, or a little over one-third of a cent. daily! The secretaries, notwithstanding this enthusiastic vote and the imperative needs of the work, did not venture to lay out the expenditures upon any such scale in advance; and yet, with but two months left to finish the fiscal year, again they trumpet forth their note of alarm, that unless the church they represent redoubles its fidelity and increases its gifts, this year cannot close without repeating the disaster of debt! In this appeal these brethren will say: "This Board is not a producing capitalist. It can assume no obligations of its own. It is only a board of trust for

the receipt and disbursement of whatever the churches may give for their great work of foreign missions. But the Board is so circumstanced that its grants must be made or pledged in advance. The general assembly, instead of ordering a halt, called for more than \$200,000 advance. The actual pledges made by the Board in June last were far short of the amount which the assembly named, and yet even at that lower figure, there will be a heavy debt unless a more adequate supply of funds shall soon appear !”

And such appeals as this have been chronic. Year by year, not only this Board but other similar societies have been compelled to appeal to their constituencies importunately and repeatedly to help them out of the slough of debt. On the one hand they are distressed by the needs and openings of the vast field abroad, and on the other hand by the slow, sluggish movements or lack of movements on the part of the church at home ! Pity, indeed—shame, indeed—if we are to be *embarrassed by the very opportunity* that God gives us ; if we dare not ask for other open doors because we cannot enter those now open ; if we dare not reach out a helping hand to those who entreat us for aid, because our hands are now more than full ; if we dare not ask for more workmen because we do not know what to do with those now offering or even already on the field !

We deliberately say, after much thought and prayer over this matter, that something is radically wrong in this matter of the financial support of missions. Our methods are either unscriptural and unspiritual, or else they are defective in their application. God certainly does not need our money ; it is for our sake that he uses us as almoners of his gifts. We need the discipline of unselfish giving, and the church will never grow in the grace of giving until she recognizes the fact that no believer ever puts God under any obligation by the most “munificent donation,” as though “*he needed* anything.” We must from the bottom rebuild both the science and the art of giving. We must learn for ourselves and teach others, that

1. It is a *privilege to give*, rather than a duty. To scatter is to increase, to give is to get. The richest growth comes by the most heroic pruning. It makes one comparatively omnipotent and omnipresent to use money aright—multiplying his power and his presence a thousand-fold.

2. The *giver can sanctify the gift*, however small or insignificant, by his unselfishness and magnanimity of motive. A cup of cold water in the name of a disciple cannot lose its reward. It becomes a great gift by a great motive and spirit in the giver. Whatever is done in His name is divine. Give what you can, when you can, where you can, but give it cheerfully ; give a cup of water, a mite, a kiss, a word, a smile, grandly, nobly, as a disciple. That way of giving swells the gift, and God will use it grandly.

3. The *altar sanctifies* the gift. Put on God's altar as such, the humblest offering acquires dignity. We should study to give discriminatingly, to the worthiest objects, not carelessly or indiscriminately. Money may be thrown away and lavishly wasted on nothings, while the greatest objects appeal in vain for our aid. Where can be found any altar so sacred as that of missions? The Lord himself laid himself on that same altar, the first grand whole burnt-offering, and any gift laid there is made divinely sacred by his sacrifice.

4. God values the little gifts from the many more than the greater gifts from the few. For the church to depend upon large donations from a comparatively few is not God's way. It is bad alike for the many and for the few. The many learn to lean on the few, and the few become self-complacent and self-righteous as though the progress of the church depended on their munificence. God's way is *not* that other men be eased and a few burdened, but that there be equality, *i.e.* a sharing of responsibility according to ability. "Organize the littles," make many little rills unite in one great river. The Women's Boards both teach and illustrate this lesson: they have gone straight on, giving more and more, and yet the immense sums they gather are all the aggregate of small and regular gifts.

5. *Giving does us little good* until it comes to the point of downright self-denial. The tithe system may answer for the *minimum*, but never for the *maximum* of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who has one hundred thousand a year. In one case the man has 900, in the next 9,000, and in the last 90,000 dollars left for his own expenses. The fact is that all these *mathematics* of giving are sadly, radically misleading. The *ethics* of giving reach higher, but we need some higher plane than either. Shall we call it the *aesthetics* of giving? We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most æsthetic productions of the artist, the sculptor, the architect, the musician. Then giving will not need to be *urged*; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty, in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this *luxury*. To illustrate and enforce this truth, we add to this article a few facts from history and biography. First, we recall a fine tribute of Bishop Coxé to one of his old parishioners, Mr. Lee:

"He was an instance of *religious principle and system* as regards tithes and offerings. For years it was his habit to set apart a most liberal portion of his income as the *Lord's portion*. Hence giving was to him a great pleasure and a mere act of stewardship. If an object struck him as a good and valid claim on *him* he said, 'My only task is to reckon how much of the *Lord's*

portion should go to this object in view of others. Hence,' said he, 'the visit of a good man to solicit aid is a source of pleasure to me. I say to him, If you have a good cause I've something for you; you must help me to judge how much.' Sometimes he would say to one calling on him, 'I've *money* for you, but this morning. *I've no time*; please state the case in few words, and if I find it a just claim on me I'll gladly do something; only, I am sorry to say, I can give but *five minutes* to the matter.' Often, in such case, the five minutes would send the laborers away \$50 or \$100 richer, and *cash in hand*. Once a solicitor said, 'Mr. Lee couldn't give me anything this time, but he told me why so kindly and so satisfactorily that his very *refusal* has done me more good than some men's contributions.' At a crisis in the early history of St. John's church he came to me and said, 'If they will go on and pay the debt I will give \$5,000.' I said, 'You can't afford it.' He answered, 'I intend to sell my house and live in a plainer one till I make it up.' *And he did so!* When Christmas came he enabled me to give a Christmas turkey to every one of my poorer parishioners. Henry IV. of France, who wished that 'every peasant in his kingdom might have a chicken in his pot every Sunday,' did far less than Mr. Lee *by way of personal sacrifice* to make the poor man's heart rejoice over his Sunday meal. When prevented from attending the Board of Missions he would send a *check* equal to what would have been his expenses in attending. 'I can't go, but *that* will do more good than my presence.'

Next, we remind our readers of the famous story of the origin of *The Order of the Iron Cross*. Frederick William III., the father of the present king and son of the great Frederick of Prussia, was the providential prompter of a simple and sublime testimonial of the pure patriotism of his subjects and their readiness to come up nobly to the help of their country in the time of its greatest distress. At the call of their king to pour their gold and silver ornaments into the public treasury and to receive in their stead iron ornaments of the same form, the people cheerfully and nobly came forward, stripping themselves of their bracelets, necklaces, rings, brooches, crosses, earrings of gold, and jewels, casting them into the treasury, and receiving only in exchange similar articles, beautifully worked in bronze and bearing the inscription, "*I gave gold for iron, 1813.*" Hence arose the "Order of the Iron Cross." What an interesting instance of the confidence of subjects in the wisdom and valor of their king! And how impressively does it demonstrate their patriotism and willingness to make any sacrifice for the liberation and glory of their country. They were ready to surrender all their luxuries for the relief of their oppressed nation. Hence, as long as the war lasted, gold ornaments were never worn, and the beautiful Berlin bronze ornaments became more admired and more highly prized throughout Europe than were the most costly jewels before the war.

What if the disciples of Jesus would but form a new Order of the Iron Cross, and cheerfully sacrifice their superfluous ornaments to supply the needs of his poor, destitute ones! We should not know what to do with the money! And yet our sacrifices would not have touched our

necessities or even our comforts ; we should have got only so far as the women when they gave their burnished metal mirrors to make the brazen laver.

Our last illustration shall be the story of Princess Eugenie and her jewels. Eugenie of Sweden has a name already immortal for her self-sacrificing, sympathetic friendship for the poor and suffering. It is now many years ago that she was ordered by her physicians to go to an island off the coast for her health. On that island she found a large number of wretched cripples, many of them hopelessly incurable. She could not be happy until she had done something for their relief. She devoutly prayed God to put into her own heart his own thought about the matter and show her his will concerning this thing.

Then the thought came into her mind which has now made her famous. She would build a home for those poor cripples, where they might have loving nursing and sisterly care. Their number was so great that the house must be large and costly, and she knew not how to raise the necessary funds. Then another thought came into her heart. She wrote to her brother, the king, asking his consent to sell all the crown jewels that belonged to her and to use the proceeds of the sale for God. The letter was baptized in tears and hallowed with many prayers that the king would accede to her request.

At first he thought Eugenie must be crazy. These jewels were heir-looms ; they had come down to her from past generations. Who had ever heard of such a preposterous notion, that a royal princess should part forever with her precious family treasures to build a hospital for cripples ! But there was one phrase in her letter that her brother could not forget. Her whole plea was "*for Christ's sake.*" And at last he wrote a reply giving his consent. The princess, happy in the sacrifice, sold her jewels and finished and furnished the hospital.

And not only so. Her sublimest gift was the gift of herself. Into the home she had built she went day after day, God's ministering angel to those deformed and loathsome cripples. One day a poor woman, at whose bedside day after day she had thus been a visitor, was drawing near to death. Eugenie had been wont to sit by her, holding her hand and pleading with her to accept Jesus as her Saviour. And now as the last hour had come she raised herself in bed, bent over the princess' hand, and caressing it said, "*Lovely princess, I bless the Lord for sending you to this island, for but for you I never should have learned to love Jesus and my soul would have been lost.*" Then she fell back and expired, but the hand of Eugenie was covered with the tear-drops from those dying eyes. Eugenie looked down at her hand, saw those grateful tears glistening upon her hand in the sunlight, and lifting her eyes to God said, "*O my Saviour, I sold my jewels for thee, but I see them all restored, and how much more beautiful they are than when I formerly owned them !*"

Let our giving to missions be wholly reconstructed. Let us awake to the fact that we have not yet *begun* to learn the divine lesson of self-sacrifice. Our luxuries must be surrendered in view of the destitution of a perishing world—yes, even our comforts, our very necessities must be diminished and sacrificed in the face of the extremities of those who must perish for the want of bread.

THE OPPORTUNITY OF THE AGES.

BY JACOB CHAMBERLAIN, M.D., D.D., OF MADANAPALLE, INDIA.

INDIA is the home of one-sixth of the human race. Reaching from Cape Comorin, within eight degrees of the Equator, north 2,000 miles to the peaks of the Himalayas, and from Afghanistan through 1,800 miles to Indo-China, we have a country inhabited by 252,000,000, and equal to about one-half of the area of the United States.

The people are not homogeneous. There are forty languages spoken in India; many are very ancient and polished. The Sanskrit, in which the Védas were written, rivals even the Greek in fullness, power, and beauty, and is still the language of ritual in all India, being to the Hindus all that Latin is in the Romish Church. The people are as different as their languages; not of one cast of countenance, not of one ethnological descent. The religion of the people of India is one—Brahmanism or Hinduism—with the exception of the descendants of the Mohammedan invaders of some seven centuries ago. Of these, 40,000,000 remain in India still, and are Mohammedan.

Let me remind you what Brahmanism or Hinduism is. Their ancient Védas, the most ancient of which is believed to have been written about the time of Moses, teach, in the main, a true conception of God and man and sin and sacrifice. But though they have these ancient Védas and these purer ideas of God, there came later the teaching and the practice of polytheism and idolatry, until what once was light in Asia has become darkness.

As the purer religion of the Védas degenerated, their purer morals gave place to sensuality, corruption and vice. As a physician I have treated many thousands of patients, from the Rajah to the beggar, and I say that there is no such thing as purity or virtue among them. And I have this from the confessions of their best men, that "there is not a family that is not tainted with the impure disease." Honesty in dealings is scarcely known, and is not expected in trade. And although their Védas, poets and sages call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. A common proverb among the Telugus is, "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city; said I, "You Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahman right before me, "do you

say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." That time he certainly told the truth.

Hinduism has two chief bulwarks in this generation : caste and the endowed temples. Caste is a religious distinction. It is not a social distinction, but one of birth ; for Brahma created each caste by a different creation, they hold. The Brahman claims that he is holier than the rest, and if we yield to caste we must allow him to say to the rest, "Stand by thyself, for I am holier than thou." If we give place to caste, we can no longer proclaim, "As in Adam all died, even so in Christ shall all be made alive," for they hold that there were a dozen Adams. Caste is so firmly rooted that I have known of a Brahman that died by starvation when there was food placed by his side, because that food was cooked by one of a lower caste. "Better die," said he, "and reach heaven, than eat that food and live, and lose caste and lose heaven." Caste, then, is the adamant chain which Satan has wound around these people to hold them back from embracing the truth.

The second great bulwark which supports the system is its myriads of endowed temples. They dot every hilltop and every plain, endowed in former ages with rich lands—the choicest of the fields. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples. If Christianity prevails the Brahmans will cease to reap those revenues. By this craft they have their wealth, and they lock arms to defend their ancient system against the missionary. I had a discussion in the Mysore country, in a city where no missionary had been before, with the chief priest of that region, the president of their theological seminary, where were seventy young Brahmans studying under him for the priesthood. He, surrounded by his disciples, had come to meet us in the market-place, and the discussion lasted hour after hour. He had been pushed to the wall ; but darkness coming on he said there was no time to discuss further then, but he would renew the discussion the next evening.

At noon the next day, when all the people were indoors at their mid-day meal, he stole out of the northern gate of the city, and, coming around through the rice fields and behind the trees to our tent, asked if he might come in and let down the curtain. "Certainly." "Is there any one within hearing besides yourselves?" "No ; all our people are away at their dinner." At once his whole mien and appearance changed. "Sirs," said he to us, "what you said yesterday was utterly unanswerable. I did the best I could to defend my own position, but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be divine, it must be true. At all events, it

is a better religion than ours. But, sirs, we Brahmans cannot afford to let you succeed. Look at our position. . We reap the rich revenues from all these temples. We are treated as demigods by the people. At every festival we receive rich gifts. We are looked up to and worshipped. But let your system succeed, which teaches that there need be no human mediator between God and man but Jesus Christ, and we Brahmans drop from our high pedestal down to the level of what we are worth, and you know what that means as well as we do. We Brahmans can't afford to let you succeed. We have got to fight you." And fight us they do.

How then is such a system, defended by the power of caste and of an endowed priesthood, to be overcome? We missionaries try to follow our Master in the oral proclamation of the gospel to the people, carrying it to them in the highways and the byways, in their towns, their villages, their hamlets ; at their markets and their fairs. We take our tent and pitch it by some central village, and preach in that and each of the surrounding villages within a radius of say three or four miles, reaching perhaps forty to eighty villages, before moving on. We mount upon some platform and gather the people together, and preach to them of Christ and his salvation. In our part of the country we gather them by the voice of song. The eighteen millions of Telugu people are a very musical people, and their language is a language of poetry and song. They have old tunes by the hundred, weird and sweet and pleasant, which they have sung through twenty generations in the praise of their gods. We, anxious to seize the devil's choicest weapons to thrust him with, take these tunes of theirs and marry them to Christian words, and set them afloat again through the country in tracts with the gospel message put into their style of poetry, and adapted to their choicest tunes. They, curious to see how the new words fit the old tune, will often sing until they sometimes sing the gospel message into their understanding, and the love of Christ into their hearts. And on in the night, mingled with my sleep, I have been conscious of hearing songs of redeeming love sung by Hindus who had that day, for the first time, heard of the Redeemer, Jesus. Thus with preaching and with song and with tract and Scripture scattered as we go, do we canvass the country sowing the seed of the kingdom, and the seed is taking root.

We are reaching the people also by medical work. Many of us are physicians as well as ministers. We have gathered in thousands from all the villages around simply by the knowledge that if they came their diseases would be healed. They have come from thousands of towns and villages in all directions. They hear the Bible read ; they hear the proclamation of the gospel of Jesus Christ ; they listen as we raise the voice of prayer to him who made us and who can save us ; they go back to their homes ; they take with them the tickets on which are

printed a concise statement of Christian truth, and thus the truth is being scattered where we have never set foot.

Our schools present the truths of Christianity. Heathen pupils come to them with the understanding that they will study what the Christians do. Every one of them studies the Bible, and so we initiate the young into the pure teachings of the religion of Jesus ; and we have girls' schools now, which are filled with the highest caste of Hindu young women. They all read the Bible, learn our Christian hymns, study our catechisms, and come to a knowledge of the truth in these schools ; and thus we are reaching the secluded zenanas everywhere. Then we have our Anglo-vernacular schools, high schools and Christian colleges, with which we reach young men preparing for the universities and help them on their way through those. In every one of these schools the Bible is studied as a text-book in each class every day. In December, 1883, I received a very singular petition from Váyalpád, the county town of the adjacent county. There were no Christians in that county. The petition was brought by a special messenger and signed by the chief men, not one of whom was a Christian. They petitioned me to receive under my charge the Anglo-vernacular school which they had established the year before for teaching their sons, and *to introduce the Bible as a text-book in every class every day.*

Much surprised at the tenor of the request, I went out at once to see them and see if they were in earnest. A meeting was summoned of all interested in the school. I read this petition to them. I said : " If this school is placed under my charge, it will be my aim to present the highest truth that man can conceive of to all the pupils. With that understanding, do you wish me to receive the school ? The head master of the school, a Brahman, not a Christian, but who had himself been educated in a mission school, spoke first, telling of what he had learned in that mission school, how he had learned to reverence the Bible, and how anxious he was that these, his pupils, should be under biblical instruction. By experience he knew what the Bible did for one, even though he did not become a Christian. Then a native judge, the judge of four counties, spoke. He was a high-caste native gentleman and finely educated. His speech was so remarkable that when I reached home I wrote it down in English. He said :

" I was not educated in a mission school, but I have many friends who were and who studied the Bible daily in school. I have witnessed its effect upon their lives. I have read the Bible myself privately a great deal. I have come to know the pure and beautiful morality it inculcates. Nothing in our Védas can compare with it. Let your sons study the Bible. They need not become Christians ; *but if you want your sons to become noble, upright men, put this school under the charge of the missionary and have the Bible taught in it daily.* I have but one son. On him all my hopes are centered. I am able to send him where I please for his education, but I want him to be a noble, earnest man. I have therefore sent him to the Madras

Christian College, and there he studies the Bible with the missionaries every day."

By unanimous vote the school was placed under my charge. The Bible from that day was introduced in every class, taught by our catechists, and as I examined the school from month to month before I came home I found there was no lesson learned with more avidity, no examination passed better than in the Bible. Thus are we reaching the young men of India. But they seek, as did this Hindu judge, to obtain the morality of the Bible, the nobility of character which its precepts give, without embracing Christianity. They forsake their old religion. They neglect their ancient scriptures. They sip at the fountain of the Bible, but alas, they do not take the Jesus of the Bible to be their Saviour. Fearful danger lies before them.

Thirty-five different missionary societies laboring in India, with their 658 ordained missionaries, have been diligently working, sowing the seed and preparing for the harvest. The Scriptures in twenty-five languages have been scattered throughout the hundred thousand towns and villages of India. These gospels have gone into ten thousand villages where there is no missionary, no native assistant, and not a Christian. We have indeed made the people dissatisfied with their own system, but we have not yet given them Christ. Said a Brahman to one of our missionaries visiting that village for the third time in ten years :

"Sir, you come just often enough to make us dissatisfied with our old religion. You shake our faith in our ancient gods. You do not come enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely or come and bring us to your God and Saviour."

And there was truth in what he said. The mass of intelligent men all through India have lost faith in their old religion, and now Satan comes in to reap the harvest. They are dissatisfied with their ancient system, and he brings in the books of John Stuart Mill, Herbert Spencer and Huxley, and men of that class—yes, and of Bradlaugh and Mrs. Besant, and of Voltaire and Thomas Paine. The writings of these are scattered all through India, and presses run night and day casting off pages by the million for the poisoning of these awakened Hindu minds. Anything opposing Christianity, no matter how vile, will be published by them and scattered through the country broadcast. The whole nation is on the eve of coming out of Hinduism and going into—what?

"Sir," said a Brahman priest to me, "I have never seen a missionary. I have never seen your Vêda. But one of our townsmen went to your hospital and was cured, and brought a little ticket which you give your patients, on the back of which was printed a statement of your religion. That is all I have ever seen. He told me what he had heard of your preaching at the hospital. That is all I have ever heard of your religion. We Brahmans have been reading that gospel ticket. It has shown us that Hinduism is not the complete soul-satisfying system that we imagined it to be by pointing out a nobler

way. We have talked it over. Sir, Hinduism is doomed. It must go by the board. Now I have come eighty miles to ask you, What are you going to give us in its place?"

I tried to tell him of the pure religion of Jesus Christ, which we were going to give them in the place of Hinduism; and as I talked with him, said I to myself: "Am I telling this man true or false? Are we going to give to these teeming and now awakened millions—are we going to give them the religion of our Jesus? Or are we going to awaken them and dissatisfy them with their own system and then leave them to drift out into skepticism or rationalistic deism or black agnosticism? That is what they are drifting to, and that does not interfere with their caste and the enjoyment of the revenues of the Hindu temples. Shall we let them go out into that realm of darkness? Shall the ruins of Hindu temples be built up into temples for Satan, or into temples of the Most High God?"

THE TIME FOR ACTION.

There is a "tide in the affairs of men" in matters spiritual as well as temporal. That tide in India is now at its flood. If it recedes, the advantages that we now have will never again be offered. There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them and enlisted under the banner of King Immanuel. The thirty-five missionary societies now in India are coming together for the conflict. The strategic points have been gained. Plans for the final attack are matured. The enemy are weakening and are dispirited. Already do we see them on their citadels prepared to let down the flag and surrender if a vigorous assault be made. But, alas! our forces on the field are still too weak to make that assault.

But can the men and the sinews of war for this stupendous battle be obtained? When Lincoln, in the early days of the war, issued his call for 75,000 volunteers, the cable told us that the roll of 75,000 was filled; that word had to be sent out to stop the enrollment, as so many more offered. Then the men and women of the North said, "Send them into the field. We will raise the needed funds." And right royally was the promise fulfilled.

We must have an army of 75,000 to conquer India for Christ! The privates for the army we will enlist there. We must have 5,000 "West Point officers" within five years to lead that army. They must be men from America and Europe, trained for the conflict in the older Christian lands. There has been no greater inspiration in this century than the springing forward within the past twelve months of 2,500 young men and women in America enrolling themselves thus as volunteers to go to the front if God shall open the way. "Is it possible for the church to send out and support such a great number of new recruits?" That question is born not of faith, but of fear. Behold God's triangle!

He has created the opening by his marvelous providences. By his Spirit he has called for these volunteers, and they have responded. The apex of the triangle only needs the funds. The silver and the gold are the Lord's. God's triangle is never incomplete. *In the name of our Immanuel, I ring out the call for 5,000 volunteers for this glorious warfare!*

There are in India 60,000 young converts to be trained for the work. They have not the life, the energy, the spiritual earnestness for the work of saving other souls that we have longed to see in them. Their piety, their endurance under persecution, their devotedness to Christ, we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method, which the Y. M. C. A.'s are giving to the young men in America. We need organized effort all along the line.

In our great cities in India there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give abundant scope. Send us out one of the best-trained General Secretaries, trained in the school of failure as well as in that of success, that we may know that he will endure. He need know no language but English, for his labor should be given to laying the foundations all through India, not among the people of one language, and for such work the English is sufficient. Let him be a man of experience, of spiritual power, of hopefulness, of tact. With him send us five younger men to be general secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. They will need to learn each the principal vernacular of his presidency.

When out upon a tour in 1879, in a county where there was not a Christian, a native official, high in office, in caste, in social position and in wealth, sent a message to me saying that he would like to come and see me privately for the treatment of an ailment. I found that he had some trifling ailment, the treatment of which was dispatched in a few moments; he had used the little ailment merely as a cover to talk with me about Christianity. He said to me in substance:

"Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of his followers so distinctly that I cannot deny his divinity.* He is not yet my Saviour. Caste, wealth, position, family, all hold me back. But even now I never allow him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over his life and teachings, and the power to conquer sin that comes from embracing his religion, the more do I feel that in the end I shall have to accept him at any cost as my personal Saviour. But how can I do it and bring ruin upon my family?"

That was six or eight years ago. He has not yet come to the Saviour; and there are thousands in this position all over India. They are not

being reached. They need not polemics, but a loving, feeling presentation of the gospel of Christ.

Five hundred years before Christ, India was groaning under Brahmanical sacerdotalism, priestcraft, polytheism, idolatry, and caste. Buddha arose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, that service for others was man's highest glory, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing fathers of the new religion. A prince of the royal house of Magadha, with his associates in the work, went down through India, and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went around the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They entered Siam, and all Siam and its monarch embraced the faith. These Buddhist missionaries, climbing up the ascents of the Himalaya Mountains, went through Nepaul, and all the Nepaulese became Buddhists. They went over into Thibet, and Thibet became and remains Buddhist. They passed on into Siberia; into China, and two hundred millions of its people embraced their faith. They crossed over to the island empire of Japan, and the standard of Buddha was planted there.

Let this history be to us a prophecy and an inspiration. Give us the men and all the agencies God has put in our power, and we can, by God's blessing, bring India to Christ within this our generation. The Hindu converts will repeat the history of the past; but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepaul and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China, conquering not for Buddha, but for Christ. The Mohammedan population of India, thus converted, will sweep northward and westward through Arabia and the Turkish Empire, and joining with the missionary forces already at work bring their coreligionists to Christ. The Japanese, now so rapidly and grandly enlisted under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Korea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the Inland Mission, will complete the conquest of China, and all Asia will have been brought to Christ. Then upon the high mountains in Eastern Asia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout, "Hallelujah! for the Lord God omnipotent reigneth."

THE MIRACLES OF MISSIONS.—No. III.

[EDITORIAL.—A. T. P.]

THE “WILD MEN” OF BURMAH.

WHEN the missionaries first landed in Burmah they were not even aware of the existence of the Karens or Karians or *wild men*, a rude race inhabiting also Siam and parts of China, dwelling in jungles and mountainous districts, and numbering from 35,000 to 40,000. They reckon themselves by families, and though a family should number hundreds of souls it has but one house. Their government is primitive and patriarchal. They wear but little clothing, generally a long sleeveless shirt of coarse cotton. It is now sixty years ago since these obscure people were discovered by the Baptist missionaries. They were oppressed and virtually enslaved by the Burmans.

While their Burman oppressors turned proudly away from the cross, and clung the closer and the more resolutely to the follies and absurdities of their atheistic idolatry, these humble people emerged from their obscure hiding places and not only heard the simple message of the gospel with a strange gladness, but bore the tidings from village to village till hundreds had been baptized and added to the church of God. Wherever the missionaries went the good news had preceded them, and in even the most remote, retired and untraveled quarters they found some who, like Simeon, were waiting for more light and prepared for its reception. Side by side with preaching went the mission schools. By lessons in language and science, as well as in the faith of Christ, these devoted men and women sought to lead the young from the vanities, idolatries and superstitions of their ancestors, and displace the doctrines of Gautama by the teachings of Jesus. The printing press was also brought into requisition. Within ten years after the mission was begun fonts of type were prepared in each of the Karen dialects, and thousands of copies of books, tracts and portions of the Scriptures were published. The natives speaking the several languages soon learned to print them and became valuable helpers both in producing and distributing the issues of the press.

It may be worth while to trace at least the grand outlines of this wonderful history of modern gospel triumphs. When in 1828 Mr. Boardman removed from Maulmain to Tavoy there lived in his family a middle-aged man who had been a slave till the missionaries themselves purchased his freedom. Already a convert to Christianity, soon after their arrival in this stronghold of Gautama with its two hundred Buddhist priests, this poor Karen was baptized. His name was Kho-Thahbyu. He was the first Karen convert; his turning to Christ was the turning point in the history of the degraded race to which he belonged,

and the work begun in his transformation was the auspicious forerunner and foretaste of a success which has in all Christian history scarce any superior or even equal as a demonstration of divine power. These "*wild men*," upon whom even the Burmans looked down with haughty contempt as servile inferiors, weaker in body and mind than their oppressors, the victims of intemperance and disgusting vices, were cruelly trodden under foot and virtually enslaved by the Burmans, who forced them to till the land, pay exorbitant taxes, and do all kinds of slave labor. To escape their persecutors they became half-nomads, wandering into remote and inaccessible regions that they might not be kidnapped and reduced to bondage. Though they had some crude belief in deity, and a future state with its awards, they had neither a definite religious faith and form of religion nor a priesthood. Yet these were the people whose unbounded enthusiasm in receiving the gospel has proven that none are so low that the good news may not at once reach to their deep degradation and accomplish their moral uplifting and utter transformation. Soon after Mr. Boardman settled at Tavoy, Ko-Thah-byu brought to him several Karens of the city. This first convert not only evinced a true and deep interest in Christ, but a passion for other souls that proved how the degraded pagan may not only be converted, but take up the work of winning souls with avidity and constancy.

At one of the Karen villages, twelve years before, a traveling Mussulman had left a mysterious book, which he told the Karens was sacred and entitled to divine honors. The superstitious party who had charge of it knew nothing of its contents, but wrapped it in muslin and encased it in basket-work of reeds covered with pitch, like the Nile cradle of Moses. The mysterious book became a *deified object* and religiously venerated. The keeper himself became a kind of high priest and sacristan combined, and it was vaguely believed that a treasure had been sent them from above which some future messenger would claim and explain. When Mr. Boardman came to the village he was visited by the guardian of the holy book to ask concerning its character. He could give no opinion till he should examine the book. So the keeper of it returned to his own village and came back after several days bearing the revered book and followed by a numerous train of interested people, all eager to know Mr. Boardman's verdict concerning this unknown volume. The wrappings were removed, and an old, torn, worn-out copy of *The Book of Common Prayer and Psalms* was revealed. It was an Oxford edition in English. Mr. Boardman, like Paul at Athens, told the people they were, in their way, very religious, but their devotion was misplaced. They had been ignorantly worshipping an unknown god, and he took opportunity now to declare to them the message of the true God. "That book," said he, "is a good book, and teaches of the true God in heaven." The docility of the

people was amazing. These Karens seemed to feel the sin of having given to a mere book the homage due only to God, and during the two days of Mr. Boardman's stay received with deep interest his instruction. The aged keeper of the book saw that his office and dignity were at an end and laid aside his sorcerer's fantastical dress and wand which had been for twelve years the sign and sceptre of his authority and influence.

In 1831 Mr. Boardman yielded to solicitation and began to visit the Karen villages, accompanied by the devoted Kho-Thah-byu. First of all they went to the village of Tshick-Koo, the repository of the "sacred volume." The journey was through a country where the very hills and mountains were monuments of idolatry—every height was crowned with a pagoda.

Three days' journey brought him to Tshick-Koo, where he not only found a cordial welcome, but a *zayat* had been built in anticipation of his coming, and it was large enough to accommodate the whole population of the small village. There at once he preached, Kho-Thah-byu being his interpreter to such as were ignorant of Burman. Not only was he heard gladly, but some stayed all night at the *zayat* to hear him and the next day crowded about him with presents, and at the end of the second day *five came forward to receive baptism*, one of them the old sorcerer himself. Wherever he went he was received with great hospitality and frequently found candidates for baptism who had first heard of Christ from the lips of Kho-Thah-byu. This itinerant experience of ten days determined him to form a grand plan of comprehensive missionary operations, embracing preaching tours among the villages and establishment of Christian schools.

In 1829 the famous Tavoy rebellion scattered the little band of Karen disciples, broke up the schools and destroyed the mission premises, but when Mr. Boardman returned the fugitives came back from the jungles and new power attended the preaching of the word. There were those verging upon old age who traveled fifty miles by hard and perilous paths to apply for baptism. Kho-Thah-byu went often over the mountains to bear the gospel message, and from these distant homes, some of them on the borders of Siam, there came to the missionaries Karen inquirers who had been first reached by these disciples, who, scattered abroad, went preaching the word. On one occasion Kho-Thah-byu brought back forty of his countrymen.

Mr. Boardman's health gave way and he saw that his end was near. These simple Karens in the villages roundabout, fearing that he would not be able to visit them as he had promised, came to Tavoy and bore him on a cot upon their shoulders to the *zayat* they had built for his use on the banks of a beautiful stream, where the sloping mountain-sides were lined with Karen villages. There he found about fifty candidates for baptism. With the aid of Rev. Mr. Mason and native dis-

ciples the dying missionary examined the candidates, and at the sunset hour his cot was placed by the riverside and the first Christian baptism ever known in that district was celebrated in that mountain stream by Mr. Mason. This was Mr. Boardman's "closing scene"—fit close to the labors of a devoted missionary. They attempted to bear him back to Tavoy, but he died on the way, and his tomb is in the midst of what was once a Buddhist grove and beneath the shadow of a ruined pagoda. Its simple marble slab bears an epitaph which reminds us of Christopher Wren's memorial in St. Paul's cathedral, "If you seek his monument, look around you."

The next prominent stage in this wonderful work among the Karens was the gathering of these scattered converts from the villages into a community by themselves, in order that they might be provided with schools and other means of religious culture and growth quite impracticable in their scattered condition. This docile people accepted Mr. Mason's proposal, and about the year 1833 actually abandoned their homes, and a site was chosen for a new Christian town. It was the site of a former settlement known as "the ancient city," but only tradition of its former condition survived. The new settlement was called *Matah*, city of love, almost the Karen equivalent for Philadelphia. Fifteen years wrought there marvelous transformations: there might be found, forty years ago, a flourishing church, Christian schools, and a happy, harmonious people, their nomadic habits having given way to a settled life of trade, industry, and agriculture. Heathen vices had already been displaced by neatness, cleanliness, decency and order. They began to support not only their own families but their own schools and the institutions of the gospel. The history of the wonderful changes wrought by the gospel among the "wild men" of Burmah we cannot trace further. Both in manners and morals, in manhood and household life, the Karen became unrecognizable after the gospel had touched his mind and heart.

When Mr. Mason in 1832 visited the fields of the beloved Boardman's labor, he came to the villages under the jurisdiction of *Moung So*, the chief, who early sought the missionaries at Tavoy, and he beheld with astonishment the changes already wrought. Hear his own words: "I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and potatoes and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love, talk, act, and in my eyes look like Christians!" And this was over fifty years ago.

At Dong-Yahn the lamented Eleanor Macomber, in December, 1836, found the poor Karens, slaves of drunkenness and all the most loathsome vices of heathenism. With the aid only of two or three natives she maintained at her own dwelling daily prayer and Sabbath worship

and opened a small school. Before the close of the first season twelve Karens, rescued out of their low and degraded paganism, were baptized and formed into a church of Christ. By September of 1837 native preachers were in charge of the church and schools, and Dong-Yahn was the seat of a flourishing Christian community, from which over a wide district crowded with Karens the light and life of the gospel was extending. Her influence on the women and girls was such that scarce a home in the numerous villages of the jungle had not felt the power of her Christian womanhood to uplift and transform female character; and when in 1840, after less than four years of labor, she was called to her reward, the wilderness had already begun to bloom like Eden and the desert like the garden of the Lord. Persecution broke out, and the poor victims fled in every direction, but they held fast their faith, and like primitive disciples preached it when scattered abroad.

Among the most fascinating stories of missions is this triumph of the Christian faith in the wilderness of Burmah. It was propagated by Karens, who themselves had only just heard it and had scarcely learned to read the Gospels—men “persecuted and despised by cruel priests and superstitious despots”—yet that gospel took possession of hundreds of Karen hearts and homes and lifted a whole people to a new plane of domestic and social life and started them on a new career! What hath God wrought!

But the work thus begun has grown with a rapidity seldom paralleled. In 1878 the fiftieth anniversary of the conversion of Ko-Thah-byu was kept by jubilee gatherings and the consecration of the Memorial Hall that bears his name. The Karens themselves built it for school and other mission purposes at a cost of fifteen thousand dollars. It represented twenty thousand then living disciples, converted from demon worship, maintaining their own churches and schools, besides twenty thousand more who, in the faith of Jesus, have died and gone to be with him in glory.

At the dedication of this Hall four veteran native Karen pastors and hundreds of others were present. The hall measures 134 feet on its south front, 131 on the east, and 104 on the west. It has a splendid audience room 66 by 38 feet, and with a fine gallery. Along the east side is carved in Karen, “Behold the Lamb of God,” etc., and on the west side, “These words . . . thou shall teach diligently unto thy children.” What a work may this hall see done in fifty years to come!

He who would realize what the gospel has done for the Karen slaves must go and stand on that “gospel hill” and see Ko-Thah-byu Memorial Hall confronting Shway-Mote-Tau pagoda on an opposing hill, with its shrines and fanes. Here is the double monument of what the Karens *were* and *are*. Burmah has not only taken her stand among the *givers*, but in 1880 ranked third in the list of donors to the Baptist Missionary Union, only Massachusetts and New York outranking

her! Burmah gave \$31,616.14! and of this amount the *Karen churches gave over* \$30,000! Fifty years ago in idolatry, now an evangelizing power! And not content with this, they set about raising another \$25,000 to endow a normal and industrial institute! Their liberality puts to shame the so-called benevolence of our Christians at home. We give out of our abundance; "the abundance of their joy and their deep poverty abound unto the riches of their liberality."

In the Government Administration Report for British Burmah for 1880-81 there is a glowing tribute to the American Baptist missionaries, followed by the statement that there were then attached to their communion "451 Christian Karen parishes, most of which support their own church, parish school and native pastor, and many of which subscribe considerable sums for missionary work." The report adds: "Christianity continues to spread among the Karens, to the great advantage of the commonwealth, and the Christian Karen communities are distinctly more industrious, better educated and more law-abiding than the Burman and Karen villages around them. The Karen race and the British Government owe a great debt to the American missionaries, who have, under Providence, wrought this change among the Karens of Burmah."

In connection with these gospel triumphs the name of that first Karen convert can never be forgotten. First in the Burmese Empire to embrace Christianity, afterward pastor of Maubee, for many years he preached the gospel to his despised and oppressed countrymen. The servant of Christ, the apostle of the Karens, whose conversion was the pivotal point in the history of a whole people, was a poor degraded Karen slave!

Sau Quala was one of the first converts among the degraded Karens. From the lowest state the gospel raised him, with a rapidity that no *civilization* ever knew, to a noble Christian manhood. His first impulse was to tell others of Jesus. He helped to translate the Bible into the Karen tongue, for fifteen years guided the missionaries through the jungles, and then himself began to preach and to plant new churches. In *one* year he had formed *nine*, with 741 converts; in less than three years the nine had grown to thirty, with 2,000 converts. He did his work without salary, and when the English Government offered him a position, with large compensation, he at once declined, though his poverty was such as prevented him from taking his lovely wife with him in his missionary tours! This one man, whom no bait of money or position or personal ease could win to leave his holy and unselfish work, is an unanswerable proof that a power higher than man works in Christianity. And yet there are those who "do not believe in missions!"

WOMAN'S WORK FOR MISSIONS.

[EDITORIAL.—A. T. P.]

PAUL writes to the Philippians of those "women which labored with him in the gospel;" mark the phrase, "who labored with me in the gospel"—*συνήθλησαν*—were my *co-athletes, fellow-gladiators*, as though the life and labor of the gospel were an arena and they were his fellow-combatants, destined to the crown of life!

God fitted woman constitutionally for a high service in the gospel. Woman is pre-eminent above man in her sentimental, emotional and religious nature, and so it is that she holds the very keys of the domestic sanctuary in the opportunity to form youthful character. She has marvelous capacity for teaching and for endurance. She is especially fitted to care for, sympathize with and reach her own sex. Hitherto in our denominational schemes she has been quite too much neglected and her work almost altogether ignored. But now the time has come when her capacity and sagacity, her intelligence and her consecration, bid fair to constitute her the leader of the modern missionary host. When we think of Augustine and his mother Monica, Chrysostom and his mother Anthusa, Basil of Cæsarea and his grandmother Emmelia, Gregory of Nazianzen and Nonna, Theodoret and his mother, no marvel that Libanius, the pagan rhetorician, exclaimed in amazement, "What women these Christians have!"

Let us not forget how much woman can do for the rising generation by fostering in them a spirit of consecration to the work of God in evangelizing the world. The Scriptures* tell us to whom the world and the church are indebted under God for the labors of Timothy: "I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois and thy mother Eunice"; "from a child thou hast known the holy Scriptures." Here is the double secret: not only a pious education, but a pious ancestry transmitting *an aptitude for a religious life*, almost as though faith and devotion of soul to Christ were become hereditary, like the curse of a sinful character.

Put in contrast to the exclamation of Libanius what Napoleon said: "France is lost for want of mothers." There was a boy at Athens, according to the old story, who used to boast that he ruled all Athens, and when asked how, he said, "Why, I rule my mother, my mother rules my father, and my father rules the city." But there is a reverse side to this statement. The mother shapes the character and influence of the child, the child determines the future man and woman; and so in the hands of the mothers God puts the character of the whole generation that in thirty years is to give shape to society. As we trace

* Comp. 2 Tim. i. 5, and iii. 15.

great rivers to their sources we find a point in every stream where by the palm of the hand you may divert the current to any direction. At that point in the stream of human life God puts the mother.

We wish, however, to magnify especially woman's work for the conversion of woman in pagan countries, and in the organization of her own sex in Christian lands for missionary effort. Let us remember that she can especially understand and appreciate the condition of her own sex, and the elevation to which the gospel of Christ has brought her and can bring her degraded sisterhood elsewhere, and again that she alone can have *access* to the women of pagan countries. The severe restrictions of the seraglio, harem, zenana, forbid a man to approach Eastern wives and mothers, even in capacity of a physician. There are perhaps four hundred million women who, if reached at all, must be reached by Christian women.

Jerome in his letter to Ctesiphon says that Simon Magus founded his heresy by the help of Helena, a prostitute. Nicolaus of Antioch, the founder of all impurities, led about troops of women. Marcion also sent in advance to Rome a woman for his greater pleasure. Apelles had Philumena for a companion. Montanus first corrupted Prisca and Maximilla with gold and then polluted them with heresy. Arius, that he might deceive the world, deceived first the sister of his prince. Donatus was aided by the fortune of Lucilla. The blind Agape led the blind Elpidius, and Galla was allied to Priscillian, and Justinian and Theodora were associated.

Even so has God ordained woman's work for the conversion of the world to be the great auxiliary to man's endeavor.

A student at Auburn inquired, "Shall I go to the heathen married or single?" Dr. Eli Smith replied, "By all means, married. 1. Because a single man must depend on another missionary's wife for home comforts, etc., which is unfair. 2. Because the question is not whether he shall take care of her, but she of him. 3. Because a single man in the East is looked upon as corrupt. 4. Because woman proves the equal, if not the superior, of man in Christian work." He might have added, Because nothing more influences the heathen mind than the exhibition of what Christianity makes woman and home life.

Woman's work in the conversion of the world may be considered from four points of prospect.

1. The womanly nature and character.
2. The relation woman peculiarly bears to Christianity.
3. Woman's identification with her own sex in pagan lands.
4. Woman's opportunity and responsibility in the education of children.

Woman sets us the example of self-sacrifice. The Roman maidens gave their tresses to make bowstrings for the Roman soldiers, in the second war with Carthage. The Tyrian girls gave their long locks to

be woven into cables to defend the city against Alexander. The women of Ephesus contributed their jewelry to restore Diana's temple. From the day that the hosts of women gave their polished metal mirrors to be cast into the mould for the brazen laver for the tabernacle, women have been our examples in the heroism of self-denial.

Woman's nature gives predominance to love. Now religion is more than anything else a matter of the affections. Although there can be no holy living without first a basis of conviction or belief, there may be this basis without any structure of godly character resting upon it. Not until the heart is touched by the truth and our love responds to our faith does true union with God begin, and the building of a renewed nature surmount the basis of belief. Hence when the affectional nature predominates we may naturally expect to see the noblest developments of piety. From the beginning of Christ's ministry until now women have been largely in the majority in the number of the followers of Jesus, and distinguished alike for their service and their suffering in his cause.

The elements of womanly character, therefore, indicate her peculiar fitness to co-operate in the conversion of the world. She is confessedly prominent and pre-eminent in her sentimental, emotional, affectional and religious nature.

St. Elizabeth of Hungary, before she could read, used to go into the castle chapel and bow before the crucifix and place her little golden crown before the thorny crown. Whatever power woman may manifest in intellect, and whatever prominence she may exhibit in purely intellectual faculties and functions, no one will deny that her affectional and emotional nature is especially rich and exuberant.

Women have been pre-eminent in literature, like Martineau, Brown-ing, Brontë, Beecher, Edgeworth; in art like Hosmer and Bonheur; in science like Somerville and Mitchell; in humanity like Patton and Nightingale; but the pre-eminence of women in direct and indirect missionary work is greater than all. The life of Harriet Newell has made many a missionary. Mrs. Grant and Fidelia Fiske in Persia, the three Mrs. Judsons in Burmah, Mrs. Krapf in Africa, Mrs. Bushnell at the Gaboon—these are a few specimens of the heroic women who have thrilled the world by the exhibition of their consecration.

The woman of Samaria gave an early example of woman's power as a preacher. What preaching that was! Evangelical, experimental and consistent, earnest, simple, practical, effective. True, she was uneducated and unordained. She inquired of Jesus, then told of Jesus, and so brought to Jesus, directly and indirectly.

Great is the service rendered by woman in the evangelization of mankind. From the very beginning of Christ's ministry we find women following closely in his footsteps, ministering to him of their substance and sympathy, love and devotion. At his death there stood by his

cross the three Marys—Mary his mother, Mary wife of Cleophas and mother of James and Joses, and Mary of Magdala ; and Salome wife of Zebedee, and many other women who came up with him from Jerusalem. And again at the sepulchre we find two of the Marys and Salome very early in the morning bringing spices and ointments for his embalment.

Subsequent to Christ's ascension we shall find woman still prominently engaged in spreading the conquests of the cross.

Acts ix. 36 : At Joppa there lived Tabitha or Dorcas, a woman full of good works and alms deeds which she did, and at whose bedside stood all the widows weeping and shewing the coats and garments which she had made for the poor while she was with them ; and so abundantly did God recognize her service to the saints that Peter was sent to restore her to life. Acts xvi. 13 : When Paul visited Philippi he went out of the city on the Sabbath day by a river side, where prayer was wont to be made, and spake unto the *women* which resorted thither.

There it was that Lydia, the seller of purple cloths from Thyatira, heard the word, whose heart the Lord opened, and who, after her baptism and that of her household, manifested such a grace of hospitality, saying, "If ye have judged me faithful to the Lord, come unto my house and abide," constraining Paul and Timotheus and Silas.

The last chapter of Romans is a chapter of farewell messages. Twenty-seven persons are mentioned particularly and by name, with special salutation and commendation. Of this number *nine* are godly women. "Phœbe, our sister deaconess of the church at Cenchrea, who hath been a succorer of many, and of myself also ;" "Priscilla, my helper in Christ Jesus," who with her husband Aquila actually took Apollos, who though converted, eloquent, and mighty in the Scriptures, was a raw recruit, and "expounded unto him the way of God more perfectly ;" "Mary who bestowed much labor on us ;" "Junia, of note among the apostles." Chrysostom regards this as meaning of note *as one* of the apostles.

Paul describes the good works of the godly woman : "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Tim. v. 9, 10). All this both evidences Christianity and advances it ; the pious discharge of motherly responsibility, the exercise of Christian hospitality, the ministry of humble service to the weary and afflicted—all this constitutes a method which the humblest woman can follow for the furtherance of Christ's gospel. A modern example of fellowship in missionary service may be found in a Vermont mother, following her son Henry in all his work in the missionary field with her prayer, becoming a participator in every visit, discourse, and journey, about four weeks after.

Well may woman be devoted to Christ. Christianity was the first

great step in her elevation to her true rank and place. Even Judaism treated woman with comparative contempt. The Talmud abounds in insulting references to the female sex, classing women with slaves and idiots. Whoever will read such works as "Women in Persia," by Laurie, or "Woman in India," by Rudolph, or "The Women of the Arabs," by Jessup, can see what woman is and always has been, independent of the uplifting power of the religion of Christ. Well might woman, when apostles fled, the danger brave, last at the cross and earliest at the grave of Christ, for all that she is in *social* position as well as spiritual hopes she owes to Jesus.

We are sometimes told that it is civilization, not Christianity, that has rescued woman from degradation and elevated man in morals. It is a great mistake. When Rome was in her highest state of civilization she was in her lowest stage of morals. China has been a civilized nation for centuries, but the Chinese women have no educational facilities and no social status above that of a slave; the girl babies are heartlessly murdered and the wife and mother is a mere chattel. No; civilization without Christianity is incapable of purifying man or elevating woman. Christianity is the great purifier and elevator. Let us thank God for it, seek more of it, and rejoice more in it.

Woman's work for the conversion of the world is a natural result of her conscious indebtedness to her Saviour and his salvation. Woman feels her indebtedness to Christianity for what she is. Man owes to the religion of Christ all that he is spiritually as an heir of heavenly hope. But woman owes even her *social* and *domestic* dignity and liberty to the gospel. Independent of the influence of Christianity, what has she been everywhere and in every age? The slave, the tool, the victim of man. Education even in the Garden City of the Orient was the badge of the courtesan. Degradation and thralldom were the universal law of her condition. When Christ condescended to be born of a woman and call a Jewish maiden mother, he elevated her sex to a new dignity; henceforth her social progress began. Paganism had treated her with contempt, as it does still. You insult a Turk by inquiring after the welfare of his wife and daughters, and to bury a female child alive carried no twinge of suffering to a parent's heart.

Tryphena and Tryphosa and Persis still labor much in the Lord. They love his service and the service of souls. God bless the women of this day of missions for their widespread effort to inform the mind, inspire the heart, move the conscience, in the direction of missions! It is now held that the new version of the Old Testament gives a clear authority for women's foreign missionary societies by its rendering of the eleventh verse of the fifty-eighth Psalm: "The Lord giveth the word; the women that publish the tidings are a great host." Their separate organizations are not twenty years old, yet they have overspread the earth. The great uprising of young men and women,

unprecedented in human history, who knows how far it is traceable past all the nearer impulses to the remoter cause—the training at the knee in the nursery. Go forward, godly women! God has given you the rare gifts and graces, the emotional, affectional fervor, the warm sympathy, the heroic sacrifice. Penetrate the harems and zenanas of the Orient; set up your schools and touch the child heart; build up the Christian home in the very centers of pagan, Mohammedan and papal superstition and degradation. Gather your dimes till the mites make the millions; scatter your tracts till the knowledge of the facts has penetrated even the lowliest home and humblest heart. Leave the stereotyped methods behind while you devise larger and more liberal things. The Lord is with you. May he give you yet more abundant grace and wisdom and success!

In 1883-84 the following list of women's organizations was published by Mr. Wilder. It might now be greatly enlarged:

Woman's Union Missionary Society, New York. Organized in 1861. Income, \$44,779.

Woman's Foreign Missionary Society, Philadelphia. Presbyterian. Organized in 1870. Income, \$138,778.

Woman's Board of Foreign Missions, New York. Presbyterian. Organized in 1870. Income, \$43,219.

Woman's Presbyterian Board of the Northwest, Chicago. Organized 1870. Income, \$59,134.

Woman's Presbyterian Board of the Southwest, St. Louis. Income, \$3,646.

Woman's Baptist Missionary Society, Massachusetts. Organized in 1870. Income, \$63,424.

Woman's Baptist Foreign Missionary Society of the West. Chicago, 1871. Income, \$30,419.

Woman's Board of Missions of the A. B. C. F. M., Boston, 1869. Income, \$137,949.

Protestant Episcopal Woman's Auxiliary, New York, 1871. Income, \$18,179. Boxes, \$131,617. Freedmen and Indians, \$30,362.

Woman's Foreign Missionary Society of M. E. Church, New York, 1869. Income, \$143,199.

Woman's Missionary Society of M. E. Church South, Nashville, 1878. Income, \$52,652.

Woman's Missionary Society of M. P. Church, Pittsburg. Income, \$2,135.

Woman's Board of Foreign Missions, Reformed (Dutch), New York, 1875. Income, \$20,573.

Woman's Missionary Association of the U. P. Church, Dayton, Ohio, 1875. Income, \$9,689.

Cumberland Presbyterian Board, Evansville, Ind., 1879. Income, \$8,860.

Lutheran General Synod's Woman's Home and Foreign Missionary Society, Baltimore, Md., 1879. Income, \$18,825—for two years.

Woman's Board of Missions, Church of the Disciples, 1875. Income, about \$14,000.

Woman's Missionary Society of the Evangelical Association, 1884, Cleveland. Income, \$1,220.

Free Baptist Woman's Missionary Society, Danville, N. H. Income, \$5,712.

Woman's Foreign Missionary Association of Friends. Income, \$3,000.

Woman's Foreign Missionary Society of Presbyterian Church in Canada, Toronto, 1876. Income, \$10,381.

Woman's Baptist Foreign Missionary Society of Ontario, Toronto, 1877. Income, \$2,500.

We add a selection as in the line of this paper:

"Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dor-

cas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phoebe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphena, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history so small as the four Gospels was ever written in which the womanly element so largely prevails as in the life of Jesus the Christ.

"Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

"Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated and restored to her paradisaical equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman owes everything to the Son of Mary."

DAVID BRAINERD.

[EDITORIAL.—J. M. S.]

HAVING sketched the Life and the Character of this extraordinary missionary saint, it only remains for us to touch upon the matter of his expulsion from Yale College and vindicate his memory from the aspersion cast upon his good name by that unjust and cruel act, and offer a few remarks suggested by his life and experience.

His expulsion was as high-handed a measure as the annals of college discipline can produce. Viewing it even from this distance of time, it fills us with amazement and indignation. If we were a member of the Faculty of that venerable institution, we would not rest until that iniquitous measure was expunged from its records.

Sure we are that no unprejudiced mind, possessed of the facts of the case on which the act was based, as carefully stated by President Edwards and also by Brainerd himself in his journal and letters, can come to any other conclusion than that the college authorities erred in expelling him in the first instance for so slight an offense; erred in inflicting the severest academical punishment in their power for a word spoken in confidence to two or three college mates and intimate religious friends with no malicious intent; that they erred again in refusing to accept his very humble and penitent confession and restore him to his standing; and again erred by their strange and relentless persistency in refusing the request of a large number of the most distinguished clergymen in the colonies, that Brainerd might be allowed to take his degree with the class from which he was expelled the year before. Had his alleged offense been tenfold more serious than it was, we cannot see how their conduct in this instance could be justified, especially in view of the peculiar circumstances of the case and the fact that the offending party had made a prompt and manly acknowledgment. But the offense in fact was a *trifling* one, and one that the offended tutor and the faculty of the college ought not to have laid to heart or made a serious fuss over. If the authorities of Yale or of any other college in the land *to-day* should expel a student for such an offense, a cry of shame and indignation would ring throughout the land.

The offense consisted of two particulars: The first a hasty and foolish remark, reflecting on the piety of one of the tutors, made in private to two or three fellow students and overheard and reported by another student who happened to overhear it. The other item was in going to a religious meeting in the town when the college had forbidden attendance on such meetings. *That was the whole of the offense.* It seems scarcely credible to us in these days. The *last* item must be ruled out. For no college rulers had a right, legal or moral, to enact such a rule. It was a high-handed assumption of power, and was a fling at the promoters of the great religious Revival which then agitated and divided New Haven and many other parts of New England. And whether the other offense—the words applied to tutor Whittlesey—were true or false, there was, as all must admit, a great deal to excuse or palliate the offense in the spirit and occurrences in the life around him at the time the words were spoken.

A great religious movement was then on foot. Whitefield and other apostles of the new evangelism had fired the hearts of multitudes. Excitement ran high. The revival had shaken the town of New Haven and the mass of college students had come under its power, Brainerd among the rest, who entered into the work with all the intensity of his earnest nature. "Ministers of long standing," and churches without number, were divided in regard to these "New Lights," as they were

called. Extravagances and evils, according to President Edwards' testimony, mixed with much that was good. A censorious spirit was rampant. Whitefield himself publicly judged and denounced ministers of standing and experience, and many leading churches also, for their supineness or opposition—so much so that the pastor of Northampton, while sympathizing with the movement and throwing the great weight of his example and preaching in favor of it, deplored the excesses of intemperate zeal, and specially exposed and condemned the censorious and self-righteous spirit which characterized a portion of its promoters. Even Whitefield himself he censured and personally rebuked!

Surely, when old and staid ministers—ministers of learning, piety and recognized standing—were led away for the time being from the meekness and sweet gentleness of Christ, and in speech and manner, in preaching and praying, implied that all who were not of their way of preaching and praying—all who cast not out devils after their fashion—all who failed to enter heartily into their measures, or who dared to oppose them, were hypocrites or graceless professors—the young and zealous sophomore who had caught the contagion and entered into the excitement and took an active part in the revival, which changed the character of the college and numbered many of its students among its converts, might have been pardoned the hot, thoughtless words spoken in private concerning the lack of piety in one of the tutors who had just been “pathetically” praying before the students! What college law was broken? What was there in the nature and extent of the offense to call for college discipline? Were there not many palliating considerations in the times and in the circumstances of the case? Would not a reprimand have been all that the offense called for? On what principle of justice or fairness could they visit upon him, a student too of blameless virtue and exemplary piety, condign punishment, blast his future prospects and consign him to disgrace, so far at least as their action had effect? Fortunately it did not seriously injure the character of Brainerd, even at the time, or lessen the high esteem in which he was held by his friends, while it served to rally to his support many of the most eminent ministers of his time, and called forth great sympathy and interest in his career, not only over all New England, but also in New York, New Jersey and Pennsylvania. And God so overruled the matter that, beyond all question, it was one of the chief causes which led to the establishment of Princeton College.

The first point suggested by these memoirs that is worthy of careful consideration by all the friends of missions at the present time relates to the *methods and the machinery of missionary operations*. We do not propose to discuss this important and vital question here, but simply to note the example of this eminent Christian and missionary and the results of his labors.

Brainerd literally obeyed the ascended Lord. He went forth with the Bible only in his hands. He gave himself to prayer and to the preaching of the Word of God, to catechetical instruction, to direct efforts to convert souls and train them for Christ. He at once began to *preach* to these untutored, uncivilized, degraded barbarians the central truth of Christianity, the cardinal doctrines of the Christian system—the very same doctrines which Jonathan Edwards then preached in Northampton, and which Dr. John Hall preaches to-day on Fifth avenue in New York City—and he preached them with the same distinctness and discrimination and directness and urgency and application; and the same results followed! He had to preach through an interpreter. He labored under a thousand disadvantages. But he honored God's word, God's method of saving sinners, and he preached and prayed with faith in the efficacy of the gospel and the Holy Spirit's power; and the effect, the fruit, was the same at Kaunaameek, and Crossweeksung, and at the Forks of the Delaware, as at Northampton, and in New York City, and in primitive times.

Have we not, in these days of weak faith and decay of spiritual life, departed quite too far from the *apostolic idea and practice* in our missionary endeavors? Are we not making organizations, schools, civilizing influences, machinery, and merely human devices, altogether too prominent? Is not the natural, if not the inevitable tendency of such a policy to unduly exalt the *human* element at the expense of the *divine*? And is not the effect to weaken our hold on God, to lessen the felt necessity of prayer and the Holy Spirit's omnipotent energy? Is it not precious time lost? are not energies wasted? and is not the time of harvest delayed?

Christ understood perfectly the conditions and necessities of the case, and the nature and adaptability of the gospel to its end, when he commissioned the disciples to go and teach all nations. And we know how the disciples understood his message, and how they obeyed it; their one uniform and universal method among Jews and Greeks and Romans, alike among barbarians and in civilized communities, was to preach Christ and him crucified, and to organize and gather the converts into Christian churches on the simple basis of the gospel. They knew nothing about our modern theories and accessories. We do not find the slightest trace of any of these modes or machinery in the primitive church's effort to evangelize the world. And human nature is the same to-day as then; and the condition of the heathen world is essentially the same. And yet we have drifted into a totally different method. We have come virtually to put civilization, education, preparation, before and in place of the gospel. It is not "*the foolishness of preaching*" so much as it is the perfection of appliances and constructive agencies and civilizing forces that is the church's main reliance to-day for the evangelization of the world, both nominally Christian and heathen!

The Indians to whom Brainerd ministered were exceedingly ignorant; their social and moral condition was of the lowest order. They were simply savages. And yet the gospel, as preached and expounded to them by this single young isolated missionary, whose heart was all aflame with the love of God, and who spent hours every day on his knees in prayer, was made mighty through faith in God for their salvation. The grace of God achieved in four short years among that degraded race as signal and as glorious a triumph as it achieved under Whitefield and Edwards among the civilized and educated whites. No one can trace the history of God's converting and transforming grace at Kaunau-meek and Crossweeksung—note the operation of gospel truth and of the Holy Spirit's influence on these ignorant and degraded sinners, and especially such manifestations of power and grace as are recorded in Chapter X. of Brainerd's memoirs—and doubt for one moment the sufficiency of the gospel in the hands of the Spirit of God, when wisely and faithfully preached in faith and with importunate prayer, to transform and elevate any people, however depraved and degraded. O for the simplicity, the faith, the whole-heartedness, the reliance on the teachings of Christ and "the witness of the Spirit," which characterized the early Christians, and which characterized the life of Brainerd! *The church must yet come to this*, or the "millennial" age, for which she has prayed and waited so long, will prove only a pleasing dream. May a renewed study of the life and example and achievements of this illustrious missionary help to bring it about!

A second remark. Brainerd and his co-workers on the same field—Eliot, Horton, Sergeant and Edwards—really *solved for us in theory the Indian Problem*, and we have been almost a century and a half in finding it out! Had the work which they began among and in behalf of the aboriginal tribes of North America been continued and prosecuted to its legitimate end; had the policy which they clearly marked out and inaugurated in their treatment of the Indian race—viz., honest dealing, evangelization, education, teaching the industrial arts—had this Christian policy been recognized and pursued by the United States Government and people in their subsequent dealings with them, what untold millions of treasure had been saved the nation! what bloody wars and frightful massacres had been averted! The long dark record of injustice, cruelty, perfidy, treaty-breaking—the strong oppressing the weak, high-handed unrighteousness in the sight of Heaven and the civilized world—had not been written.

At length, blessed be God, the truth which these missionary pioneers clearly perceived and exemplified in their teaching and lives begins to dawn upon the American mind. The gospel of Jesus Christ, the church, the ministry, the school, Christian society and civilization, are coming at length to be recognized, by the Christian church at least, as the only

forces and methods to settle this perplexing question, which has so long overmatched alike the wisdom of statesmanship, the resources of military genius and power, and the humanities of philanthropy.

If our Government, which has so strangely blundered and so grievously sinned in the past in its Indian policy, will now at least keep its hands off and not suffer evil-minded or pig-headed officials in our Indian Bureau to perpetrate monstrous stupidity and outrageous interference and injustice at the dictation of political intrigue; if the policy and trend of our missionary efforts in behalf of the Indian established by Eliot and Brainerd and Edwards, and kept steadily in view ever since by those who have sought their elevation, shall not be interfered with, the practical solution of the Indian problem is right at hand.

We bless God to-day for such a noble life, for such a saintly character, and for such an example of Christlike sacrifice and toil in the glorious cause of human redemption as we have been contemplating. That life, that character, that example are calling to us to-day—calling by the printed page which perpetuates his wondrous, burning testimony; calling by those earnest soul-wrestlings and prayers, which God witnessed and heard in the American wilderness five generations ago; calling by those displays of almighty and regenerating grace which he was the occasion and the instrument of displaying among the heathen and savage tribes of this new world; calling by the tongues of prophets long dead, by the sacrifices and the triumphs of modern missions, and by the hopes and expectations of the church of God, to awake out of sleep and take hold of the work of the world's conversion in dead earnest! The appeal is made to *us*, of this generation, as truly as though an angel were flying through the midst of heaven summoning the sacramental host of God's elect to be up and doing, to go up and possess the land, to thrust in the sickle and reap, to "stand and see the salvation of God." The prayer of the church for more than eighteen hundred years has been, "Thy kingdom come, thy will be done, on earth as it is in heaven." And the apocalyptic angel has joined in the grand chorus, "Even so come, Lord Jesus! Amen." The souls under the altar that were slain for the word of God are crying, "How long, O Lord, holy and true!" The earth groaneth and travaileth in pain for her redemption hour. The nations which sit in darkness stretch forth their hands unto us and are struggling upward toward the light. There are signs too in the heavens, and commotions on the earth, and stately steppings of almighty power and converting grace in the providential world, which plainly indicate that Christ the Lord is speedily coming to take to himself his great power and assert his kingdom over all and establish his millennial reign on the earth.

The *preparation* of long ages is now complete. Prophecy has closed its testimony. The promises are world-embracing. Discipline, wait-

ing, training, developing, laying foundations, have had their day and done their assigned work. The time for ACTION has now fully come—the time for a combined assault on the kingdom of darkness, the time for a grand aggressive movement all along the line. The trumpet is sounding to the charge! In the name of the Lord of Hosts, lift up the banner of righteousness and fling to the breeze the all-conquering standard of our Immanuel. Long since the church had her marching orders: “Go ye into all the world and preach the gospel to every creature!” Why hesitate? Why wait for other manifestations?

Young men and maidens! can you look on the stirring scenes which this world presents to you to-day—the world in which the Eternal Son of God has planted the cross, the symbol of omnipotent love and divine sacrifice, by which he is to conquer and reign over a redeemed universe—can you view these scenes and events and not long to participate in the glorious struggle and the glorious conquest? Ye Brainerds and Henry Martyns and Careys and Judsons and Livingstones, ye Harriet Newells and Mrs. Judsons, this is the day for such as you to come to the front and assert your mission and fire the heart of the sacred brotherhood with flaming zeal, holy enthusiasm, and a self-denying spirit—the day to emulate the faith, the heroic spirit, and the sublime self-sacrifice of Paul and Peter and John and the other primitive disciples.

We are approaching the close of the nineteenth century; and what a century it has been, especially the latter half of it, in the way of change, development, progress, achievement! Stirring events are transpiring before us every day. Divine providence is writing history with a rapidity and on a scale of magnitude unparalleled in the past. And have these things no *significance*? Have you no personal interest in them? Is not God speaking in them all to you, to me, to every disciple with loud and solemn voice? And especially the *young men* of this generation, are they not “brought to the kingdom” at a momentous crisis in the world’s history? Is not human life to-day, measured by its opportunities, its responsibilities, its possibilities, worth a hundred lives in ages gone by? Did ever a generation have such opportunities to distinguish itself in the grand march of human events? Was ever such a cry heard from so many lands, and from the isles of the sea—from India and from Africa, from China and Japan and Mexico—from so many races and nations and peoples and tongues, saying, “Come over and help us,” as *now* resounds throughout Christendom?

If we will not respond to these wondrous providential calls—these calls of the Spirit of God, these calls of a groaning and perishing world, going up day and night to heaven like the sound of many waters—we shall be thrust aside, and the kingdom, the work, the honor and the victory will be given to others. For, CONVERTED TO THE LORD JESUS CHRIST this world will be. God has purposed it. Prophecy proclaims it with a thousand tongues. Divine promises without num-

ber are the pledges of it. All the instrumentalities and facilities necessary to its accomplishment are ready. All over the earth prayer is continually ascending for the hastening of the work. Christianity was never such a living power in the world as it is to-day, despite the unbelief and wickedness of the times. The Anglo-Saxon race—the race of progress and dominion, the custodian of Christianity—which numbered but 7,000,000 when the Pilgrim Fathers replanted Christianity on these western shores, numbers to-day 100,000,000, and is marching on to universal supremacy; while the achievements of the last seventy-five years in the missionary field are on a scale of grandeur unparalleled in the history of the church, not excepting even the apostolic period. A few decades of years will decide the momentous issue; will flood the earth with supernal glory, or witness the going down of the sun of human hopes in a night of darkness that shall have no morning!

THE POLITICAL SITUATION IN JAPAN.

[For prudential reasons the writer of this interesting paper prefers not to give his name, but we assure our readers that it comes from a source which entitles it to the highest consideration.—Eds.]

THE Japanese follow the West in politics as in all else. Already there are two parties, with leaders, organs and programmes. For years the strife has been hot; it will reach a crisis in 1890. Both parties profess their devotion to Western ideas and civilization; the strife is as to the European country that shall furnish the political model. Shall the new parliament be German or English in its powers? The Imperialists are in power. They command all the forces of government—the public purse, the army, the police, the signature of the Emperor. The Liberals are in opposition. They have neither public power nor wealth, and must depend upon enlightened sentiment. The extreme radicals are supposed to place some reliance on dynamite.

The Liberals state their case somewhat as follows: For some years after the revolution of 1867–68, which resulted in the overthrow of the Shogun and the re-establishment of the rule of the Mikado, the men of new Japan acted in harmony. All agreed that Western civilization must be adopted, and all desired complete reform. Great things were accomplished even in politics, and a constitutional development was begun that would eventually place Japan abreast of the most advanced of the free kingdoms of Europe. There was complete freedom of the press and platform, and both were widely used for the enlightenment of the people. Local self-rule was, to some extent granted, and both town and provincial assemblies were formed. A national parliament was promised. So far there was agreement. But dissensions arose. Some of the statesmen thought the pace too fast for safety. Absolutist tendencies became manifest, and a desire to replace the feudal despotism with a powerful and centralized imperialism. Some of the Liberals

protested, and were silenced or forced to resign. Thenceforth the development of the new imperialism was more rapid. In 1876-77 was the Satsuma rebellion, led by General Saigo. It was not directly connected with liberalism and was personal in its origin, but its repression was followed by stringent political measures. One by one the political rights already granted were curtailed or abolished, and an open tyranny was established. Freedom of the platform and of the press was overthrown. Political meetings were broken up by the police, and public speakers were hurried off to prison at the will of petty officers. The privacy of the mails was invaded, and spies entered the homes of suspected Liberal leaders. The press was intimidated or bribed, justice was corrupted; there was false imprisonment of political opponents and no hope of redress. The powers of the local assemblies were so reduced that men of position refused to enter them. The governors of the provinces were given great powers, and became the mere creatures of the Tokio executive. The police and army were strengthened and force became the ruling policy. Taxation became more and more oppressive, the administration was grossly extravagant—in short, all the evils of political tyranny followed. The government has finally agreed to establish a parliament in 1890, but it will be a parliament with little power to benefit the people, since every change during the past ten years has been in the direction of centralization and personal government. The events of December, 1887, are only the last in a long series, and show that the right to petition has ceased to exist. The ministry stands between his Majesty and the people, and the most moderate petition is refused a hearing. Nobles and men influential in the restoration of the Emperor are denied all access to him if their politics displease the men in power. The Liberals sum up their charges in an adjective and call the government Russian.

The Imperialists are ready with their reply. The men in power are not reactionists; they are not tyrannical nor intolerant. They are the very men who have been most instrumental in the advancement of Japan. All the progress of the past is owing to their wise statesmanship. They are not even conservatives; they are leaders of young Japan. In other lands governments are goaded to reform by public sentiment, but here reforms have been in advance of popular demands. The nation follows, the government leads. The story of the past fifteen years is the all-convincing evidence of good faith. It must not be forgotten that a few years ago Japan was feudal, and even now the ignorant people know nothing of politics. Surely England is too advanced to be a safe guide at once for Asia. Men who can lead Japan from Asiatic feudalism to German constitutionalism in a single generation are not tyrants. Progress is as rapid as safety will admit. The promise of a parliament in 1890 is enough to satisfy all reasonable men. The leading Liberals are carried away with crude ideas of English poli-

tics. They have no experience of practical government, and have no notion of its responsibilities. The radicals are dangerous and must be repressed. If the press and platform were not controlled, the people would be inflamed by irresponsible politicians. Most of the people are content, and the agitators are only a handful. It is better to repress a few and thus preserve the peace. Certain of the radicals plot, and men who play with edged tools must not complain if they are hurt. The government is repressive only as freedom is abused to the injury of the people.

Missions have nothing to fear from either party. The present government is friendly and has afforded every protection to missionaries. It has shown its good feeling in very many ways. It regards the Christianization of Japan as inevitable and as a part of the adoption of Western civilization. It naturally desires that religious work be kept wholly distinct from politics. The Liberals are not less friendly. Some of their leading men are already professed Christians and all desire the rapid extension of the religion of Christ.

The severely repressive measures of last December are used as an argument to strengthen the position of those men who are opposed to the abolition of extra-territorial rights in Japan. It does not seem to us that the question is involved at all. The argument is that the government is irresponsible and not to be trusted. An imperial rescript can change the laws without notice, and there is no guarantee that the modern system of legal procedure will endure.

The objection would have a show of force were there any party in the empire desirous of re-establishing the old system of Asiatic and feudal Japan. Extra-territoriality is justified when Europeans dwell in barbarous and hostile lands. In China and Turkey the system is necessary if foreigners are to dwell in those lands at all. In China judicial procedure is crude and cruel, and in Turkey the Christians have no rights that Moslems are bound to respect. When foreigners first went to Japan the same system was the necessary condition of residence. Now all is changed; the law is no longer Asiatic, but has become European, and no one desires a return to the old ways.

The men in power rightfully refer to the history of the past years as proof of their earnestness in the adoption of Western civilization. And as to guarantee, the treaties will be guaranteed by all the safeguards of treaties made between strong and weak powers. There is no danger that the stability of the laws, that are the very reason for the abolition of the present extraordinary rights, will be endangered. The Japanese proposals guard our rights in fullest measure. Certainly no debate within Japan as to the European model that is to be accepted there can justify the treaty powers in refusing a simple act of justice. As Americans we naturally sympathize with liberal politics and regret absolutist tendencies. But much as we prefer England to Germany, the questions at issue now in Japan in no wise alter the fact that foreigners in Japan should henceforth submit to Japanese laws.

THE MISSIONARY CAUSE.

[One of the most powerful appeals ever made in behalf of missions was recently made by Canon Liddon in St. Paul's Cathedral, London. We give a few extracts from it.—Eds.]

"IF when Christians had been free to do their best for their Master's cause, missionary enterprise has at any time slackened, it has been because the real nature of the claims of Christ has been lost sight of. Missionary enterprise is at once wasteful and impertinent if the Christian religion, instead of being necessary for every child of Adam, is only suited, we will say, to the Western world at a particular stage of civilization. And if all religions are partly true and partly false, and the choice between them is to be settled, not by recognizing any universal necessity of man or any decisive proof of a clear mandate of God, but by considering what is called the 'genius' of a particular people, then Christianity has been mistaken in a vital manner and from the very first. If we have not lost part and lot in the spirit of St. Paul we should not deem the antiquity and vast empire of Buddhism, or the aggressive and more modern religion of the false prophet Mahomet, any reason which should deter us from doing what we may to rescue races, some of them more highly endowed by nature than ourselves, from the tyranny of these and other errors. Be the genius of these people what it may, we, like St. Paul, are debtors both to the Greeks and to the barbarians; we owe the gospel to them, but especially do we owe it to that loving and gracious Saviour, who, without any claim or merit of ours, has called us out of darkness into his marvelous light, and has bidden us go into all the world and preach the gospel to every creature.

"It is urged that missionary work, like charity, should begin at home. 'Look at your great cities!'—so an anonymous correspondent wrote only last week—'Look at London before you busy yourselves about the needs of distant populations.'

"A religion issuing from the mind and heart of the Universal Father must be adapted to the needs of every one of his rational creatures; and to say that there are any stages of their development for which it is less adapted than some false creed which would fain support it is to deny that our Lord Jesus Christ is what he claims to be—the Saviour of the world. But are those who thus object to Christian missions always and entirely sincere? Is it not the case that when the church takes their advice and is enabled to restore Christian faith and life in a particular English parish, district or diocese, to something like a primitive standard of fervor and excellence, she is apt to be cautioned against thinking too much of any such success, while two-thirds of the world are not Christians? And yet if we ask them to help Foreign Missions they plead their absorbing interest in Home Missions! To such critics we cannot afford to listen. Time flies, and our Master's bidding is plain and imperative. Some of you will remember an occurrence which took place during the Second Punic War. It has often been referred to as showing how from very early days the Roman people possessed what is called the instinct of empire. When the victorious Carthaginian general, Hannibal, was in the heart of Italy, and threatening Rome itself, the Senate dispatched a fleet and army to Spain that they might, by laying siege to Saguntum, deal a deadly blow to Hannibal in his rear; and this bold venture was abundantly justified by the result. Now every heathen land is the Saguntum of the Christian Church, and if it be true that some spiritual Hannibal is ravaging possessions which had long owned her sway, or even

threatening ruin in this or that of her ancient homes, still she owes the gospel of salvation to all the world.

"It is sometimes said that England best does her duty to heathen lands by conferring upon them the blessings of civilization, by which is meant all those material improvements in human life which European science and industry have so largely multiplied. Certainly it is not my duty or my inclination to depreciate these great advantages; but, unhappily, our civilization is accompanied by an alloy of evil which we cannot ignore. We cannot forget what has been the moral meaning of the sale of some British drug, or of the arrival of a British ship's company at a pagan port, or of the methods of capitalists in savage lands. There is no need further to lift the veil. All those who have looked into these matters must know that England owes a debt to more pagan lands than one, not merely that of the glorious gospel, but also some sort of moral reparation for evils which those who bore her name have too often carried with them into pagan lands and homes.

"I ask you to give your generous support to the Society for the Propagation of the Gospel. . . . With a history that now approaches the completion of its second century, it has necessarily done more than any other body for the expansion of our portion of the kingdom of Christ . . . and you will not, we feel sure, be found wanting in an effort which must command the sympathy of every man and woman who sincerely believes that through our Lord Jesus Christ alone is there real approach to the Father of spirits."

THE DESERTED MISSION.

PROF. HENRY DRUMMOND of Glasgow, in a lecture on "The Heart of Africa," before the American Association for the Advancement of Science, gave a striking illustration of the peril which besets missionary life in that deadly climate. As his boat swept along the beautiful Lake Nyassa he noticed in the distance a few white objects on the shore. On closer inspection they were found to be wattle and daub houses built in English style and whitewashed. Heading his boat for the shore he landed and began to examine what seemed to be the home of a little English colony. The first house he entered gave evidence of recent occupancy, everything being in excellent order, but no human form was to be seen or human voice heard. The stillness of death reigned. He entered the school-house. The benches and desks were there, as if school had been but recently dismissed, but neither teacher nor scholars were to be seen. In the blacksmith shop the anvil and hammer stood ready for service, and it seemed as if the fire had just gone out upon the hearth, but no blacksmith could be found. Pushing his investigations a little further he came upon four or five graves. These little mounds told the whole story and explained the desolation he had seen. Within them reposed the precious dust of some of the missionaries of Livingstonia, who one by one had fallen at their posts, victims of the terrible African fever. Livingstonia was Scotland's answer in part to the challenge which Henry M. Stanley gave to the Christian world to send missionaries to eastern equatorial Africa. When that intrepid explorer, after untold hardship, had found David Livingstone, and during months of close companionship had felt the power of that consecrated life, he blew the trumpet with no uncertain sound to rouse the church to her privilege and responsibility in central Africa. But it was not till the death of the great missionary explorer that the land which gave him birth resolved to send a little army of occupation to the region which he had opened to the Christian world. On the 18th of January, 1875, at a public meeting held in the city of Glasgow, the Free,

the Reformed and the United Presbyterian churches of Scotland founded a mission to be called Livingstonia, and which was to be located in the region of Lake Nyassa, the most southern of the three great lakes of central Africa, with a coast of eight hundred miles. Although founded by the churches just named, it was understood that it was to be regarded as a Free Church mission, the others co-operating with men and means as opportunity offered or necessity required. The choice of location was most appropriate, not only because Dr. Livingstone had discovered that beautiful sheet of water, but because he had requested the Free Church to plant a mission on its shores. The first company of missionaries, which included also representatives of the Established Church who were to found a separate mission in the lake region, after immense toil and severe hardship, reached the lake via the Zambesi and Shiré rivers, October 12, 1875. They selected a site near Cape Maclear as their first settlement, and as soon as possible put into operation the various parts of the mission work they had been commissioned to prosecute—industrial, educational, medical and evangelistic. From the first the mission met with encouraging success, becoming not only a center of gospel light to that benighted region, but also a city of refuge to which the wretched natives fled to escape the inhuman cruelties of the slave-traders. As the years rolled on, however, it was found necessary to remove the main work of the mission to a more healthful region on the lake, hence the desolation seen by Prof. Drummond, the work at Cape Maclear being now mainly evangelistic and carried on by native converts. The mission still lives and comprises four stations, one of which is situated on the Stevenson Road, a road constructed at a cost of \$20,000 by an English philanthropist, and intended to promote communication between Lakes Nyassa and Tanganyika. An additional station is soon to be occupied in the uplands southwest of Cape Maclear.

It is still the day of small things with the mission so far as tangible results are concerned. In the annual report submitted last May but one organized church is mentioned, with a roll of nine communicants. The missionaries write in a hopeful spirit, however, both as to their work and their health, and the friends of the mission at home are encouraged at the outlook, and have recently completed arrangements by which the support of the work for a third term of five years is assured. They are not discouraged by the fact that already some \$200,000 have been spent upon the mission, exclusive of the expense of constructing the Stevenson Road and of efficient help rendered without compensation by the African Lakes Company. They are determined to push forward in the noble work of evangelizing the lake region of Central Africa. Livingstonia, therefore, so far from being a deserted mission, gives promise of being a power for good to the dwellers by Lake Nyassa who are sitting in the region and shadow of death.

II.—ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Church (Canada).

REPORT for 1886-87 (sixty-third annual report), being the thirteenth year from the union of the Wesleyan Methodist Church of Canada, the Wesleyan Methodist Church of Eastern British America, and the Methodist New Connexion Church, and the

third year from the union of the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, and the Bible Christian Church.

"The General Board of Missions submits this report with feelings of devout gratitude to the Head of the church, who has crowned the work

of the society with abundant blessings, and with cordial acknowledgment of the liberality with which the fund has been sustained. Having now passed the \$200,000 line, it is hoped that the church will make this the starting point for a grand onward movement, and the board suggests that the motto for the present year shall be, 'A REVIVAL IN EVERY CONGREGATION, AND A QUARTER OF A MILLION FOR MISSIONS.' The religious reports for the past year are full of interest and encouragement. In almost every department there has been substantial growth, and there is a spirit of hopefulness about most of the reports which promises well for the future."

After a very full and detailed statement of operations, covering some 350 pages, the following summary is given :

INCOME FOR THE YEAR ENDING JUNE 30, '87.	
Toronto Conference, including missionary districts.....	\$46,588 71
London Conference.....	16,270 02
Niagara Conference.....	24,696 41
Guelph Conference.....	18,146 63
Bay of Quinte Conference.....	19,169 05
Montreal Conference.....	32,707 18
Manitoba Conference.....	5,463 42
Nova Scotia Conference.....	11,637 03
New Brunswick and Prince Edward Island Conference.....	7,985 16
Newfoundland Conference.....	5,104 10
Legacies.....	1,868 30
Legacies omitted from Mission Rooms List: 1. Rev. Wm. Shaw, devise acc., 1 year's interest.....	18 00
2. Duckworth legacies, Brantford.....	20 00
Donations on annuity.....	1,500 00
Indian Department.....	9,047 98
For Japan.....	1,103 00
Miscellaneous.....	677 35
	<u>\$302,052 34</u>
Deduct unpaid subscription, Toronto district, 1885-6..	\$15 00
Deduct amount charged to miscellaneous income acc. in error.....	163 00—
	<u>178 00</u>
	<u>\$301,874 34</u>
Balance brought down, surplus.....	\$12,588 19
Balance, net deficit.....	999 22
	<u>\$13,587 41</u>

EXPENDITURE.

Toronto Conference, including missionary districts.....	\$52,960 57
London Conference.....	9,872 66
Niagara Conference.....	4,308 54
Guelph Conference.....	9,454 60
Bay of Quinte Conference.....	10,219 56

Montreal Conference.....	22,495 86
Manitoba Conference.....	28,626 13
Nova Scotia Conference.....	5,930 10
New Brunswick and Prince Edward Island Conference.....	6,569 93
Newfoundland Conference.....	10,647 93
Mount Elgin Industrial Institution..	3,125 28
Sundries.....	16,132 16
Cost of management.....	8,942 53
Total expenditure.....	<u>\$189,286 15</u>
Balance, being excess of income over expenditure for the year.....	\$12,588 19
	<u>\$201,874 37</u>
Balance, deficit June 30, 1886.....	\$13,587 41
Balance brought down, net deficit..	<u>\$999 22</u>

The General Baptist Missionary Society.

THIS small but venerable society made its seventy-first annual report June 29, 1887. It sustained a great loss in the death of Rev. John Buckley, D.D., their senior missionary, after more than forty years of devoted service. His death is greatly lamented, and it is proposed to raise a "Buckley Memorial Fund" for a twofold object: 1. The support of a native minister; 2. The establishment of a scholarship in the Mission High School.

The chief mission of this society is in Orissa, a district containing over 9,000,000 souls.

The general statistics of the mission, March 31, 1887, were as follows:

English missionaries (male and female)	17
Native ministers.....	23
Ministerial students.....	3
Mission stations.....	16
Mission chapels.....	14
Mission churches.....	9
Church members.....	1,306
Total native Christian community.....	3,386
Baptized since the commencement of the mission.....	2,162

FINANCES.

The committee are concerned to report that the debt, which at the commencement of the year was £696 17s. 7d., now stands at £1,197 9s. 10d.

The total disbursements for the past year have been.....£8,147 4 6
The total receipts for the past year have been.....6,949 14 8

Leaving a balance due to the bank of.....£1,197 9 10
Thus the balance due last year of.....£896 17 7

Has been increased this year by £500 12 8

This difference arises from a de-

creased income and an increased expenditure, the latter having been occasioned by sending out a new missionary, by extra payments on account of passages, by grants for printing Scriptures and tracts, and by grants for schools. For some years, however, the ordinary expenditure has been in excess of the income, hence the balance against the society has gradually increased.

Southern Baptist Home Mission Board.

THE work of the board during the past conventional year has been as follows :

Missionaries.....	251
Places occupied.....	822
Baptisms.....	3,923
Received by letter.....	2,319
Total additions.....	6,242
Sunday-schools reported.....	318
Teachers and pupils.....	13,031
Churches constituted.....	119
Houses of worship built.....	62

THE EXPENDITURES

Have been for missions.....	\$36,827 05
Our missionaries have raised for houses of worship built upon their fields of labor.....	35,270 15
Total.....	\$122,097 20

This sum represents actual work done for the Baptists of the South.

The board calls for an increase of 50 per cent. on the receipts of last year.

"God has so enlarged the sphere of our labors that nothing less than this will enable us to do what is imperatively demanded of the board."

The Switzerland Methodist Conference.

THE German and Switzerland Conference of the Methodist Episcopal Church was organized in 1856. At the conference held in Zurich, Switzerland, June 24-30, 1886, the conference was divided into two conferences, one to be known as the Germany Conference and the other as the Switzerland Conference.

The last session of the Switzerland Conference was held in Berne, Switzerland, April 23-27, 1887, Bishop Ninde presiding.

The statistics reported showed there were 4,638 members, an increase of 238; 996 probationers, an increase of

97; 4 local preachers; 180 Sunday-schools, with 935 officers and teachers and 12,255 scholars; 25 churches valued at \$207,652; 4 parsonages valued at \$24,175; present indebtedness on church property, \$101,832. The collections had been \$576 for missions, \$88 for church extension, \$35 for Sunday-school Union, \$40 for Tract Society, \$44 for education, \$37 for American Bible Society, \$68 for Women's Foreign Missionary Society, \$7,404 for pastors, presiding elders and bishops, \$254 for conference claimants.

Foreign Mission Work of the Reformed Church in the United States.

OUR Board of Foreign Missions celebrates its year of jubilee in 1888. Ten years ago we had no mission in the foreign field, but we carried on the work of evangelization by giving Rev. Benjamin Schneider, D.D., and our means to the American Board of Commissioners for Foreign Missions. In the year 1878 the Spirit of peace began a gracious work in our venerable General Synod at Lancaster, Pa., which gave us, among other precious results, our present promising foreign mission in Japan. A comparison of our men, means and results with those of other boards furnishes abundant reasons for praise and encouragement.

Rev. Ambrose D. Gring is the senior missionary of our church in Japan. His recent return to America has had a very refreshing influence on our people. The Reformed Church in the United States forms a part of the Union Church of Christ in Japan. We have three principal centers of operation—Tokio, Sendai, Yamagata.

At Tokio the work is mainly evangelistic. The church owns a very handsome parsonage at 28 Tsukiji, and supports the Bancho and Nihon Bashi Missions.

At Sendai we have a flourishing girls' school, with 70 pupils, and also a theological school for the training of young men as evangelists.

The students are doing good work for the Master, some thirty souls having already been won for Jesus through their personal efforts. A large school building and residences for the missionaries will be erected on a large lot during the summer. The native Christians have recently purchased a fine Buddhist temple, which will be used for church purposes and for the training school.

At Yamagata the Rev. J. P. Moore is acting as professor in a native co-operative boys' school, with three Christian native teachers. The school work here promises to be a great success. One hundred and fifty students will attend the spring term. The citizens wish to raise \$30,000 for the school and make it one of the best in the north of the empire.

A congregation has already been organized which will become the center of a number of out-stations.

Statistics.—Number of married missionaries, 4; lady teachers, 2; native preachers and helpers, 13; churches and out-stations, 16; communicants, 1,000; receipts for the year 1887, \$2,000.

ALLEN R. BARTHOLOMEW,
Secretary.

Wesleyan Missionary Society.

THE seventy-third annual meeting of this society was held in Exeter Hall, London, May 2, 1887. It was an occasion of special interest, not only because of the advent of a national Jubilee but also because it closes a "century of missions." When the society published its first report in 1818 it had 82 missionaries in charge of 109 stations, with 23,473 enrolled members. The income from ordinary sources was £18,434. At the close of 1886 the society reported 64,691 members, under the care of 306 missionaries, assisted by 1,955 paid agents and 3,156 gratuitous helpers. These were grouped in 180 circuits. The total income of the society from all sources was £75,526. The expenditure exceeded £70,000, and there was in the hands of the treasurers more than £11,000. Every-

thing gave promise of further advance. During the fifty years now closed five connections of mission churches have been formed under the jurisdiction of no less than eighteen annual conferences.

The missions of 1887 are to-day represented, as nearly as can be ascertained, by 1,959 circuits, 10,919 chapels and preaching places, 2,592 ministers and missionaries, and 430,247 members.

The society operates in almost every part of the world. In 1886 the expenditure of the society was $4\frac{1}{2}$ per cent. of its expenses in Europe; $12\frac{1}{2}$ in Asia; $11\frac{1}{4}$ in Australasia; 17 in Africa, and 38 in America and the West Indies. During 1886 the corresponding percentages were: Europe, $15\frac{1}{2}$; Asia, $27\frac{1}{2}$; Australasia, 0; Africa, 21; America and the West Indies, $5\frac{1}{4}$.

The gross income for 1886 amounted to £135,259. In addition to this £7,922 was received and disbursed by the ladies' auxiliary, and is not included in the general treasurer's account. Total amount for the year was £143,182 (\$715,910).

FINANCIAL REPORT.

HOME RECEIPTS.		£.	s.	d.
Mission House donations, subscriptions, etc.		3,864	13	11
Home districts, including England, Wales, Scotland and Zealand	£. s. d.	82,987	3	0
Ditto, Christmas offerings		6,655	14	5
Ditto, juvenile associations		11,149	0	1
		100,791	17	6
Less expenses and rewards		6,239	16	7
		94,552	0	11
Hibernian Missionary Society, including Christmas offerings		4,833	18	7
Dividends on investments		5,529	10	6
Interest on centenary grants		720	0	0
Lapsed annuities		2,600	0	0
Legacies		12,760	10	9
Loans repaid		139	0	9
Indian Famine Fund, for orphanages		445	15	3
Rent, Centenary Hall		50	0	0
From Stratton Extension Fund for the Transvaal		1,500	0	0
Total home receipts		126,995	10	8
FOREIGN RECEIPTS.				
Mission Districts auxiliaries		6,668	13	3
Total ordinary receipts		133,663	11	11

EXTRAORDINARY RECEIPTS.		
Contributions for special missions in Upper Burmah, Central Africa, China, India, etc.	£.	s. d.
Ditto, for St. Vincent Hurricane Distress Fund.....	1,431	1 7
	165	4 10
Total income.....	£135,259	18 4
PAYMENTS.		
General expenditure.....	133,145	10 12
On account of special missions, etc.	1,596	6 5
Ditto, Ladies' Auxiliary Committee.....	250	16 10
Total.....	£134,992	13 5

To which add the excess of average on legacies carried to Legacy Reserve Account.....	£.	s. d.
	6,358	6 5
Total expenditure.....	141,345	19 10
From which deduct ordinary and extraordinary receipts for the year.....	135,259	18 4
Leaving a deficiency on 1886 account of.....	6,086	1 6
To which add the debt of 1885....	4,682	18 5
Leaving a total deficiency of.....	£10,768	19 11

Presbyterian Church in Canada.*

FROM the report made to the Thirteenth General Assembly, held at Winnipeg, June 9-17, 1887, we glean the following items:

FOREIGN MISSION FUND—WESTERN DIVISION.

Receipts.	
Balance from last year.....	\$3,258 20
Total receipts for year.....	49,817 13
Balance.....	2,906 43
	\$55,981 76
Expenditure.	
I. Northwest.....	\$9,710 73
II. Formosa—	
Salaries and expenses, hospital, etc.....	22,523 37
III. India—	
Payments.....	\$16,806 00
Miss Oliver, outfit, passage, etc.....	1,030 00
Miss Wilson.....	800 00
Misses McKellar and Fraser.....	600 00
Rev. R. C. Murray, special.....	50 00
	19,286 00
IV. New Hebrides, Trinidad, etc.—	
From W. F. M. Society, 1885-6.....	\$600 00
do. do. 1886-7.....	800 00
On account of Rev. J. Gibson's salary.....	972 22
	2,372 22
Chinese work on Pacific Coast.....	64 00
Jonathan Goforth.....	10 00
Expenses of committee, secretary and convener.....	910 54
Printing and advertising.....	46 30
Proportion of general expenses and salary of agent.....	620 00
Balance of interest.....	228 60
Interest per Mrs. J.....	210 00
	\$55,981 76

It is gratifying to report that the receipts for the several schemes of the church have been in almost every case in advance of last year's receipts.

We subjoin a comparative statement of receipts for the last three years:

	1884-5.	1885-6.	1886-7.
Home missions.....	\$31,960 10	\$32,276 46	\$32,331 90
Stipend augmentation.....	22,459 94	23,721 86	30,574 98
Colleges.....	8,499 88	8,404 99	5,957 91
Foreign mission.....	38,773 71	38,881 70	49,817 13
Widows' Fund.....	4,685 41	4,065 77	4,863 37
“ Rates.....	1,994 20	2,241 50	2,304 65
Aged and Infirm Ministers' Fund.....	5,658 59	+ 10,026 39	7,630 07
“ “ Rates.....	1,292 08	2,087 43	1,910 45
French evangelization.....	6,347 41	7,138 05	8,839 91
Manitoba College.....	‡ 3,120 11	3,000 40	3,372 84
Assembly Fund.....	3,196 49	3,237 07	3,306 87
Total.....	\$127,987 92	\$135,081 62	\$150,910 08

* The report is so elaborate and embraces such a variety of subjects, that it is difficult to give in brief space an intelligent view of the Assembly's mission work.—Eds.

† This amount includes several special contributions and donations.

‡ These amounts do not include the amounts received at Montreal or Halifax.

FOREIGN MISSIONS—EASTERN DIVISION.

By total receipts.....	Cr.	\$16,363 34
To balance due May 1, 1888.....	Dr.	\$719 64
" total expenditure.....		16,497 40
		17,217 04
Balance due treasurer.....		\$853 70

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

An Appeal to the Churches from Student Volunteers for Foreign Missions.

It is our desire to place before the churches some of the reasons which have led us to decide—

1. *First and foremost, our Lord's command*, "Go ye into all the world and preach the gospel to the whole creation." Does "go" mean stay? And does "preach the gospel to the whole creation" mean keep repeating that gospel to a few while two-thirds of our race have never heard the name Jesus? Instead of regarding the *world* as the field, have we not been practicing "high farming," cultivating certain sections to the highest degree, and allowing the vaster tracts to go to waste? Has not the church said of each succeeding generation, "Send the multitudes away?" Or, at best, has it not, in response to the words of the Master, "Give ye them to eat," continued to feed the first three or four rows over and over again, allowing the masses beyond to die of starvation?

2. *Because the needs of the foreign field are so much greater.* Our heart's desire and prayer to God for *America* is that it might be saved, but we go because the need abroad is a *thousand-fold greater*. This is so in some countries from a purely numerical standpoint. In the United States there is one minister to 700 people; in China one ordained missionary to 1,000,000. Of the 200,000,000 of Africa, 140,000,000 have not been *touch*ed by Christian teachers. The United States has 80,000 preachers, while India, with five times the population, has but 700 ordained missionaries.

Says one: "But *two thousand two hundred* have offered to go." "What are these among so many?" China alone would swallow them up, and adding them to her present force, including the native ordained ministers, there would then be but one man to 175,000 people. If you would get an approximate idea of what that means, eliminate from the United States the great mass of her Christian institutions, her schools, hospitals, churches—the church and S. S. workers—in a word, take away her whole *Christian atmosphere*. Throughout the length and breadth of the land scatter but 343 ministers with a few thousand converts and adherents, and you have *China* in miniature.

Do not fear that our country will be depleted; for only one and three-tenths per cent. of our

ministry go to the foreign field, and out of each 100,000 communicants in America only twenty-one go to the foreign field.

3. *The reflex influence of foreign missions on the spiritual life of the home church.* Many minds ask the question, Does not this uprising mean a decline in the work at home? A prominent evangelist of our country, when asked what he thought of it, replied, "I rejoice, for it means *revival* at home." The week of prayer was suggested by missionaries in India. Though carried out with reference to foreign needs, the first week in January has become a time of spiritual awakening at home.

The missionary movement, starting among the students of Cambridge University, was followed by floods of blessing in Great Britain. The foreign missionary work started by Pastor Harms of Germany resulted during the remaining seventeen years of his pastorate in a continuous revival at home and the addition of 10,000 to that one church. Two divisions of the Baptists in the United States were about *equal* in membership; after seventy years the *anti-missionary* section had 45,000, while the *missionary* Baptists numbered two and a half *millions*. Truly, "the religion of Christ is a commodity, of which the more we export, the more we have at home." "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." Let it be our earnest prayer that there may be such an outlet of men and money from this country as shall lead to an inlet of blessing from heaven.

4. *Because of the "present crisis."* The fields are white, the harvest must be gathered *at once* or be lost. *Are we alive* to the fact that the hosts of evil are rushing forward to gather these golden sheaves? The Mohammedans are at work in Africa. Thousands of the aborigines are yielding to them because Islam appeals to the sensuous and is propagated by the sword. If we delay, the present difficulties of evangelization will be at least doubled. For "Mohammedanism, so far from being a stepping-stone to Christianity, is one of the very strongest fortresses of unbelief. Converts from Mohammedanism are comparatively few." A missionary who has labored twenty-six years in India says: "India is now ready for our work, and if this crisis is not met by the church at least two or three generations will pass before an equal opportunity can again be offered."

From Brazil the word comes: "This land is

ready; thousands would accept the gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more if sent now than *ten* thousand ten years from now." As for Japan—it is melted and ready for moulding. *What shall the mould be? Christianity or infidelity?*

5. *The whole world can be evangelized in the present generation.* "Let us go up at once and possess it; for we are well able to overcome it." The Earl of Shaftesbury says: "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*." Listen to the dying words of the veteran missionary, Simeon H. Calhoun: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man." But mark more recent testimony. It is given by one hundred and twenty missionaries in China, representatives of twenty-one Protestant societies. They say, "We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, 'According to your faith be it unto you.' The church of God can do it if she be only faithful to her great commission." This statement comes from missionaries who are acquainted with the discouragements, who know the difficulties.

Money is wanted for this work. There is need for the millions and for the mites. All cannot go, but all can give. There are two colleges in Canada—Knox and Queens—Princeton College, New Jersey, three theological seminaries in the United States; each has decided to support a graduate in some foreign field.

Are there not enough churches, each of which will give enough money to support at least one of these men? Eighty-five people each contributing twenty-five cents a week will pay the salary of a missionary and of his wife. Thousands of churches, Sunday-schools, young people's societies, and Young Men's Christian Associations can support one, two or three missionaries apiece—if they will. Single individuals can each hold a representative abroad. A student about to be admitted to the New York bar has pledged to support a friend as soon as he enters the foreign field. Can you not yourself give enough money to support at least one missionary?

Is there one law of self-denial for the missionary disciple and another for the disciple who "stays by the stuff"? Is it a time for Christians to hoard money? Is it a time for thinking only of society and fashion, for spending money on rich eating and dressing, while the world is waiting for the gospel and the eyes of the dying are fixed on us?

Is it not a time for close economy, for handling our substance as stewards of God? Out of every dollar given to the Lord's work we spend ninety-eight cents at home. "The heathen are

dying at the rate of a hundred thousand a day, and Christians are giving to save them at the rate of *one-tenth of a cent* a day." Every tick of the watch sounds the death-knell of a heathen soul. Every breath we draw, four souls perish, never having heard of Christ.

You may help us also by prayer. "Helping together by prayer." Oh for some five hundred Elijahs, each one on his Mount Carmel crying unto God! Then we should soon have the clouds bursting with showers. "There shall be showers of blessing." "I will pour . . . floods upon the dry ground." . . . Oh, for more prayer, more constant, incessant mention of the mission cause in prayer, and the blessing will be sure to come.

WE have received the following letter from Rev. John Crawford, pastor at Morristown, N. J.:

Dear Editors: Will you give us in THE MISSIONARY REVIEW the present status of Pastor Harms' mission work? In "Praying and Working" I can find no sequel to Fleming Stevenson's account, and Harms' work is a wondrous inspiration for us pastors. Indeed, Dr. Stevenson's course in promoting missionary interest at home, as a campaigner for that cause, has greatly aroused me. But I can find very little of detail concerning him. In my conference I have been trying to engage some of the men as lecturers in "missionary concerts." If we could hear of such work as Stevenson's we would be much quickened. With great relish for THE REVIEW on its new departure.

REPLY.

The Hermansburg Missionary Society's last report to which we have access was that of 1886. Rev. Louis Harms, its originator, died in 1865. Rev. Egmont Harms is now secretary, and may be addressed at Hermansburg, Germany. The income of the society was, in 1886, \$48,500; it employed 219 missionaries and native helpers, of whom 40 were ordained Europeans, 50 laymen and 43 women, likewise Europeans; and 25 were native ministers and 62 native helpers. There were 4,680 native communicants and 12,120 baptized persons. Two hundred and sixty communicants represented the gain of the year. South Africa is the chief field of this society, and the work is principally among the Zulus. Mission work is however prosecuted in India, Australia and New Zealand. The society feels the need of the remarkable inspiration communicated to its

work by Louis Harms. He was a very uncommon man; it is no disparagement of his successors to say that his enthusiasm was contagious. His fire burned so bright and hot that every one about him took flame. He was one man among a million. It is a marvel that the work survived at all when it lost such a head. But it will ever stand as a proof and illustration of what one man can lead one church to do, composed of the middle class, representing little if any wealth. It was all accomplished by faith, prayer, gathering of the little, and self-giving.

Letter from Mrs. J. O. Braq, Gen. Sec. of the American McAll Association.

I SEND you a few items regarding the McAll Mission, taken from letters just received from Paris. Perhaps the one thing for which we are the most thankful is the intelligence that ten new stations have been opened lately in the provinces. These stations are very nearly self-supporting, the mission being responsible for the rent of the halls only. The French pastors and their people provide the speakers, pay the running expenses, etc. This seems like a long step in advance.

A letter dated Paris, Jan. 3, 1888, says: "The work this winter has surpassed our expectations. We have never had so large and so good audiences, and never such signs of regeneration and salvation being wrought in the halls. . . . At Bonne Nouvelle we have lately adopted the plan of asking all friends who wish to be privately talked to concerning their souls to remain after the meeting Tuesday evening. There are always as many as 25 or 30 young men who remain, and 80 women. The sight which the hall presents from 9 to 10 o'clock is beautiful." . . . At Rue Royale we are also much encouraged. The hall is more than full on Sunday afternoons. (This is the street leading from the Place de la Concorde to la Madeleine.)

"In general it may be said that there seems to have been a wonderful outpouring of the Holy Spirit in the mission, as the renewed consecration of the workers and many conversions testify."

Buddhist Literature.

[Note from Prof. W. C. Wilkinson.]

READERS who may like to take a fresh taste of the real quality of Buddhist literature at its best have now a new opportunity to gratify themselves. Mr. L. Allan Goss, inspector of schools in Burmah, has translated from the Burmese version of the Pali text the "Story of Wethan-da-ya," a Buddhist legend. This has been

illustrated by a native artist. It is produced handsomely in a small volume by the American Baptist Mission Press at Rangoon. A copy has been, through the courtesy of the translator and superintendent of the press, Mr. F. D. Phinney, sent to Prof. W. C. Wilkinson, who is advised that copies of the volume may be had from Scribner & Welford, importing booksellers in New York.

Off Duty.

THE missionary is also a man. He has his moments of relaxation. It may seem to afford readers an idea of how much a missionary's life may resemble the life of his brother minister at home if we print here a list of books lately given, by the way, in private correspondence by a missionary in India, that he had been reading as a diversion and replenishment of his mind. We simply print the list as throwing a light of reality on what to the imagination is often a dimness of romance:

"I am to-day reading 'Charlotte Brontë,' by Laura C. Holloway. We have been reading 'Sartor Resartus,' 'A Tale of Two Cities,' 'French Revolution,' 'Never too Late to Mend,' 'Heart of Midlothian,' 'Vanity Fair,' 'Woman in White,' 'Mrs. Browning's Poems.' To-day I received Dr. Smith's 'Modern Church History.' I notice that Dr. Fisher is publishing a Church History."

From Rev. J. Hudson Taylor.

CHINA INLAND MISSION,
LONDON, Feb. 17, 1888.

DEAR DR. PIERSON: I have not yet had the pleasure of seeing your January Review, but have had a card from your publishers telling me it is out of print and will be forwarded later on. The February No. came to my hand yesterday, and though only able to glance at it hastily I feel profoundly thankful that such a periodical has been brought out.

My friend Mr. Reginald Radcliffe of Liverpool tells me he has mentioned to you the probability of our being able to pay a hasty visit to the States, and perhaps to Canada, together. I think that I shall very likely come over in time to attend Mr. Moody's Northfield convention, and bring with me a clergyman—a member of the Church of England—who is shortly going to China, and who, like myself, will be refreshed and helped by coming in contact with our brethren in America who are animated by the same spirit.

I presume we shall see you at that convention or otherwise, and if any suggestions occur to you that would be helpful to a stranger and also helpful to the missionary cause, I shall be very thankful to receive them.

From our most recent intelligence from China the water is retiring from the flooded districts, partly from lessened influx and partly probably from improved egress into the Yellow Sea; and the Imperial Government is most manfully and nobly coping with the distress.

The spiritual progress of the work in China is very encouraging, and we are grateful to God for answers to prayer, the 103 new missionaries having gone out during 1887, and our income having been raised as we asked God, and anticipated by £10,000.

Letter from Dr. A. P. Happer.

CANTON, CHINA, January 31, 1883.

DEAR EDITORS : The statistics of the missions in China have been partially made up for the year 1887. These show the missionary workers in China to be 489 men, 320 wives, 231 single women, in all 1,040, of whom some 400 are ordained ministers. There are 175 ordained native ministers, 1,316 native workers as preachers, colporteurs, Bible women and teachers of schools. There are 32,260 adult church members, 13,777 pupils in Christian schools. The contributions amount to \$38,236.

These statements compared with those of 1886 show the *increase* to be as follows : Of men missionaries, 43 ; of wives, 4 ; of single women, 74 ; making 121 in all. Of native ordained ministers the increase is 35 ; of native assistants, 20. The increase of communicants is 4,260 ; of pupils in schools is only 198 ; of contributions is \$19,862, which sum is double the amount of contributions the preceding year, and is more than \$1 for each member.

These statements will be gratifying to all the supporters of missions and call forth thanksgiving to God for his rich grace and mercy. It is to be noticed the great increase in the number of foreign laborers ; this is much greater than in any previous year, and of this increase it is to be remarked that 74 are single women, nearly double the number of the increase of men. They everywhere find ready entrance to the homes of the teeming millions of women and girls who are in all the darkness of heathenism ; there is room for hundreds more of Christian laborers in this populous empire.

Let the churches consider these facts and arouse themselves to the greatness of the work to be done. In the year 1842 China was partially opened to the introduction of the gospel by the treaty England made with China at the close of what is known in history as the opium war. It was still more fully opened to the gospel in 1858, at the revision of the treaties with Western nations, when toleration to Christianity was granted and missionaries were permitted to propagate the gospel in all parts of the country, natives to profess it and to assist in its propagation without hindrance, according to the stipulations of the treaties. It is now 46 years since God in his providence opened this populous land to his people, thus preparing the way for them to carry out the command to "go into all the world and preach the gospel to every creature." In obedience to his command there are now some 400 ordained ministers here laboring for this object. If we accept the recent statement of the population of China proper to be 382,000,000, as given by the secretary of the Russian Legation

in Peking, then there is one ordained minister to every 50,000 people.

In 1842 the population was estimated to be 350,000,000. On this supposition, notwithstanding the immense loss of life by wars, rebellions, famine, and pestilence, there has been an increase in the population of 32,000,000.

The statistics above given state the number of church members to be 32,260, which may imply that the members of their families number say 150,000. It may be supposed that two or three millions of the people may have such a knowledge of the gospel as would enable them to accept of Jesus Christ as their personal Saviour, and that a larger number have some knowledge of Christianity. On these suppositions the efforts of the Protestant churches during these 46 years to propagate the gospel has not been sufficient to reach *one-third* of the increase of the population during these years.

The accepted time for the life of one generation is 33 years. During these 46 years more than one whole generation of the population of China has passed away. If then the efforts of the Protestant churches have only reached *less* than one-third of the increase of the people, and a whole generation and more has passed beyond all human effort to reach them, when will the present measure of effort by the churches fulfill the command of our Lord and Leader to preach the gospel to every creature ? May the leaders of God's sacramental hosts devise the means for carrying out these orders of the Captain of our salvation, and may all the host follow out these plans to a complete accomplishment of the work, and until the knowledge of God covers the whole earth even as the waters cover the sea !

Letter from Rev. G. W. Chamberlain.

SÃO PAULO, BRAZIL.

I HAVE read with much pleasure and profit your editorial on the "Apparent Waste of Missions," in the March number of *THE REVIEW*. Simon-ton, our first missionary to Brazil, was perhaps the most able man that our church has ever sent to Brazil. He died after seven years' services, at the age of 33, when he seemed to be indispensable to our work. Yet he lived to see three churches begun—Rio, São Paulo, and Brotas. To-day these three have a membership of 491, 47 of whom were added on profession of their faith last year, an increase of over 10 per cent. They contributed toward their own support last year the sum of \$3,300.00. The Presbytery of Rio, which was composed at the time of Simon-ton's death of these three churches, has now on its roll thirty-three. This year they will (at our next annual meeting), in combination with the fourteen or fifteen churches of the Southern Presbyterian Church Brazil Mission, form the Synod of Brazil, and enter, 21 years after Simon-ton's death, upon an era of self-propagation and increasing self-support, whose results in the next 21 years it is difficult to forecast. At São Paulo, where Simon-ton died in 1867, we now

publish the *Imprensa Evangelica*, a weekly religious paper, of which he was the first and ablest editor; a monthly *Missionario Juvenil* (organ of the young people's missionary society of the church and school at Sao Paulo), self-sustaining, and third, *Revista das Missões Nacionais*, edited by one of our native ministers on behalf of the Society of National Missions—self-sustaining and stimulating by its monthly reports all the churches of the presbytery to self-support. The school which I began in 1872 as a parish school has grown from a primary to a school of over 200 pupils, embracing normal classes of both sexes and a department for training our theological students. We have eight native pastors (two others have gone up to the General Assembly of the First-born), and several candidates under care of the presbytery. The Synod of Brazil will have on its roll the names of at least 12 native ministers, besides 21 foreign missionaries.

Bhaisdehi, Betul Dist., Cent. Prov., India.

January 24, 1888.

EDITORS OF MISSIONARY REVIEW.—I praise God that he has led you to take up the work which dear R. G. Wilder was compelled to lay down. May he grant you grace and spiritual power to do mighty things for Christ's glory in the responsible place in which he has placed you!

I am thankful that you have started a "fund" to send THE MISSIONARY REVIEW OF THE WORLD to the 3,000 young men and women in the United States and Great Britain who have devoted their lives to the missionary work.

I hope that you will also start another fund to send THE REVIEW to all *missionaries now actually laboring among the heathen* who are not able to pay for it. As a rule, among this class are laborers in self-supporting missions and so-called independent or faith missionaries. There are also beloved brethren under some or all of the boards who on account of the demand for the education of their children or other demands are not able to pay for THE REVIEW, though they would much like to have it. One way to sustain the zeal of this goodly army of young men and women who have devoted their lives to the mission cause is to keep the fire of devotion and enthusiasm burning in the hearts of the laborers already out in the harvest field. God bless you and wondrously endue you with power from on high! Yours in Christ,

KORKOO MISSION.

ALBERT NORTON.

Christian High School of Siam.

[Letter from Rev. J. A. Eakin.]

EDITORS OF MISSIONARY REVIEW.—In the opinion of the missionaries in Siam and also of the Pres. Board of Foreign Missions, the time has come to found in Siam a school which will ultimately grow into a first-class educational establishment for that country. The government schools which have been established there have done a good work in exciting a popular demand

for education, and in furnishing a number of excellent text-books in the Siamese language. They are, however, mainly used for fitting native young men for positions as clerks and translators in the government service. They are not available for the training of teachers of good education and ability, nor for the preliminary education of native ministers. It is believed that a suitable institution of the kind here suggested would receive extensive patronage from wealthy Siamese princes and nobles, as well as from the king himself, whose gifts in aid of Christian education have been frequent and liberal. It is not intended at present to expend a large sum of money in organizing an institution beyond the present demand, but it is proposed so to organize it that it shall be able to keep pace with the needs of the people, and in time to become an institution like Robert College in Constantinople, doing efficient work for the country of its location.

It is proposed to establish a Christian high school in Siam for the purpose of giving native young men a plain, practical education, such as will fit them for usefulness in any honorable employment, but especially with a view to prepare them for teaching, with the ultimate design of raising up a native ministry which can be supported by the people. It will be a school for the training of native Christian workers. In undertaking this work it is not considered advisable to erect buildings in the outset, which would require nearly two years of valuable time, but rather to rent the necessary buildings for the present, expecting that after the school has made a reputation and its work has become favorably known, a more desirable location can be obtained, perhaps as a gift from the king, and considerable aid can be secured in the way of contributions from Siamese gentlemen of wealth and liberality, and from foreign merchants residing in Bangkok.

The school is to be organized under the care and control of the Presbyterian Board, which will have charge of all property belonging to the school, and direct the general policy to be followed and the expenditure of the funds contributed, being assisted by a board of advisers residing in Siam. The Bible will be a text-book for all classes. Daily studies in both Siamese and English will be required of all students, translating each language into the other. In addition to this the course of study will include instruction in mathematics and the natural sciences, mental and moral philosophy, and normal methods of teaching, being similar to the course given in our best normal schools, and equivalent in mental discipline to the course in a first-rate classical academy.

It is estimated that \$15,000 will be sufficient to establish this institution on a permanent basis, with a prospect of becoming self-supporting after a few years. It is proposed to raise this sum in advance, and to place it in the hands of the Presbyterian Board, to be expended by them in sending out and supporting three teachers

and providing the necessary equipments for the school. Of this sum \$10,000 has already been secured, mainly in large contributions, and it is hoped the remainder will soon be offered, so that the work may be begun as soon as possible. This board has elected Rev. J. A. Eakin, who was for four years a teacher in the King's school in Bangkok, to be principal of the Christian high school, and authorized him to solicit funds for this purpose. The board also cordially recommends this school to the churches as a suitable object for memorial offerings during the centennial year, and the Executive Committee of the Centenary Fund have placed it on their list as one of the special causes for which contributions are requested.

There are special reasons for urging the beginning of this enterprise at the present time.

1. The Siamese are entirely dependent on the Presbyterian Church of this country for the knowledge of the gospel. No other denomination is laboring for their evangelization.

2. The present missionary force is altogether insufficient. In Siam proper there are only four ordained missionaries and four or five native preachers for a population of six million souls.

3. The situation of affairs in Siam is remarkably favorable for the successful planting of such a school. The king has promised to establish a system of national schools throughout the country. He has intimated his willingness to employ Christian teachers in these schools. Here, then, is our opportunity to prepare Christian young men for this work, and so mould the future education of the entire kingdom. The opportunity is ours now. It will soon pass away from us unless it is improved. Contributions may be sent to Rev. J. A. Eakin or to the treasurer of the Board of Foreign Missions, marked for the Christian High School of Siam.

Have Not I Commanded Thee?

[Letter from Miss Grace E. Wilder.
Concluded from p. 285, April No.]

ONE has said, "Where our Father has written out for us a plain direction about anything, he will not of course make an especial revelation to us about that thing." Doubtless in his great love he does help our weak faith by special providences. But God forbid that we insist on a special providence before we obey such a clear revelation as that to carry the gospel to every creature.

Some are saying, My concern should be, not the conversion of souls, not the evangelizing of this world, but the doing God's will, accomplishing his purpose for me. Does not this imply that his purpose for me is an exception to his revealed purpose for his children? Did the early Christians make a mistake that all interpreted God's will to be the extension of Christ's kingdom? In the space of a year the Thessalonian church made the gospel known through the region of Macedonia and Achaia. Is this ambition

rather than God's will? "Herein is my Father glorified that ye bear much fruit."

But has not God for each child that sense of nearness to him which comes from special direction? God does send special impressions, but should we lean on these except as confirming God's word? Is not what we term a *special call* simply God's hand reaching down to help us to acknowledge our "high calling in Christ Jesus?"

If in Christ Jesus should we not find our missionary call as easily as the Crown Prince finds his heirship to the throne? If challenged for our right to seek a missionary life, we can perhaps point to the hour or circumstance through which we realized our high calling, but if not this, directly to our high calling. "He that winneth souls is wise." "Follow me." "I come to seek and to save the lost." "Ye shall be my witnesses, both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth." Accepting this Bible missionary call, we can extend it and say to a brother Christian, "It is your privilege to be a missionary just as much as mine." "Let him that heareth say come." It is your privilege to seek a neglected field, unless hindered. "Go ye into the highways and hedges." This choice will not diminish daily guidance or nearness to God. A fixed purpose to enter Canaan was the reason of the guiding pillar and cloud. Those who lean hardest and are asking God to shape every hour of life must be those who believe that the Christian's calling is to carry life to those in the shadow of death. This conviction leads to close walking with God. "Go" and "lo!" (Matt. xxviii. 19, 20) were linked by Jesus.

Oh that the spirit of God may so fill us that we shall seek Christ's last command, yea have it our chief desire to "preach the gospel to the meek, to bind up the broken-hearted, and bring deliverance to captives." We shall then, like a certain young man, be willing to burn the implements of our former pursuits. We shall, like him, follow even when a prophet says, Go back. Three times was the temptation repeated, but every time the young man answers, "As the Lord liveth and as my soul liveth I will not leave thee." Is this fixedness of desire rewarded? When they had passed over Jordan Elijah says, Ask what I shall do for thee? "Let a double portion of thy spirit be upon me," was the young man's request.

His desire must stand still another test. "Thou hast done hard in asking, nevertheless, if thou see me when I am taken from thee it shall be so unto thee." This condition involved not only intense desire but a firm purpose. He must keep watch constantly. The great future of Elisha—the power with which he performed twice as many miracles as Elijah—was conditioned upon eager seeking for his Master's spirit.

Our prize is the mind of the Lord Jesus and the power of the Holy Spirit, by which we are

to do greater works than he did. The condition of our receiving it is, "Go ye into all the world and preach the gospel to every creature."

A Remarkable Letter from Siam.

[The following was written and published by us in another magazine some months ago, but is worthy of a place in this REVIEW. We give it only in part.—Eds.]

THE past fifteen days have been busy and joyful ones for the missionaries at Petchaburi. The king of Siam, with hundreds of princes, ministers of state, nobles and soldiers, has been in our city, the king resting in his palace on the top of a mountain, one mile from our home; the plains below covered with soldiers and followers in camp; the river in front, above and below our home, filled with crowded boats. We have had daily preaching of the gospel to good audiences, and at night through the sciotpicon, Bible pictures have drawn large crowds to hear the life of our Lord. Our homes, schools and hospitals were visited by princes and nobles, who encouraged us in our work, some of them in a very substantial way.

We could not help noting the contrast between now and former days. Not many years ago, when the king passed along the highways, the people were compelled to fall upon their faces and did not dare look upon his Majesty. Now the king rode out to the villages and through the streets, halting now and then to speak with the people. Crowds greeted him along the way, and large companies visited him daily at the palace. His Majesty had many kind words for them. On one occasion about two hundred aged women sought him at the palace, carrying with them offerings of fruits, sugar, sweetmeats, flowers, etc. The king received them kindly. Addressing one old lady, he said, "Well, grandmother, when your king comes to visit the province, are you filled with fear or does it give you joy?" The old lady answered, "Your Majesty's visit fills us with joy. Why, before your Majesty arrived we took three meals a day, but since your arrival we have been so happy that we take but one meal a day, and are satisfied." The king laughed heartily and replied, "If that is the case I shall come frequently." His Majesty sent these (as well as all who sought him) away rejoicing over liberal gifts from his hand.

Shortly after his arrival the king rode through the streets, and on noticing our little school-houses expressed his joy, and inquired of the prime minister of Siam and the governor of Petchaburi as to the extent of the school work, number of pupils, how it was sustained, etc. These officials having visited our schools were able to give the king considerable information. The next day the royal physician visited our hospital and inspected it. That night he reported to the king, who intimated that he would be glad to have a report from the missionaries regarding their work, its needs, etc. We therefore prepared reports, and they were presented to him, and on the following day he, through his

prime minister, summoned Dr. Thompson and his medical assistant, Rev. Mr. Cooper, and the writer, to an audience. It was a glad day for us and an important one in the history of this mission.

After ascending the mountain we were invited to seats in a hall occupied by several princes, among them the Minister of Education, the king's private secretary and the Minister for Foreign Affairs. We were hardly seated before the princes began to question us regarding the Christian religion and the nature of our mission. They put many searching questions about the creation, atonement, forgiveness of sins, miracles, future life, etc., thus giving us a good opportunity to preach Christ to them. One of the princes stated that he was a reformed Buddhist, that he discarded the supernatural from Buddhism, and that he did not regard Buddha as a god, but simply a great teacher, and received only his moral teachings. We learned from the prince that this view is rapidly gaining adherents in Siam. Our conversation lasted for one hour and a half, and was enjoyed by all. After this pleasure we were conducted to the palace and met at the door of the drawing-room by the king, who, after grasping our hands, warmly invited us to chairs, and at once began questioning us regarding our work, relieving us of no little embarrassment, and showing us that instead of being summoned to a formal audience we were to have a familiar talk on mission work. The king at first expressed his gratitude to Dr. Thompson for the surgical aid given the marines who were injured by the gunboat explosion, and then for his medical work among the people, assuring him of future aid and urging him to carry on the work to the best of his ability. He then told us of his joy at seeing and hearing of our schools over the city, asked many questions concerning our plans and told us of his plans for a system of public free schools for his country, which he hoped to establish at an early day.

He then called the Minister of Education, and told him that if the missionaries should apply for text-books or other aid for the mission schools in Petchaburi, he must grant them freely. Then turning to us he said: "I wish to place your schools—as to aid from the government—on a plane with the government schools." We expressed to him the gratitude of the Board of Foreign Missions for liberal aid and encouragement received from him in the past, and also for the liberty granted the missionaries in their labors. The king replied, "During our reign we always have encouraged and will in the future encourage the American missionaries, being fully persuaded that you are deeply interested in and laboring for the good of the people." His Majesty then bestowed upon Dr. Thompson a handsome silver medal, to his medical assistant a well-filled purse, and the Rev. Mr. Cooper and the writer beautiful presents, saying, "These are tokens of my appreciation, and they will serve to keep this occasion in remembrance." After taking us each by the hand and wishing us success in our work, he withdrew.

But this was not all. The king's private secretary handed us two letters—one from the queen addressed to the ladies of the mission, and one from the king addressed to the gentlemen. The former read as follows: "Her Majesty the queen has been informed of the work of the lady missionaries in the girls' school and of your desire to establish a home for aged women. This work has produced great joy and gratitude in her Majesty's heart, and it is her pleasure to grant the sum of sixteen hundred licals (\$960) to aid you. Her Majesty prays that the work may be carried on free from difficulties, and ever prosper." The king's letter read as follows: "His Majesty the king has been informed of the medical mission work in Petchaburi, and deems it a great pleasure to aid in this department of your work. His majesty feels that it is proper to uphold this work, because it is one of vast benefit to his people. He therefore takes pleasure in granting the sum of twenty-four hundred licals (\$1,440) for the purpose of enlarging your hospital buildings. His Majesty asks that you labor to complete this work, and that it may be firmly established and ever prosper." Thus the day brought us the good wishes of the king and \$2,400 to help in the Master's work.

GENERAL INTELLIGENCE.

Africa.—The opening of Central Africa to commerce is working great changes among the people. They are rapidly laying aside their native clothing, arms and implements, and adopting those brought in from civilized lands. People that four years ago asked the traders for beads, trinkets and brass rods, now ask for guns, cloth and—rum. The Hakka or highland people of Kwangtung province, China, furnish more literary men to the National Academy than any other class. They are the people in Southern China who do not bind the feet of their women, and their character is vigorous and independent. The American Baptist Missionary Union has a mission a few years old among this interesting people.

— **Bishop Taylor Criticised.** A brother by the name of Waller, who joined Bishop Taylor's Congo mission in the capacity of cook for the steam yacht, has returned to this country and attained notoriety by allowing himself to be "interviewed" by the secular press, and giving out that he was not suitably provided with necessaries of living for himself

and family, and otherwise animadverting on Bishop Taylor's scheme, which he adjudges to be a failure and a folly. We have not much occasion to discuss the case now, as it has been largely presented by the secular and religious press, but we doubt if this brother's testimony is worth so much notice. Discussion of methods is generally wholesome, and this may "provoke" to good works. Certainly there are formidable obstacles to Bishop Taylor's plans, but it is rather early to summon them for judgment.

China.—Professor Joseph Edkins of the Educational Department at Peking, and one of the foremost authorities on the language and literature of China, has traced an interesting connection between the Persian and Chinese calendars. Instead of fire, air, earth, and water, the Chinese hold to five elements, omitting air, and adding wood and metal. The system of five elements has not been discovered in India or Babylonian archæology, but is the basis of the Persian calendar, in which five angels, corresponding with the spirits of the five elements, preside over the months and over the days of the week. The date of its entry into China is referred to the Hia dynasty, or about 2100 B.C., so that Persia must stand for one of the prehistoric Bactrian empires. During the Chow dynasty, one thousand years later, the Chinese had an increased knowledge of the elemental philosophy, and elaborated it to suit their own counting and their own tastes. But the modern Chinese calendar was not completed till 140 B.C., when the route to the Caspian was opened, and King Fang, the philosopher of that period, received clearer ideas of the Persian system than had previously been known in China. The fitting of the five elements to the months and days, which is characteristic of the Persian and Chinese calendars, was not expanded to its modern fullness in China till 140 B.C., after which

followed the construction of the annual calendar as now established in the empire.

England.—Fifty Years of the British and Foreign Bible Society.—At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering :

"Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies—amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of a book half a century back was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago 14 fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa and 30 in America. That surely is a most marvelous record.

India.—The town hall lecture of Keshub Chunder Sen used to be the event of January in Calcutta. Last Saturday Mr. P. C. Mozumdar gave

the annual address. A large company of native gentlemen were present, together with one European lady and less than ten European gentlemen. Oratorically the lecture was labored and the sentences labyrinthian. Theologically the lecture was pantheistic, theistic, and occasionally Christian. His views of God were in harmony with the gospel according to Spinoza. On the question of sin he was more orthodox, declaring that Theodore Parker erred in saying "every fall is a fall upward." Mr. Mozumdar's plan of salvation is opposed to Matthew the Evangelist's, but in harmony with Matthew the peculiar son of a well-known Arnold of Rugby. The lecturer spoke of the ills of idolatry and the "demon caste." For this we praise him. He frankly confessed that the present state of his branch of Brahmoism in Calcutta was "anarchy," and affirmed all the evils of hatred, jealousy, falsification, etc., of his people. We regret this fact, but do not think that Mr. Mozumdar's closing invocation to our Saviour and all the prophets of his pantheon can stem the tide that has set in. Theism has no conservator but Christianity. Hindu or Brahmo pantheism is only refined or figurative idolatry.—*The Indian Witness.*

—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.

—**The Ramabai Association.** The learned Sanskrit woman, Ramabai, has for a year or more attracted public attention in this country. Ramabai was baptized in the Church of England. She is one of three high-caste Brahman women who have been known to make their way to America. She is very desirous to

undertake a humanitarian work for the relief of Hindu child-widows. She does not propose to do this on any pronounced Christian basis, as she thinks that would be fatal to the attempt, in the present state of Hindu prejudice. She seeks to found and sustain a school and home at a cost of \$25,000, and estimates that \$5,000 will meet the expenses of fifty scholars. At a public meeting in Boston, Dec. 13, an association was formed to assist her, and a constitution drawn up under which friends might co-operate, and an organization was effected. Among the officers we find Rev. Edward E. Hale, D.D., Rev. Phillips Brooks, D.D., Miss Frances E. Willard, Dean Rachel L. Bodley, M.D. A board of nine trustees, aided by an advisory board in India, controls all business matters. "Ramabai circles" are being formed throughout the country. The corresponding secretary is Miss A. P. Granger, Canandaigua, N. Y. Of the benevolent intent of this society there can be no question. It distinctly disclaims being a missionary movement.

Mexico.—The General Assembly of Evangelical Missionaries in this republic, held in the City of Mexico January 31 to February 3, 1888, was attended by nearly one hundred missionaries—male and female—representing eleven different Protestant churches. Many visitors were also present, besides six of the eight invited speakers from the United States. The meeting occupied six nights and three whole days, and included social reunions, devotional exercises, written essays, oral discussions, sermons, and addresses. The subjects embraced in the programme covered many points of prime interest and importance to the evangelization of this country, and were able treated in the essays and discussions. Work was assigned to fifty persons, nearly all of whom met their allotments, and many of those who had no specific tasks took part in the exercises and discussions. The following sta-

tistics were presented, which will be read with interest: All of the States of the republic occupied except Campeche and Chiapas; number of centres of operation, 86; congregations, 393; ordained foreign missionaries, 48; assistant foreign missionaries, 44; foreign lady teachers, 43; whole number of foreign workers, 123; native preachers ordained, 81; native preachers unordained, 65; native teachers, 96; other native helpers, 49; total native workers, 273; grand total of foreign and native workers, 442; church societies, 177; communicants, 12,135; probable adherents, 26,967; training and theological schools, 10; pupils in same, 66; boarding schools and orphanages, 15; pupils in same, 503; common schools, 71; pupils in same, 2,187; total under instruction, 2,492; Sunday-schools, 199; Sunday-school teachers and officers, 367; Sunday-school scholars, 4,187; total membership of Sunday-schools, 5,306; publishing houses, 8; papers issued, 10; pages of all kinds of religious literature issued since establishment of presses, 49,471,295; church buildings, 73; approximate value of same, \$257,900; parsonages, 39; approximate value of same, 93,260; educational buildings, 16; approximate value of same, \$147,200; value of entire publishing outfit, \$39,500; total value of all missionary property, \$599,251; churches and chapels built without aid from Home Boards, 16; receiving partial aid, 19; martyrs, 62; native preachers, sons of former workers, 2; foreign workers, sons and daughters of missionaries, 3; foreign workers, sons and daughters of ministers in the home field, 9.

South Pacific.—At a recent meeting in London, Rev. W. Wyatt Gill, a missionary from the South Pacific, gave a statement of work there and its results. His work since July, 1851, has been among eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human

sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful. All this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Raratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is wonderful what they have done. *Hundreds have sacrificed their lives to carry the gospel to their brethren. Sixty of Mr. Gill's own church have been killed while acting as missionaries.*

—**French Policy in the South Seas.**

France is quite liberal in religious matters at home, but she has a very different policy for her colonies. In her colonial policy she is almost as intolerant as Spain; indeed, quite so. It is true that the Spanish governor of Ponape, one of the Caroline Islands, seized and imprisoned, on the most absurd charges, a missionary of the American Board; but the governor-general promptly gave the missionary redress and removed the offending official. What French intolerance is capable of was seen a few years ago in the case of Mr. Shaw of Madagascar, and has been illustrated more than once in the Loyalty Islands, over which, unhappily, the French protectorate has been extended, since missionaries of the London Society began many years ago to make Christians and civilized beings of the savage popula-

tion. The Loyalty group lies between New Caledonia, the French penal colony, and the New Hebrides, where French influence has been asserting itself to the discomfort of the missionaries, and with the manifest intention of seizing the islands. Happily, English protest has prevented this. On Maré, one of the Loyalty group, the Rev. John Jones of the London Missionary Society has been laboring since 1853. He has wrought a wonderful work among the natives, and is one of the most popular men in the Western Pacific. Mr. Jones has, by order of the governor-general, been expelled from the island. This is the news which his society has received. There are no particulars, but it is thought that the expulsion was caused by his protest against the introduction of convicts from New Caledonia into Maré. Two years ago Mr. Jones's church and schools were closed by a decree of the governor, but they were reopened by permission of the French consul at Nouméa. There are Catholic priests on the island, and they have, it is said, been waging a religious war against Mr. Jones. It may be that their influence has helped to bring about Mr. Jones's expulsion. Whether English influence will be so exerted as to secure his reinstatement is a matter of doubt.—*Methodist Review*.

Siberia.—A Judæo-Christian movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitch. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion

of his banishment was his having roused the wrath of his coreligionists by declaring on a public occasion his belief that the Messiah came in the time of the second temple. This conviction doubtless remained rooted in his heart, but does not seem to have become a living power within, until one day at Tomsk, where he had gone to meet his family, he found a tract containing Rabinowitch's confession of faith. He at once entered into correspondence with the writer, and procured more of his writings. These were read by some thirty of the Jews at Tomsk, and Scheinmann expounded to them what the Talmud and other Jewish books say about the Messiah. "The scales," he says, "fell at once from their eyes." In the letter in which this passage occurs, Scheinmann asks Rabinowitch for a New Testament, only one copy of which he had ever seen, and which no one in Tomsk knew what it was about! All the books and tracts which were sent to him, except the New Testament, he distributed among his brethren in Siberia and Poland. And there is reason to think that they are being read to good purpose. Schienmann seems to be devoting his energies to the propagation of his new ideas. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give yourselves to the study of it day and night." The New Testament is being read by the Jews as it never was before.—*Chronicle of London Miss. Society*.

— **The Oldest Missionary Journal.** The present volume of Periodical Accounts relating to the missions of the church of the United Brethren will complete the century of their issue. In 1790 the first number of this oldest of missionary journals was "presented to all that pray for the coming of the kingdom of Christ and take an active share in its prosperity." Since then successive vol-

umes have followed at intervals of about two and a half years, until more than thirty now stand side by side. In anticipation of the approaching hundredth year of the issue, the latest volumes have increased from ten to twelve quarterly numbers. The present one will therefore (*d. v.*) extend over three years, and its last number will be published in December 1889, so that a new volume will commence in 1890, the centenary year of the venerable publication.

—**A Missionary Training School** in Philadelphia has been opened at 4045 Ogden street by Mrs. W. B. Osborn, a former missionary in India. It is conducted on the basis of faith and prayer, and aims to put a course of preparatory study within the reach of the humblest and poorest who are seeking to go abroad as missionaries.

—**Mission Repository.** In compliance with a resolution adopted by the last Maryland Baptist Association, there has been established in Baltimore a

Bureau of Information, where magazines and leaflets on all fields and by all evangelical denominations are kept for consultation and sale in cheap form. A catalogue of these publications, with their prices, can be had on application by enclosing 5 cents in stamps to Maryland Baptist Mission Rooms, 10 E. Fayette st., Baltimore.

—**Prize for Essay on Missions.** One of the recent graduates of Hanover College offers to the students a prize of \$25 for the best essay on "The Relations of Missions to the New Civilization in the Orient." This prize will be continued for at least two years.

—**Missionary Intelligence.** Two thousand secretaries of district missionary meetings are now furnishing the daily and weekly papers of the country with missionary intelligence. Never was such an amount of information distributed as is being sent forth now.

IV.—INTERNATIONAL DEPARTMENT.

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

Islam in West Africa.

THE writer had the good fortune when in Sierra Leone, West Africa, some ten years or more ago, to have a letter of introduction to Muhammad Sanusi, who presented him with an illuminated manuscript, written by himself, of an original Arabic composition by Sheikh Omaru-al-Haqq, a native of Futa Toro, West Africa. It is an acrostic poem, with preface on the letters contained in verses 9, 10 and 11 of the 63d Sura of the Quran. Being on a tour along the West Coast of Africa, partly with a view to study local Muhammadanism, as far as opportunity might allow, this interview and contribution were specially valued. Little incidents of this nature, and a peculiar good fortune in falling in

with those who were authorities on this subject, such as Rev. Dr. Blyden, then professor in the Liberia College, and Archbishop Crowther of the Niger, enabled him to collect what was then and is still esteemed valuable information on this subject, just now attracting attention afresh.

The measure of Moslem bigotry and fanaticism did not seem to be equal in all parts of the coast. Bishop Crowther said that in conversation with Moslems along the Niger, on which river lies a portion of his diocese, and where, as on some of its lower tributaries, he has become familiar with Moslems, he had never met with a stern opposer of Christianity among them. He could not say whether this was because of their apprehension of the purer

moral teaching of the Scriptures, or because they were ill informed concerning the Quran, and surprised to find how much more the Christian missionary knew of it, than they themselves. He said he had in a number of instances given the Christian Scriptures to Moslem chiefs and moulvis, but never met with an obstinate disputant of his teachings in connection with the present. The Emir of Nupe accepted from him an Arabic Bible in the presence of his courtiers, and a copy was sent through him to another king. The head messenger of the Emir solicited a copy like that given to his master. He also presented a Bible to an old priest, keeping an Arabic school at Lokoja, who had solicited it a long while previously, but to whom it had not been given through fear that it was his purpose only to put the book to poor use, by taking scraps of the paper and writing on them some verses of the Quran and selling them for superstitious uses to the people. The native preacher under the Bishop read selections from the Arabic Bible to merchants who came to certain trade centers to sell ivory.

Bishop Jayne of the Episcopal Church had added similar testimony. He said that the Moslem priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously prosecuting their mission, yet exhibiting none of the bigotry and fanaticism usual to Islam.

Rev. Mr. Day of the Lutheran Mission at Muhlenburg said that Moslems of the Mandingo, and Vei tribes frequently came to his house and spent hours in reading the Christian Scriptures for the purpose of comparing them with the Quran. The Liberia College has distributed copies of the Scriptures among Moslems of the north and northwest portions of Liberia and beyond, toward Boporo and Musardu, and found no disposition to reject them. How far this willing acceptance of the Scriptures or the

purchase of them, establishes less bigotry than elsewhere we do not say. The Moslems of India do this from a variety of motive; sometimes with a view to endeavor to prove their corruption and disagreement with the Quran. The Wesleyan missionaries about Sierra Leone have made a somewhat vigorous attempt to reach the Moslem community in that quarter, and at the time of which we write, had just held a soirée with them on an appointed evening, when seventy Moslems were present. Working among them was a Rev. Mr. Schafira, a Jew who had been under instruction in Palestine with the view of becoming a rabbi, and after his conversion was educated in the Missionary College at Islington, England. Many Moslem chiefs had called upon him, and a large number of Arabic-speaking Moslems from the interior purchased Bibles of him. Dr. Blyden informed us that many Moslems came from a long distance in the interior for the purpose of learning of Christianity in its relation to Islam. In November, 1870, one came to him from Kankan to interview him, bringing a manuscript copy of the Quran and many other elegant Arabic manuscripts. Kankan is nine days from Musardu and six from Footah.

In some other localities the bigotry is objectionable enough. A missionary at Lagos said, that whenever in preaching they speak of the sonship and divinity of Christ, the Moslems present cease not to repeat the Sura of the Quran which says, "God does not beget, neither is he begotten." He affirmed that the priests were diligent to keep the people from listening to their preaching, advising them in their public services to avoid the Christian missionary, and refused to hold conversation with them, considering them enemies. An active controversy among them the year previous, respecting the authorship of Jallaloddin's Commentary on the Quran would have resulted in bloodshed but for an appeal to the Lagos

Government. Rev. Mr. Picot, the account of whose journey to Kumasi is more thrilling than Stanley's of his travel over the same route, says he met a Moslem priest at Houssa who said his native place was Stamboul [Constantinople], and that he had been traveling two years, all of which time had been occupied in reaching Houssa. He conversed freely about the nature of the road, and the countries through which he had passed, and entered into a vigorous defense of Muhammedanism.

That the Quran is studied in towns from seventy-five to three hundred miles from Monrovia, and by the Veis and Mandingos much nearer, is well accredited. At Boporo, Mandingo, and other places many travelers testify that the muezzin calls regularly five times a day to prayers, and it is not to be called in question, that mosques are to be found from Senegal to Lagos, but they are not to be imagined to be fine specimens of Moorish architecture, modeled after St. Sophia of the Levant or The Pearl at Delhi. The Moslem is too zealous to wait till he can construct an elaborate edifice, and often his "mosque" on this coast, is not distinguishable from his ordinary house of bamboo, wattled and lined with mats, covered with its thick straw thatch. Still it is his "mosque," because it is set apart as his place of prayer. Such is the mosque as found in Liberia.

Dr. Blyden informed us that during his travels in 1872-73, on the exploring expedition for the Sierra Leone Government, in every large pagan town he found one intellectual Moslem acting as prime minister to the chief and directing his policy. He learned that the chief advisers of the King of Ashantee are Moslems from Sokoto, and this was true also of Dahomey. The Rev. James Johnson, now archdeacon, a native clergyman of the West Coast, thought Muhammedans were numerically increasing about Sierra Leone, and that three-

fourths of the additions were from conviction and not by natural increase by birth-rate.

The African Moslems appear to be great travelers. Dr. Blyden met at Toto Korie a young lad, born in Mecca, while his mother was on a pilgrimage at that place. Newly-converted Moslems often go from the desert of Bornou or Lake Tchad, to the great collegiate mosque at Cairo, and return. They go long distances for the purpose of securing education. One young negro Moslem is told of, who was accustomed to send orders to Trübner of London for books, who went two hundred and fifty miles to be instructed. A copy of the Quran was found in the interior which proved to be of Liberia origin. It was written on coarse folio leaves of a ledger, such as is used in the custom-houses. It was written by a negro. It was imperfect, commencing with the 19th Sura. The Muhammedans appear to have shrewdly stationed themselves in influential towns near the coast, and generally in those commanding the trade from the distant interior. They have succeeded in impressing the people that their religion is peculiarly adapted to the African. A missionary who had been laboring in the interior for two years said that on urging Christianity he met with two common answers: first, that Christianity was good for "Merican man," but no good for "country man." The other came from Moslems, that "Christ is the white man's Saviour; Muhammed is the black man's." To what extent Islam has proven a blessing to the West African negro, is quite too large a question to discuss in a fragmentary way, and the testimony gathered by the writer can itself only be considered fragmentary.

One should be slow to disparage any agency which ameliorates the cruelty or the degradation of any portion of mankind, yet after the most assiduous inquiry made of missionaries, merchants, sailors, explor-

ers, among Europeans of several nationalities and negroes of several tribes, the writer reached the conclusion that the balance between the blessing and the bane of Islam in West Africa as compared with those of fetishism or Christianity had not been struck. As to the demoralization of the natives by rum, there seemed to be much testimony that many non-Moslem tribes, like the Pessahs and Barline people, were not more given to the use of intoxicating liquors than were the Moslems about Musardu, and even among those like the Kabyles of North Africa.

It is claimed by some along the coast, that the Moslems work with wiser adaptations to native prejudices, customs and idiosyncrasies than the Christian missionaries do, and their success is quoted in evidence of the statement. But Islam has been for a thousand years gradually spreading over the northern half of Africa, and has held the country of these Mandingos since the days of the Norman conquest, and that of the Foulahs and of Lake Tchad for six hundred years, yet there are large tracts not conquered by it to this day. Mr. Boswell Smith speaks in his "Mohammed and Mohammedanism" of "whole tribes laying aside devil worship or the immemorial fetish, and springing at a bound, as it were, from the very lowest to one of the highest forms of belief;" but from facts learned all along this coast, that seems to be quite a rhetorical statement. After more than a thousand years of effort to subjugate these pagan tribes, the Bornous, Fulahs, Mandingos and Jalooofs, who profess Islam, have done little more than abandon some of the rites of paganism, while their belief in some superstitions is said to be intensified. A Moslem negro offered for sale to the writer, a large silver locket or box, said to contain selections from the Quran, to be worn as a charm to ward off evil. The gree-gree does the same thing for the native African,

and his fetish may become bewitched and powerless. It can be befooled. He will whip it and throw it away or exchange it for a better. The inevitable gree-gree may be seen everywhere, hung on doors or trees to secure good crops. Only the rich can afford a good many. Anything may become a fetish, and the Moslem offering his superstitious charms simply asks the negro to substitute Quran Suras as a fetish, for tigers' teeth, cats' claws or alligators' scales. The Quran fetish becomes the most popular because supposed to be the most powerful. But all that, leaves the heart of African heathenism untouched. Rev. Mr. Picot makes special mention of these men in the journal of his visit to Coomassie. When he found one of these Moslem teachers, with his manuscripts and his beads, he asked if he was not ashamed to be deceiving the people by giving them these scraps of paper, telling the people they were capable of protecting them against evil. The man suddenly pretended not to understand the language spoken, but the people made sport of him, and he confessed his deception. As to the unity of the godhead taught by Islam, that is an article of faith from end to end of Africa among the entire negro population, and this compounding with the superstitions of existing heathenism, or overlaying it with another without any improvement, does not look much like Mr. Smith's description, of the African laying aside the immemorial fetish and springing at once to the highest form of religious belief.

Muhammedanism, if it has added any to the limitations which the African's poverty imposes in most cases to the practice of polygamy, has in effect left it in principle and practice intact. Rev. Mr. Adcock, Wesleyan missionary on the river Gambia, properly put this part of the case for the whole coast, when at a breakfast meeting in London he said:

"We have no difficulty in getting members. The difficulty is to keep them out of the church,

We could have thousands of members if we would allow them to come in with a wife on each arm, and many other things which we do not permit. We never have to refuse the sacrament because people do not believe in the personality of the devil; they believe in it a great deal too much."

Affairs in Japan.

BY REV. H. LOOMIS, AMERICAN BIBLE AGENT, YOKOHAMA.

ONE of the many encouraging and delightful features of Christian work in this land, is the unity of spirit that prevails among all the followers of Christ.

The prayer of Christ is being answered here in the manifestation of a oneness of heart, so that even those of different folds mingle together as one flock and followers of the same Shepherd. As evidence of this, a social meeting was arranged for all the theological students in Tokyo. It was held in a sort of park near the center of the city, which is a popular place of resort for all classes of people. A meeting was recently called in Tokyo by the various pastors, in which the question for discussion was, "What is the present need of our respective churches?"

A monthly meeting for prayer and conference was arranged; it was well attended and exceedingly profitable. At the recent gospel meeting held in Tokyo under the auspices of the Episcopal mission, were Bishop Bickersteth of the English church, Rev. Dr. Verbeck of the Reformed mission in America, Rev. Mr. Honda of the Methodist church, and Rev. Mr. Hashimo of the Congregational or Independent body. As Bishop Bickersteth was unable to speak in Japanese, he was assisted by a Presbyterian interpreter. It is reported there were one thousand persons present. At a similar service recently held in Nagoya the speakers represented the Protestant Episcopal and Methodist Episcopal, the Reformed and the Presbyterian churches. The general influence of such unity is most beneficial to all, and demon-

strates to these heathen, the secret and strong power in Christianity that binds together all who truly love and serve our Lord Jesus Christ.

Much to our astonishment there has recently come a proposition from Mr. Joyama, the former president of the Imperial University, to place all schools of the middle grade under the care of Protestant missionary bodies.

The reforms and improvements which have been inaugurated by Mr. Mori, the Minister of Education, have been important and helpful, but the claims on the government are so many and varied that it is found impossible to do all that is felt to be needed. In this emergency it is urged that suitable preparatory schools would be found, by calling in the aid of the missionaries and giving them the charge of this branch of educational work. This is a mere suggestion, but it comes from one who knows of what he speaks, and whose opinion will have weight in the minds of those who are to decide such matters. Possibly such a thing is not wholly feasible even should it meet with the approval of the proper Japanese authorities. It would involve large expense on the part of the missionary bodies, and at present none of them seem to have surplus funds, even if there was a willingness to devote their income to an almost distinctively educational work. But the suggestion is an important indication of what has been accomplished by the missionaries in this land in the work of education. Of course no such proposal would have been made had not the work hitherto done attracted the attention and won the approval of those who are best qualified to judge. Mr. Joyama is not an avowed Christian, and has therefore no religious bias that would lead him to take this step. The proposition shows the confidence that the leading men in Japan have in the character of the missionaries, and of their ability to conduct such a work even better than the Japanese themselves.

It will not surprise us if we see in the future a flocking of the young men of Japan to the Christian schools as the most desirable place to secure a complete and thorough education. There is no question but what the future of Japan depends on the training which the present generation of scholars receives.

There is a most blessed work now going on in the various schools, especially in Yokohama and Tokyo. At the Ferris Seminary forty-five converts are reported among the girls with no extra effort or excitement, one after another has come out boldly and joyfully on the Lord's side. On a recent Saturday it is said that more than fifty letters were sent by these new converts to their homes and friends in all parts of the land, asking permission to profess their faith in public, and pleading with one and all to repent of their sins and follow the Saviour. In the Methodist Protestant school there has also been great interest of late, and on a recent Sabbath forty-five persons received baptism.

In the school at Ayoma, in Tokyo, there are seventy-four applicants for baptism. The students have become so aroused that they have for some time gone out into the streets and preached to the people and distributed tracts. At another of the mission schools in Tokyo there has been a general awakening and twenty of the scholars asked for prayers at a single meeting.

The churches also have been aroused and are at work as never before. At many of them special services are being held; not only are sinners being converted, but those who have been visited by their brethren aroused to a new zeal.

Music and Missions.

THE subject of music, as related to the work of the foreign and native missionary, seems to lose none of its interest. Professor Tourjée of the Boston Conservatory of Music wrote

to missionaries on a number of foreign fields, to secure an expression of opinion on the importance of musical training as a part of the preparation of persons for service abroad, and received such responses as to lead him to make most liberal proposals to missionary boards, or to intending missionaries themselves, for special education at his institution, in any or all branches of music. This paper was presented at the meeting of the International Missionary Union last August, and a general discussion was entered into, which gave a good deal of information to those present. Perhaps nothing was more striking than the diversity demanded by the several fields of labor in the character of the music to be used. Rev. Mr. Chandler of South India, said three courses were open to the missionary: First, to teach the English system, which imposed no end of labor in teaching. Second, to translate hymns and sing them; but in India the people knew nothing of our scale and nothing of harmony, and even the reduction of native airs to notation had to be done by ear, and then they could not get them as the natives did. If the natives tried to sing in parts in harmony they went through together if they started together, but whatever difference obtained at the start was maintained to the end. The third method, which he thought the best, was to use native tunes and metres.

Rev. Mr. Nicholls, Baptist, of Burma said the natives there learned English music very quickly. Rev. Mr. Stanley said in Northern China there had been no extensive attempt to use native tunes. The Chinese scale was unlike that of Europe, and our instruments were not adapted to their music, which was in minor chords mainly; yet in the boarding-schools the pupils learned our music very creditably. Mrs. Culbertson spoke of Chinese girls learning our tunes, and singing as they strolled, Moody and Sankey hymns. Dr. Barnum said in Turkey the natives read-

ily adopted our tunes and caught the airs of the military bands.

The *Indian Evangelical Review* for October, 1887, had an excellent article on "Hindustani Hymns and Hymn Writers," which will be considered as contributing much of interest to the general subject. Rev. John Chamberlain of the English Baptist Mission was the first to enter this field, by the publication of a volume of Hindu hymns still sung after 70 years. Following him was Rev. Shujaat Ali, a native preacher, whose hymns "will be sung for many years to come." Rev. John Parsons, another Baptist missionary, "became famous for his vernacular hymns, especially *Bhajans*, which are still widely sung and are full of poetic fire." Rev. John Newton, Sr., now of Lahore, the oldest missionary in India, was the first Hindustani hymn-writer among the American Presbyterians. Rev. Mr. Janvier and Rev. Mr. Ullman are also noted for their large contributions to Indian hymnology. Several other societies have contributed through their missionaries, original hymns and translations. The author of the article says that Mrs. J. E. Scott of the M. E. Mission of North India, has been at work for two years on a book of native tunes and hymns. He further says :

"Munshi Shankar Dyal, literary assistant in the Methodist Publishing House in Lucknow, has written at least one hundred *ghazals* (hymns), many of them of a high order, several of which have found their way into various hymn-books. One of these is sung more frequently in the Christian congregations of the Methodist mission than any other native hymn, and yet this interesting writer, whose literary productions (the product of his spare hours) are found so acceptable, breathing throughout a truly Christ-like spirit, is as yet a Hindu. He admits that at heart he is a Christian, and those who know him best are convinced that illuminating grace has reached his soul. For twenty years or more he has given all his time and strength to the preparation of Christian books in the vernacular; evidently he is not far from the kingdom of God."

And now we learn that a "Dictionary of Hymnology" is in course of preparation, which is to contain

an article intended to show how great a work has been accomplished by missionaries, in the introduction of Christian hymnology among the various nations of the earth, and for this purpose Rev. W. R. Stevenson, M.A., Carrington, Nottingham, England, wishes answers to the following questions from all mission fields :

"(1) Please state to what part of the mission field your answers refer, and the language or languages there spoken. (2) What hymn-books have been prepared for the use of the converts? About how many hymns do they contain? By whom were they prepared, and when? Where are they printed? Are the same books used elsewhere, or by the missionaries of any other society, so far as you know. (3) Are the hymns chiefly translations or originals? If translations, by whom were they translated? If the original, who were the authors? If possible, kindly give the first lines *in English* of the principal *translated* hymns. (4) Are our English metres and tunes used? Do the lines rhyme as with our hymns. Please address reply to Rev. W. R. Stevenson, M.A., Carrington, Nottingham, England."

Bulgaria.—We cannot fail of sympathetic interest with Bulgaria. It is an old battlefield of Asia and Europe, and hard soil for missions, with forces that would grind them as between the upper and nether millstones, but it is a vast strategic point for Christian work as well as for the soldier and the statesman. It must be taken and held for God. The people are a noble stock, and though troubled about political existence now, they are as likely to yield results to Christian toil as any branch of the Slavic race, and they are admirably situated to be a leading Christian power among their ninety millions of brother Slavs. In less than seven years this race of Slavs became a nation of freemen, with power to govern themselves. They set themselves to crush brigandage, and they did it completely in East Roumelia and almost completely in Bulgaria.

The Rev. D. C. Challis of Bulgaria calls our attention to the stamina, strength, and promise there is for Bulgaria, as illustrated by the action of their national assembly. He says:

"The serious and businesslike manner with which the Bulgaria National Assembly, lately adjourned, addressed itself to the work in hand is a striking instance of coolness under fire. A glance at the list of laws enacted during the late session shows the presence of no mean legislative ability, and the published reports of the discussions show that nothing was done by force or the abridgment of the freedom of speech. The most unpractical and cranky members were free to express their opinions and cast their votes.

"Among a large number of enactments of general importance we notice the following: A law authorizing a subsidiary nickel coinage of 3,000,000 francs. A law for the disposition of cases pending in the courts of Eastern Roumelia at the time of the annexation. A law for the suppression of brigandage, granting the government extraordinary powers in cases of necessity. A press law guaranteeing full freedom with responsibility, and providing for the speedy trial of offenders. A law authorizing a loan of 50,000,000 francs (\$10,000,000). A special credit of twenty millions to pay off the debts of Eastern Roumelia. A special credit of 370,000 francs for the preliminary survey of new railroad lines. Many other measures of importance were passed, all pointing to the fullest possible realization of the provisions of this liberal constitution."

In his address on closing the session, Prince Ferdinand expresses the highest satisfaction with the "loyal and patriotic co-operation of the assembly" and the "tact, intelligence and devotion of the ministry." Cut off from the recognition of the "powers" by their "illegal" position, and themselves the bone of the fiercest contention, the Bulgarians quietly attend to their business and defeat the intentions of their enemies by presenting an example of good government on a system almost purely democratic.

Delegates to the London Conference.

REV. WILLIAM KINCAID, D.D., Bible House, New York, Secretary of the American Committee of the General Conference on Foreign Missions, informs us that our English brethren are making generous provision to entertain all regularly accredited delegates during the continuance of the Conference, June 9 to 19. Delegates may expect to hear from the London committee on this subject in due time.

He also says: "Societies that have not yet appointed delegates, but still hope to do so, will confer a favor by taking action at the earliest convenient date. It is important that the list should be completed and be in the hands of the committee as soon as possible. The requisite credentials will be sent in proper season.

"Special attention is called to the request of our English brethren that 'earnest and continued prayer be offered in behalf of the proposed conference,' and to the suggestion of the American committee, in this connection, that interdenominational meetings be held throughout this country to inform the Christian public with reference to the conference and awaken interest in it. Such meetings, with great success, have been held in New York; may they not be planned for throughout the whole land?"

The delegates from American societies, so far as reported to Dr. Kincaid, are as follows:

Presbyterian Board of Foreign Missions—Rev. F. F. Ellinwood, D.D., Secretary.

Foreign Missions of the Presbyterian Church—Rev. M. H. Houston, D.D.; Rev. W. M. Murkland, D.D.; Rev. J. A. Lefevre, D.D.; Christian Deovies, Esq.

Board of Foreign Missions of the Reformed Presbyterian Church—Rev. D. McAllister, LL.D.; Rev. D. McFall, Mr. A. Alexander.

Board of Foreign Missions of the Reformed Church—Rev. T. W. Chambers, D.D.; Rev. W. J. R. Taylor, D.D.; C. L. Wells, Flatbush, N. Y.

Board of Foreign Missions of the Reformed Church—Rev. D. Van Horn, D.D. Alternates, Rev. C. L. Weiser, D.D.; Rev. S. G. Wagner, D.D.

American Board of Commissioners for Foreign Missions—Rev. A. C. Thompson, D.D.; Rev. Judson Smith, D.D.; Elbridge Torrey, Esq.

American Missionary Association—Rev. A. F. Baird, D.D.

American Baptist Missionary Union—Rev. John N. Murdock, D.D.; Rev. A. J. Gordon, D.D.; Hon. Eustace C. Fitz.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church—Rev. William S. Langford, D.D.

Missionary Society Methodist Episcopal Church—Bishop W. F. Mallalien, D.D.; Rev. J. N. Fitzgerald, D.D.; John M. Phillips, Esq.

Home and Foreign Missionary Society of the African Methodist Episcopal Church—Rev. Wm. B. Derrick, D.D.; Rev. D. P. Roberts, M.D.; Prof. Philander Outland. Alternate, Rev. C. T. Shaffer.

Board of' Missions Methodist Protestant Church—Rev. F. T. Tagg.

Missionary Board Free Methodist Church—Rev. B. T. Roberts, Rev. T. B. Arnold.

American Bible Society—Rev. E. W. Gilman, D.D.

Chicago Training School for City, Home and Foreign Missions—Wm. E. Blackstone, Esq.

Washington City Bible Society—Rev. A. W. Pitzer, D.D.

Foreign Missions Southern Baptist Convention—Rev. H. A. Tupper, D.D.; Hon. J. L. M. Curry.

Woman's Foreign Missionary Society Presbyterian Church—Mrs. William Dugdale, Mrs. Arthur T. Pierson.

Woman's Board Cumberland Presbyterian Church—Mrs. A. H. Stephens.

Woman's Board of Reformed Church—Mrs. W. J. R. Taylor.

Women's National Indian Association—Mrs. Amelia S. Quinton, Mrs. Geo. D. Boardman, Miss Mary L. Bonney.

Woman's Board, Congregational—Miss Abbie B. Child, Mrs. A. C. Thompson, Mrs. Geo. W. Coburn, Miss Carrie Borden.

Woman's Foreign Missionary Society of Iowa Meeting of Friends—Mrs. Elizabeth Hutchinson.

Delegates at Large—Rev. Geo. E. Post, M.D.; Rev. A. T. Pierson, D.D.; Rev. Geo. D. Boardman, D.D.; Rev. Wm. M. Taylor, D.D.; Cornelius Vanderbilt, Esq.; Rev. Daniel Dorchester, D.D., General Clinton B. Fick.

DR. IMAD-UD-DIN is the first native of India who ever received the title of Doctor of Divinity. The *Punjab News* has the following interesting incident: "Recently the Rev. Moulvie Imad-ud-din, D.D., was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen, including some Moulvies and well-to-do influential persons. They carefully shut the door, and having taken every possible precaution against interruption and eavesdropping, they said to him, 'Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord Judge you if you deceive us.' The Moulvie said, 'God is my witness. Ask, and I will answer truly.' They then said, 'We see you are a man of learning and worth. Why did you become a Christian?' 'For the salvation of my soul,' the Moulvie replied. 'Could you not find salvation in Islam, O brother?' 'No,' 'Tell us why not.'

"Dr. Imad-ud-din then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ. When he left they all showed him great honor, embraced him and said, 'God bless you and be with you. Now we know that whatever you have done you have done, not for the sake of gain, but with a pure heart, for the sake of what you believe to be truth.'"

V.—MONTHLY CONCERT OF MISSIONS.

Burmah and Siam.

BURMAH contains about 3,000,000 of people and is rich in resources, both vegetable and mineral. Here, as in Hindustan, God permitted British arms and diplomacy to establish an Anglo-Indian empire, controlling the seaboard from the mouth of the Ganges to the Malacca strait, but unlocking this land also to the gospel, which here found a field for special triumphs. The article on another page of this issue gives an account of the work among the Karens.

The Burmese are Buddhists, and their religious faith is purer from admixtures than that of the East Indians and Chinese; there is not as much picture-worship as in China, and the monks are more faithful to their vows of poverty and celibacy.

About the close of the last century the state religion branched off into

two sects; one held a kind of *pantheism*, believing the godhead to pervade all nature and life, but especially the Buddhists; the other sect rejects the doctrine of the metempsychosis, cloister system, etc., worships one spirit supreme and all-creating (Nat), and holds to a life beyond death with weal or woe according to the works of the departed. These heretics were burned by the king, but were reported numerous though worshipping in secret.

The empire of Burmah reached its apex of glory in the eleventh century; in the sixteenth the state was rent into several warring factions. Alompra, founder of the present dynasty, restored the empire to something like its former territory and prestige. But the British have since then, in the wars of 1823 and 1852, made it largely a dependency of

Britain. The government is despotic; the hlwot-dau or council of state regulates details, and is composed of four ministers and presided over by the heir apparent to the throne, or a prince of the royal blood.

The Burmese courts seldom dispense justice. From the Supreme Council down, every office-holder is a plunderer; the judges are venal, the police powerless; life, liberty and property are at the mercy of the violent and vicious. The farther from the capital the less heed is paid to the king. The provinces near the Chinese border live under two governments, the Chinese and Burmese actually sharing the control. The interior of Burmah is comparatively unknown, the seacoast having been mainly the scene of missionary operations.

The Irawaddy, navigable for 400 miles, is the "Father of Waters," and Ava, made capital in 1819, is the "City of Pearls."

Those who would read a fascinating story of mission labors and triumphs must read Gammell's "History of American Baptist Missions" and the "Life of Adoniram Judson and his Wives." No more thrilling chapter can be found in the entire record of modern missionary labor.

The Burmah Baptist Missionary Convention held its thirteenth annual meeting at Moulmein November 5-7. All the work is encouraging. The convention was preceded by a three-days' conference for prayer. On the last evening of the conference a mass-meeting of all races was held on the Burman Mission Compound, near where Dr. Judson's chapel used to stand. Addresses were given in seven languages—English, Burman, Karen, Shan, Talaigu, Telugu and Tamil. No one of these languages was understood by all present, but a hearty Christian unity prevailed. The Church Missionary Society is supported by the evangelical element of the Church of England, and has the largest income of any missionary

society in the world. This great organization is revising its whole missionary policy, to bring it into line with the demands of the times. The General Committee has resolved: First, not to refuse any candidates for missionary service on the sole ground of the lack of funds; second, to recognize the present methods for the collection of funds; third, to employ more lay evangelists; fourth, to arrange for more meetings for united and special prayer. The Henry Reed Steamboat Company, connected with the American Baptist Missionary Union, raised \$1,056.02 in 1887 for the support of the steamer on the Upper Congo River, in Central Africa; \$1,750 is wanted for 1888. The Equator Station of this mission is farther inland than any other from the West Coast. Baptist missionaries in Assam are laboring among people speaking seven different languages, three of which had never been acquired by a foreigner until the missionaries went there. One station is sixty miles from even a cart-road. Rev. J. E. Clough, D.D., has been laboring on the Ongole field in the Telugu Baptist Mission for twenty-one years. In that time the number of Christians has risen from none to 25,545. More than six hundred converts were baptized in the first eight months of last year. Rev. Kyouk-kai, a Karen preacher of the Toungoo District, Burmah, has been presented with a silver sword by the British Government for his efforts in suppressing the rebels and restoring peace to the district. This is the only case in which such an honor has been bestowed.

SIAM has a territory of about 200,000 square miles, and a population estimated at eight millions. Little has been known of this romantic country in literature until of late. We are now beginning to know something of this second great river basin of the Indo-Chinese peninsula, with Bangkok, its capital, the "Venice of the Orient."

Vegetation is abundant and luxuriant, the fruits unsurpassed in variety and excellence, the animal kingdom varied and interesting. The white elephant is the form associated with the appearing of Buddhas and the transmigration of souls, which are believed to be far on their way toward the Buddhist heaven, *Nirvana*. Woman's condition is far above that of her sex generally in the East, and her treatment more affectionate and considerate. Social distinctions are numerous and numerical, 5 representing the lowest slave, and 100,000 the second king.

The sacred literature, in the Pali, is written with a stylus on long slips of palm-leaf, and the 400 principal works embrace 4,000 volumes. The secular consists of about 250 principal works with 2,000 volumes. Of the males, from 80 to 90 per cent. can read, and education is afforded gratuitously at the temples. Buddhism absolutely sways this people. Its sacred fanes are among the costliest and finest of the Orient; one, estimated to have cost \$800,000, holds nearly a thousand images of Buddha, the principal of which is 158 feet long, inlaid with pearl and overlaid with gold. The priesthood, now much reduced, once numbered 100,000.

Protestant missions date from the days of Gutzlaff, Tomlin and Abeel in 1828-31, and properly from the settlement of Jones in 1833. A half century ago all foreigners, whether missionaries or merchants, were excluded; now all Christian countries enjoy treaty rights. No country on earth is perhaps more widely open to the gospel, and Providence has especially given to Presbyterian Christians this land to occupy for him.

The American Baptists, who have had a mission there for over fifty years, are now working only among resident Chinese, from whom Dr. Dean in 1837 organized the first church of Chinese Christians in all Asia.

The Presbyterians have but two main stations—at Bangkok and Petchaburi—and two more among the Laos, at Chiengmai and Lakawn. Their entire force, including native preachers and teachers, would number less than thirty workers, who, if their responsibility could be averaged, would each have the care of a quarter of a million souls.

It is a rare opportunity that Siam presents. Contact with Western civilization has embraced Siam in the telegraphic circuit, that thus binds her to the Christian world; the postal system reaches from Bangkok to the bounds of the kingdom. Commerce is developing the exports and introducing imports. Next to the Mikado of Japan, the king is pronounced the most "progressive sovereign in Asia." Himself an educated man, he favors education; more than this, the government has given practical proof of its estimate of the value of Christian missions by giving the land for a new mission station at Lakon. The king subscribed \$1,000 for a hospital building. A series of friendly acts shows the attitude of the royal court toward the work of the mission.

This new and liberal policy was inaugurated by the government in 1851, when a new king took the throne. He reigned for seventeen years, was a scholarly gentleman, who had been taught in languages and modern science by a missionary of the American Board; and under his successor, the present king, the influence of Protestant missionaries with the government, as we have seen, has not waned. An official document, under royal sanction, testifies to their intelligence, integrity and personal worth. It acknowledges the debt of the Siamese to them for teaching them to read and speak the English tongue, and says: "The American missionaries have always been just and upright men; have never meddled in the affairs of government, nor created any diffi-

culty with the Siamese; have lived with the Siamese just as if they belonged to the nation;” and furthermore this document affirms the high standing of the missionaries in the respect and love of the government.

When this young king, by a sad accident some years since, lost his wife, his brother came to the missionaries for a copy of the New Testament, and gave as a reason for the request that the king had *lost faith in his own religion*; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion, yet this bereaved monarch flies to the Christian's Bible for the solace that his pagan creed cannot supply! Siam may be much nearer to becoming a Christian nation than we think! The additional fact should be put on record that the first zenana teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the king of Siam.

THEME FOR A GRAND MISSIONARY
SERMON.

Isaiah xvii. 1-7.

THE Messiah is here set forth as the servant of Jehovah, upheld by his almightiness, his elect, the object of his delight, the subject of his Holy Spirit's unmeasured indwelling and outworking.

His special mission is to the Gentiles. He shall not cry as in helpless grief, nor shout as in boastful glory. He shall perform his service in the quietness of a divine confidence and certainty of result.

The bruised reed and smoking wick seem to me to refer to the golden candlestick, whose branches were called reeds; and so regarded this verse may refer to the *church*, which even in her periods of spiritual decline he shall not forsake. When her branches are bruised he will not break them off, and when her lamp burns dim he will not quench it, but by his patient, loving discipline heal her schisms, repair her breaches, and

breathe new life into her expiring flame, so that her light may shine clear and far.

The fourth verse is open to a similar construction, and may be translated, he shall not burn dimly nor be bruised; and then the thought throughout is beautifully consistent.

Christ finds his church with branches bruised and lights dim, and by his corrective judgments he makes her capable of a powerful testimony to the truth. But we are to look up from a fallible, imperfect body of disciples to an infallible and perfect Head and Lord; he cannot be bruised and broken, nor does his light ever become dim or threaten to be extinguished. He shall not only correct his church by chastening judgments, but by punitive judgments destroy the wicked and set up his throne upon the earth. And for his law the isles shall longingly wait and Ethiopia shall stretch forth imploring hands.

God has called him to be the justifier, and holds his hand and keeps him; he has entered into covenant with him, and that covenant is as sure as the word and oath of God can make it. Christ shall be a light of the Gentiles, though the church's lamp may at times seem to be going out and her testimony be almost quenched. He shall open blind eyes, release imprisoned souls, and those in the shadow of death. We do not claim that this is a precise, exact and scholarly exegesis of this passage, but we believe a careful study of the Hebrew will satisfy any student that the drift of this paragraph is not ordinarily apprehended; that the hope of missions is here shown to be the infallible covenant of God; not the golden candlesticks, but He who walketh in the midst of them; not the efficiency and energy of human organizations, but the power and grace of the living, risen, glorified Christ. The word judgment occurs here in three conspicuous connections, and that word always calls attention to *divine* energy of action. God invites

the co-operation of his people, but he is not dependent upon it. He can work in his own way, and sometimes by mighty judgments he both brings an unfaithful church to see her duty and a rebellious world to bow and submit to his law. The whole outline of missions is suggested in this passage in Isaiah—the outline of missionary history and of the divine philosophy of missions.

It is also particularly noticeable that a conspicuous change in prophetic terminology occurs at chap. liii. of this prophecy. The servant of the Lord is a phrase which occurs frequently up to chap. liii. 11: the Messiah who represents the true Israel, the holy seed of God, the indestructible germ which assures continuity to Israel's life, who restores moral order. But though this title occurs nineteen times in chaps. xli. to liii., after the eleventh verse of chap. liii. it disappears. "*My righteous servant shall justify many.*" Now his work as servant is done. He has suffered the just for the unjust to bring us to God. He has justified many and made *them servants of God*. They now take up the work he has laid down, and fill up that which is behind of his sufferings. And so after this, as in chap. liv. 17, we have the new phrase, "*servants of the Lord*," which occurs ten times from chap. liv. 17 to lxvi. 14. The servant of God now sees his seed, and it is a numerous seed. The servant of God is multiplied a thousand fold (Rom. v. 15-19). He ceases to suffer, and in the former sense to serve, and his spiritual offspring take up service and suffering for his sake. They go into all the world, and as witnesses testify and as martyrs die for him and his cause, until he comes again, and then service and suffering are merged into triumph and glory, and the new heaven and earth, wherein dwelleth righteousness, take the place of this sin-cursed and sorrow-stricken world, and chaos is once more displaced by cosmos.

SUGGESTIVE PARAGRAPHS.

DR. W. M. PAXTON said to his students at Princeton Theological Seminary as to the signs of a call to the foreign field:

I. *Desire.*

In general, when the Lord wants a man to do a certain work, he puts into his heart a strong desire to do it.

"I have long observed that God puts certain proclivities in men's minds," etc. (Albert Barnes.)

II. *Qualifications.*

Many men would make good ministers at home who would not perhaps do for the foreign field, *e.g.*:

1. One must have some faculty for acquiring a foreign language.

2. A man must be good-tempered enough not to quarrel with his brother missionaries. Scores of troubles have arisen from this source. Bad temper is easily developed in a missionary field, especially in a bad climate. Above all, don't take a bad-tempered woman. A man who is to be a missionary must not have a curious, prying or gossiping disposition. He needs especially to mind his own business.

3. Must have aptness to teach and patience in imparting knowledge even to those of a low grade of capacity.

4. Must have good health, and his physical constitution should be adapted to the climate where he labors. Every man must have a physician's certificate—*e.g.*, one with a torpid liver should not go to a very hot country like India or Africa, nor with weak lungs to a land unfavorable for pulmonary weaknesses.

III. *Opportunity.*

This means that providence will open the way when God has a purpose in a man's life. There may be an insuperable objection—*e.g.*, an aged and dependent mother, etc.

—**Dr. Barnardo**, the English philanthropist, has now the largest family in the world cared for by any one man. It numbers 2,233.

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

Africa.—Bishop Taylor's advance party have at last reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started the bishop declared his intention to plant stations among the tribes along the Upper Kassai and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the two physicians who have followed the bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.—*The Christian*.

—Dr. Elmslie, an American missionary, who has been stationed for some time among the Zulus west of Lake Nyassa, has sent home the first book printed in Nbungoni language. The book was issued from the press of a neighboring mission station called Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, with fourteen hymns. Much is expected from the book, as the Nbungoni language is intelligible to a large number of the tribes.

—The Royal Niger Company has determined to impose a tax of fifty per cent. upon all spirituous liquors landed within its territories. Total prohibition is impossible, as the river is free to all trade under the Berlin Treaty; but this tax will limit the supply. The company has been endeavoring to induce the government to negotiate with other powers for a uniform duty on spirits all along the West African coast for 2,500 miles.

—American Board. For the first six months of the financial year the total receipts were about \$78,000 in

advance of those of the preceding year for the corresponding period, of which amount about \$30,000 was from donations and \$48,000 from legacies.

—The French Government and Missions. Rev. John Jones, a leading missionary of the London Missionary Society, has been expelled from the Loyalty Islands by the French Government. The directors of the society have given to the press the details of the outrage from Mr. Jones's own pen, and now publish them in their own periodical, *The Chronicle*, for March:

"Mr. Jones has been summoned home by telegram to meet the Board, whose future action will be determined upon after his arrival. In the mean time, suffice it to say that they sympathize deeply with their missionary in the wrong he has sustained, and regard him as the subject of harsh and unjust treatment. He has been expelled not so much on account of his Protestantism, as on that of known friendliness to the islanders, and as being a sturdy representative of earnest British Christianity, a type of man the French Colonial Office is not partial to."

India.—They write from Kolapoor that it is wonderful the joy the native Christians show at seeing the Wilders, mother and daughter, after an absence of thirteen years, and that Miss Grace talks Mahratta (or Marathi) "like a native."

—The Lutheran Missionaries in South India have long had a German synod, but in June, 1887, their first Tamil synod met, composed of delegates of the churches (which have hitherto had a very loose connection with each other), of all the native ministers, and of three missionaries, together with the Senior of the mission. The synod is to meet triennially. Tanjore, as being the most central station, was chosen as the first place of meeting.

—July 1, 1883, was the bicentennial anniversary of the missionary Zie-

genbalg, the first foreign missionary of the Lutheran Church. It was therefore resolved to build a handsome memorial church at Shiali, on the southeastern coast of India, some six leagues south of Tranquebar. This was dedicated last July.

—The North India Methodist Conference met at Cawnpore on the 4th of January. The reports presented were full of encouragement. The native Christian community now connected with the conference numbers 9,226, of whom 5,675 are adults. There has been an accession during the year of 832 adults by baptism. Of these 27 were from Mohammedanism, the rest from Hinduism. Inquirers are not reported, yet these are so numerous that if the missionaries desired only to swell their numbers, 2,000 persons could be baptized at once. One native preacher, the Rev. Philemon, ordained by Bishop Ninde a year ago, has since baptized 211 persons. The conference greatly needs a staff of good colporteurs. There are 23,913 scholars in the schools.—*Indian Witness*.

—Netherlands India, that is, the India under Dutch rule, possesses a population of 27,000,000. It stretches from Atcheen, in Sumatra, to New Guinea. Among these 27,000,000 there labor 70 missionaries, 36 of whom are Dutch, the rest being Germans, principally from Barmen, and subsidized by the society at Amsterdam. Besides these there are 24 "helpers," who are in government pay and labor only among the nominal Christians. These 94 agents (including helpers) are distributed as follows: In Java, 24; in Sumatra, 19; in Mias, 5; in Borneo, 7; in Celebes, 11; in Sumba, 1; in Timor, 1; in Rotti, 1; in Wetter, 1; in Buru, 1; in Ceram, 2; in New Guinea, 5; in Gilolo, 2; in Sangi, 3; in Talan, 2; in Saparina, 2; in Amboyna, 4; in Ternati, 1; in Letti, 1; in Haruku, 1.

—According to the Census (1885-86) there were in Neth. India Malay-an race native Christians, 235,070,

of whom no fewer than 115,361 were in Ninnahassa, or Celebes, the whole population of that island being 138,026. In Dutch Timor there are 33,015 nominal Christians, with only one government helper and no missionary. The Dutch Government has no objection to missionaries of other nationalities working, as the Germans do, in its possessions; and the Rev. J. B. Cook of Singapore, who sends us the above information, is very urgent that British Christians should come to the help of these multitudes of Mohammedans and heathen.

—Commercial Value of Missions. Take the following figures, vouched for by competent authority: The commerce of the United States with the Sandwich Islands alone in 1870 was \$4,400,426, while in the same year the whole amount expended in foreign missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Islands missions," says Dr. Anderson, "up to 1869—that is, for fifty years, and during the whole period of its dependence on the Board—was \$1,220,000. The profits of our trade with the Sandwich Islands for 1871 was \$660,964—more than half of all that was expended on the mission during fifty years."

—Pope's Jubilee. The gifts to Pope Leo, at the late Jubilee, exceeded \$10,000,000 in articles of value, besides as much more in cash. The United States outstripped every other country, and no greeting was perhaps more cordial than that of the New York *Independent*!

Madagascar.—Rum! *The British Weekly* says: "Rum and the gospel" have reached Madagascar in the same boat. The official *Chronicle* of the London Missionary Society, in announcing the safe arrival of the Rev. A. G. Shaw and Mrs. Shaw at Tamatave, and the hearty welcome given to them by their old friends, adds that they shortly afterward left in the coasting vessel which had taken them across from Mauritius.

It "was partly laden with rum, the stench of which filled it from stem to stern, and accommodation on board was of the most meager description."

Persia.—The Persian missions have been more richly blessed during the past year than ever before, both in the accessions to their churches and in the general prosperity of their work, while as to opportunities for the extension of the work they seem literally without limit.

—**Reformed Dutch Missions.** The treasury of the Reformed (Dutch) Board of Foreign Missions is becoming seriously burdened. It is maintained at present by the use of the credit of individuals. The receipts of October were twice those of October, 1886. Since that statement such a decline of income has occurred as to cause increasing anxiety. The receipts of December, usually a fruitful month, were much below those of recent years.

South America.—The William Taylor Transit Fund and Building Fund Society has a self-supporting work in South America, begun eight years ago, embracing four well-established missions in Chili and property in churches, parsonages and schools worth about \$100,000. There are incipient church organizations, one with a membership of thirty-six, and there have been about 3,000 pupils in these schools, with from 600 to 1,000 children under tuition now. The schools are patronized by the most influential classes, from the President of the republic down. There are also stations in Brazil. These foundations, say the officers of the society, have been built up largely within the quadrennium now closing, and more missionaries and larger premises are called for.

—**Spanish Armada.** In May next it will be 300 years since the "invincible armada" met with the beginning of those disasters which terminated but with its destruction, and it has been proposed in England properly to celebrate the anniversary.

Syria.—The good tidings come from Syria that the late attempt of the Turkish authorities to force new and intolerant restrictions upon the cause of Christian education has been earnestly resisted by the diplomatic representatives of the different powers, that it has utterly failed and has finally been withdrawn.

—**The Y. M. C. A. in Evangelization.** Mr. L. D. Wishard is about to undertake a tour of the world in the interests of the Y. M. C. A. Eighteen associations are now established on foreign missionary soil—Japan, Turkey, India, China, Persia and Ceylon. There are 300,000 in India speaking English, and 60,000 Christian young men, and 100 government schools from which the Christian religion is excluded, but where the undenominational Y. M. C. A. could enter.

—**The Eleventh Triennial Meeting** of the Young Men's Christian Associations of all lands is to be held in Stockholm August 15-19. A special rate has been secured to London and return by the new steamer City of Berlin, of the Inman line, sailing from New York July 21; the return tickets are available from Antwerp by the Red Star line, as well as by the Inman line steamers from Liverpool. Special rates between London and Stockholm. Friends in England extend an invitation to a special steamer trip along the Norwegian coast before the meeting. There will be a trip provided which will include all expenses of the journey from New York back to New York, covering about seven weeks, the cost of which will be \$300. Particulars can be obtained from Geo. A. Hall, State Secretary Y. M. C. A., Twenty-third street and Fourth avenue, New York.

Zenanas.—The needle of a missionary's wife was the instrument God used to give access to Oriental zenanas. A piece of embroidery wrought by her deft fingers found its way to the secluded inmates of a zenana. If a woman could do such work as that

other women could learn under her instruction; and so, with the cordial consent of the husband, this Christian woman was welcomed to the inside of his home; and as she taught his wife the art of embroidery she was working the "scarlet dyed in the blood of the Lamb" into the more delicate fabric of their hearts and lives.

—The Church of England Zenana Society is the most enterprising society of its kind probably in the world. It has 88 missionaries, with 445 Bible women and other agents locally en-

gaged; four normal schools with 123 pupils, and 133 other schools with 5,411 scholars. Last year 2,364 zenanas were regularly visited. Financially it received 19,497 rupees in government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Its home receipts during the year amounted to \$118,185. Of 14 missionaries recently sent out by the society, 3 were self-supporting, 4 draw no salary, 2 have their salaries paid by their friends, and 5 only are chargeable to the society.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

The Comparative Cost of War and of Missions. Dr. Fed. Garlanda, in an unusually able article, has recently measured the military strength of Europe at the dawn of 1888.

The Italian standing army presents a total of over 871,000, of whom over 250,000 are in actual service, and 17,800 officers; the *milizia mobile* and the *milizia territoriale* being added to the others, we have a grand total of 32,248 officers and 2,475,533 men. The navy includes 235 ships.

The French army can in case of war summon to her aid over 2,000,000 men and a navy of over 400 ships. Her yearly expenditure on navy alone is \$46,000,000.

The land forces of the German Empire consist in time of peace of 19,264 officers, 468,409 men, with 84,091 horses. The artillery has 364 batteries, 47 of which have six pieces each, and 317 have four. In time of war those 317 batteries have also six pieces, bringing up the total to 2,184 guns. In case of war Germany can muster 1,753,000 men of the standing army and 993,000 men of the *Landwehr*. The *Landsturm* numbers 3,955,000 men. Altogether about 6,000,000 men. Her navy contains about 200 ships.

The Austro-Hungarian Empire can command nearly 44,000 officers and 1,533,296 men, with 207,034 horses, and a navy of 106 ships.

The English army has now under arms 218,569 men, with 22,242 horses, and 624 guns. The navy is equal to the combined navies of France, Germany and Austro-Hungary, embracing about 700 ships.

The Russian Empire could bring into the field over 2,500,000 troops, and a navy of over 300 ships. Turkey and Spain could muster over 1,000,000 more, and 200 vessels. In other words, the combined armies of Europe could bring into the field over 16,000,000 men and cover the waters with 1,400 vessels of war, many of them of the most destructive sort.

The total annual expenditure for the war and navy departments of these governments is said to reach the enormous sum of \$906,000,000. These governments are also immensely in debt, yet the political situation is such as to require increased armaments. They cannot go to war because they have not the financial credit to extend their indebtedness.

The total annual interest upon European indebtedness is about \$1,070,000,000. Hence the people are burdened with high taxes.

All this it costs simply to be *prepared for* international conflicts in Europe.

Now look at the cost of actually *carrying on* the Lord's war for human redemption by the universal

church! We have put into the entire foreign field, including men, women and native helpers, considerably less than 50,000 laborers, and we expend about \$10,000,000 yearly; so that Europe alone has 333 times as many soldiers, and spends 900 times as many dollars each year as the en-

tire church of Christendom can muster in men and money for the Lord's war of the ages!

How would these figures be changed if the Christian church should but appreciate her opportunity and her responsibility—the perils and possibilities of the critical hour of history!

Women's Foreign Missionary Societies.

[THE first in the field was the Woman's Union Missionary Society, organized in the City of New York in January, 1861. In 1885 more than twenty foreign missionary societies of ladies existed in the United States. The following table we copy from Dr. Dorchester's "Christianity in the United States," showing that *over eight and a half millions of dollars* have been raised by these women's societies in this brief period of time.—EDS.]

	Date of organization.	Auxiliaries.	Bands.	Missionaries.	Bible readers and teachers.	Schools.	Pupils.
FROM REPORTS FOR 1885.							
Union Missionary Society	1861	52	141	49	78	2,881	
Congregational Board	1863	120	97	98	269		
" " of Interior	1868	1,275	43	35	58		
" " of Pacific	1873	50	25	4			
Methodist Episcopal Church Woman's Board	1869	3,670	59	225	203	5,772	
" " South, Woman's Board	1878	1,406	514	16	21	522	
" " Protestant Church Woman's Board	1879	102	20	2	1	47	
Presbyterian Woman's Board	1870	1,327	1,213	124	102	152	
" " " of the Northwest	1870	1,506		61	48		
" " " of Northern New York	1872	102	113	7	15	3	53
" " " of New York City	1870	489	259	34	62	47	
" " " of the Southwest	1877	394		14			
Baptist Woman's Board	1870	1,189	528	27	57	109	4,049
" " of the West	1871	1,363	327	25	107	147	1,666
Southern Presbyterian Church Board		369					
United Presbyterian Church of North America Board		469					
Cumberland Presbyterian Church Board	1879	589					
Reformed Presbyterian Board							
Friends' Foreign Missionary Society	1881	9					
Reformed (Dutch) Church Board	1875	190					
Protestant Episcopal Church Board	1871	43					
Free Baptist Foreign Mission Board	1873	193	49	7			
Mite Society of African Methodist Episcopal Church							
United Brethren Board	1875	303	86	6	9	5	175
Disciples' Foreign Missionary Society		454	53				
Lutheran General Synod	1870	302	29	2	20	11	
Total of 26 Women's Missionary Boards		15,866	3,454	578	785	1,142	15,165

TOTAL RECEIPTS OF WOMEN'S FOREIGN MISSIONARY BOARDS.

	Date of organization.	1860 to 1869.	1870 to 1880.	1881 to 1886*	Aggregate.
Woman's Union	1861	\$119,627	\$473,221	\$246,687	\$1,026,239
Congregational, East	1868	20,495	658,134	841,781	1,550,410
Congregational, West	1868		169,364	276,446	450,908
Methodist Episcopal	1869		505,246	1,068,328	1,661,585
Presbyterian, Philadelphia	1870		567,394	692,765	1,250,165
Presbyterian, New York City	1870		166,194	208,771	374,966
Presbyterian, Northwest	1870		207,560	371,005	578,565
Presbyterian, Albany and Troy	1872		45,341	55,165	100,506
Baptist, East	1870		281,100	378,753	659,853
Baptist, West	1871		104,841	160,191	244,031
Protestant Episcopal	1871		67,278	115,005	182,283
Reformed (Dutch) Church	1875		35,369	119,613	154,972
United Brethren	1875		15,000	60,755	84,755
Methodist Episcopal, South	1873		20,319	232,144	252,463
Total		\$140,322	\$3,436,361	\$4,684,419	\$8,571,706

NOTE.—There are about a dozen other woman's boards very recently organized, a statement of whose receipts we have been unable to obtain. Most of the above receipts are included in those of the various denominational boards, but not all.

* In a few instances the receipts are limited at 1885, and in a few others 1887 are included.

Statistics of Missions and Missionary Work in Japan for the Year 1887.

THE following table is condensed from one prepared by Rev. Henry Loomis, agent of the American Bible Society at Yokohama. The Society for the Propagation of the Gospel Mission declined to give statistics, and the figures for this society are partly approximate. In the column for contributions the *yen* is equal to 75 cents gold. Two columns, for which we cannot make room, giving statistics of churches wholly or partly self-supporting, show that of the 41 connected with the American Board 33 are wholly, and the remaining 8 are partially self-supporting. The progress of the past year, as indicated by this table, is most cheering.

MISSIONS.	Year of arrival in Japan.	Male missionaries.	Unmarried females.	Missionaries (wives not included).	Stations.	Out-stations.	Churches.	Baptized adults converts, 1886.	Members.	Theological schools.	Theological students.	Native ministers.	Unordained preachers and helpers.	Native contributions, in <i>yen</i> .
American Presbyterian Church.....	1859	14	21	35	6	35	58	1,688	6,859	3	44	34	48	18,553
Reformed Church in America.....	1859	10	4	14	3	19								
Union Presbyterian Church of Scotland.....	1874	3	..	3	1	6								
United Church of Christ in Japan (Native).....	1879	4	1	5	3	10								
Reformed Church in the United States.....	1885	4	2	6	2	5	7	88	454	1	5	..	..	700
Presbyterian Church in the United States.....	1871	..	5	7	1	..								
Woman's Union Missionary Society.....	1877	3	4	7	2	2								
Cumberland Presbyterian Church.....	1859	11	4	15	2	21								
American Protestant Episcopal Church *.....	1869	9	2	11	5	12	19	222	880	1	19	3	7	1,085
Church Missionary Society.....	1873	7	1	8	..	..	2	200	500	..	..	..	..	1,209
Society for Propagation of Gospel.....	1877	..	2	2	1	..	..	..	..	..	..	..	..	300
Society for Promoting Female Education.....	1880	..	7	15	6	22	10	..	715	1	10	3	20	..
American Baptist Church.....	1879	2	1	3	1	11	2	33	140	..	1	1	4	745
English Baptist Church.....	1883	2	2	5	1	1	..	20	16	..	..	..	1	3,166
Disciples.....	1887	1	..	1	1	1	..	6	16	1	6	..	4	7
Christian Church.....	1869	23	21	49	8	102	41	863	5,653	1	64	25	15	+ 12,769
A. B. C. F. M.....	1873	15	15	33	11	41	46	100	355	..	..	2	..	700
Independent Native Churches.....	1873	9	6	15	3	25	12	845	2,352	2	37	23	32	3,395
American Methodist Episcopal Church.....	1876	3	1	4	1	..	..	+ 270	1,012	1	15	5	12	+ 1,500
Canada Methodist Church.....	1880	3	4	7	2	1	2	109	177	1	6	4	..	250
Evangelical Association of North America.....	1886	5	..	6	4	1	3	64	125	..	1	..	..	75
Protestant Methodist Church.....	1885	2	..	2	1	..	1	64	76	..	4	..	2	43
American Methodist Episcopal Church (South).....	1885	1	..	1	1	..	..	30	35	1	3	..	..	87
Gen. Evangelical Protestant (German Swiss).....	1885	1	..	1	1	..	..	..	25	..	..	..	5	17
Society of Friends, America.....	1887	1	..	1	1	..	..	..	..	..	..	..	..	..
Unitarian Church.....	1887	1	..	1	1	..	..	..	..	..	..	..	..	..
Total, 1887.....	....	148	103	253	69	316	221	5,020	19,829	14	216	102	191	41,571
Total, 1886.....	....	128	85	215	50	211	193	3,640	14,815	11	169	93	166	26,866
Increase, 1887.....	....	20	18	38	19	105	28	1,380	5,014	3	47	9	25	14,705

* Statistics to June 1. † Approximate.

—Missionary Herald.

Methodist Episcopal Mission in Argentina, Uruguay, Paraguay, and Vicinity.

A HALF CENTURY of mission work in South America was closed in 1887. It was begun by no less a man than John Dempster, followed in succession by William H. Norris, Dallas D. Lore, Goldsmith D. Carrow, William Goodfellow, and Henry G. Jackson, all men who had made their mark in the service of the church at home before coming to South America, and who proved after their return, by still more eminent services and successes, that it was no fault of the workers that the work in South America did not meet impatient expectations. The difficulty was in the field, and not in the men. Not till 1882, when the mission was reinforced and backed up by a policy of aggressive evangelization, were there satisfactory results secured. The work of 1886-87 prospered all along the line. We give the statistics of the mission for 1887, for which we are indebted to the *Gospel in all Lands*, which gives an interesting history of the mission.—Eds.

STATISTICS OF THE MISSION, 1887.																																																																	
	U. S. missionaries.		Assistant missionaries.		U. S. Missionaries, Wom. For. Miss. Society.		Other workers of Wom. For. Miss. Society.		Other ordained preachers.		Other unordained preachers.		Other teachers.		United States teachers.		Other helpers.		Members.		Probationers.		Adherents.		Adults baptized.		Children baptized.		No. of theological schools.		No. of teachers in same.		No. of students.		No. of day schools.		No. of day scholars.		No. of sabbath schools.		No. of sabbath scholars.		No. of orphans.		No. of churches and chapels.		Estimated value of churches and chapels.		No. of halls and other places of worship.		Parsonages or "homes."		Estimated value of parsonages or "homes."		Value of orphanages, schools, hospitals, book-rooms, etc.		Collected for missionary society.		Collected for other benevolent societies.		Collected for self-support.		Collected for church building and repairing.		Contributed for other local purposes.
Montevideo and its Dependencies.....	2	2	..	27	4	18	36	..	10	239	291	2,700	6	46	1	1	10	21	980	15	830	..	1	\$9,000	13	1	\$500	....	\$183	\$11	\$547	\$458	\$662																															
Buenos Ayres and its Dependencies.....	2	2	..	2	2	11	11	..	4	221	275	2,100	..	76	..	..	8	815	8	505	..	2	46,000	6	1	16,000	....	380	10	6,686	1,600	1,906																														
Rosario and its Dependencies	1	1	2	8	2	8	6	8	14	86	158	2,650	2	182	..	..	5	337	14	405	19	2	9,000	13	..	....	\$14,000	63	65	2,239	3,800	645																													
Total	5	5	2	32	8	37	53	3	28	546	724	7,450	8	304	1	1	10	34	2,132	37	1,740	19	5	\$64,000	32	2	\$16,500	\$14,000	\$626	\$36	\$9,472	\$5,858	\$8,213																																
Last report (1885)	4	4	3	22	3	29	34	3	19	437	461	4,500	4	185	1	1	8	22	1,204	32	1,604	7	5	64,000	31	1	16,000	14,000	419	444	5,753	2,991	2,950																																
Increase in two years ...	1	1	..	10	5	8	19	..	9	109	263	2,950	4	119	..	..	2	12	928	5	136	12	..	....	1	1	\$500	....	\$307	..	\$3,719	\$2,867	\$263																											

STATISTICS OF THE WORLD'S MISSIONS.

[MAY,

Receipts of the Foreign Missionary Societies of the United States from the Origin of Each.*

SOCIETIES.	1810 to 1819.	1820 to 1829.	1830 to 1839.	1840 to 1849.	1850 to 1859.	1860 to 1869.	1870 to 1880.†	1881 to 1887.‡	Total: 1810 to 1887.
American Board C. F. M.	\$162,430	\$664,247	\$1,684,751	\$2,550,277	\$3,140,811	\$4,519,112	\$5,243,137	\$4,488,112	\$23,452,877
American Baptist Missionary Union	43,780	81,471	591,230	769,265	1,061,608	1,429,149	2,753,977	2,327,239	9,057,719
Methodist Episcopal	195,403	330,213	785,357	1,505,550	3,773,887	2,756,251	9,346,661
Protestant Episcopal	227,816	309,026	559,435	709,200	1,270,781	916,246	3,992,454
Presbyterian Board ¶	186,639	784,750	1,772,873	2,372,552	4,885,241	4,744,533	14,746,588
Southern Baptist	65,886	276,263	238,365	404,428	472,411	1,457,353
American Foreign Church Union (chiefly foreign) §	246,505	608,424	829,164	518,613	129,625	2,404,331
Reformed Church (Dutch) with A. B. C. F. M. until 1857.....	41,111	568,424	701,576	413,290	1,724,401
Evangelical Lutheran ¶	20,000	35,000	80,000	165,000	257,089	557,089
Evangelical Association	12,000	30,000	62,000	145,000	85,000	334,000
United Brethren	44,402	161,101	345,150	200,000	750,653
United Presbyterian	400,331	609,298	616,610	1,626,239
Southern Presbyterian	54,767	483,174	498,570	1,033,511
Reformed Presbyterian	92,732	93,000	185,732
Disciples	33,177	185,565	218,742
Free-Will Baptist	126,000	466,362
Methodist Episcopal, South (partly estimated).....	719,439	2,719,439
Total	\$206,210	\$745,718	\$2,885,839	\$5,087,922	\$8,427,284	\$12,929,715	\$21,425,121	\$19,028,980	\$73,074,151

NOTE.—Add to the above \$2,501,707, received by Woman's Foreign Missionary Societies, known not to have been included in the receipts of the parent boards, and we have a total of \$75,575,858. There are also some smaller boards which are not included, because the data cannot be obtained. Complete returns from 1881 to 1887 would make about 21,000,000, or an average of THREE MILLIONS annually.

* In a few cases the earlier receipts have not been ascertained.

† This period comprises eleven years.

‡ Several are for 1881 to 1886.

¶ For many years the New School Presbyterians contributed to the American Board of Christian Foreign Missions, but not since 1870.

§ Formerly more largely foreign than of late years.

¶ Estimated by a leading official of that denomination. Since 1880 the figures include other Lutheran bodies.

—Dr. Dorchester's "Christianity in the United States."

Receipts of the Home Missionary Societies of the United States from the Origin of Each.*

SOCIETIES.	1820 to 1829.	1830 to 1839.	1840 to 1849.	1850 to 1859.	1860 to 1869.	1870 to 1880.†	1881 to 1887.	1880 to 1887.
Presbyterian, Old School Board.....	\$105,643	\$860,599	\$394,482	\$1,012,281	\$1,190,657	}†\$4,314,327	\$3,666,186	\$13,334,850
“ New School Board.....				612,658	1,178,017			
American Home Missionary Society.....	65,173	724,231	1,107,852	1,746,963	1,975,878	3,119,584	2,847,210	11,586,891
Methodist Episcopal Domestic.....	63,010	390,806	660,426	1,576,714	3,011,100	2,907,635	2,505,848	11,164,539
Protestant “.....		108,184	320,613	463,204	754,507	1,827,724	1,187,904	4,762,136
American Church Missionary Society.....					453,097	517,690	133,158	1,103,945
Reformed Church (Dutch).....		31,661	64,297	139,490	202,534	308,516	217,143	963,642
American Baptist Home Mission.....		134,534	243,444	441,762	1,149,161	2,330,585	2,256,656	6,556,142
Seamen's Friend Society †.....		94,697	172,128	254,914	430,766	689,796	378,234	2,020,535
American Missionary Association †.....			51,112	421,249	1,829,624	3,743,113	3,257,567	9,302,665
Evangelical Association §.....			48,000	120,000	248,000	580,000	630,616	1,626,616
United Brethren §.....				88,804	322,201	693,291	494,225	1,598,521
Southern Baptist Domestic.....				266,356	495,020	258,279	455,399	1,601,256
Young Men's Christian Associations ¶.....				908,000	7,384,218	6,773,082	7,850,000	22,165,000
Disciples.....				27,714	84,410	650,078	410,500	1,372,702
United Presbyterian Church.....					186,801	369,661	296,890	853,352
Southern Presbyterian Board.....					117,728	457,633	495,788	1,076,149
Cumberland Presbyterian (last 9 years)...						209,287	184,734	394,021
Free-Will Baptist.....							103,900	373,827
Meth. E. Church, South (estimated).....							1,061,495	4,061,495
Lutherans.....							221,905	747,835
<i>Freedmen's Aid Societies: ¶</i>								
Methodist Episcopal.....						**\$93,918	951,403	1,845,312
Presbyterian.....						††\$503,671	703,356	1,207,037
United Presbyterian.....						††\$124,284	176,556	300,840
Aggregate.....	\$233,826	\$2,342,712	\$3,062,354	\$8,080,109	\$21,015,719	\$21,272,154	\$27,556,673	\$100,019,308

NOTE.—The above is by no means a full exhibit. The Reformed Presbyterians, the Reformed German, the Moravian, the Protestant, Free Wesleyan and African Methodist churches, the Disciples, the Christians, the Adventists, and, in short, all denominations do much home missionary work which cannot be tabulated in any form.

* The earliest receipts of some boards cannot be ascertained. † United in 1869. ‡ Chiefly domestic. § Estimated by a leading official. ¶ Including Christian Commission. ¶ The Freedmen's work of most churches is included with the Domestic Mission work. ** For thirteen years. †† For eleven years. †† For fourteen years.

—Dr. Dorchester's "Christianity in the United States."

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 6.—*Old Series*.—JUNE.—VOL. I. No. 6.—*New Series*

I.—LITERATURE OF MISSIONS.

THE RELATIVE PROGRESS OF CHRISTIANITY.*

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

THE Christian public has been somewhat startled by statements recently made to the effect that in estimating the relative extension of Christianity through its aggressive agencies, there has been a singular oversight of a most important factor in the sum—that of the annual increase by birth of the non-Christian populations of the world. Mr. Johnston puts the case thus :

“The heathen and Mohammedan population of the world is more by 200 millions than it was a hundred years ago ; while the converts and their families do not amount to 3 millions. The numbers now generally accepted as accurate and quoted by the church missionary and other societies, are 173 millions of Mohammedans and 874 millions of heathen, 1047 in all. When Carey wrote his famous *Enquiry* in 1786 he estimated the Mohammedans at 130 and the Pagans at 420 millions, equal to 550 millions. This would give an increase of 493 millions. But as we have come to the knowledge of vast populations in Africa and the East, which could not be even guessed at in Carey’s time, we must largely increase his estimate, but I am not prepared at present to say to what extent. Of this, however, I am sure, that the ACTUAL INCREASE during the hundred years is *much more* than the 200 millions at which I have put it down. . . . We mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts.”

Mr. Johnston is recognized as a candid, careful and capable author and an earnest friend of missions, and he makes these statements the basis of an appeal to the Christian church to address itself more vigorously to the task of evangelizing the nations, which he says it is abundantly able to do. He informs us that he could easily give the details of his estimates, and will do so on another occasion, and also says that the members of almost all the missionary societies of Great

* A Century of Protestant Missions and the Increase of the Heathen during the Hundred Years. Rev. James Johnston, F.S.S. 1886. James Nisbet & Co. 2d.

Christianity, Islam, and the Negro Race. By Edward W. Blyden, LL.D. 1887. Whittingham & Co. 10s. 6d.

Mohammed and Mohammedanism. By R. Bosworth Smith, M.A. New York : Harpers. 1875.

Canon Taylor’s Wolverhampton Address. London *Times*.

Britain have had ample means of testing his accuracy, and their secretaries have given him many kind marks of confidence. He does not of course say that they concur in this specific statement.

It seems that it would have been more desirable that the author should have furnished the details of the evidence before he announced his conclusions and made them the bases of an appeal, or at least set them forth as an incentive to Christian effort.

Instead of following the course he proposes, the reader will most probably hold the statement in suspense or decide from such data as may be at his command as to its credibility, while many will question if even such tolerable accuracy can ever be obtained in the estimate, as to bring it within the range of practical missionary thought. It is difficult to say what is the population of China even in our own day, and there is little hope of establishing any but questionable inferential proof of what it was a hundred years ago. Whoever has made a close study of the "Table of the Different Censuses of the Eighteen Provinces," and other carefully made estimates as quoted by Dr. Williams, and his elaborate discussion of the entire subject of the past and present population of the Chinese Empire ("Middle Kingdom," vol. i. pp. 206-240), will readily understand that there is no credible statistical data on which to formulate anything approaching exact statements, such as we have become accustomed to for a comparatively few years past, in the Western world; and inferences, deductions and "guesses" have been always easily matched by counter inferences, deductions and "guesses."* One becomes curious to know what fresh sources for reliable statement or argument are to be brought to light, to prove what the population of China was a century ago.

Dr. Williams estimated the population in 1876 to be less than it was in 1812, because the Taiping rebellion probably destroyed twenty millions of human beings during eighteen years of carnage in the fifteen provinces to which it reached. For twenty years prior to that the increase of the population was estimated at less than one per cent. per annum, and this renders Dr. Williams's statement probable. We put emphasis on China, because it popularly is supposed to contain about one-third of the population of the globe, and if no basis of calculation approaching accuracy can be had here, it would cause serious defect in the total result.

It may not be quite fair to allude to Africa, as that may be included in the two or three hundred millions which Mr. Johnston so generously deducts as peoples which have come to our knowledge within the century. But suppose these three hundred millions of newly discovered people have been numerically *reduced* within the century, what then? Whether the populations of these nations newly added to the world's census are more or less than they were a century ago, cannot be now

* See International Department for discussion of the latest Returns.

shown. The internecine strife of the tribes of Africa, the devastations of the slave-hunt and other causes may have lessened the aggregate in the last hundred years, and that would affect the total sum. India comes more nearly within the range of statistical comparisons, specially within a few decades, but it lacks anything like exact figures for a century ago. Even within the latest decade covered by the British census, territory has been brought for the first time into the census tables, and the prejudice against the census-taking was so great even twenty years ago, as to limit accuracy. It is impossible to prove what part of the increase in the tables is due to greater accuracy in the returns. But as the people under the British *raj* are saved from much internecine strife, and measurably from infanticide, and subjected to hygienic and other regulations calculated to afford peace and to increase longevity,—notwithstanding two, and even four millions have been swept off within sixty days by famine in a single province,—it is probable there has been an actual increase in the population, though it is variously estimated in the aggregate, all the way from three to ten per cent.

We have thus hastily sketched the probabilities as they will appear to the ordinary reader of establishing either increase or decrease by birth-rate among perhaps four-fifths of the total non-Christian population of the globe.

Of course we write all this merely as indicating the problem which Mr. Johnston promises to deal with and the difficulties surrounding its solution, and as justification of suspense of judgment in the premises till the promised evidence is furnished. But we must think it scarcely fair for Mr. Johnston to make bold assertions in the text, while in the preface to the second edition he starts off at a tangent to say, “Even if the increase of the heathen were not so great as asserted, it would only prove that the death-rate from war, infanticide, pestilence and famine was greater than my estimate for these sad calamities, and would only furnish fresh arguments for sending the gospel,” etc., which is very much like saying, If I cannot prove what I promise, I can prove something else. It is not with something else that he asks us to deal, but with this; and whatever allowance must be made because of the brevity of the treatise, it is long enough for us to understand the unvarnished statement which is offered to our faith, and which we are asked to take merely as the announcement of a fact. But as many will decline so to do, the influence of the alleged fact will be paralyzed till the evidence is furnished.

The author would have broadened his discussion if not made it more fair, if instead of comparing the increase by birth-rate with increase by conversion, he had compared birth-rate with birth-rate among Christian and non-Christian peoples, in order to show what the probabilities are, of the total Christian population of the world gaining on that which is not Christian. But he gives promise of dealing with

that too, in a separate treatise. In other words, he has given us only a fragment of the total argument, while the whole is essential to the reaching a conclusion about the reasonable probability that the world is to become Christian. Besides, if even the fact of comparatively greater increase by birth-rate were established in favor of heathen nations, that is certainly no more than the early church must have experienced, if not within the Roman Empire alone, then over the world at large. Mr. Johnston singularly enough, thinks there was no increase throughout the Roman Empire by birth-rate through the three hundred years in which the early church rose to supremacy therein. That in this his view will be challenged, is a matter of course.

While we doubt if any argument or compilation of facts can at all remove the question of the comparative world population of 1786 with that of 1886, out of the realm of pure speculation, and hence doubt if any practical value is to be got from its discussion, we beg that the Christian public will not overlook the masterly array of other statistics, facts and stirring appeals of this extraordinarily thoughtful pamphlet. And we caution them against ill-considered statements and influences which Mr. Johnston's pamphlet would not warrant, but may incite.

A STUDY OF RATIOS.

The Bombay *Guardian* some time since furnished an illustration of this heedless use of figures. It quoted the *Independent* as follows :

"In round numbers the non-Christian population of the world is generally estimated as a thousand millions, leaving a Christian population of four hundred millions. Now the natural increase of a thousand millions, though it may not, because of the conditions of population in crowded countries like China and India and among uncivilized hordes like those of Africa, be quite as large in proportion as that of the four hundred millions of Christians living under the highest forms of civilization, it must be vastly larger in bulk. The rate of natural increase in India, in the last decade, [was seven per cent. If that rate were applied to the whole of the thousand millions of pagans we should have a gain of 70,000,000 every ten years. In Europe (exclusive of Turkey) and the United States, the increase in the decade was something under ten per cent. Apply that to the 400,000,000 Christian population and we have a gain of 40,000,000. In other words, the natural increase of the heathen world is thirty millions greater every decade than that of the Christian world. Thirty millions in a decade is three millions a year, and this three millions a year must be overcome by *propagandism among non-Christian peoples* before it can be said that Christianity, by which we mean the whole Christian population, is increasing as rapidly as Paganism. This is a fact which we need to look at steadily, in order to *understand the vastness of the work before us.*"

Just why the *Independent* should assume that the increase by birth-rate in India, which it puts at seven per cent., is the rate of natural increase of the world for the last decade, is not very apparent. It singularly overlooks the emigration from Christian Europe to other places than the United States, though its colonies have overrun British America, Mexico, South America, and Australia. It places the heathen rate ridiculously high and that of Christian Europe fallaciously low.

It would seem that such calculations might be relegated to the curious, but when a sober Christian paper like the Bombay *Guardian* is misled by it to make mischievous comment like the following, the time has come to call a halt on such indiscriminate ciphering. That paper complemented the above quotation thus :

“A decennial augment of 7 per cent. on the population of India (250,000,000) would be 17,500,000, or 1,750,000 annually. But it would be thought a marvelous thing if our converts reached 100,000 in one year. If the addition of one to our converts implies the addition of 17 to the number of the unevangelized in this land, it certainly does not look as though we were subduing the world to Christ.”

Both these quotations illustrate afresh the habit which has become common among too many well-intentioned writers on missionary progress, of singularly ignoring true *ratios*. Archdeacon Farrar is reported as stating that a century ago, in a procession of the inhabitants of the globe, only one in five would have been Christians; to-day, in a similar procession, the Christians would be nearly one in two, while the Christian population of the globe is increasing at the rate of 86 per cent. each decade. We do not know his basis of calculation, though the last remark comes within touch of modern statistics, and is susceptible of proof or refutation. But we do know that a pre-eminently important factor in all these comparisons is, that among Christian populations and notably among Christian converts from non-Christian populations, there is a remarkable *increase of the ratio of increase*. Christlieb says that in 1800 there were 170 Protestant missionaries in the whole heathen world, with 50,000 converts. George Smith, Esq., says there are now roundly three millions, of whom 802,028 are communicants, an increase of sixfold within the century. India furnishes a more definite illustration of our point. A writer (“R. H.”) in the *British and Foreign Evangelical Review*, Oct. 1870, said the progress of Christianity in India was as great as that of early Christianity in the Roman Empire, it being popularly estimated that there were eight millions of Christians in that empire after 300 years; but if the rate of increase of the India native Christian community between 1852 and 1862 were maintained for 300 years, it would give 200,000,000 of converts. Making his calculations on that ratio, he anticipated that there would be in India in 1882, 273,000 Christians, but four years earlier than the date of his estimate (1878) Christlieb gave the numbers as 460,000 ! And Christlieb further says that the ratio of increase between 1852 and 1862 would give in A. D. 2002 a Christian population to India alone of 138,000,000 ; or two hundred years after Carey’s first baptism, a victory seventeen times greater than that of the early church in the Roman Empire. If it be urged that such estimates are speculative and untrustworthy, it is to be borne in mind that the above calculations are made on the rate of increase between 1852 and 1862, and that each decade since has not only sustained that, but has shown an *increase of the rate of increase*.

The Christian population of India is now doubling itself every ten years, and every change of ratio is an increase of that ratio. And what is true of India may be reasonably anticipated for the future throughout the missionary world as a whole, if we give due weight to the munificent equipment of agencies and preparatory occupancy of posts so ably summarized by Mr. Johnston.

COMPARATIVE INCREASE OF RELIGIOUS SYSTEMS.

We have glided into another phase of the question stated by Mr. Johnston in the caption of one of his chapters, thus: "The great heathen and Mohammedan systems of religion are not only increasing their adherents by the ordinary birth-rate, but are yearly making far more converts than our Christian missions." As Mr. Johnston does not promise further information on this specific topic, we are left to deal with the general statements of the chapter. A statement like this needs examination in detail, and from the title of the book it is fair to confine our examination to the century past. As to China, Buddhism, Confucianism, and Taoism have divided the population among them, and as no man is wholly of either in China, it seems difficult to see what room there has been for converts. They had the whole, and except the Christian community represented by 31,000 Protestant communicants, the increase of Roman Catholic Christians, and probably some accessions by Islam on their western borders, they have the whole yet. If the increase by birth-rate be not established, it seems difficult to establish an increase at all within the bounds of the empire. Japan may be placed in the same category. Buddhism has been disestablished of late, and unless a birth-rate increase is proven, the case probably falls to the ground. Such is the influence of Western Christian civilization that it is possible that Christianity may any day be established as the national religion. In India proper there is no Buddhism except in name, and Ceylon's population is too inconsiderable to enter into these broad estimates.

Brahmanism—or rather Hinduism, a much broader term—has made encroachments on some of the aboriginal tribes by social absorption or by a sort of religious accretion. It is not a missionary religion, and its accessions are by marriage, or by the exchange of a popular fetish for some popular deity of the Hindu Pantheon. The total evangelistic task of the church is not increased by such social amalgamation, as these hold too loosely to Brahmanism to make it more difficult to convert them from Hindu idolatry than it was from Dravidian demonolatry. Then the aggregate accessions to Hinduism cannot be known, for if the total increase of the population be even 10 per cent. within the decade, it would be difficult to show what deduction must be made for increased longevity and other items, such as new territory now first included in the census, or the incompleteness of statistics ten years ago. There seems little room to construct an argument either way.

Not as a matter of logic, but as a curiously interesting item, we quote

a Hindu opinion on the relative progress of Christianity and Hinduism in India, published as Tract No. 2, issued by the Hindu Tract Society of Madras, and sent to the *Church Gleaner* by Rev. H. Schaffter of Tinnevely College :

“How many hundreds of thousands have these padres turned to Christianity, and keep on turning! How many hundreds of thousands of dear children have they swallowed up! On how many more have they cast their nets! How much evil is yet to come upon us by their means! If we sleep as heretofore, in a short time they will turn all to Christianity without exception, and our temples will be changed into churches. Do you suppose these padres to be mild and gentle? Do you think they are excellent teachers? Are you ignorant of the fact that Hinduism is daily decreasing and Christianity increasing? How long can a lake last that has an outlet and no inlet? So if, as we see, no converts are coming in to Hinduism, and every year multitudes on multitudes are going over to Christianity, there will not be a single Hindu left. Then what will become of caste, what of the Sivite and Vishnuvite faith! What of our temples and sacred tanks? We shall see no monastery or even footprint of a Hindu. When Christianity has laid waste the land, will a blade of Hinduism grow there?

“Now who cares or speaks about these things? When the flood rushes over our heads it will be too late. It is because of our carelessness that these strangers insult our gods in the open streets during our festivals, Is there no learned pundit to be secured for money who will crush the Christians?”

INCREASE OF ISLAM IN THE EAST INDIES.

We are left to glance at the increase of Islam, and as it is convenient we begin with India. Canon Taylor's paper or address, read at the Church Congress at Wolverhampton last year, has been supplemented by so many fragmentary utterances of his in the *London Times* and elsewhere that it is not easy to know for just what he is to be held responsible. His Church Congress paper has been abundantly reviewed, quite beyond its deserts. Mr. Bosworth Smith in the *Nineteenth Century* charges him with lack of originality and wholesale plagiarism from his lectures on “Mohammed and Mohammedanism,” published a dozen years ago, and alleges that even the opinions are “as nearly as possible identical” with those which thirteen years before he had promulgated, though “they were couched in an exaggerated form and without any modification or explanations,” and were reproduced “without any adequate preparation or study of the subject at first hand,” and that he “rushed at the task with headlong heedlessness.”

But the archbishop may be credited with originality in his statement in the *Times* when he says that the Moslem population of India increased in the decade 1871-1881 between nine and ten millions, of whom he estimates *six millions to be converts*, while the Christian missionaries had not made one-tenth as many converts in the same period. The recklessness of such a statement was equaled by the ludicrousness of the method of ciphering, when it became known that the canon had added to the later Moslem population the entire number in the Moslem feudatory states, which were not included in the census of 1871. If this is not “heedlessness” it is difficult to furnish a specimen of it.

The London *Spectator* too, was so far misled in this general controversy as to place the annual conversions to Islam in India at 100,000. Sir William W. Hunter, the distinguished author of the *Imperial Gazetteer of India*, in a paper read recently before the Society of Arts, said, "The recent discussion in the *Times* was vitiated by a forgetfulness of the fact that the great Muhammadan provinces lay outside the influence of the famine of 1877, which fell with full force on Hinduism."

The *Indian Evangelical Review* (Jan. 1888) said these statements were "so recklessly absurd that to many the very idea of formally contradicting them is itself absurd. And yet," it adds, "such dense ignorance abounds both here and at home that to many a formal contradiction becomes necessary. And that contradiction we unhesitatingly give as full and as formal as we can. After inquiries and investigations in various parts of the country, we emphatically assert that there is not a word of truth in Canon Taylor's sensational statement as regards India. He would be within the mark if he had said six hundred as the utmost figure for all India. Archdeacon Matthews has answered for the Punjab, and the Rev. J. J. Lucas for the Northwest Provinces and Oudh; Mr. De St. Dalmas and the Bombay *Guardian* for Western India, and of Bengal we say that the *Englishman* regards the matter as simply fit to be made a joke of; the *Statesman* treats the statement as regards India as beneath notice, but grapples with it so far as it concerns Central Africa; and we ourselves, having inquired of not a few most qualified to inform as regards Bengal, give the statement an emphatic denial. We do not believe six hundred Hindus, Christians and aborigines have become Mussulmans within the last ten years. The only cases that came within our knowledge were all cases of seduction—Hindu wives or widows seduced by Muhammadans—and one or two Christian girls tempted into so-called Muhammadan marriages. We have also heard of Muhammadan men and women becoming Roman Catholics in the same way, so that possibly as many are lost to Muhammadanism in this way as are gained."

But the figures were shown to Maj.-Gen. Haig, an acknowledged authority in such matters for India, and he is reported as saying that "in Bengal, with a population of 42 per cent. of the whole Muhammadan population of India, the Mussulmans are at a standstill, while in the Punjab and Northwest Provinces, with 36 per cent. of the total Muhammadan population, Islam is slightly advancing."

The *Indian Witness* was quoted in the April *Review* as follows:

"Gen. Haig furnishes interesting facts and statistics concerning Muhammadan progress in India. Of the 50,000,000 of that faith in India, 21,000,000 are in Bengal. From the most careful census reports ever taken in India it appears that the followers of Islam increased during the nine years 1872-1882, 2,145,472, or at the rate of 10.96 per cent., the whole population increasing at the rate of 10.89 per cent. The actual gains of Muhammadans were 15,000. This figure shows how much faster they increased than the whole population. A careful thinker would not concede all of this number to proselytism. A small increase in the health and longevity of the Muhammadans, which is not unlikely, would wipe out all the gains at one stroke. But we would think that a church of twenty millions of members, that only gathered 1,666 members a year more than another body, that made no converts and

could make none, was not a model of progress. The case grows darker for Muhammadan success when we remember that few have left Islam in Bengal, although several are far from being as orthodox as of yore."

The Bishop (designate) for Lahore is quoted as saying :

"The movement in certain parts of India of low-caste or outcast Hindus toward Islam may be compared with the yet larger movement of the non-Aryan tribes toward Brahmanical Hinduism. In both cases the movement is far more social than religious. Impartial writers like Sir A. Lyall are forward to recognize the unfairness of comparing this wholesale melting into another religious system, which is the outcome not of individual persuasion, but of great social changes, with the results of Christian missionary enterprise, which represent personal conviction, and entail, not social advantage, but social loss."

Rev. W. J. Smith, also of Lahore, says :

"My surprise is not that so many Hindus have turned Mohammedans, but that so few have done so. Had Mohammedanism in India possessed its old vitality we should indeed have been startled by the result."

The *Methodist Recorder* of London discriminates when it says :

"The result of the discussion, therefore, as regards India, is to show that there is no cause for anything like panic at the advance of Islam as a missionary religion in India, while there is every reason for increasing our own efforts thoroughly to Christianize a population which amidst the decay of ancient religious beliefs is naturally somewhat prone to adopt a form of religion which is close beside them in full force, which makes little demand upon them of a spiritual kind, and interferes so little either with their superstitions or their domestic habits."

The accomplished author of the *Gazetteer of India*, already quoted, says the converts to Islam in India are attracted less by religious fervor and conviction than by considerations of social convenience. Islam offers to the "teeming low castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization." But he goes on to say that "Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care, which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and completeness to which Hinduism is a stranger. . . . Christianity also raises the position of woman to a degree unknown to Hinduism or Islam."

He says "the new religious force of missionary Christianity is Protestant." He then shows the growth as represented by the statistical results of three periods, into which he divides the work from its initiation at Serampore down to 1881. He says that

"a cordial recognition of the wide field for evangelical labors does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test ; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It

is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world."

Again we say, we are willing to hold all that we know of difficulty in the way of Mr. Johnston's establishing his statements, in suspense, until he presents the evidence which years of patient toil and assiduous study, with special adaptation and rich experience in dealing with statistical problems, might perhaps have justified us in taking on his mere announcement, if the immense interests involved warranted such acquiescence on the mere assertion of any authority whomsoever.

But we caution the Christian churches against construing anything we have said into ground for relaxation of effort, or miscalculation of the forces to be mastered. Whatever has been the absorption of the uncasted natives of India by any of the lettered religions in the past, Sir William Hunter utters a prophecy of startling import when he says that he believes that *the dense and dark mass of fifty millions outside the pale of orthodox Hinduism and Islam will within fifty years be absorbed into these or into Christianity.*

That Islam is extending in the East India islands seems well established, for the German and Dutch missionaries laboring there seem to fear great difficulties from them. *Journal des Missions Évangéliques* says :

"Nor have the missions alone reason for alarm. Some months since hundreds of Dutch merchants and others having direct relations with this part of the world sent a petition to the King of Holland urging him to take active measures for the protection of his subjects and their property in those regions. The Atchin war seems never ending and increases the peril of the situation. The Atchinese and the Malays are the tribes mostly moved by Islam to fanaticism, and the Battas, among whom the Rhenish missionaries are working so successfully, live between the two tribes."

At the Mildmay Conference some ten years ago Rev. Dr. Schreiber, secretary of the Rhein (Barmen) Missionary Society, speaking of the Netherlands mission in the East Indian Archipelago, said : "At present in Java almost all the whole population (twenty-one millions) is Mohammedan, at least in name, a great deal of heathenism still being concealed under the surface. On Sumatra the fourth part is still heathen. On Borneo and in the Celebes, perhaps one-half; but wherever in Dutch Indies a heathen population is in contact with Mohammedism the latter is advancing steadily." He says that

"By far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago, it has gained after the time the Dutch took possession of those regions. In the island of Sumatra it is true Atchin and Menangkabao had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the great majority of the people were still heathen when the Dutch took possession of them, and to the island of Borneo and Celebes Mohammedanism has crept in the time of the Dutch Government."

He holds the Dutch Government to be responsible for this advance

of Islam. The Bataks had been for centuries in contact with Islam through Mohammedan Malays, but had kept their heathen creed firmly up to forty years ago, since when, under the patronage of the Dutch Government, it has extended all over the colony, "while almost no Mohammedan is to be found beyond the borders of the colony."

He says there are few proper Mohammedan missionaries there, but that there is personal Moslem zeal in propagandism, especially among the Hadjis, "whose number increases year by year on account of the passage to Mecca by steamer being now so cheap and easy. In 1875 there were no less than 5,600 Hadjis (pilgrims) from Dutch India." (Mildmay Report, 1878, pp. 137-155.)

[Concluded in our next.]

AFRICA: A WONDERFUL CHAPTER IN MODERN HISTORY.

[EDITORIAL.—A. T. P.]

THE organization of the International Association of the Congo and the Congo Free State are among the modern marvels in African history. The steps in this movement are marked by a peculiar touch of the divine finger.

Fifteen years ago, May 1, 1873, Livingstone, one of the great pioneers of African discovery, died upon his knees in his grass hut at Ilala, in the very heart of the Dark Continent. He was alone and utterly worn out by forty experiences in the furnace of African fever, and by every form of exposure and exhaustion. The awful death shade overhung the vast regions of Central Africa. Such depravity and degradation can be imagined only by those who have come into contact with it. Such cruel customs, such a cyclone of crime, such scenes of horror, such a carnival of lust prevailed, that Livingstone, moderate and temperate as he was in his habits of speech, could only write of them, "They give me the impression of being in hell! Oh, Lord, let thy kingdom come!"

The civilized world no sooner learned of the departure of this marvelous hero of African exploration and evangelization than there was a spontaneous and simultaneous movement in two directions: first, in the direction of scientific and geographical investigation, and secondly, in the direction of missionary effort. The latter we put second, not in the order of time but in the order of importance, for the Christian church was for once on the alert to follow Livingstone's labors in a true apostolic succession.

The next prominent step or stage in this remarkable history was the transcontinental tour of Henry M. Stanley. Strange indeed that such a man as James Gordon Bennett, and such a man as Stanley, the reporter of the New York *Herald*, should be chosen by God to open up the vast Congo basin! But so it was. In 1874 Stanley started at Zanzibar, and after a thousand days emerged at the mouth of the Congo in

1877; the mysteries of the unknown interior were penetrated, and King Mtesa's appeal for Christian teachers echoed round the world and revealed Ethiopia stretching out her hands unto God.

Of course Africa was during all these years more and more becoming the one point of attraction; like a constellation in the firmament which for some cause glows with supreme splendor, it became the cynosure of all eyes. The worldly man looked that way, for vast riches, vegetable and mineral, lay disclosed between the seas; the scientific man looked that way, for geology and geography, the fauna and flora invited and would reward a thorough research; the Christian man looked that way, for a hundred millions of people waited for the gospel, and a highway had been opened for the chariot of missions. A zone of light had taken the place of the deep darkness that so long lay like an impenetrable pall upon equatorial Africa.

Robert Arthington of Leeds resolves to make new investments for Christ in planting the gospel along the shores of these lakes and rivers, and missionary societies appeal for fresh recruits to follow up the path of the explorer by the labors of the evangelist and teacher and consecrated physician.

Meanwhile from the little kingdom of Belgium there comes a new and very remarkable sign of the coming future for Africa. King Leopold II. has been watching the developments of African discovery and studying the signs of the times. God had taken his only son, and when he laid his dust in the sepulchre he turned away from the grave saying, "I have nothing to live for." But a voice from above seemed to say, "Live for Africa." He heard and heeded the celestial voice, and determined henceforth to adopt the sable sons of the Dark Continent as his own, and spend his life and his imperial treasure for the development and direction of this new empire lying along the Congo.

This Belgian king, while Stanley was yet in the heart of equatorial Africa, summons a conference at Brussels, Sept. 12 to 14, 1876, and the *African International Association* is the result.

His Majesty the King of the Belgians invited to this conference a number of the leading geographers of the chief nations of Europe. Representatives gathered from Germany, Austro-Hungary, France, Great Britain, Italy and Russia, as well as from Belgium, and the result of their deliberations was an agreement that an international commission, having its seat at the Belgian capital, should be founded for the purpose of exploring and civilizing Central Africa; each nation co-operating should establish a national committee to collect subscriptions to further the common end and send delegates to the commission.

The first to form such national committee was Belgium, the members meeting under the presidency of Leopold II. himself, November 6, 1876. We cannot follow the history of this International Commission in detail. Those who are not already familiar with the minutiae may find them fully preserved in Stanley's book on the Congo, vol. i.

chap. iv. But this was the foundation of the African International Association, out of which have grown all the stupendous movements now fulfilling Victor Hugo's prediction that in the twentieth century the eyes of the world would be on Africa.

Into the treasury of this International Association in ten years this one man, Leopold II., sends gifts amounting in the aggregate to \$2,500,000. The Congo river is thus aroused from its long sleep and is soon alive with steamers, and the surrounding forests resound with axes, and trees are felled and buildings are erected, and all the machinery of modern enterprise and civilization is put in motion. Mission bands advance westward from Zanzibar and occupy the shores of the great lakes, and other pioneers move eastward from the Congo's estuary until the equator is reached and the cross is set up at Equatorville.

As to Stanley's connection with King Leopold it behooves us to add a few words.

When Stanley, in January, 1878, reached Europe, slowly recuperating from the effects of famine, fever and fatigue endured in his great journey of three years, he was met at Marseilles by two commissioners of the King of Belgium, who communicated to him King Leopold's desire that he should undertake to assist him in accomplishing something practical and permanent for Africa, and asking Stanley to pay him a personal visit. Too exhausted to attempt any new enterprise, or even venture a visit, the explorer rested for a season and then went to Brussels and saw the king. Then a few weeks of pedestrian touring in Switzerland, a few months' lecture touring, and in November, 1878, Stanley was again summoned to the royal palace at Brussels, and found various persons of note in council as to what might be done to utilize previous discovery and make the Congo river and basin of service to humanity. A new expedition was organized, with Leopold II. at its head, and on Nov. 25 Col. Strauch of the Belgian army was made president of the society, called "Comité d'Etudes du Haut Congo;" and the expedition was put in charge of Stanley. The coincidences of history are often startling. He had emerged from the Congo at Banana Point Aug. 12, 1877. On the 14th of August, just two years later almost to a day, Stanley arrived before the mouth of this river to ascend it, to sow along its banks the seeds of new settlements, to suppress the slave trade, and to prepare the way for a new and Christian civilization.

Another great step remained to be taken.

Ten years pass away from the time when Stanley first began the transit of the continent, and a conference is held in Berlin which for its character and the possible magnitude of results probably has had no equal during the Christian era. The Berlin Conference sprang from the African International Association. It met in the closing months of 1884, under the presidency of Prince Bismarck. There were represen-

tatives of fourteen European powers—Great Britain, Germany, Austria-Hungary, Belgium, Denmark, Spain, France, Italy, Holland, Portugal, Russia, Sweden, Norway and Turkey—with the United States of America. After full conference with leading explorers, philanthropists and missionaries, they have created by solemn compact a Free State, embracing nearly all of equatorial Africa. They have covered by the protection of their covenant a territory equal to two and a half Europes, as large as all the United States except Alaska, peopled by nearly fifty millions of souls; and this is the covenant into which they have entered with reference to the land for which Livingstone prayed. It is to be read in the sixth article of their Convention :

“All the powers exercising sovereign rights or influence in the aforesaid territories bind themselves to watch over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and mental well-being, and to help in suppressing slavery and especially the slave trade. They shall, without distinction of creed or nation, protect and favor all religious, scientific or charitable institutions and undertakings created and organized for the above ends, or which aim at instructing the natives and bringing home to them the blessings of civilization. Christian missionaries, scientists and explorers, with their followers, property and collections, shall also be the objects of especial protection. Freedom of conscience and religious toleration are expressly guaranteed to the natives, no less than to the subjects (of the sovereign states) and to foreigners. The free and public exercise of all forms of divine worship, and the right to build churches, temples and chapels, and to organize religious missions belonging to all creeds, shall not be limited or fettered in any way whatsoever.”

Every word of this international covenant deserves to be written in gold. A more wonderful highway has not been cast up for Christian missions even in this wonderful century. A page more remarkable, both for the prophecies which it fulfills and the promise which it gives, has not been penned during the Christian era.

It is an appropriate recognition of his generous gifts and unselfish labors that the King of Belgium is appointed the sovereign of the Congo Free State. His sovereignty implies little else than the dedication of his energies and resources to the elevation of Africa, with the good-will and the powerful support of the whole civilized world.

The Berlin Conference, springing from the African International Association and under the presiding hand of Prince Bismarck, apparently conferred blessings upon Africa, during the few days of its session, surpassing all that had been secured for her during the present century. At this conference kings became “nursing fathers” for the church, and the basis was laid for the Congo Free State.

Fifteen great powers, thus embracing adherents of Protestant, Roman Catholic and Greek churches, and even the Mohammedan faith, met in conference at the invitation of the German Imperial Government. One of our British exchanges says : “This conference of powers which sat at Berlin during the past few closing weeks of the year 1884 *has done more for AFRICA* than all the political action of in-

dividual states, including our own government, during a century. On the 2d of December these *high contractors adopted a declaration of free trade and of free intercourse in the basin of the Congo, embracing religious, philanthropic and scientific enterprise and the protection in all respects of the native races.* Geographically the basin of the Congo includes 1,300,000 square miles, although a commercial area is reached of more than 3,000,000 square miles. It is understood that the boundaries covered by the Conference embrace the whole country eastward to the Central Lakes, and the *Free Church Monthly* of Scotland considers the Lake Nyassa mission field as embraced in the scope of this convention."

We have watched these signs of the times for twenty years with intent and interested eye. Here is one land alone, of all that at the opening of this missionary century lay in the impenetrable death-shade. Robert Moffatt went to the southern Cape and began his course upward; he was joined by Livingstone, who became his son-in-law. In 1873 Livingstone dies. In 1874 Stanley takes up the unfinished work of exploration. In 1876 Leopold II. calls a conference in Belgium, and the African International Association is born. Stanley emerges from the Congo's mouth in 1877, and barely reaches Europe in 1878 when he is called to Brussels to meet the king. Before the year 1879 opens a new expedition is organized with Stanley to conduct it, and in August he begins to ascend the mighty river of Africa. Five years pass away and fifteen powers meet in Berlin and lay the foundation of the Congo Free State. And yet there are some who see no *God in history!* or who, faintly recognizing a general Providence in human affairs, take but little interest in such mighty and momentous changes as these! For ourselves, we see the luminous pillar of cloud moving, and moving over Africa. If God ever called his people to "arise and possess the land" it is now. Here is a vast territory suddenly thrown open under the united protection of fifteen of the dominant powers of earth and waiting to be taken for God. This is but the latest of a series of developments, the like of which history may safely be challenged to produce, showing that the God of nations is constructing a highway for his people to encompass the world. To the mountain obstacle he says, "Be thou a plain!" and straightway it disappears and there is a level road for his mission band. The danger actually is that *the doors have been opened too fast and too soon* for the church to enter and take possession! Worldly enterprise, commerce, science, are moving so much more rapidly; even infidelity is outdoing us in propagandism! Rum is flowing into the Congo basin and threatening to flood it, while one hundred millions of nominal Protestants lethargically delay vigorous efforts to follow God's moving pillar, and risk the loss of the greatest opportunity ever yet placed before the church of God! Have we not wronged Africa enough in the enslaving of her children to make some tardy recompense by giving to her myriads the redeeming gospel?

REV. GEORGE BOWEN.

BY ROBERT AIKMAN, D.D., MADISON, N. J.

I DO not propose even to sketch the life of this saintly man and eminent missionary ; but having been his classmate and familiar friend during his theological course in Union Seminary, I would like to speak of some of those early experiences which gave tone and color to his unique spiritual life and career.

Of the class which entered the seminary in 1844 Bowen was almost the oldest man, having been born April 13, 1816. There was nothing striking in his countenance or personal appearance—of slight frame, quiet demeanor, unimpassioned utterance, and no magnetism of manner—a man who could hardly ever be an orator, and indeed who never came to be one—a most unpretentious man, and courteous as was to be expected of one who had been much in the world of men.

Within the few months during which classmates learn to place each other, we all came to know that Bowen was different from most men, and better than most of us. He had never been to college, yet his Greek and Hebrew recitations were among the finest, and his thoughts at our missionary and prayer meetings, expressed with choice simplicity, were original and quickening beyond the common run. He looked at Bible truth in a novel way, which yet was evidently his natural way. He was not communicative of himself, but we learned that he was newly born into the Christian life, and almost up to his entrance upon ministerial studies had been a skeptic, utterly unacquainted with religious truth, and as ignorant of the Bible as a man of his general intelligence and cultivation could well be. The remarkable and pathetic manner in which his mind was turned to the Bible and his striking conversion have been well told and will never lose their interest. Up to that period he was an infidel of the French school, and although never a mocker, he told me that he had always regarded the Bible very much as he had regarded Esop's Fables.

Out of this darkness Bowen came into sudden light, and the light was strange and wonderful and sweet. He probably never had a doubt of Bible truth, of the way of life through Christ, and of his own acceptance with God, from the beginning to the end of his Christian life ; and it was at first matter of surprise to him that any believer should have doubts as to his spiritual estate. His expressions were the least hackneyed of any man I ever knew, which, no doubt, was because he had read almost nothing upon religious subjects and was so unacquainted with the views of other Christians. He drew water directly from the wells of salvation, and it is both interesting and profitable to know that he became an evangelical believer ; without bigotry, caring little for denominational peculiarities, but evangelical through and through.

About the middle of our junior year, Bowen passed into a spiritual experience which I find it difficult to describe, although I was somewhat familiar with the process and the results. He had been giving himself more and more to protracted and intense study of the Bible, and particularly of the Gospel of St. John, and more especially still, to those deep portions of it which comprise the Saviour's last discourses with his disciples in the passover room. He discovered that there was an experience to which he had not yet attained, and in which it was possible permanently to abide—a state of absolute certainty as to spiritual truths, of entire devotement to the glory of God, and of rest in God. This, of course, was nothing else than the “abiding” of which our Lord speaks, and it was not different in its nature from that of Bowen's first experience; but it came to him as almost new, and so it came to his classmates. I shall never forget an evening prayer meeting in the seminary and the impression which his testimony made upon his classmates, although nothing could be less ostentatious than his words and manner. One of our most intelligent men arose and said, “Is this something new in the Christian life, or is it a deepening of the currents which flow in all our hearts?” No doubt it was the latter, but it made the impression almost of newness.

At that time Bowen began to come under the power of a mental habit, not peculiar to him indeed except as to its completeness and permanence. He made a distinct effort to realize the actual and personal presence of the Saviour with him, to become intimately and at all times conscious of the nearness of Jesus as one to be spoken to and walked with. This grew by cultivation to be a great life power with him. One day, Bowen, J. Edwards Ford (afterward of the Syrian Mission) and myself were together in the room of Thomas A. Weed. The last named was a genial and even jovial man, and a great favorite of us all. He led the conversation into the line of the nearness of Christ to his own, in order, I suppose, to draw remarks from Bowen, who, after a while, said in his quiet way, “I have at this moment a more vivid sense that Jesus is in the room here than I have that either of you three are.”

Quite a singular illustration of the power of this mental habit occurred with him in Bombay. In the fall of 1848, when he had been less than a year on missionary ground, he was seized with what seemed to be a fatal attack of ulceration of the larynx. This was long before the days of telegraphs, and on the day when the India packet sailed Bowen was supposed to be dying. Obituaries appeared in the papers, and in one of our religious journals a tribute to his memory and a chastened lament over his “early sickness and death.” The very night the ship sailed the ulceration was arrested and his recovery began. During this illness he began to be troubled with the not uncommon hallucination of groups of persons apparently visible in his room. He said to himself, “I will arrest this delusion by the realized presence of Jesus; of that I am sure,” and as these forms began to appear he suc-

ceeded in banishing them simply by the power of this fixed habit of his mind. I have always believed that this habit was almost the greatest force in his life, and it is certain that he endeavored to make it such.

In the complete surrender of himself to Christ, George Bowen has had many equals, but few I think who became at once and so utterly dead to all former things. Just as absolutely as Paul, did he say, "What things were gain to me those I counted loss for Christ ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." All his literary ambitions and pursuits, all his linguistic attainments, all his social reputation, he not only laid upon the altar, but he seemed to forget that he had ever had such attainments or objects. I was often with him in his room and in the family circle, yet I never heard him speak of Italian or French art, although he was master of both languages and had looked with appreciative eye on most of the galleries of Europe, in this resembling the great apostle, who saw the temples, statuary, and altars of Athens, yet spake of one altar only, and made that the text for a sermon. I am not characterizing this, but simply making the statement. He had entered upon a literary career. From others I knew that the Putnams had published a graceful volume from his pen ; he never alluded to it in my hearing. One of the family told me that he had nearly completed a much larger work, of which all I ever saw was some manuscript pages which he was putting to some common use ; it never saw the light, except perhaps as kindling material. I think he underestimated the influence of his early literary habits and his study of the modern languages ; they were of greater service to him all through his life than he seemed to recognize. His facility in acquiring languages was such that he commenced preaching in the difficult Mahratta tongue before he had been nine months in Bombay. The ease with which he accomplished his varied literary and editorial work was due to the practice of those earlier years, when he was building better than he knew and preparing for future work divinely planned for him.

When he gave himself to foreign missions he made two resolves—never to marry and never to return to his native land. So he lived alone, and died where he had labored. It may be questioned whether his choice to live so near the low plane of Hindu life in food and expenditure was a wise choice ; it would not have been possible had he been a married man, as most missionaries will be and ought to be, but his course was prayerfully and deliberately taken, and he had the right to be his own judge. That most devoted Scotsman, William C. Burns, adopted the Chinese mode of living, and went so far as to adopt the Chinese dress. In later life he expressed doubts as to the wisdom of this course, and said that he would probably not do the same if his missionary life were to begin over again. When Bowen withdrew from the American Board and adopted his new mode of life, Dr. Rufus Anderson said it was well to have one man make such an experiment and to

mark the results. Christian Frederick Schwartz and George Bowen were men of great ability, entire consecration, and of wide Christian influence; each was unselfish and generous to the last degree, and the work of each abides and will ever abide. That Schwartz hindered his influence because he lived in European modes, or Bowen helped his by living in the Hindu mode, who shall say?

A remarkable feature of Bowen's work has awakened thought among his friends. It is not known that many conversions can be traced to his personal efforts. That he himself ever mourned this or even regarded it as strange does not appear. The Head of the church gives to every man his own work, and Bowen's work seems to have been as nearly perfect as is often given to man to do. When Bishop Randolph Foster returned from India he said to me, "Bowen is called the Saint of India." To be thought of as such by the many missionaries of the great peninsula is proof of an influence for good greater than is often given to men to exert. He said once to his classmates, "Our aim must be to bear the greatest possible amount of the best possible fruit." It is enough to say of him that for more than forty years he endeavored to fulfill the purpose thus tersely expressed.

The last time I saw him we were standing at the parting of Broadway and one of the avenues. He said, quietly, "It is as if you took this road and I took that, to meet soon where the streets join again."

The class that entered Union Theological Seminary in 1844 had this distinction, that eleven of those who were its members became foreign missionaries. Bowen was the last who remained in the foreign field, and was the latest of them all to be taken home.

MORMONISM MORIBUND.

BY REV. AND PROF. DELAVAN L. LEONARD, OBERLIN, O.

NOT exactly *in articulo mortis*. Alas, no. The glad time for the setting forth of funeral baked meats is not yet, and most likely is still somewhat remote. But that the obnoxious and abominable system has seen its best (that is, worst) days, is well advanced on the road that leads to death, and is even in the earlier throes of dissolution. No doubt abundance yet remains for Congress and the courts, the churches and the whole people to do; but in the thick of the fight there can be no harm, there is much comfort and profit, in surveying the situation, steadily if slowly improving, and in recounting some of the cheering facts in the case.

A review of thirty years, of twenty, or even of ten, will supply a multitude of indications that the theocracy, long so haughty and defiant, is playing a losing game. Think of it: time was when for an entire decade Brigham was the despotic head, not only of ecclesiastical but also of civil affairs, and for as much longer governor *de facto* if not *de*

jure, since no other than church authority was in the least regarded. How changed from the day when such a one as he could proclaim martial law, forbid the Federal army to enter the territory, and send out the Nauvoo Legion to burn the trains and capture the stock! Even so late as 1862, so evil was his disposition and so great was his power for mischief, that even wise and cool Mr. Lincoln shrunk from provoking a conflict by executing the law against polygamy then just passed, removed a governor at the demand of the hierarchy, and promised, "I'll let Brigham Young alone if he will let me alone!" Never again can that so-called "Reformation" return, outbreak of fanaticism, lust and every devilish passion, a veritable two-years' reign of terror, and whose legitimate culmination was reached in the massacre of Mountain Meadows, engineered altogether by Mormon elders.

Yes, the good work of bringing "the saints" to reason and to decency has made fine progress since Cannon the polygamist, and selected because he was a man possessed of divers wives, took his seat in Congress in 1874, and was able to hold it for eight years. And since about the same date a grand jury, composed of John Taylor and other apostles and high priests, was called to investigate the charge that Brigham had added to the already ample number of his "celestials" by marrying Amelia Folsom, and though the fact was as patent to their knowledge as the shining of the sun, after a two-days' inquisition had the truly sublime impudence to allege that they could find no evidence of his polygamy, and with faces solemn as owls!

Verily the world has moved, and not backward, since Norman McLeod, the first Christian missionary, crossed the rim of the Great Basin in 1865 and opened the batteries of the gospel hard by the Tabernacle. Within two years his Sunday-school superintendent was murdered and he himself compelled to return lest the assassins take his life also. But now teachers and schools, ministers and churches, are found in every considerable settlement in the Territory, and have gained a solid foothold, have even conquered a place in the respect and affection of the people.

Through all the earlier years one great difficulty was found in the fact that Utah was so remote across the Great Plains, and the seat of disturbance was hidden behind the mountains. Interference of any kind was an effort at arm's length or a stroke in the dark. But isolation came suddenly and forever to an end when the railroad reached Salt Lake in 1869. Another perplexing feature was this, that the population was so homogeneous, or was Mormon almost to a man. The saints held all the land available for agriculture, and only from the soil could sustenance be gained. But lo! in 1863 it was found that the mountains round about the Latter-day Zion were full of the precious metals, and Gentile miners by the thousand began to pour in, and ever since have wrought mighty disturbance to the souls of the hierarchy. These rough delvers for gold, silver and lead regard the peculiar insti-

tutions of the region with intensest hatred, and never fail to speak their minds on all occasions with the utmost of freedom and force. And through the impulse borrowed from the mines and from railroads now existing and soon to be built, it looks much as though ere long further additions to the anti-Mormon population by the ten thousand might be made.

And even the execution of Federal laws has been fairly successful of late, at least by comparison with former years. Wholesale disfranchisement of polygamists has been achieved, and in Idaho, where the elders had long carried things with a high hand, every one is politically bound hand and foot and flat upon his back. Whoever in that Territory belongs to the Mormon church is not only debarred from holding any office whatever, he may not even approach the polls! And the edifying spectacle, too long postponed, is continuous now of a procession of those high up in priesthoods, both Aaronic and Melchisedec, marching tramp, tramp, tramp to jail with none to deliver, and with no signs of relaxation in the severe stress of prosecutions. How the nation is minded was seen not long since in Washington, when Senator Ingalls presented to the Senate a petition against statehood of the *size of a nail keg*, and signed 105,000 by persons, all from the thirteen original States! And numerous signs, of which these are specimens, unite to show that the theocrats themselves begin to catch glimpses of the handwriting upon the wall. They are willing, now at least, to *pretend* that polygamy is defunct, and to *promise* to prohibit it in the future State. Four years ago the Legislature (wholly Mormon) would rather lose a \$40,000 appropriation for Deseret University by a gubernatorial veto than elect any but saints to the Board of Regents, but at the last session (with five Gentile members) three were appointed who refuse to bow the knee to Joseph Smith, one of them a Jew, and another a Congregational minister!! And it is even given out by one high in church station that some months since Wilford Woodruff, the present head, issued orders forbidding any more polygamous marriages. This statement, however, is not to be believed until well corroborated. A bold front is still maintained, but the strong probability is that the Mormon Church is in the same critical condition which marked the Confederacy when Grant had reached Petersburg and Sherman had captured Atlanta—just ready to collapse.

Certainly, however, it will not be at all wise to count the victory won. It is altogether too soon to trust any talk that wears the sound of contrition, or of purpose to mend marital ways. The whole career of this most odious concern has been such as to breed grave suspicion that to date it is only the old case over again :

“The devil was sick, the devil a monk would be :
The devil was well, the devil a monk was he.”

Only a protracted and most searching probation, with large and long bringing forth of fruits meet for repentance, will be wise and safe.

For not the ancient Jews in their worst estate were a whit more stiff-necked and uncircumcised in heart and ears than these same Utah politico-religious leaders. Fifty years of successful resistance to law and defiance of public sentiment has made them exceeding bold and self-confident, and theirs is a pride to which yielding is an evil only less terrible than death itself.

And so, though it be with trembling and with loins girded for further fight, let us thank God that giveth the victory to righteousness, and rejoice to see the curse removed.

THE MIRACLES OF MISSIONS.—No. IV.

[EDITORIAL.—A. T. P.]

SIERRA LEONE.

SIERRA LEONE is a well-known British colony of Equatorial Africa, situated in the southern part of Senegambia. It has an area of 319 square miles, and had twenty years ago a population of 60,000 to 80,000, nearly all blacks. This territory was in 1787, one hundred years ago, bought by a number of private individuals for the purpose of establishing there a place of refuge for the negroes rescued from slavery and especially from the holds of slaveships, and it was hoped it might prove a convenient and open door to introduce into Western Africa the blessings of a Christian civilization. It early acquired the name of the White Man's Grave from its extreme unhealthiness. Freetown, the capital, contained in 1864 about 16,000 inhabitants, among whom were but a few whites besides the authorities, garrison and missionary agents. In the colony there were said to be, even as late as within a quarter of a century, members of seventeen chief and two hundred minor tribes, and from one hundred to one hundred and fifty different languages and dialects were spoken in the streets of the capital.

If such are the conditions within the last twenty years some conception may be formed of the state of things early in the present century, when this colony came under the governorship of a ruler appointed by the crown. Seventy years ago if you had gone to what was afterward known as Regent's Town you would have found about one thousand people, taken at different times from the holds of slaveships, in the extreme of poverty and misery, destitution and degradation. They were as naked and as wild as beasts. They represented twenty-two hostile nations or tribes, strangers to each other's language and having no medium of communication save a little broken English. They had no conception of a pure home; they were crowded together in the rudest and filthiest huts, and in place of marriage lived in a promiscuous intercourse that was worse than concubinage. Lazy, bestial, strangers to God, they had not only defaced his image but well-nigh effaced even the image of humanity and combined all the worst conditions of the most brutal savage life, plundering and destroying one another. Here

it pleased God to make a test of his grace in its uplifting and redeeming power. If out of materials so unpromising and in circumstances so unpropitious he could raise up a native church of true disciples and create a Christian community, surely men must be compelled to say this is God's husbandry ; here is the planting of the Lord, that he may be glorified.

The oldest mission on the western coast of the Dark Continent is at Sierra Leone, and is that of the Church Missionary Society. It was about 1816 that William A. B. Johnson applied to this society asking to be sent as a schoolmaster to this colony. He was a plain German laborer, having but a very limited common-school education and no marked intellectual qualifications, but he was trained in the school of Christ and was a good man, full of faith and of the Holy Ghost. It became obvious that he was called of God to preach the gospel, and he was ordained in Africa. His period of service was brief, but marvelous in interest and power, and he raised up a native church of great value. Into the midst of these indolent, vicious, violent savages he went. He found them devil worshipers, and was at first very much disheartened. But though William Johnson distrusted himself, he had faith in Christ and his gospel. Like Paul, he resolved to preach the simple gospel, holding up the cross, show them plainly what the Bible says of the guilt of sin, the need of holiness, and the awful account of the judgment day. He simply preached the gospel and left results with God, confident that his word would not return unto him void. For nearly a year he pursued this course. And he observed that over that apparently hopeless community a rapid and radical change was coming. Old and young began to show deep anxiety for their spiritual state and yearning for newness of life. If he went for a walk in the woods he stumbled on little groups of awakened men and women and children who had sought there a place to pour out their hearts to God in prayer ; if he went abroad on moonlight evenings he found the hills round about the settlement echoing with the praises of those who had found salvation in Christ and were singing hymns of deliverance. His record of the simple experiences of these converts has preserved their own crude, broken, but pathetically expressive story of the Lord's dealings with them, and the very words in which they told of the work of grace within them. No reader could but be impressed with their deep sense of sin, their appreciation of grace, their distrust of themselves and their faith in God, their humble resolves, their tenderness of conscience, their love for the unsaved about them, and their insight into the vital truths of redemption. It was very plain that the Holy Spirit was once more working the miracle of Pentecost.

The outward changes were even more striking and marvelous. Those who had before been idlers or vicious busybodies in evil, now learned trades, became farmers and mechanics. About their dwellings gardens were to be found, with evidences of industrious tillage. Marriage took

the place of that awful indifference to the family relation that had made the wreck of households impossible only because there were none to be wrecked. Their night revels and orgies ceased ; they stopped swearing, stealing, drinking and quarreling ; they built a stone church with galleries, where about two thousand persons regularly gathered for worship, and a more decorous, decently attired, reverent body of worshipers the Church of England herself could not produce. They gathered a thousand of their children into schools ; they built parsonage, storehouses, schoolhouses, bridges, all of stone, and in a word exhibited all the signs of a well-regulated, orderly, thriving community of Christians.

William A.B. Johnson died in 1823, having been engaged in his work only seven years. And yet all that we have here recorded he saw before his death—God's word had not indeed returned void. It had been as heavenly seed in earthly soil. Instead of the thorn had come up the fir tree, and instead of the brier the myrtle tree. There could be no doubt who was the Husbandman.

The work was not due to, nor dependent upon, Mr. Johnson. It was God's work and not man's, and therefore it survived the loss of its consecrated leader, although the effect of his sudden removal could not be otherwise than for the time disastrous. Twenty-five years after the mission had been begun one-fifth of the entire population of Sierra Leone was already gathered in Christian schools, and twelve thousand people were regular attendants at the places of worship ! Twenty years later not only were native pastorates established, but ten parishes were supporting their own native pastors ; and to evangelize the tribes yet beyond the colony's limits not less than six different missions were established and maintained by a people, less than forty-five years before so hopelessly lost in grossest sin and abandoned to the vilest and most shameless wickedness that few thought them *worth the effort to save them*. In 1868, after a little more than a half century had elapsed since the inception of the mission, the number of nominal Christians in the colony was estimated by some as high as 80,000, and of communicants 20,000, and Sierra Leone was regarded as no longer a field for Christian missions. The rallying point had now become a radiating center. God's husbandry was already so complete that the harvest field was yielding not only bread for the eater but seed for the sower. To any who would fill out the outline of the wonderful work of God furnished in this sketch we commend the memoir of Mr. Johnson, published in London in 1852, also the London Missionary Register for 1819 and 1829, and the twentieth report of the Church Missionary Society.

Here is a chapter in the modern book of the Acts of the Apostles. The days of the supernatural have not passed, nor will they ever pass while the spirit of God continues to produce in the hearts of men results so amazing, superhuman, stupendous.

THE INSUFFICIENCY OF BUDDHISM.

[We reproduce the following article from the *Presbyterian College Journal*, from the pen of its editor-in-chief, Prof. E. H. MacVicar, D.D., with his approval. It is able and timely.—Eds.]

To attempt to show the insufficiency of Buddhism in an article necessarily short as this must be, is an ambitious and difficult task. It may seem even audacious in view of the fact that a choice community of Americans in Boston—ay, at the very “Hub of the Universe”—have openly avowed themselves as Buddhists. But fairness demands that we should recognize truth wherever it is found; and in every system of human thought, it seems to me, we may discover elements of truth as well as of error, so that it is really not surprising that those who persist in eliminating the divine from Christianity should become devotees of the next best system—that is, the next best regarded from a purely ethical standpoint—that exists. For not only does Buddhism rank next to Christianity: it contains much that is directly parallel. The parallelism is indeed so striking that to some minds it affords not a little perplexity. The Church of Rome especially has found so many of its own doctrines and practices revealed in the “Light of Asia” that it boldly ascribes the whole system to the malignant agency of the prince of darkness transformed into an angel of light. And no wonder. The correspondence between the two is more than shadowy. Both have “a supreme and infallible head; the celibacy of the priesthood; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with a child; also prayers for the dead, with the use of a rosary; works of merit and supererogation; self-imposed austerities and bodily inflictions; a formal daily service, consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and counter-marchings. Both have also fast days, religious processions, images and pictures and fabulous legends, and revere and worship relics, real and pretended.”

An equally striking correspondence is detected in the account of Shak-ya-Muni-Buddha's life, which is made to resemble in a remarkable degree that of Christ himself. Buddha is described as “coming from heaven, being born of a virgin, welcomed by angels, received by an old saint, presented in a temple, baptized with water and afterward with fire, astonishing the doctors with his understanding and answers; as led into the wilderness, and after being tempted of the devil, going about doing wonders and preaching. He was the friend of the poor and wretched, was transfigured on a mount, descended into hell and ascended into heaven.” These remarkable coincidences, skeptics of course have not been slow to seize upon. They at once pointed out that Guatama must have lived at least six centuries *before* the birth of Christ, and sought to explain the phenomena by alleging that during

the eighteen years intervening between Christ's twelfth and thirtieth years—a period concerning which, it will be remembered, the inspired record is quite silent—Jesus went to India, and after possessing himself of the particulars of Buddha's life, returned to Palestine to become the barefaced imitator of the Indian prince. The Church of Rome surmounts the difficulty, as already stated, by declaring that Satan, six centuries in anticipation of Christ's coming, counterfeited his history and religion in order that men, being seduced by the false, might refuse to accept, when presented to them, the true.

Fortunately, we are not compelled to resort to either of these theories. For reasons clearly stated by another writer in a former number of this magazine, we cannot, on the one hand, consider Christ a deceiver; and while, on the other hand, it may be admitted that Satan is the instigator of *every* system of error, it is unnecessary to attribute these particular resemblances to and perversions of the truth to occult influences, since it has been discovered that none of them are mentioned in the Buddhist writings earlier than the 5th or 6th century *after* Christ. So that in order to assert the paganism of Rome we are hardly justified in pointing to this religion in the Middle Kingdom as if it had borrowed most of its errors from that source. There is rather more reason for believing that Buddhism borrowed from Romanism (since resemblances have been detected chiefly in the modern developments of each) and that "the so-called Light of Asia shines in a borrowed radiance from the Son of David," who is the true Light of Asia and of the world.

But quite independent of this, there is much in Buddhism which, from the very nature of things, could not have been borrowed and which yet calls for our approval. This may be said more especially with reference to its code of morals. Shak-ya-Muni laid down four principles which he regarded as fundamental. In spite of the luxurious life he had led in an Indian palace—and possibly in consequence of it—he became convinced that the normal state of existence is a state of misery, of sorrow, of unhappiness, and in casting about for the cause of all this wretchedness he fixed upon desire as the real disturbing element. Desire, satisfied and unsatisfied, brought misery into the world and kept it there. Desire was fraught with sorrow. Desire made life unhappy. Therefore, he concluded, if desire could but be quenched, life's misery would cease, for then man would attain to nirvana—a state of perpetual quiescence. But how to quench desire—that was the question. Ultimately he propounded a fourfold method of doing this. To quench it a man's life must be characterized, 1st, by proper wisdom or faith; 2d, by proper judgment or thoughts; 3d, by proper language; 4th, by proper actions. "Under these, the principles he laid down were five, in a negative form—not to kill, extending even to animal life; not to steal" (a good maxim for Boston Buddhists, by the way); "not to commit adultery; not to lie—this extending to the use of improper

language ; and not to use strong drink " (a good maxim for Christian lands as well) ; " and positively, he enjoined six virtues—charity, purity, patience, courage, contemplation, science." Now, to none of the latter principles can we take exception. They are all sound and embraced in Christianity. They all go to show that the law is written on the heart of man ; that the "invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." But, while there is much that is good in the system, there is more that is bad. Let us briefly consider the points that are most assailable.

And we must attack it—

I. First of all, on its ETHICAL SIDE.

From this standpoint the most serious defect presented is

1. That *it ignores Conscience*.

The ethical system of Buddhism, so far as I am able to understand it, is not unlike the egoistic or selfish system which made Thomas Hobbes both famous and notorious, driving him to Paris in terror of his life. The Sage of Malmesbury started out on premises similar to those which Siddhartha adopted. He contended that in every performance, even the simplest, we are actuated by a specious motive of desire—desire to escape pain and enjoy pleasure ; in short, the great mainspring of all activity, individual and collective, is selfishness, or as some people prefer to distinguish it, self-interest. And just as Buddha declared that misery, sorrow, suffering, is the normal condition of existence, the inevitable result of sentient being, so Hobbes declared that the state of nature (as distinguished from the artificial state brought about in society) is a state of warfare—warfare inevitable, continual and bitter—each man pitting his own interests against those of his fellows, and waiving them only when mutual concession to abstain from the exercise of certain common rights claimed by both at the same moment is established and observed. Far be it from us to deny the partial truth involved in both instances ; life is far from being unalloyed enjoyment or unbroken peace ; but the error lies, in the one case, in making this imperfect condition to depend entirely upon the presence of desire, and, in the other case, in making the performance of every act, the simplest, depend entirely upon the wish to escape pain and secure pleasure. The fact is that much, if not all, our misery arises through an entire or partial failure to obey the dictates of conscience. It is the peculiar function of conscience to make distinctions between right and wrong, and that all men make such distinctions is evidenced by the occurrence in all languages (including those spoken where Buddhism prevails) of ideas of moral excellence and moral evil, as well as by the prevalence in all civilized lands of systems of reward and punishment, indicating that there are some actions which ought to be done, and others which ought not to be done. This is the work of conscience. But Buddhism simply proceeds upon the

supposition that all desire is undesirable. It takes no cognizance of the fact that desires are neither all alike right nor all alike wrong. It ignores the question of right and wrong altogether; and upon the broad assumption that all the misery in the world is caused by desire, often in itself perfectly innocent, seeks the ultimate extinction of desire of any and every kind. As a code of morals, therefore, it signally fails in that it ignores conscience and its function of declaring right and wrong.

2. This failure really arises from another. *It has no true standard of right and wrong.* This, simply because it ignores the existence of God. Buddhism originally came from India, but is now said to be more widespread in China than in the land of its birth. Originally, it was pure Atheism. Gautama used to say that he could not conceive of a Being who could create a world so full of misery as this is, and therefore he denied the existence of a Creator altogether. In India the system developed into Pantheism, nirvana corresponding to absorption in the Deity; while in China it has come to assume the form of Polytheism. It will thus be seen that no immutable standard of right and wrong can be adduced. The true standard is God's own nature; but in Atheism the existence of God is absolutely denied; in Pantheism God is regarded as devoid of personality, so that there can be no room for responsibility; in Polytheism a multiplication of standards is obtained, so that the Buddhist is debarred from saying,

"Right is right, since God is God,"

because with him "God" would stand for gods many, and one of these might be offended by obedience rendered to another; no two of his standards might agree. Buddhism, if it have a standard at all, must place it either in a series of antagonistic deities, or in human nature, and to do this is to make it mutable and good for nothing. Such a law must be ever shifting with the moods, the dispositions, the environments of those from whom it emanates, and on that account can never have reliance placed upon it.

3. The insufficiency of Buddhism is further manifest in *the practical outcome of it.* In its favor it must be said that it has never *deified* vice nor *sanctified* prostitution (as has too often been the case in Eastern lands), nevertheless it is confirmed at the mouth of more than one or two witnesses that the statement of the fourteenth psalm describes with vivid accuracy the system in its practical working out: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works." Under it the grossest immorality has been developed. But this I would not press too confidently as evidence of weakness in the system of ethics as such, since the failure may, and indeed must have arisen, not so much through imperfection in the system itself (for this we know to be directly opposed to immorality), as through its inadequacy to change human nature defiled

by sin. It is a matter of fact that abominable scandals have occurred, more especially in connection with its monasteries and nunneries, which have more than once been condemned and suppressed by the imperial authorities as hotbeds of immorality. It is true that at the time when Buddha appeared in *India*, his system was a revulsion from lower forms of heathenism, and elevation of thought and life was in a measure secured by it; but nowadays Buddhism is a mass of degrading formalities and inconsistent superstitions. Even the priests are densely ignorant, and the majority of its votaries are said to know really less of it than many Europeans who have made it a study.

So much then for Buddhism on its ethical side.

II. Let us consider it now on ITS RELIGIOUS SIDE.

For it is well to remember that Buddhism is received by one-third of the human race, not *as a philosophy, but as a religion*. Buddha described himself as "the father and mother of his helpless children; their guide and leader along the precipitous path of life; shedding the light of his truth like the sun and moon in the vault of heaven; providing a ferry-boat for passengers over this vain sea of shadows; as a propitious rain-cloud, restoring all things to life; providing salvation and refuge, by directing men into the final path that leads to the 'Eternal City.'" Let us then inquire, Did the path he pointed to, in very truth lead to the "Eternal City" or away from it? Most assuredly the latter, since it only led away from Him who is the Light of it.

1. For in the first place we may instance *its materialism*. It gives no proper recognition to the soul. Indeed it does not recognize spiritual existence at all. It denies that there is a soul in man, a permanent self separable from the body. And as a consequence of this it regards life as material, involving decay. Buddha's last words were, "Beloved, that which causes life causes also decay and death. Never forget this; let your minds be filled with this truth. I called you to make it known to you." But it may be asked, Does not the doctrine of transmigration, which in these days has come to occupy the most prominent place in Buddhism, involve the idea of a soul? One would think so; but such is not the case. Life is looked upon as something material, and therefore may change and dissolve like anything material. And this was the whole essence of the salvation Buddha had to proclaim. "*Life involves death*. Wherever there is life, decay must follow. In every form of existence there are already the germs of dissolution. To get rid of decay and its accompanying misery we must get quit of life; of life not merely in this present world, but of life in every form. For in the Buddhist philosophy there is no such conception as a purely spiritual existence. He is a heretic who holds that a man has a soul or permanent self separable from the body. Whatever is material is subject to change and dissolution, and there is no life which is not material. These are postulates, the ultimate facts on

which Buddhism proceeds. As long therefore as man *is*, he must be miserable. His only salvation is not to be. There is no cure. The only escape from evil is escape from existence. The great problem comes to be, how to commit suicide—suicide not of that pitiful and delusive kind which rids a man of life in one particular form, but which rids him of existence in every form. The ultimate good to which the individual looks forward is annihilation; the consummation of all things which is to be prayed for and striven after is absolute universal nothing.” Now with materialism like this we must as Christians take issue. And apart altogether from revelation we know that though physicists have often given us analyses of matter, they have never discovered in matter the phenomena of thought. They have never, for instance, found in it hope, fear, joy, sorrow, volition, a sense of personal identity or anything akin; and these being yet unaccounted for in their analyses we properly relegate them to spirit. And if with our modern medical science we can persuade the Buddhist that these frail bodies of ours undergo a complete change every seven years, while the sense of personal identity remains unaltered, he must (so be it that he is an intelligent Buddhist) admit that *life* has not been changing, though the physical frame, the material body has, and that consequently this life or spiritual entity must be quite a distinct factor from the body.

2. And then in the next place Buddhism as a religion *fails to teach the true nature of sin*. This was to be expected since it admits of no personal God against whom sin can be committed. While it professedly seeks to purge the outward life, it does nothing to remove the pollution within, denying indeed that there is any heart, any soul, from which evil can proceed within. As a consequence, missionaries assure us that their great difficulty lies in convincing the heathen of their guilt; a difficulty which we shall all have to encounter whether we stay at home or go abroad.

3. A third defect in Buddhism as a religion—and it is the most serious of all, being the very root of all—is that *it presents false views of God*. Space forbids anything more than a mere comprehensive statement of this defect.

In a general way it may be said that Buddhism, and for that matter all heathen systems, both of philosophy and religion, fail utterly to reveal a Saviour and sanctifying Spirit; and it is especially unsatisfying in the dim, shadowy allusions which it makes to the future state.

The task I have now tried to accomplish of showing the insufficiency of Buddhism has been far from a self-imposed one. I was requested to undertake it by the Montreal Foreign Missionary Volunteers, and hardly realized its magnitude till I began to consult the voluminous authorities upon the subject. It is told how a learned divine across the waters once waxed so eloquent over the excellences

of Buddhism that some one passing out of the door was forced to exclaim, "*Almost thou persuadest me to be a heathen!*" This is matched by the story of the Unitarians sending a missionary to China who actually *was* persuaded to be a Buddhist heathen. But until the defects just pointed out—namely, the denial of spirit, the belittling of sin, the dishonoring of God, silence as to the true way of salvation—have been remedied, we must still regard the "Light of Asia" as wofully insufficient.

I have then tried to suggest how we may refute the system theoretically; but after all, as our own Professor of Apologetics recently remarked in the class-room, there are not many infidels converted through Apologetics; often the most powerful argument with them is that of a consistent example, so that if any one would prepare to meet Buddhism effectively the surest course of preparation will be by seeking spiritual life "more abundantly," in order that by Christlike lives we may convince the followers of Buddha that we follow a Greater than he.

Only the power of the Holy Spirit can really be depended upon for meeting Buddhism, and that power, in terms of the great commission is at our disposal. The Saviour still says, "Ask and ye shall receive." If we have been finding it our greatest difficulty in preaching, especially to the heathen at home in cushioned pews, to make *them* feel their sinfulness, we may depend upon finding this difficulty as great and greater under the Buddhist system. Our true work wherever we go shall be to promulgate the great cardinal doctrines of Christianity—to preach the gospel to every creature—but in doing so we shall have to tear down as well as build up. To us, as to Jeremiah, the Master says, "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down"—all eventually in order "to build and to plant." And the only question that arises is as to the manner of doing it. Shall we be destructive before we are constructive? Or shall we first and always sow the seed of positive truth, in the expectation that, like the single parasite that took root in the walls of a massive building and in the course of time brought the whole structure crashing to the ground, even so the word of God "shall not return unto him void . . . but shall prosper in the thing whereto he sent it," both to the down-pulling of every refuge of lies and to the upbuilding of the truth in Jesus. Whatever we may conclude regarding methods of warfare, the conviction must surely force itself upon our minds and hearts that we are called not so much to attack and refute every heathen system that prevails the wide world over as to preach in a positive and persevering manner Christ and him crucified, relying on the power of the Holy Ghost, whose it is "to reprove the world of sin, and of righteousness, and of judgment."

THE SPEECHLESS TESTIFYING FOR CHRIST.

BY REV. W. H. BELDEN, BRIDGETON, N. J.

In a city sixty miles from Canton, China, Miss Whilldin of the Southern Baptist Mission noticed once in meeting a few years ago a man evidently dumb, who was indicating by extraordinary attempts his delight at the Christian hymns. His incoherent mumblings as he attempted to sing from the printed page before him led to some inquiry. The man had the unusual faculty, to one dumb, of hearing; he could read and hear, but he could not speak. His home was in a village at some distance from the city, and his neighbors testified of him that since he had begun to learn our Saviour's gospel his devotion to it had known no bounds. He had somehow obtained a copy of the Scripture in Chinese, and when he would encounter some of his neighbors quarreling, he would open his Testament to some pertinent word of admonition and hold it out for the wicked ones to read and profit by. He had never been known to utter more than a single word, or rather sound like a word, such was the nature of his malady. But the villagers said that his zeal seemed to lead him even into supernatural utterance, for he would rush upon his neighbors, bringing their paper devotions to idols, and, tearing the papers to pieces, would manage to speak these three words with significant gestures: "Pai go wai!" "Worship that one!"

In the course of time this poor man was proposed for baptism. The pastor and brethren hesitated, feeling that it was impossible to gain from his speechless mouth any adequate proof that he had the knowledge requisite for church membership, or that he was not acting with duplicity. He was brought before the church, however, and the minister asked him this question: "What is the ground of your belief that there is salvation for you in Jesus Christ?" The others looked at one another in dismay; this question seemed impossible of answer from a dumb man. But he, on hearing it, instantly arose and proceeded to answer by significant signs. First, he put his hands upon his breast with an expression of loathing, to indicate his own sense of sin; then he stepped forward and looked down as if beholding a deep and awful pit, from which again he shrank back with a look of terror; but presently drawing near again, he looked and seemed to see something just beyond; then he made the sign of the cross! Jesus was there! And now again he looked into the pit and smiled, as that he saw his own sins cast in there! At last he looked up and pointed to heaven with a smile of ecstasy. Jesus had died for his sins and was risen forever to make intercession for him!

Was not this speech? It brought vividly to the missionary's mind the words of Scripture (Isaiah xxxv. 6), "Then shall the lame man leap as a hart, and *the tongue of the dumb sing*, for in the wilderness shall waters break out and streams in the desert." "Behold! (Isa. xlix. 12) these shall come from far, and lo! these from the north and from the west, and *these from the land of Sinim!*"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

M. VERNIER, in a letter to Paris from Tahiti, says: "We are profoundly rejoiced to learn how greatly the interest in missions has increased within a year among the Protestants of France. They assuredly will not halt in so happy a path, but will show more and more that the Saviour's injunction to make the gospel known to every creature is not for them a dead letter. Our Tahitian churches also begin to have a better understanding of their duty in this direction. The proceeds of the system of collections recently organized among them by our little Missionary Committee, in view of a work on the Marquesas, already amount to a very respectable sum, which now allows us to form plans of action. The Lord, we trust, will soon let us know which one of our Tahitians he would have set apart to open this work."

THE *Journal des Missions Évangéliques* for December, 1887, in commenting on Canon Taylor's and Dr. Blyden's commendations of Islam, remarks that a religion which has taken twelve centuries to occupy Northern Africa, and which has left still surviving there tribe after tribe of pagans, while of those nominally Mussulman some do not even practice circumcision, must not be rated too high as a missionary force. The editors remark that when the followers of the Crescent are once set in motion by one of their periodical outbursts of fanaticism, idolatry has certainly a way of disappearing very rapidly, inasmuch as entire populations professing it disappear in one grand massacre. That, however, is not our usual conception of missionary effort, though it may suit the purposes of Canon Taylor and Dr. Blyden to give it this holy name. And it must be confessed that when a tribe chooses rather to be Moslemized than extinguished, it is allowed its election. In this case, however, the conquerors, according to the great traveller Barth, do not give themselves the trouble to communicate the slightest tincture of religious knowledge to their new subjects.

There is, however, the editors remark, one important exception to this easy willingness to take the name of Islam for the fact. The disciples of the Tripolitan saint Snoussi are innumerable, and bent on spreading far and wide the somber and taciturn type of their Puritan Mohammedanism. "They are making ready for one of those gigantic and sudden explosions of fanaticism of which it is impossible to calculate the effects." But, say the editors, it would be a strange hallucination to imagine that they would receive with any other feeling than that of furious scorn the knowledge of the fact that a Nazarene mollah complacently claims their system as "an incomplete Christianity," or to impute to them any other attitude toward civilization than that of uncompromising hostility. "What they are dreaming of is a return to the Islam of the early ages—a violent and definitive triumph by an irresistible conquest."

Among the benefits of Islam, according to Canon Taylor, is the spread of chastity. Upon this the *Journal* remarks: Islam and slavery are one. The news that slavery is the parent of chastity is news indeed. Well may Islam advance toward the heart of Africa, for the spread of Islam is one prolonged slave-hunt. "Almost always," says the *Journal*, here quoting from an eye-witness, the celebrated traveller Schweinfurth, "almost always the agents of this traffic in human beings are educated Mussulmans. This commerce is for them an ordinary accessory of their religious character; they traverse the country, the Koran in one hand, the knife destined to furnish guardians for the harem in the other; they associate with their religious practices infamies

the most revolting, cruelties the most atrocious. . . . Brokers of human flesh, lustful and pitiless, they watch for their booty as vultures watch over a camel fallen in the desert; the shrill sound of their blasphemous prayers mingles with the imprecations with which they overwhelm their merchandise; nothing is to be seen but uncleansed wounds; cadaverous stench spread themselves far and wide. The sum-total of these scenes forms a spectacle the most revolting, impossible to efface from the mind; it leaves behind an insurmountable disgust, an unutterable horror."

If the hordes of Brigham Young were turned loose in the middle of Africa, they surely could not do a completer devil's work than this. No wonder the *Journal* concludes with, "Behold, Canon Taylor, your missionaries, your apostles of humanity!"

LAST year, at the Moravian station of Gnadenthal, near the Cape of Good Hope, was held the 150th anniversary of the commencement of missionary work among the Hottentots by the Moravian Schmidt. He had previously served a term of three years at hard labor in Spielberg for having endeavored to carry a purer gospel to some remnants of the Brethren's Church still found in the Austrian territories. After gathering a community of forty-two converted Hottentots and revisiting Europe, he was refused permission to return by the Dutch East India Company, and died at home. At the anniversary services, the Lutheran minister who preached, instead of being furnished by the Moravian pastor with a well-bound Bible, was requested to take his text from a shabby New Testament, the sight of which, it is remarked, profoundly moved all who were present. It was the book which Schmidt had left to one of the first Hottentot women converted; "it was in this little book that she was to read during fifty years, waiting always for the return of her spiritual father, or of some other messenger of God; it is in this New Testament that she taught her children and grandchildren to read; it was, in fine, this New Testament which had been, at the end of the last century, rediscovered by the first missionaries who had again come to the Cape; and it was in this volume, so full of remembrances, that Missionary Schmidt of Amalienstein was invited to take his text at the celebration. The seed may indeed be no larger than a mustard seed, but sooner or later it has its harvest, that both he that soweth and he that reapeth may rejoice together."

In the *Dansk Missionsblad* (Danish Missionary Magazine) for January, 1888, Missionary Lazarus of Madras says, in substance:

"Our activity in street-preaching has lately aroused a new spirit among the Hindus. They are no longer listless as they were. They now show unmistakable signs of life and energy. They may be now regarded as coming forward in an effectively organized opposition, both to our preaching and to our faith. A new society has been organized in defense of Hinduism, with regular collections—'missionaries' and 'catechists,' who are sent out to preach Hinduism and attack Christianity and the Christian missionaries. They make it a point to preoccupy our preaching places, going to them an hour or two before the time. If they fail of this, they make it a point to annoy us by asking questions in the middle of the discourse. If we answer—which we never do till we have finished preaching—they badger us and hunt us from point to point, with the one thought of hunting us off the field. Of course we can claim no rights in the matter, as our Christian government observes a contemptuous neutrality. Often a Hindu preacher, taking his station close by us, begins his discourse at the same time with ours, which naturally carries over to him most of the hearers. If any remain with us, a messenger comes over from him and asks upbraidingly how children of law-

ful marriage between Hindu fathers and Hindu mothers can stand there encouraging a Christian to preach. This appeal commonly strips us of our few remaining hearers.

"They have also a Hindu tract society in operation, which issues all manner of pamphlets, including many which are so vile as to expose both author and printer to the law. But who is to bear the cost of prosecution?

"Meanwhile Madras resounds with preaching, especially every afternoon—Christian preaching, Hindu preaching, Mohammedan preaching, Brahmo preaching. The Tamil journals are full of announcements of sermons and debates. The Tamils have also a 'Punch,' which loses no opportunity to make merry at the expense of the 'padres.' To meet such attacks a joint committee of various missions has determined to issue a popular journal in English and Tamil, of which I have been put in charge.

"However much the Hindus may have combined against us, I am glad to say that there are none the less a good many schisms in their camp. 'A kingdom divided against itself cannot stand,' and Hinduism is divided against itself. One preaches against the other's doctrines and morals. One will defend idolatry, and another will unsparingly condemn it. One will attack the Bible, especially the Old Testament, and another will take up arms in its defense. One party will issue tracts discussing Hindu questions, and another will rejoice with pamphlets, taking the opposite view of everything, and laying bare the vulnerable points of Hinduism. And so Hinduism divides itself and goes to buffets. Hinduism is so tolerant and elastic that every religious system, even to the worst atheism, can find a corner within its spacious domain. But under the disintegrating influences to which it is now exposed, these incongruous elements cannot long maintain an armistice. Some reformers, clearly conscious that Hinduism is in great danger of losing its hold upon the rising race, are trying if they can revive the old Vēda religion, and so we have around us societies entitled Vēda-Somaj, or Arya-Somaj, or Societies for the Propagation of the True Religion, and what not. All this stir and commotion may end in something good, may issue in the recognition of the crucified Jesus as the Saviour of the world."

A DISCUSSION had lately been held in Madras before an audience of 2,500 persons, between the Hindus and Mohammedans on the one side, and the Christians on the other, concerning the Godhead of Christ. The principal spokesman of the former was a learned Moslem. He concluded his argument by saying: "Although we cannot acknowledge that the Bible represents Christ as the Supreme Being, we must all concede that he is the best and holiest man that has ever lived, so good and holy that he can secure to all who put their trust in him the inheritance of eternal life." The force of this testimony, from such a man at such a time, must have been very great.

DR. WARNECK remarks, in the *Allgemeine Missionszeitschrift*, that a few years back at a synodical meeting in Berlin indifference to foreign missions was excused under the plea that "the shirt is nearer than the coat." He says, however, that even in Berlin they have since learned to be ashamed of this flimsy pretense, and to discern (1) that seemliness does not allow a man to go in nothing but a shirt; (2) that for the prosperity of the church the export of missionaries is as advantageous as for the mercantile world the export of goods. Dr. Warneck goes on to remark that there has been a marvellous reversal of opinion in Germany generally as to the value of missions. Now that the German ambition is opening out toward colonization, the auxiliary value of missionaries as agents of culture cannot well be overlooked. The assistance rendered to science by missions is also coming to be

more and more appreciated. Thus multitudes who care very little for the kingdom of God are nevertheless learning to set a higher estimate upon its ambassadors.

THE *Zeitschrift* recalls the time, some fifty years ago, when a missionary secretary in Scotland wrote to the young Duff, afterward so famous, that things were going well; \$6,000 had been raised for foreign missions. "No more?" wrote Duff in reply. "It ought to be ten times that." "Is the man mad?" wrote the secretary on the margin of the letter. "Has he had a sun-stroke in India?" Perhaps Duff himself would have been staggered had some one told him that in fifty years Scotland would raise for foreign missions not ten times but a hundred times as much as the sum which had so encouraged the worthy secretary. "Had any one then," says Dr. Warneck, "ventured to prophesy that before 1890 Protestant Christendom would annually contribute \$8,400,000 for foreign missions, and put in the field, ordained and unordained, much more than 3,000 missionaries, and have translated the Bible into some 400 languages, the question as to his wits would not have been raised. It would have been taken for granted that they had forsaken him. Yet for all that the *impossibility* has become *reality*."

THE *Tidning*, after remarking that two hundred years ago the heathen world was almost wholly shut out from the knowledge and activity of Protestantism, and in large measure of the whole Christian world, happily says: "At present the heathen world lies like a poor Lazarus at wealthy Christendom's door, so that this, as it were, can neither go out nor in without stumbling over its unhappy brother, whose case may well awaken to compassion all who have a heart to feel for the wretchedness and for the religious degradation of their fellow-men."

THE *Missionsblatt* of the Leipsic Lutheran Mission, referring to the present disposition in Germany to yoke missions to the car of national ambition, says, in its January number:

"Whence shall we draw new strength, in order, with the new year, to receive a fresh impulse toward making ready the way for the returning Lord? Shall we seek it in new plans, new missionary gatherings, and all manner of means of stimulating interest? Or shall we, as some would have us do, enlarge our missionary programme, and write also civilization and colonization upon it? Far be it from us. Our work is, and is to be, to bring the *present Saviour*, in the offer of the means of grace to the heathen, and so to prepare the way for the *coming Lord*. Therefore we know only one means to get new strength, namely, above all things, in simplicity and faithfulness, to do and pursue this one thing, first to win Christ for ourselves, and then to seek also to find an entrance for him into the hearts of others."

WE used to be taught at school that there were four castes in India. But the Leipsic *Missionsblatt* says that among the Tamils of South India there are computed to be 8,000 castes and subcastes, and in all India perhaps more than twice as many. A subcaste appears to be for most purposes the same as a caste. We must not expect these 16,000 walls to fall at 13 blasts of the trumpet, though fall they will.

THE *Bulletin Missionnaire* of French Switzerland, the churches of which support a mission in the Transvaal Republic, remarks, in view of a possible war between the Boers and some savage tribes:

"If war does break out, there is a prospect of scenes of sickening brutality. During the summer the people of Mpafouri have devoured their prisoners of war, and M. Beuster has been himself witness to all the prepa-

rations for a cannibal feast. Our neighbor Ndjabune of Tsofirn has also eaten one of his brothers who gave him some matter of offense fifteen years ago, and there is every reason to believe that he would have a very good appetite for another such repast if a fair opportunity offered itself. Yet it would be wrong to put all this to the account of a depraved taste for the flesh of the hostile warriors. A good many only take part in such horrors when urged by the chiefs or the kindred of those who are called to face the enemy. The fact is that there exists among our Bavenda, and a good many other Africans, an inveterate opinion that whoever has tasted of human flesh is invulnerable in battle. Of all medicines this, it is held, is the most efficacious for turning aside the stroke of an enemy and giving victory. This horrible practice among these wretched people, therefore, roots not so much in depraved appetite or cruelty as in superstition. The need of protection is a sentiment so natural to us poor human creatures that it seems as if nothing ought to be spared to assure us of it. Let us then pity these eaters of men; their wretchedness is extreme. 'Cursed be the man that trusteth in man, and maketh flesh his arm.' The prophet, in writing these words, so profound and so simple, did not perhaps know that there could ever be occasion to attach to them a material and literal sense as true as the other. Ah! how many surprises for one who lives in a pagan world!"

"CONTAGIOUS SUPERSTITION."

BY LUCY E. GUINNESS OF LONDON.

It was 1700 years ago and more, in the early days of the church. Pliny, the Roman governor and historian, was writing to his master, the Emperor Trajan, of the progress of the province of Bithynia, and the questions that arose in the administration of justice there. Among other elements that he found most difficult to deal with was a certain small religious sect of simple and harmless tenets, but who absolutely refused to pay homage to the gods. As citizens these people were exemplary in life and conduct, but they actually held their opinions as regards the worship of one God and the great evil of idolatry in defiance of all the laws of pagan Rome. The whole heaven of mythological deities was as nothing to them, and they refused, even under torture, to burn incense on the altar of Jove or before the statue of Trajan.

Such conduct was incomprehensible to the Roman governor. But it was not the worst of their crimes. Not content with themselves forsaking the state religion, they were far from keeping silence on the subject of their guilt, but so published abroad the delusion under which they labored that Pliny exclaims in distress, "This contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country. Nevertheless," he adds, with a gleam of hope, "it still seems possible to restrain its progress."

And so he went to work, and torture (that the old Romans knew well enough how to inflict!) measured its strength with the faith of Jesus Christ.

Then it was that Pliny discovered what a marvelous unseen power lay in this "contagious superstition." Some few professors, he relates, gave way, but even flame and sword utterly failed in compelling the early Christians to offer incense to the statue of Trajan or to the gods. All his efforts were vain. They would die, but they would not deny Jesus! And the Roman governor makes the striking statement that "There is no forcing those who are *really Christians* into any of these compliances!" The "contagious superstition" was more than a match for him!

Seventeen centuries have rolled by, and could Pliny look around our world to-day he might ask what had become of the "contagious superstition" that baffled his skill long ago. Had it been trampled out of existence by the iron heel of Rome? Or had it run a brief course, like so many other superstitions, and died a natural death, according to the law of such fungus growths? And he would be astonished in no little measure at the answer of Christendom. For the "contagious superstition" has spread over the world, and still it is reaching forth its arms to the heathen, nor will it ever cease to spread till it has affected all nations.

Yes. The faith of Jesus Christ is verily *contagious*. This is one law of its being. It *must* be aggressive or it cannot live. "The Christian or church that does conquer will be conquered." The vital principle in Christianity requires that it should extend or die. There is no middle course. We know this individually in our own experience. If we have "been with" Jesus we cannot help witnessing for him, "we cannot but speak." Freely we have received, freely we must give to others of the water of life. And thus watering we are watered ourselves. But very surely is the converse of this blessed fact also true. If we water *not* we shall be withered. "We do not find warrant in the Word of God for spirit-level experience. Count the dead and dying churches, all because they did not fight and conquer!"

From its earliest dawn to this nineteenth century of its existence the Christian faith has been essentially "*contagious*." To-day we see this contagion spreading to the heathen by means of missionary effort. The hundreds of missionary societies all over the Christian world; the thousands of workers at home and abroad; the millions who help by their gifts to forward missionary work; the stream of missionary literature in the shape of reports, periodicals, accounts, letters, appeals, and countless other productions, that issues month by month, and even hour by hour, from the press; the earnest missionary addresses delivered from all sorts of platforms, from that of Exeter Hall down to that of the simple Sunday-school in the bush at the antipodes, and in all sorts of places, from the crowded metropolis to the quiet country lane, where the student confides to his fellow his purpose to enter the great harvest-field; the countless hearts that turn with love and longing to the regions beyond; the countless prayers that ascend to our Father for the dark places of the earth;—all these are so many agencies for that spread of the truth which so long ago attracted the marveling attention of Pliny.

And the soul that is out of touch with this missionary zeal and energy, this contagious spirit of the church, is out of touch with the Spirit of Jesus Christ, who was the First Great Missionary; who so loved us—the dwellers in darkness—that he gave, not money, nor time, not thought or interest or help, but *himself*, for us!

A NOTABLE CONVERT TO MISSIONS.

BEFORE the late M. Paul Bert was appointed as Resident in Tonquin, he was most violent in his opposition to religion and in any crusade against clericalism. His hostility to missionaries was equally pronounced. In the report of his administration of Tonquin, just published, he dropped his hostility to missionaries altogether, and availed himself of their immense knowledge of the people, by which, if not by their advice also, he guided his actions. Without their assistance it was almost impossible for him to succeed, and he had to acknowledge the great value of their services. It would be difficult to find a more surprising example of a complete turning upside down of a public man as publicly avowed; and the fact is an important testimony to the value of missionary work.

SENT BEFORE THE MASTER.—LUKE x. 1.

BY MRS. MERRILL E. GATES, NEW BRUNSWICK, N. J.

Air, "From Greenland's Icy Mountains."

Isaiah	6. 8	"WHOM shall I send? He sayeth;
"	"	"What servant shall it be?"
"	"	'Tis Faith's strong voice that prayeth,
"	"	"My Master, O send me!"
Gal.	1. 16	Send me to tell Thy story,
Acts	22. 21	Abroad, or here at home.
Luke	10. 1	Send me, O Lord, before Thee,
		Where Thou Thyself wilt come.
Acts	10. 39	Send me, for I have known Thee,
Acts	22. 15	I would Thy witness be;
Acts	5. 20	To speak thy message only,
Romans	10. 15	My Master, O send me.
John	1. 8	Send me to speak of Jesus,
Luke	8. 39	Of what my Lord hath done—
John	17. 4	His finished work most precious,
Ps.	71. 16	Of this and this alone.
Ez.	34. 4	To bring the lost and sinning,
Heb.	7. 26	To Thee, the Sinless One,
Eph.	3. 8	To speak sweet words and winning,
John	17. 1	Of Christ, the Father's Son.
Isaiah	9. 2	Send me to darkest places,
2 Peter	1. 19	To many a shadowed home,
2 Cor.	4. 4	Where with Thy shining graces,
2 Cor.	4. 6	Lord Jesus, Thou wilt come.
Heb.	3. 2	Send me to work appointed,
Micah	3. 8	But, Master, let me be
Acts	2. 4, 17	By Thine own power anointed,
Acts	1. 8	Then, Master, O send me!
Ps.	115. 1	Not unto us the glory,
Luke	15. 24	When lost ones find their home;
Luke	10. 1	We only go before Thee,
"	"	Where Thou Thyself wilt come!

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

Dictionary and Grammar of the Kongo Language. By Rev. W. Holman Bentley. Bapt. Miss. Society, Holborn, London; also Tribner & Co.

This book is one of the landmarks of the age. Here is a volume of over 700 pages, both English-Kongo and Kongo-English, and all printed in *Roman* characters! The Congo Free State became such only in 1884-85, and here in 1887-88 we have a complete grammar and lexicon of the language, prepared by a scholarly missionary, and printed in beautiful typography by English publishers. This will put all students of the language in the way of easy conquest of the Kongo tongue. Not only are words given with their equivalents, but sentences and phrases and idioms are placed at the disposal of the student. The wide and warm interest felt on both sides of the water in Africa's unveiling and revealing will insure in many hearts a deep interest in this new and largely pioneer work toward mastery of the Kongo dialect.

—A. T. P.

Brazilian Missions. A Monthly Bulletin of Missionary Intelligence. Edited in Sao Paulo, Brazil, and published in Brooklyn, N. Y., at 25 cents per annum. Subscriptions may be sent to Donald McLaren, D.D., 372 Lewis avenue, Brooklyn. Outside of the United States and Canada, 12 cents for postage.

We are glad to see this monthly of eight pages. It aims to keep before the church the details of the work in Brazil more fully than hitherto has been possible. The bulk of Christians know very little of the work of God in papal lands, and especially in South America, where the Romish system may be seen in its most corrupt, idolatrous and immoral form. Those who, in their desire to be charitable, talk of the Romish Church as simply a branch of the church catholic but in error in some particulars, should become familiar with papal customs, manners and morals in Brazil. Dr. Howard Crosby incisively says of those who call the Papal Church a church of Christ, "Yes, an apple may be an *apple*, even if it be rotten to the core!" This little periodical will be found both interesting and instructive if the numbers we have seen may give indication. We shall present extracts from it from time to time, particularly in months when papal lands are under review.—A. T. P.

Our Day. A Record and Review of Current Reform. Joseph Cook, editor. Boston: Our Day Publishing Co., 23 Beacon st. \$2.00 a year.

This new magazine of eighty pages starts with flying colors. With Mr. Cook as the editor-in-chief, it unites six prominent specialists—Miss Willard, Anthony Comstock, Profs. James and Townsend and Revs. Eby and Pentecost. Its contents are what its name and prospectus would indicate, and we predict for it a foremost place in the periodical literature of the world. It is epigrammatic, comprehensive and glowing. It deals with living questions in a living style.—A. T. P.

Autobiography of William G. Schauffler. Edited by his sons. Randolph & Co., New York. 12mo, pp. 253.

The introduction by Prof. E. A. Park is admirable and sets forth the literary and moral characteristics of Dr. S. clearly and effectively. He was an extraordinary man—scholar, Christian and preacher, as well as missionary. He is said to have understood twenty-six languages and was able to preach extempore in six of them. His gifts were varied as well as eminent. But they were all singularly consecrated to Christ in the mission work, spending forty-nine years as a missionary in the Orient. His own account of his life, from the time he left Odessa (he was born at Stuttgart in 1798), whither the family had removed, embracing the period of his conversion while in Russia, and his visit to America, his life at Andover, his consecration to mission work among the Jews, and his long and eminently useful service in connection

with the American Board, is modestly and succinctly told in these pages. And no reader can follow him without being impressed with the sincerity and single-heartedness of the man and thanking God for raising him up to do the work he did.—J. M. S.

Life of Rev. Justin Perkins, D.D. Cloth, 30 cents.

This is the fourth in the "Missionary Annals" series, published by the Woman's Presbyterian Board of Missions, Chicago. The son, Rev. Henry Martyn, gives in this brief space a clear and interesting account of his father, a pioneer missionary to Persia, where thirty-seven years of an earnest life were consecrated to the Master's service.

Protestant Missions in Pagan Lands. By Rev. Edward Storow. London: Snow & Co. 12mo, pp. 191. Price 3s. 6d.

The author has written other missionary books, particularly "India and Its Missions," and the "History of Protestant Missions in India." The present volume purports to be "A Manual of Missionary Facts and Principles relating to Foreign Missions throughout the World." It gives a bird's-eye view of the religious condition of the world, the missionary effort in the three previous centuries, the rise and development of modern missions, and the work and the results of missions on various fields. It is an instructive manual, giving definite information on a multitude of points. Its tables of missionary societies are taken from our own MISSIONARY REVIEW.—J. M. S.

The Missionary Problem. By James Croll. Toronto, Canada: Wm. Briggs. 12mo, pp. 224.

This work is similar to the one noticed above, although not covering so broad a field nor quite so recent in its survey. Still it gives a condensed history of Protestant missions in several of the principal fields of missionary enterprise. Brown's "History of Missions" is the author's chief authority for the earlier times.—J. M. S.

The Inspired Word. A Series of Papers and Addresses delivered at the Bible Inspiration Conference in Philadelphia. Edited by Arthur T. Pierson. Randolph & Co. 12mo, pp. 359. Price \$1.50.

This is a work of solid merit. There are no less than eighteen distinct papers on the various phases of the subject by as many writers of acknowledged ability, each fitted for his special theme. Most of them are "specialists" in their departments and represent all forms of evangelical faith. They came together and gave their united testimony, and the reader of these pages has the result. And it is not too much to say, there is scarce a chord struck in which there is not the fullest harmony. The editor well says: "It is not strange that upon the Word of God all the forces of the foes of Christianity should be massed. If confidence in that word can be undermined; if, by subtlety and sophistry, its *infallible inspiration* may be made to appear like an old wives' fable or groundless tradition; if in any way men may feel at liberty, like Jehudi, to use a penknife on the sacred scrolls and cut out of it whatever is offensive to the proud reason or the wayward will of the natural man, the devil will have achieved his greatest triumph." The work is as timely as it is able, and deserves extensive circulation, both for the subject's sake and the character and ability of the treatment.—J. M. S.

Nor'ard of the Dogger; or, Deep Sea Trials and Gospel Triumphs. Being the Story of the Initiation, Struggles and Successes of the Mission to Deep Sea Fishermen. By E. J. Mather, founder and director, with illustrations. London: Nisbet & Co. New York: James Pott & Co. 12mo, pp. 376. Price \$1.50. Fourth thousand.

Few among us, I fear, are well informed respecting the "Deep Sea Mission." And yet it is doing a much-needed and highly useful work, as Mr. Mather's enthusiastic and charming narrative makes clear. Fishermen in deep waters—fishermen on board of thousands of "smacks," fishermen in the North Sea—are the special objects of this mission's care. The mis-

sion on their behalf began in 1880. By means of mission ships, which are really hospitals, churches, schools, etc., going to sea with the fleets of fishing vessels, and staying with them, and by every other possible agency and influence of a social, moral and sanitary kind, this mission strives for the temporal and spiritual welfare of this class, so exposed to perils and hardships and enjoying so few privileges of any kind. It is a blessed work, and the mission has been greatly blessed. The reading of this book cannot fail to awaken an interest in it in the United States and Canada, especially in the maritime provinces, where so many fishermen follow the sea for a living.—J. M. S.

Palestine in the Time of Christ. By Edmond Stapfer, D.D. Translated by Annie Harwood Holmden. Pp. 527. New York: A. C. Armstrong & Son.

This volume has reached its third edition, and now appears in a beautiful form, accompanied by very valuable maps and plans. It is open to every believer's observation that the Land is at this present time greatly aiding the Book. While the two international societies for exploration, the Egypt and the Palestine, are doing admirable work in bringing forth corroboration and elucidation of the Scriptures from the ruins discovered in the countries around the Mediterranean and up the Nile, any book treating of the Holy Land is sure to be welcomed by Christian students. The author of this one is a professor in the theological faculty of Paris. He writes fluently and well, and his general orthodoxy as well as his devout spirit is evidenced by his own declaration: "Jesus Christ was not the natural product of his environment; his appearance was a miracle; he came from God." Science has at last become a foreign missionary and is preaching with a spade. It would be an interesting theme for study, if one at his leisure would search out and compare for use how much missionaries have done for scientists within the last few years, and how much now scientists are doing in an attempt to return the favors.—J. M. S.

The Dawn of the Modern Mission. By Rev. Wm. Fleming Stevenson, D.D. Edinburgh: McNiven & Wallace. 1887.

This charming book of 188 pp. contains the four lectures delivered in connection with the Duff Missionary Lectureship, in Edinburgh, Glasgow and Aberdeen during the years 1884-86. They possess peculiar and pathetic interest as a posthumous publication of the last utterances of that gifted and consecrated author of "Praying and Working."

It may be doubted whether any man of his generation has, from a pulpit and parish in a Christian land, done as much as Dr. Stevenson to kindle the flame of holy enthusiasm and intelligent consecration in the direction of the church's mission to the unsaved millions. He was a *missionary pastor*. His tongue and pen were both aflame. Though he was a Dublin clergyman, his field was the world and his church only his *working force*; nay, he was himself the centre and spring of all his church force. He sought to spread the knowledge of missionary trials and triumphs, to bring those who heard and read his words into sympathetic contact with the degradation and destitution of a dying world at its remotest corners and deepest needs. "Hans Egede's Story," illustrated by his pen, stirred many a home pastor to yearnings over those who were far off; his beautiful picture of "Pastor Harms and Hermannsburg" quickened many a listless minister and church to organize the home force into a base of supplies for the foreign field. He made a world tour of missions, his pulpit being meanwhile supplied by the members of his Presbytery, without cost; and being elected the second lecturer under this Duff Lectureship he delivered these four grand lectures, which come to us scarcely complete, when his pen dropped from his dying hand, and his devoted wife took it up to prepare the manuscript for the press.—A. T. P.

II.—ORGANIZED MISSIONARY WORK.

National Bible Society of Scotland.

Annual report for 1887, being the seventy-eighth report of the Edinburgh, twenty-eighth of the National, seventy-fifth of the Glasgow, sixty-sixth of the Glasgow Auxiliary to the British and Foreign Bible Society, and twenty-seventh since the Union was formed.

FOR the first time since 1877 the income of the year has sufficed to meet expenditure, the receipts having been £33,432, and the outlay £30,988. Thus, in a period of great commercial depression and without any special effort, the income has almost reached that of the semi-jubilee year; and 1887, which came in under the cloud of a deficit, passes away in the sunshine of a surplus.

The issues, though they do not quite reach the exceptional figures of the two preceding years, are far above the record of any former year. They are in all 632,073 copies, of which 411,319 have been circulated abroad and 220,754 at home; and they include 164,729 Bibles, 180,663 Testaments, and 286,682 portions. The total issues since the union of the Bible societies in 1861 are now 10,110,975 copies.

The auxiliary societies — whose co-operation not only supplies well-nigh half the free income, but keeps the board in touch with the country and gives the society its right to the name it bears — now

number 335, and represent more than 700 parishes.

The purely missionary side of the work is growing year by year. The grants at reduced rates to charitable and evangelistic agencies at home amounted last year to 38,921 copies, being more than one-third of the whole issues in 1861; and of the 384,703 copies issued in foreign lands, only 71,130 went to nominally Protestant countries, while 71,652 were circulated in Roman Catholic countries and 241,921 among heathen nations.

The China issues for the year reached the large number of 183,559 copies, and the publication of its new Wen-li version places the society in the front rank of agencies at work for the evangelization of China. In Japan the year is notable for the issue of the complete Scriptures in the tongue of the people—a work in which the society has taken its full share. Since 1861 it has issued in Spain 531,561, in France 750,346, in Germany 1,247,542 copies. It touches “the dark continent” at more than one point—last year in Calabar, Kaffraria and Natal. In South America it aids Protestant aggressive work in Brazil, where a congregation in Pernambuco, itself the fruits of colportage, supplies several successful distributors of the Word. In Asia it has begun work among the wandering Bedouins of the Syrian Desert; it has distributed the Scriptures in thousands among the Tartar tribes of Mongolia; it is sowing the good seed of the Word in four great provinces of India; it was among the first to establish regular colportage in Corea, into whose tongue it was also the first to translate the gospel story; in the great Chinese Empire, where it has since 1861 circulated 1,024,290 Scriptures, it employs four European agents and forty native colporteurs, and has the aid of missionaries belonging to eleven different societies; and in the island-empire of Japan, under two European agents, forty-one colporteurs sold last year 46,687 Scriptures, making a total of 321,458 since 1875.

TREASURER'S REPORT FOR 1887.

INCOME.		
Receipts for Scriptures during year, viz.:		
Home, including grants, etc.	£9,392 15 9	
Colonies, do.	2,028 12 4	
British and Foreign Bible Society for Scriptures supplied to them		
in China, 1886	417 17 5	
do., 1887	544 2 3	
Foreign agencies, per contra.	4,055 13 1	
		£16,439 0 10
Annual subscriptions		1,174 10 0
Auxiliary societies		8,123 9 9
Donations, viz.:		
Ordinary	£2,956 14 5	£2,956 14 5
For semi-jubilee fund	213 19 10	
Total received	£3,187 14 3	
Legacies available in 1887		2,780 1 9
Net rents		582 8 8
Interest on investments and bank accounts		228 18 9
Semi-jubilee fund, viz.:		
Amount received in 1885 and 1886	£4,875 18 4	

Whereof available for current year—twenty-five per cent.....	£1,218 18 4	
And twenty-five per cent. on £230 19s. 10d., amount received in 1887, as above.....	57 14 11	
Chinese Blind Mission amount paid in excess on 31st Dec. last, repaid.....		£1,276 13 3 14 5 8
		<u>£33,576 3 1</u>
EXPENDITURE.		
Scriptures for home and colonies.....		£10,532 8 4
Home circulation, viz.:		
Scotland.....	£974 8 4	
Ireland.....	278 5 9	
		1,252 14 1 385 19 11
Colonial circulation.....		
Foreign circulation—		
Applied to circulation as received.....		
Remitted to Agents.....		
Total.....		
Africa.....	27 0 0	£12 13 3
Austria.....	263 1 2	964 12 5
Belgium.....	46 10 0	221 15 0
Brazil.....	0 0 0	125 0 0
China.....	176 8 2	2,833 5 3
France.....	147 9 2	1,192 18 1
Germany.....	2,196 8 4	2,825 18 3
Holland.....	142 1 0	104 0 0
India.....	23 0 0	95 9 8
Italy.....	108 17 0	623 4 3
Japan.....	805 8 1	2,080 10 2
Norway.....	0 0 0	68 12 5
Spain.....	90 0 0	424 9 3
Sweden.....	0 0 0	173 17 7
Turkey and Syria.....	39 10 2	130 2 5
	£4 055 13 1	£11,864 8 5
Salaries and wages, viz.:		
General management (including visitation of auxiliaries).....	£1,277 5 7	
Bible department.....	858 8 0	
Office expenses (including freights, traveling, etc.).....		2,135 13 7
Printing, advertising, etc.....		538 9 10
Law expenses.....		215 14 9
Balance.....		9 9 0
		<u>2,587 12 1</u>
		£33,576 3 1

American Mission, Egypt.

THIS mission was begun in 1854, and carries on its work in three departments—the evangelistic, book and educational. The work of the mission extends from Alexandria to Assouan, and entails a large expenditure. After deducting all receipts

from the natives for congregational and school purposes, the expense in 1887 was £7,600. New places are calling, some for schools, others for preachers. The mission gratefully acknowledges the generous aid of the A. B. Society and the B. and F. B. Society in Bible distribution.

STATISTICS OF THE EGYPTIAN MISSION—GROWTH FROM 1865 TO 1887.

	1865.	1870.	1875.	1880.	1887.
Ordained missionaries.....	7	7	8	8	11
Unmarried female missionaries.....	3	3	7	8	10
Native pastors.....	..	1	3	6	10
Native licentiates.....	..	3	8	5	7
Organized congregations.....	1	3	6	12	24
Stations occupied.....	5	10	21	48	85
Communicants.....	79	237	676	1,036	2,307
Average Sabbath attendance.....	125	513	1,133	1,837	4,747
Pupils in Sabbath schools.....	..	236	658	1,494	4,338
Number of schools.....	5	8	23	49	82
Pupils in schools.....	315	520	1,040	2,219	5,601
Tuition fees.....	..	\$655	\$797	\$4,863	\$13,083
Books distributed (vols.).....	?	5,506	11,890	24,534	33,609
Proceeds from sales of books.....	?	\$1,037	\$2,975	\$5,541	\$7,815
Total paid by natives for preaching, schools and books.....	..	\$2,788	\$4,840	\$14,986	\$27,173

Tuition-fees for 1870 and 1875 do not include amount paid in congregational schools. That sum was not large, as the demand had not arisen for such schools. It will be noticed that in the most important items the work has nearly doubled, in some cases trebled itself each five years.

Asyroot, March 7, 1888.

JOHN GIFFEN.

The Syrian Mission.

[The following historical sketch was prepared by Dr. Jessup of Beirut, Syria, at the request of the editors, as this Syrian Mission is one of the pivotal enterprises of the East.—Eds.]

THIS outline history may be divided into three periods :

FIRST PERIOD, 1820-1840.

A Period of Exploration and Preparation.—Its features : intolerance, persecution, banishment, wars, and pestilence.

1822. The American Arabic press was founded in Malta.

1833. The press was removed to Beirut. The first girls' school ever opened in the Turkish Empire was commenced by American ladies in Beirut and Mt. Lebanon. The first Protestant martyr, Asaadesh Shi-diak, was starved to death in the Maronite monastery of Kannobin by order of the Maronite patriarch. When the missionaries returned from Malta to Beirut, in 1833, one small rowboat came out to meet them, containing the entire Protestant community of the Turkish Empire—viz., *five persons!* The number of Protestant adherents in 1887 is not far from 50,000 in the empire. The Greek war, the plague, the invasion of Ibrahim Pasha, son of Mohammed Ali of Egypt, and the disturbed state of the country rendered continuous missionary labor impossible.

SECOND PERIOD, 1840-1860.

From the Expulsion of Ibrahim Pasha by the European Powers to the Civil War and Massacres of 1860.—Protestantism was recognized by the Turkish Sultan as one of the religions of the empire.

March, 1844. The Sultan issued a firman that Christians of all sects are not to be insulted, nor be persecuted for their religion.

1840. Boys' boarding school established in Beirut under Mr. Hebard.

1847. The Protestant Charter of Rights was issued by the Grand Vizier in Constantinople (see "Goodell's Forty Years in the Turkish Empire"—appendix).

1850. The Sultan, Abdul Mejid, issued an imperial firman, called the Imperial Protestant Charter of Rights, guaranteeing to the Protestants all the rights and privileges of other Christian sects in the empire.

1846. The first boys' boarding school was opened in Abieh, Mt. Lebanon. Also the first girls' boarding school in Beirut under Dr. and Mrs. De Forest (see "Women of the Arabs," by Jessup).

1848. First Syrian evangelical church organized, with eighteen members.

1848. New translation of the Bible into the Arabic language begun by Rev. Eli Smith, D.D.

1853-1855. Crimean war. British influence predominant.

1857. Death of Dr. Eli Smith. Translation continued by Rev. Cornelius Van Dyck, M.D., D.D.

October, 1858. Female Seminary opened in Suk el Ghurb, Mt. Lebanon.

1860. Translation and printing of Arabic New Testament completed by Dr. Van Dyck.

THIRD PERIOD, 1860-1888.

Light Out of Darkness.—New impulse to Christian education and great advance in civilization.

1860. Civil war between Druzes and Maronites in Lebanon, followed by bloody massacres in Lebanon, Hasheiya, and Damascus. Occupation of Syria for nine months by 6,000 French troops on behalf of the European powers and with the consent of the Sultan. New government instituted in Lebanon under a Latin Christian Pasha appointed with the approval of the European powers. Increase of European and Christian interest in Syria. New educational and benevolent institutions founded.

1862. American Female Seminary reopened in Beirut with native Syrian teachers.

October, 1862. Suk Female Seminary transferred to Sidon.

1860. British Syrian schools, founded by Mrs. Bowen Thompson, now

have 3,000 children in their schools in Syria.

1860. Prussian deaconesses' orphanage founded in Beirut, with 130 orphans. Up to this time they have trained about 800 orphan girls.

1863. Syrian Protestant College incorporated by Legislature of New York.

1865. The college formally opened in Beirut (see catalogue, which can be obtained of Rev. D. Stuart Dodge, 11 Cliff street, New York. See also "Missions and Science," "The Ely Volume," for account of the college and other work in Syria, especially the press). Number of students January 1, 1888, 175. Girls school of the Society for Promoting Female Education in the East, at Shemlan, Mt. Lebanon; Free Church of Scotland schools at Shweir, Mt. Lebanon, Kirk of Scotland; Jewish Mission schools in Beirut; Miss Taylor's St. George's Moslem girls' school in Beirut.

1873. American Female Seminary opened in Tripoli, Syria.

I append the last statistical summary of the missionary and educational work in Syria up to January, 1887. This will give you a comparative view of the progress in the ten years 1876-86.

1877. Mohammedans open schools for girls in Beirut, Damascus, and Tripoli; Greeks, Maronites, Jews, and other sects open schools for boys and girls. The whole number of children in Protestant schools in Syria and Palestine is probably about 15,000, of whom at least 7,000 are girls. The number of nominal Protestants is not less (in Syria and Palestine) than 6,000. There has been a steady growth in the work of the press in Syria. There are 11 Arabic journals in Beirut, 1 Turkish official, 3 Protestant, 2 Papal, 2 Greek, 2 Moslem, 1 literary. Three hospitals have been founded since 1860—St. John's, Protestant; St. Joseph's, Papal, and the Russian Greek Hospital.

1887. The Mejlis el Määrif, or Board of Public Instruction of his Imperial

Majesty the Sultan the Caliph of Mohammed, place the *seal of authorization* upon 33 different editions of the Arabic Scriptures and parts of Scriptures. The local board in Damascus also approve 330 different Arabic publications of the American press in Beirut.

[See statistics of the World's Missions near the close of this number for tabular statement of the Presbyterian Mission in Syria.—Eds.]

General Christian Missionary Society.

THIRTY-EIGHTH anniversary held at Indianapolis, Ind., Oct. 20, 21, 1887. The work of the society is chiefly evangelistic in its character and is spread over most of the States and Territories of the Union.

RECEIPTS DURING THE YEAR.

Missionary Fund.....	\$20,019 37
Regular Extension Fund...	937 00
Special Extension Fund (Boston House).....	2,236 21
Ministerial Relief Fund...	172 05
Tract Fund.....	270 93
Interest on Extension Fund loans.....	54 00
Repaid loans.....	300 00
Borrowed.....	300 00—\$24,789 54
Total from all sources.....	\$25,772 31

DISBURSEMENTS.

To missionaries, cash.....	\$8,228 12
To missionaries, collections on field.....	9,687 22—\$17,915 34
For all incidental expenses	613 48
To cor. sec'y, salary.....	1,800 00— 2,613 43
For Boston house debt...	2,066 35
For ministerial relief....	245 00
For tract distribution....	340 00
To other miss. boards....	91 10
Loans from Extension Fd.	1,100 00— 3,872 45
Leaving bal. in Miss. Fund	216 22
" Extension Fund.....	980 57
" Ministerial Relief F'd	153 80
" Tract Fund.....	20 45— 1,370 77
Total.....	\$25,772 31

The Foreign Christian Missionary Society held its twelfth annual session October 19 and 20 at the same place as the General Society.

SUMMARY.

Number of missions.....	6
" stations.....	23
" missionaries (male).....	22
" " (female).....	9
" native assistants.....	13
Whole number of workers.....	44

Whole number of converts under care of Society.....	1,856
(This does not include 346 at Chester and 120 at Southport.)	
Number added during the year.....	502
Net gain.....	502
Whole number added from the first..	3,518
Receipts for year.....	\$40,589 35
Total receipts from first.....	259,201 60
It has a mission among the Scandinavians of the United States, the Turkish Mission, India, China and Japan missions, and the Persian Mission.	
Total receipts of the year.....	\$48,489 27
“ disbursements.....	47,597 75

TABLE EXHIBITING THE LABOR OF MISSIONARIES FOR THE YEAR ENDING OCTOBER 1, 1887.

Baptisms.....	762
Other accessions.....	792
Churches visited and assisted.....	143
New places visited.....	96
Number churches organized.....	25
Amount collected on field for remuneration.....	\$9,687 21
Amount received from treasury G. C. M. C.....	8,228 12
Amount received in cash and pledges for local work.....	26,200 00

TABLE EXHIBITING THE MISSIONARY WORK OF THE STATE ORGANIZATIONS.

Number of missionaries.....	200
Baptisms.....	8,970
Other accessions.....	5,134
Churches visited and assisted.....	1,878
Unorganized places visited.....	326
Churches organized.....	123
Places assisted in building.....	63
Raised by State Board.....	\$83,422 58
Raised by County and District Boards	29,327 49
Raised by evangelists for church building and other local work.....	89,571 44
Members in State.....	625,000
Adding work of G. C. M. C., we have, missionaries, 231; baptisms, 9,932; other accessions, 5,926; new organizations, 140; collections, \$187,539.63.	

Seventh-day Baptist General Conference.

THE seventy-third annual session was held at Shiloh, N. J., September 21, 1887. The forty-fifth annual session of the Seventh-day Baptist Missionary Society was held during the sessions of the conference. The annual report gives the following facts:

The amount of the permanent fund is \$7,486.91, being an increase during the year of \$487.50, which is for missionary purposes. The receipts of the treasurer from all sources from September 9, 1886, to September 12, 1887, for the general fund were \$10,753.66; the receipts on the China field by our missionaries from contributions, etc., for the year ending June 30, 1887,

were \$317.36, making the total income \$11,102.02. Total receipts, including the \$487.50 for the permanent fund, \$11,589.52. Expenditures directly out of our treasury were \$10,536.31. Additional expenditures reported from China, out of funds received on that field, \$317.36, making the total expenditures \$10,853.67, viz.:

Home missions.....	\$5,330 83
China “.....	2,559 86
Holland “.....	490 00
Salary and expenses of the corresponding secretary, printing minutes, interest on loans, and incidental expenses.....	972 98
Payments for money loaned.....	1,500 00

The receipts canceled the debt, met all expenses, and left a balance of \$247.35.

The Baptist Convention of the Maritime Provinces.

ORGANIZED in 1846. Forty-second annual meeting held in Charlotte-town August 20, 1887.

Strength of the denomination, 375 churches, 1,768 baptisms during the year; total membership, 43,553.

Receipts of the Foreign Missionary Board (comprising Nova Scotia, New Brunswick and Prince Edward Island) amounted to \$9,325.65, the expenditures to \$10,269.06, leaving a balance of \$442.58 due the treasurer.

The Baptist Foreign Missionary Convention of the U. S.

ORGANIZED in 1880. Eighth annual meeting held at Little Rock, Ark., Sept. 21-25, 1887. Receipts reported, \$4,069.22, and expenditures, \$4,018, leaving a balance to the new year of \$51.22. We are not able to give an account of the results of the year. Ten States were represented. It resolved to devote the fourth Sunday in July of each year to the work in Africa.

Baptist Foreign Mission Society of Ontario and Quebec.

FROM the twenty-first annual report, made in October, 1887, the board expressed its “fervent gratitude for another year of hard work and marked prosperity in the Society’s operations. . . . Four appointments, the largest ever made in one year to our missionary staff, viz.,

the Rev. J. E. Davis, B.A., Rev. H. F. Laflamme, Rev. H. Garside, B.A., and Miss Bella Alexander. Numerous converts have been baptized during the year, making the membership of our Telugu churches on June 30 last something over 2,000. New churches have been organized. Additional native helpers have been put into the field, and important buildings in course of erection last year have been completed."

RECEIPTS.

Total from churches.....	\$3,424 98
" Sunday-schools.....	1,260 11
" Woman's For. Mis. Soc. (West).....	3,100 00
" " " (East).....	1,095 00
" Fyfe Missionary Soc., Toronto.....	50 00
" Judson Missionary Society.....	13 00
" Association collections.....	88 41
" legacies.....	250 00
" individuals.....	684 70
Miscellaneous.....	253 02

Total received during the year.....	\$15,219 22
Balance on hand at last audit.....	364 78
Balance due treasurer.....	142 32

Total.....	\$15,726 32
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EXPENDITURES.

Paid to missionary.....	\$14,642 87
" for printing.....	254 68
" for interest.....	136 95
" other disbursements.....	549 50
Balance due treasurer.....	142 32
	\$15,726 32

The Southern Baptist Convention.

THIS society was organized in 1845. The forty-second anniversary was held in Louisville, Ky., May 6-10, 1887. The Board of Foreign Missions reported 116 laborers in the field, distributed in Africa, Italy, China, Brazil and Mexico.

SUMMARY.

Missionaries.....	116
Baptisms for the year.....	228
Total members.....	1,551
Churches and stations.....	65
Schools.....	25
Pupils.....	587
Contributions from the native churches.....	\$3,012.61
Receipts from all sources.....	154,559.04
Expended on mission fields.....	62,584.31
In agency work.....	8,264.44

The debt of the board had been canceled during the year and a balance left in the treasury.

The Home Mission Board summarized the labors of the year as follows:

Missionaries.....	251
Churches and out-stations.....	822
Baptisms.....	3,923
Total additions.....	6,242
Sunday-schools reported.....	318
Teachers and pupils.....	13,031
Churches constituted.....	119
Houses of worship built.....	62
Total receipts from all sources.....	\$122,097.20
The year began with an indebtedness of.....	8,500
This has been reduced to.....	2,500

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Netherlands India: An Appeal Without a Response.

[THE following letter from our correspondent in Singapore we are sure will be read with deep interest.—EDS.]

About ten years ago the Rev. Dr. Schreiber, secretary of the Rhenish (Barmen) Missionary Society, gave an account of his society's efforts in Neth. India, at Mildmay.* He said that Mohammedanism was spreading with astonishing rapidity, especially in Java. "At present in Java almost the whole population (21,000,000) is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. In Sumatra about the fourth part is still

heathen. In Borneo and in the Celebes perhaps about one-half; but wherever in Dutch India a heathen population is in contact with Mohammedanism the latter is advancing steadily." In fact, wherever the Dutch Government extends, Mohammedanism is spreading. Dr. S. does not charge this government with "knowingly and willfully propagating Mohammedanism," but, as he says, "here Mohammedanism steps in to do that which Christianity ought but neglects to do."

Dr. S. speaks of the workers already on the field and of their utter insufficiency to occupy the whole field. This field in some parts has been wonderfully productive. In Ninnahassa, or Celebes, in 1886, out of a population of 138,023 there was a nominal Christian population of 115,361. But "there is only one Ninnahassa in the whole archipelago." In many parts where there is a large nominal Christian population "the poor Christians are quite neglected and

* Mildmay Conference of Foreign Missions Report, 1878.

forsaken," and are now fast falling before Mohammedan influences. Ten years ago Dr. S. said his society could not increase its staff of workers, and it has not increased them. He made a strong appeal for other workers, assuring all that the government would allow other nationalities to work freely, as the Germans do in Neth. India.

The part of his address I wish to emphasize is this: "*Will no other missionary society step in, in order to avert such a reproach to the Christian name?*" I want to make an earnest appeal to all the missionary societies in England, America and Australia." *This appeal as yet has had no response.* Surely before long there will be a willingness to consider the claims of Malaysia, especially the claims of the 27,000,000 of Neth. India. All that the Christians of England are doing for the 35,000,000 of Malaysia is being done by the Sarawak (S. P. G.) Mission in Borneo, and by a few scattered workers in Singapore and Penang, with occasional visits to the peninsula. There is only one solitary American missionary to represent the Christianity of America in this wide region.

Let me give a few facts as to the *present state* of missions in Netherlands India, with a few other facts, to be well pondered by thoughtful Christians.

The Dutch possessions extend from Atcheen in Sumatra to New Guinea, and contain 612,520 square miles, with a population of 27,000,000 under the Dutch flag. Among all this vast multitude of souls there are only 69 Dutch and German missionaries and 24 government mission "helpers." These "helpers" are in government pay. Their sphere and all their movements are regulated by the officials, and though they speak Malay are only allowed to work among the nominal Christians. The missionaries alone are free to go to the heathen and Mohammedans with the gospel.

Of the 93 missionaries on the field (always including the 24 government "helpers") fully 70 have arrived since 1870, the result no doubt of the reaction in university and college life in favor of evangelical doctrine and many forms of aggressive Christian efforts in the Netherlands and Germany. The 69 missionaries are as follows:

- 6 from Neth. Miss. Society (Rotterdam).
- 6 from Neth. Miss. Association (Rotterdam).
- 8 from Utrecht Miss. Association (Utrecht).
- 1 from Neth. Ref. Miss. Ass. (Amsterdam).
- 3 from Ermelo Miss. Association (Ermelo).
- 4 from Mennonite Miss. Ass. (Amsterdam).
- 4 from Hague Home and For. Miss. Soc. (Hague).
- 3 from Christian Reformed Church (Leyden).
- 1 self-supporting Dutch missionary.

There are besides these Dutchmen 34 German missionaries, of whom 28 are from the Barmen Mission, supported by the sub-society at Amsterdam; the rest are of the Berlin Mission. These missionaries do not live together in large centers, but scatter themselves in families among the natives. In Java there are 24, in Sumatra

19, in Lias 5, Borneo 7, Celebes 11, Sumba 1, Timor 1, Rotti 1, Wetter 1, Buru 1, Ceram 2, N. Guinea 5, Jilolo 2, Saugi 3, Talau 2, Saparina 2, Amboina 4, Ternate 1, Letti 1, Harnku 1.

According to census (1885-1886) there were native Christians, Malayan races, 235,070; Chinese, 939 (but not one missionary able to speak Chinese), and natives of India, 121. In Dutch Timor there are 33,015 nominal Christians, with only one government helper. Truly the harvest is plenteous, but the laborers few.

(REV.) J. A. B. COOK,
Presbyterian Missionary in Singapore.

Oxford University and Missions,

LETTER from our correspondent in Oxford, J. F. Heyes, F.C.S., F.R.G.S.

A MODERN ROBERT BRUCE.

In Oxford the other day we had a remarkable illustration of the way in which the world will continue to miss its greatest heroes. A great crowd had assembled to hear a notorious statesman speak on the Irish question. A few graduates in a small room met without advertisement two days later to hear from Dr. Robert Bruce an account of his work in Persia. He strongly reminds us of Livingstone in his appearance and directness, and there is the further analogy that he has been working alone in Julia, near Ispahan, these twenty years. Any ordinary person becoming a Christian would be sure to disappear in a few days, probably by poison, but it would be impossible to trace it. On the other hand, he instanced a woman who became Moslem, and speedily acquired property from Christian or Jewish relations in the law courts.

Dr. Bruce in fact gave incidentally many illustrations of some of the misleading criticisms of the now famous paper read by Canon Isaac Taylor at the Wolverhampton Church Congress. In Persia there was a "complete divorce of morals from religion," and his observation was that Mohammedanism "made every country a wilderness." It is only fair to state that Canon Taylor referred more especially to the civilization of the negro. He has since excluded the stations of the university's missions to Central Africa from his criticisms.

Before passing from this subject let me call attention to the remarkable phenomenon of the *Times* admitting correspondence on this question *in extenso*, writing leaders on it, and finally printing Sir W. W. Hunter's lecture on the religions of India in full, with a leading article. Missions both in Africa and China have similarly been dealt with in the jubilee year. No facts could testify more emphatically that the time is now ripe for the existence of a really great and impartial Review devoted to missions and absolutely independent of all missionary societies. On the whole I am inclined to think that the best place for such a Review is America. Its language is available for one hundred millions of that party, the human race, which seems called by God to an extraordinary future and an ex-

ceedingly great present responsibility with respect to the actual condition of and openings in the non-Christian world.

Dr. Bruce's remarks on Mohammed and the Koran were often at variance with the apologies we sometimes hear. Even in the matter of temperance it was clear that the Shiite was always glad to get the drink which the base Christian trader supplied him with. If they are kind to their slaves, they are grossly cruel to their animals. The state of the women needs no notes here. But the Doctor confessed his admiration for Mohammed up to his 50th year and the death of his wife Khadisha.

Here I must stop. The Oxford Graduates' Missionary Association was privileged to hear a great and good man. There are others like him in the mission field. My thoughts for the moment turn to Burmah and the American Judson. In their single-handed translation work the parallel is very close. But Dr. Bruce has a parish of half a million of square miles, covering three great ancient empires.

The type of Christian hero changes in each century. We cannot stop the progress of the age, nor get nineteenth-century people to like what was admired in a different epoch. Let us not make any insidious comparisons, but thank God for all, and not least for that great gift of adaptability to environment which is evinced in the work of our best missionaries from either side of the water, a gift which seems akin to that which made the great apostle "all things to all men," and yet ever loyal to the great Head of all, who, however imperfectly, show the apostolic spirit and the divine power. J. F. HEYES.

OXFORD, March 5, 1888.

Mr. Forman Heard From.

MR. JNO. N. FORMAN, after arriving in England toward the close of September, spent two months in working and speaking throughout the universities and larger cities of Great Britain, much of the time in company with Mr. Taylor of the China Inland Mission. In the universities he frequently found it difficult to gather an audience of the students. At Cambridge the largest number of students he succeeded in assembling was but thirty. At Edinburgh some thirty-five men pledged themselves to the foreign missionary work. Meetings were held at Oxford and in Wales, and in London an inter-hospital meeting of medical students. In Belfast thirty-three men signed for missionaries, and Mr. Taylor coming after found that these were but the first fruits. At Wakefield, Leeds, Dundee, Aberdeen, Glasgow and other cities, meetings of the citizens and especially of the Young Men's Christian Associations were held.

Mr. Forman left England early in December and landed in Bombay January 2. He has been stationed by the mission at Allahabad for the first year, during which he will devote most of his time to the study of the language. He writes to the students at Princeton :

MUKTSAR, PUNJAB, Jan. 31, 1888.

To the Princeton College Men :

The name of this town means "The Fountain of Salvation." The town is not yet this, but I trust the name is prophetic. It is one of the holy places of the Sikhs, who are a reformed sect of the Hindus. There is said to be already a spirit of earnest inquiry among some few, and we hope there will be a church established before long.

I have come here with Mr. Frank Newton, my uncle. He and his few native helpers have a parish of about one million people, Ferozepore being the center. It is one of the finest districts of the Punjab, and the men are an exceptionally strong, independent, manly lot.

Last week we spent a couple of days at Jaito, a village of somewhat over three thousand people. It had once before been visited by a native catechist, but never by a missionary, so far as we know. In doing village work, missionaries often carry tents with them, but this involves much trouble and expense. We are depending on getting quarters in each place. At Jaito we had a very comfortable little house of two rooms lent us by a railway official. Here we are putting up in a *sarâe* or native hotel. There are three native preachers with us, and we five occupy one long room. The hotel charges for all five are nine cents a day.

While here we expect to visit a number of the surrounding villages, sometimes all four of the preachers going together, and sometimes two by two. Mr. Newton has a small organ, and this with singing attracts a great many. Last evening the audience of about one hundred and fifty listened closely for nearly two hours.

It seems to be the general opinion that the most hopeful feature of the work in India is the villages. Many missionaries give a large part of their time to school work in the large cities. This work is important, but many of those who have been engaged in it now think that what is needed most is men who will give their whole time to evangelistic work, chiefly touring among the villages. Mr. Newton is considered very good in this line, so I was advised to go with him for a while before starting for my own field. The truth of the matter is that we need men in every department of work. In our mission school at Lahore we have over a thousand boys. And the college which was started less than two years ago has already some seventy students, and is growing fast. One feels often inclined to be discouraged at the size of the work and the fewness of workers. But I believe firmly 2 Cor. ix. 8, and this is a "staying power." I am now engaged in a study of the Holy Spirit, searching through the Bible to find just how much is promised to us, to me. May God grant, each of us may claim *all*.

I am praying daily for a great blessing upon you in Princeton, and expect to hear of a good work. Eph. iii. 14-19. And may God add the "exceeding abundantly" of verse 20. When you pray for me, please pray by *name*.

Yours in Christ's service and in Christ,
JOHN N. FORMAN.

A Boat Journey in China.

[EXTRACT from a private letter from Mrs. Edward P. Thwing of Brooklyn.]

Just now I am living on a boat. To-night we are anchored near Chung Wan. We left Canton Dec. 27, and have had lovely weather since. We are about 115 miles from that city. There are twelve of us—Rev. Charles R. Hager, missionary of the American Board from Hong Kong, my son, myself and a Chinese woman Bible reader, six boatmen, a captain and a cook. We have already stopped at several towns and villages on the river. At Hong Moon we found A. S. [a Christian pupil taught a year before in Brooklyn], and I rode about ten miles in a sedan chair to his home. He and Edward walked behind the bearers. I never before realized the expression, "The whole city came out to meet him." There was a general turn-out to see us, strange beings from a foreign land. When we went into the house it was at once crowded full, probably much as when Jesus found "no room, no, not so much as about the door." The open space in the roof reminded me of the opening through which it is said the sick of the palsy was let down.

The women and children felt of my clothes and hat and hair and shoes. They were greatly amused. We took supper and remained over night. When we left town crowds preceded and followed us. Sunday we were at anchor at San Ui, where there is a mission chapel. Mr. White of Macao administered communion and Mr. H. preached. The room opened into a little sunny inner court. Thirty-one gathered, and fifteen in all partook of the sacrament. After dinner on the boat I took my Bible woman and went to a village close by. As we entered a crowd of women and children swarmed out of every open door. They were more interested in me than in anything she said, examining my clothes and person. God only knows whether any good was accomplished. Work was going on just as on any day all about us.

We observed the week of prayer, and have had good meetings on our boat. Mr. H. is a spiritual man and it is a blessing to have his society. He has evening prayers in Chinese, and calls the boatmen into the cabin. Some come in and he talks very earnestly to them, and one asks many questions, apparently much interested. May God bless this "bread cast upon the waters." Passing from place to place by water we have time for the study of the language and reading. My Bible woman has small feet and cannot walk far at a time. Many of the villagers never saw a foreigner and very few ever saw a foreign woman till they saw me. When they saw me from afar, the news spread rapidly from lip to lip, and countless swarms poured out through every alley to meet us. We visited many places, as the whole district is intersected by many streams and canals. I cannot tell how many hundred miles our sixteen days' trip will aggregate, but it is a most instructive and profitable journey to us, and, we trust, to the thousands we have seen.

[OUR editorial correspondent, Prof. W. C. Wilkinson, D.D., is making the tour of Palestine. The following interesting note from him shows that he is on the lookout for missionary information. The observation and testimony of so close an observer and critical a mind are worth noting.—EDS.]

PORT SAID, EGYPT, March 24, 1888.

I have just been visiting the Egyptian mission stations of the United Presbyterians of America, both at Alexandria and at Cairo. At the latter place I saw also something of the work in progress. In both places I was favorably impressed with what I saw. Excellent men and women the missionaries seemed to me to be, and sincerely devoted to their work, which is prosecuted under the disadvantage of resources in money seriously inadequate to the demand. Cairo is a swarming Oriental capital of perhaps 450,000 people, with a reputed supply of 400 Mohammedan mosques, to feed these hungry human souls with the dust of death instead of the bread of life. I was irresistibly incited both in Alexandria and in Cairo to pray for poor groveling Egypt. Can these dry bones live? Let our United Presbyterian brethren redouble their prayers and their toils and their gifts for this perishing people.

W. C. WILKINSON.

From a Student Volunteer.

NEW BRUNSWICK THEO. SEM., April, 1888.

DEAR EDITORS: One of the most interesting features in THE MISSIONARY REVIEW to me is the letters from the Student Volunteers. I have read with pleasure the circular addressed to them, and am heartily in favor of the plan that each college or seminary send out a letter sketching the history of its own foreign missionary movements and plans. Some of our colleges and seminaries, however, are perhaps too weak to print and send out circular letters, but all of them can tell their brethren what the Lord has done for them and what they are trying to do for him, through the columns of THE REVIEW.

The volunteers in the three educational institutions at New Brunswick have not been idle this year. The District Miss. Alliance held here in February, of all the seminaries in New York, New Jersey and Pennsylvania, was the outgrowth of missionary interest at our mission circle, and the alliance has been a great blessing to us all. The students of the seminary, college and grammar school, with their respective faculties, have pledged more than \$300 yearly for the support of a missionary in the field, and at a meeting held March 21, the following resolution was unanimously carried: "Resolved, that in view of the especial qualifications of L. R. Scudder, M.D., who has offered himself to our mission board, and in view of the special needs of the mission field in India and our Board of Foreign

Missions, the entire subscription of the Students' Missionary Association for the first year be given to the board for the equipment and passage out of L. R. Scudder, if the board shall appoint him and start him out before October 1, 1888."

Our mission circle meets weekly, and we discuss every part of the world-field during the course of a year. Our prayer is that every volunteer may read and ponder the article in the April number of *THE REVIEW*, entitled "What One Did." What one did all can do, "through Christ which strengtheneth us." I heartily join in the cry, "Oh that the volunteers would pull together!"; but let each of us be sure that his hand is on the rope. Let us link Matt. xxviii. 20 to 1 Cor. xv. 58. **ONE OF THE VOLUNTEERS.**

What Bishop Taylor is Doing in Africa.

THE second annual meeting of the District Conference of the Upper Congo District assembled at Vivi mission station Dec. 3, 1887, at 2 o'clock P. M., with Bishop Taylor in the chair.

Fifteen members were present, including the bishop, and sixteen were unavoidably absent. The bishop reported briefly as follows:

"Our disappointment in not being able to get direct and prompt transport of our steamer and other stuff to Stanley Pool, and detention in Vivi, though trying to our faith and patience here, and hard on the hopes of our patrons at home, is working for our good and for the enlargement of our field of operations on the Congo:

"1. In the unexpected depletion of our transit funds. Had the government of the State of Congo been able to transport our freight to Stanley Pool at a pound (\$5) per man-load, according to agreement, we could not have paid their transport bills. Here, in Vivi, our expenses are but light and our transport by steam will be much cheaper than by carriers alone.

"2. It has been the means of a government authorization to open a line of mission stations from Vivi to Isangala, 55 miles, and thence to Manyanga, 88 miles, thence on the south side of the Congo 100 miles to Stanley Pool.

"3. We are finding out as our acquaintance extends that north of said base line of stations there is a densely populated belt of country belonging to the Congo State, extending back to the Loango River, and that parallel east a belt of about 100 miles or more.

"Since our arrival here, about the first of July of this year of grace—five months—we have, under the mechanical generalship of Brother Critchlow, extemporized the construction of a new steam wagon of vast pulling power, for the transport of our heavy freights up the steep hills, by means of this wonderful wagon and a little man force. All our cargoes have been brought up the crooked, steep, rocky hills, from the beach to Vivi top, a distance of about a mile and a half, since which our preacher and storekeeper, J. C. Teter, has taken stock of all our stores and put them under roof, lock and key. Our chief engineer, Silas W. Field, has rubbed up and

painted and oiled such parts of our steamer and sawmill stuff as were liable to rust. Brother Rasmussen has given us a plan for a cheap buoyant raft for the discharge of our traction engine when she shall be brought up by the steamer. The materials for said raft are being prepared, so that we hope we shall within a few weeks see our road engineers, Brothers Claflin, Rasmussen, White and Briggs, moving inward with our steam wagon and traction engine. Brother Wm. H. Arringdale, our architect and man of all mechanical work, has been busy and effective in house-building and repairs.

"Our dear sisters have done the cooking for all our working force—a heavy task that is never finished. Meantime, though I have wrought in our varied work at Vivi three months out of the five of our sojourn here, I have explored the line to Isangala, and report the opening of five stations—1. Vivi, the site of the former capital of the state. For a little over seven acres of ground here and the buildings remaining we paid £160. 2. At Vumtomba Vivi, four miles distant, in sight of the mountain, we have built an abode house and opened a station. 3. Sadi Kabanza, about twenty miles from Vivi. 4. Matamba, about twenty-nine miles from here, all on the caravan trail. 5. Isangala, where our freights have to be taken by boats up the river to Manyanga. We have not built, but our missionary, E. A. Shoreland, occupies rent free the station-house of the government. 6. Natumba, near Banana, we have just received permission from the governor-general to select a site, and I hope to be able to send in duly a sketch of the land selected, and to settle on the premises in a tent till we can get a small iron house ordered from Liverpool."

Reports from various stations were then presented. John A. Newth stated what had been done at Sadi Cabanzi. He said that the natives, though willing to be taught English, declined having anything to do with the worship of God, believing that all joining in it will die. Yet Mr. Newth believes there is ground for hope. The witch-doctor, having been warned against his barbarous practice, now brings all sick patients to the mission to receive medical treatment. This is certainly a step in the right direction, for it will give the natives confidence in the missionary. Mr. Newth thinks that when he is able to speak the language of the natives he will be able to reason away their prejudices.

The report from Vumtomba, back of Vivi, detailed the building operations, and stated that the natives are very friendly, and there is a daily class of from eight to eleven to learn English.

Miss Mary Kildare reported the result of her teaching in two villages near Vivi. She first got good classes of children, taught them to sing Christian songs, and to repeat the Commandments and the Lord's Prayer. The interest and attendance increased, and the parents began to come, and one man has given up idol worship.

The report from Matamba, by Charles Laffin, stated that that station was opened in September. The natives are eager to be taught.

Letter from Our Correspondent at Tangier, Morocco.

I HAVE just returned from Fez (the great northern capital of Morocco). I was absent four months; nearly a fortnight was consumed in getting there. We "dwelt in our own hired house, and received all that came unto us, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding us." A beloved young Scotch brother, who volunteered to accompany me and look after material matters, and my little son Frank, were my only companions. We were in great discomfort for a time after our arrival, but afterward secured a little house in a garden through which the river of Fez flowed. Here we spent some happy months, though with scarcely any of the ordinary appliances and comforts of civilized life. The people came freely about us. Many heard the word of life. The great opportunities and large promise of work in this land were more than ever impressed upon us. Not a few were at least intellectually convinced of the truth of Christianity. Some professed conversion. I will speak confidently of but one, whose experience was most remarkable, and who abides faithful. His name is Hasham, and he has the title of Muley, being a lineal descendant of Mohammed, and is looked upon with peculiar veneration by his fellow-countrymen. His father's grandfather was the Sultan of Morocco. He is of middle age, of great intelligence, and well educated for a Moor. He had been greatly devoted to the faith of Mohammed and held an hereditary position in connection with one of the many mosques (some fifty) of Fez, which he relinquished on his conversion. The details of his being brought to believe in and confess Christ are of thrilling interest, and some of them I would fear to tell lest they might be doubted. His awakening illustrates how feeble a word may be blessed. He had a child at the point of death, and I simply told him it was useless to pray to God for the child save in the name of Jesus. This word entered at once into his soul, and he spent that night praying for his child in the name, the thrice-blessed name, of Jesus. The next day but one he professed himself a believer in Christ, telling me of a vision of the Lord Jesus he had had, that sounded like a leaf from the Acts of the Apostles. It filled me with amazement and joy, and I could do little but stand still and see the salvation of God. I had but to point out what God said about a thing, and he received it with rejoicing, and daily waxed strong, and he has already become a stalwart believer whose faith and patience would put many at home to shame. Two or three days after his conversion I pointed out what the Lord Jesus said as to baptism, and he was eager to at once obey. I baptized him that noon in the river in our own garden. He did not wish me to raise him up at once, saying as Christ remained in the grave three days he should like to lie upon the bottom of the river as

long as he could. My dear little son (12 years old) was so impressed by the sight that he also desired baptism, to my great joy. Muley Hasham's conversion occurred only about four weeks after my arrival in Fez. Therefore I had his help in the work all the rest of my sojourn. He boldly and publicly confessed Christ, abandoning the false faith of Mohammed. He daily instructed those who came to the house. He has gifts that make it desirable that he should give himself wholly to the work of the ministry, which is his great desire. I have brought him with me to Tangier, where he has endeared himself to us all, and hope to retain him for help in the gospel. He supplies my imperfect knowledge of Arabic. He is without means, and I should be glad if some rich friend should covet the exceeding honor of supplying his temporal needs; \$250 a year would amply meet this dear man's humble needs, and enable me to keep him wholly occupied in gospel effort. Who will do it? My stay in Fez was of great help to me in increasing my knowledge of Arabic. At our out-station (Arzeela) ten or eleven souls have evidently received Christ, of whom two have fallen asleep. In this work God has honored the faith and toil of two devoted sisters, who fearlessly took up their abode in that little city where were no others than natives save themselves. I cannot express how deeply I feel that there are hundreds of Christian young women in America who could give themselves to such like work here. What an unfading crown would be theirs! I will gladly be the helper of such, or of young brethren, either. Who will come? Who has faith and courage for it? Such as can trust the Lord for support shall lack no good thing, though among the good things they will find as part of them plenty of trials, as do we. But none of these things move us. We count not our life dear to us, if we may; but finish our course with joy. I am about starting on another trip, or series of trips, into the interior to occupy these spring months. My wife and daughter Carrie and Muley Hasham will be with me. We hope to again go to Fez and perhaps other towns of southern Morocco after the summer heat has passed. Traveling is expensive, and we must have at least five mules. To hire them consumes too much, so they must be purchased. Brother Eugene Levering, No. 2 Commerce street, Baltimore, continues to receive and forward the bounty of the friends of our work.

E. F. BALDWIN.

The McAll Mission.

[THE following letter, lately received from Mr. McAll, will be of interest to our readers.—EDS.]

PARIS, January 14, 1888.

At the close of the year 1887 and the opening of the new one our work in Paris and throughout France presents very many features which I am sure will not fail to rejoice the hearts of our dear friends of the American auxiliaries,

who, with us, are so earnestly desirous for the spread of the gospel in this land. I will attempt no more than a faint sketch of what we have been enabled to accomplish within the last two or three months in the way of extending the work, planting new stations in hitherto neglected districts of Paris and throughout France. You are aware that deficiency of funds had prohibited, during some years, our responding to the many and urgent calls to break new ground. It is only quite recently that, having somewhat recovered, through the efforts of our French friends, in connection with the sale they held for us last May in Paris, and from other sources, we have had the great joy of once again "lengthening our cords." This we have been enabled to do at a comparatively small additional outlay, as the entire work of many of the new stations is undertaken gratuitously by the French pastors and others in the respective localities, so that we have only to provide the little mission halls and their incidental expenses, which, in many cases, the very small means of these friends on the spot would not enable them to meet.

I will begin with last evening, January 12. We had the privilege of opening at 8 o'clock P.M. our 114th station. It is situated in a quarter of Paris peopled by very poor and religiously ignorant people, in a district called Monceau. Several of our valued helpers live near the spot, and have long much desired to attempt something for their less favored neighbors. During the visit of M. Guillemin van der Beken, Secretary of the Paris Young Men's Christian Association, some friends at Cincinnati felt so much interested in his statements respecting our work that they resolved to aid its extension. They assured an extra fund to M. van der Beken for this purpose. He and his wife and her cousin and two ladies, all living close by, sought out this new mission hall, and last night we set it apart for an effort to reach the poorest and most neglected around. It is in the Rue de Tocqueville, close by a benevolent institution in which houseless men get a meal and a night's lodging. From this proximity we doubt not that many will turn into the room and hear the gospel for the first time in their lives. The opening meeting was very encouraging. With the exception of a few friends, it consisted entirely of the neighbors, working people, etc. The place looked exceedingly neat and attractive and was well filled. It was delightful to hear the people try to sing the hymns, and their attention was reverent while we commended them to our Father's blessing. These Christian ladies (mentioned above) of the neighborhood propose to organize in the hall, in addition to the public meeting, children's religious services, mothers' meetings, etc.

On Wednesday of last week we opened our 113th station, at St. Germain-en-Saye, an ancient town of 18,000 inhabitants, a few miles from Paris. Mr. Elliott J. Shepherd of New York has generously supplied the funds for this new movement, in memory of the birth of a little daughter during his sojourn in the town. M.

Bayroux, the French pastor of St. Germain, will take the direction of the station, we supplying him weekly with speakers from Paris. On the opening evening we were cheered to see the little hall filled, and though all was new and strange to the majority of those present, there was respectful and serious attention throughout. The speakers remarked that, while during long centuries the town had witnessed all manner of events and revolutions, never had a place been opened in its streets for the preaching of the pure gospel (the Protestant church is on the outskirts) until that night. We all felt that it was our privilege to make thus a direct assault on the strongholds of ignorance and incredulity, and returned home with the glad conviction that "the Lord was there."

Time and space fail me to detail the openings which increased our stations from 99 at the close of 1887 to 114 as it now stands. In all we have increased our number of sittings by about 1,600, raising the number with which we start the year to about 17,000.

Will you not, dear American friends, join with us in fervent prayer that, through the Holy Spirit's influence, each of these sittings may, during the year, witness the drawing of at least one heart to the Saviour? R. W. McALL.

GENERAL INTELLIGENCE.

Results of Missions. At the end of 1884 there were at least 2,400,000 adherents and 650,000 full church members; 2,283,000 evangelized heathen—that is a significant number. It may not be that each of these is a mature believer. Certainly, the majority have much weakness, and their Christianity is still in its juvenile stage. Yet how many striking instances of wonderful divine guidance, of the power of the gospel, of real conversion, of childlike faith, of devout prayer, of love for the Word, of willing self-sacrifice, of heroic endurance for the confession of Christ, are included in these 2,283,000! How widely spread in different lands are these 2,283,000! If we may take a journey around the globe, almost everywhere do we meet more or less of them. In Labrador and Greenland, among the Indians and negroes of British America and the United States, in the West Indies, off the coasts of Central and Southern America, and even in the wilds of Terra del Fuego, 688,000 of heathen have Zealand and Australia, missionary

been gathered into Christian communities. If we leave San Francisco to go across the Pacific Ocean, we find in the Sandwich Islands, in Micronesia and Melanesia and Polynesia, in New converts numbering 240,000 souls. If we turn to the Indian Archipelago and from there go to the Japanese islands, and then to the Asiatic continent, India, China, Persia, and Asia Minor, we find 754,000 heathen who have become Christians. Coming at last to Africa, we meet the converts in Madagascar, among the Caffres, Bechuanas and Hottentots, South Africa, the negroes of the interior, and the west coast from Congo to Senegambia, amounting to 577,000.

—The Prospect in Asia. Dr. Abel Stevens, writing to the *Central Christian Advocate* from Yokohama, Japan, says :

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

Wendell Phillips says :

"The answer to the Shaster is India ; the answer to Confucianism is China ; the answer to the Koran is Turkey ; the answer to the Bible is the Christian civilization of Protestant Europe and America."

—Africa and Rum. The exports of spirits to Africa from Great Britain, Germany, Portugal and the United States in a single year amounted to nearly 9,000,000 gallons ! And these gallons are multiplied many times before they are dealt out to the natives. One of the National African Company's steamers recently carried 25,000 cases of gin and rum for the

supply of two factories only. Mr. Bently says "he has heard of 50,000 or 60,000 cases of gin as the annual sale of certain factories of the Dutch House."

Says Dr. Cuyler, in the *New York Evangelist* :

"I went to Washington to present a memorial from the National Temperance Society to the Committee on Foreign Affairs of the United States Senate, in behalf of rum-cursed Africa. When the Berlin Conference shaped the future of the vast Free State of the Congo, three years ago, they prohibited the slave trade. But they left a worse scourge unchecked. The Hon. Mr. Kasson, who represented the United States, Sir Edward Malet, who represented Great Britain, with Count de Launey of Italy and Count van der Straten of Belgium, strove hard to have a clause prohibiting the sale of intoxicants to the native tribes. The German and Dutch commissioners fought it out, and Germany has sent over seven millions of gallons of 'fire water' into that doomed region in a single year ! Holland has sent over one million ! And out of the port of Boston, between June, 1885, and June, 1886, there was shipped 733,000 gallons of death-dealing New England rum into the Congo country ! The negroes are becoming crazed not only with the drink, but for it. Many of them refuse to take in exchange for palm-oil, ivory and other products, any manufactured fabrics, and clamor for strong drink ! Two results follow : the natives are being bestialized with alcohol, and all hope of opening a valuable market for our goods is being destroyed. The chief 'Christian' powers of the world are becoming the colossal groggersellers to poor imbruted Africa, and are destroying one hundred times as many as Christian missions are saving. A powerful influence is being brought to bear on the English Government to prohibit the liquor traffic in Africa by British subjects. The memorial I took to Washington besought our government to adopt effective measures to suppress this destructive traffic by American citizens. A vigorous push should be made by every constituency upon its representative, by petition and by correspondence. No time is to be lost. One year now in the history of Africa is worth a century in its degraded past. If Christendom is going to supplant Paganism with whiskey-barrels, then Africa had better been left in heathenish seclusion. At any rate, let our republic wash its hands of any further participation in this wholesale crime against a whole race of immortal beings."

"What is being done out there in the name of conscience," says the *New York Tribune*, editorially, "is a world of crime of a character so colossal, of an immorality so shameless and profound, that if it could be regarded as a type and illustration of nineteenth century civilization, it would be necessary to denounce that civilization as a horrible sham and a conspicuous failure."

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Says Canon Farrar in the *Contemporary Review* :

"The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the 'raging Phlegethon of alcohol,' than which no river of the Inferno is more blood-red or more accursed. Is the conscience of the nation dead? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep?"

Bosnia.—Pastor Kolatschek, who spent the years 1884-1886 in gospel work among the Bosnians, gives some interesting reports concerning the evangelization in that county. The political authorities do not oppose this work in any way, which is conducted under the auspices and with the financial aid of the Gustavus Adolphus Society of Germany.

Burmah.—All of Burmah belongs to Great Britain and forms a part of the East India Empire. Lower Burmah consists of the provinces of Arrakan, Pegu, Irrawaddy and Tenasserim, with an area of 87,220 square miles, and a population in 1881 of 2,736,771. Upper Burmah, known previously to 1886 as Independent Burmah, is estimated to have 190,500 square miles and a population of 3,500,000. It is probable that in all Burmah there is now a population of near 8,000,000. In Lower Burmah the census of 1881 divided the people religiously into 88,171 Hindus, 168,881 Mohammedans, 3,251,584 Buddhists, 84,219 Christians. The people of Upper Burmah are almost entirely Buddhists.

The Burmese make jokes freely, but are not so ready to take them, and have a bitter dislike to being teased. Their manners are courteous, but quite free. They are not an industrious race, yet we ought not to call them lazy. A moderate amount of work for two days supplies them with ample provision for both, and for a third, which they spend in meditation, boat-racing, football, or other recreations according to taste.

They are said to be a very musical people. Music enters largely into all matters of social importance, and the love of it finds expression in the manufacture and employment of a variety of instruments. The Burmese gong, when deeply struck by the accustomed hand and thereafter gently waved in air, is by no means unpleasant to hear. And when, as is often the case, it is employed to summon a passing neighbor on his way with an offering to some distant temple, in order that he may become the agent in transmitting a similar gift from a worshiper whom circumstances detain at home, it conveys a lesson which we do well to lay to heart.

China.—Ex-Secretary Holcomb of the American Legation at Peking says that out of the 400,000,000 inhabitants of the Chinese Empire fully 300,000,000 spend less than \$1.50 a month for food.

France.—Rev. Dr. Muchmore of the *Presbyterian*, Philadelphia, who recently returned from a two-years' travel abroad, and whose admirable letters during that time have received wide attention, gives in one of his latest his views touching the McAll Mission, which will be read with interest by many of our readers who are interested in this great religious movement of our day. He says:

"The McAll work has never been independent of the churches and pastors of Paris. The self-negation of this wonderful Christian man, who is the founder and head, is monumental. It would have been the easiest thing in the world to have started a church bearing his name or any other name. But instead, he has wrought in the greatest harmony with the French pastors. He has advised with them, has had their constant help. Some of the most eminent preaching in these stations two, three and sometimes four times a week, is by men of world-wide reputation, such as Dr., now Senator de Pressensé, Pasteurs Bersier, Monod, Recolin, Dhombres, Hollard and others. There is but one opinion about this work in Paris, nay in all France, which is enthusiastic and profoundly trustful. It is the auxiliary of the French Protestant churches, and at this moment we are told that there are a hundred applications for these helpers for the churches throughout France by

the pastors and consistories. The work, by its own momentum of grace, widens and deepens, and the cry, not only in France but far beyond it, is to them, 'Come over and help us.' One of its most blessed fruits is in imparting a knowledge to the pastors of France of better methods of work. In the long inactivity of the church, when it was practically fettered, the tendency was to take the life and aggressive activity out of it and its pastors. Many had fallen into a humdrum conservatism, little less lively than the dead march. Then courage, which now works through their marvelous aggressiveness, was all repressed by the terror which through ages becomes the law of being. The pastors come up from all over France, and catch the spirit and learn its methods, and carry them home, not in vain, as the wonderful revivals throughout France during the last two years have shown. To the ministry of France it has been better in its teaching how to work than a half dozen ordinary seminaries. The French clergy appreciate it, pray for it. French Protestants contributed to it over five thousand francs, a great sum considering their condition and the demands upon their poverty. They commend it, as they well might, and God forbid that they should ever become so blind as not to feel that it is the pulsation of their own church heart. For they must never be separated. It would imperil, to our judgment, the hopes of the salvation of France. But it may be asked, What are the results, not general, but organized? The French Protestant churches are receiving converted souls that they could never have reached. All the pastors, who have wrought in this work, have had accessions from it, pastors Bersier, Monod, de Pressensé, etc., and so has it been with the Methodist, Congregational and Baptist churches."

—India's Religions. "The first idea of our missionaries was to make converts from the established religions of India. During the last fifty years this idea has been modified. In such a country a religion must stand or fall by what it does for the well-being of its own people. This principle applies to the three great religions of modern India — Mohammedanism, Hinduism and Christianity. There is a dense and dark mass of \$50,000,000 of human beings in India lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. Within fifty years these 50,000,000 will be absorbed into one or other of the higher faiths. Islam represents in British India a compact and coherent mass of 45,000,000, who in spite of internal divisions are more closely united than any equally large section

of the people by a common religious bond. Hinduism is a social organization and religious confederacy. As a social organization it rests on caste. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rights and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. It accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what, for the time being, he most reverences or most fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief. No conversions to Islam on a considerable scale have taken place since 1872. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a small amount of conversions is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and occurs oftener among females than males. Hindus who have lost caste, women who have fallen into an immoral life, men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints of caste rules by adopting Islam. In such conversions religious feeling has no place.

Into this ancient and powerful organization a new religious force has thrust itself, a force animated by a profoundly different spirit. Christianity is not a new religion in India. Its history dates from a period 700 years before the rise of mediæval Hinduism and 1,000 years before any widespread Indian settlement of Islam. The new religious force now at work amid Hinduism is neither the Nestorianism of the patriarchs nor the Catholicism of the popes. The Catholic and Syrian churches still go on calmly with their great task and claim

over 1,600,000 of the 2,148,227 Christians in India. The new disruptive force is Protestant and Anglican Christianity. English missionary work began in the last year of the last century. The results achieved by three missionary periods in India—the period of private effort, the period of great organized societies, and the period of societies side by side with ascetic brotherhoods—may be thus summarized. In 1851 the Protestant missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly three-fold, to 601. The number of churches or congregations had during the thirty years multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of stations, but a still greater increase in the work done by each station, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, and the communicants increased from 14,661 to 133,254. During the same thirty years the pupils in mission schools multiplied from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant church has, in truth, grown up in India capable of supplying in a large measure its own staff. In 1851 there were twenty-one ordained ministers, and in 1881 they had increased to 575. The number of native lay preachers had risen from 493 to the vast total of 2,586. The wonderful growth of the native clergy in recent years has brought Christianity closer to native institutions. The appointment of native bishops, for which the time is at hand, will do more. Indian Christianity, organized on the Indian communal basis and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early churches united by 'the communion of peace, the title of brotherhood, the token of hospitality, and the tra-

dition of one faith.'”—*Sir William Nelson Hunter, in the London Times.*

Hindu Astrology in Trouble. The *Bombay Guardian* gives a singular story of the trials which some eminent Hindu pundits are undergoing on account of the interference of Western science with their system of astrology, which is closely connected with their religion. A meeting of learned Brahmans from Benares and other places had been held to consider this conflict between science and their religion. It seems that the date of a certain holy festival, the Durga Puja, which ought to be fixed by the study of the stellar influences, has of late years been fixed by an examination of the Englishman's Sheet Almanac. The *Guardian* says:

"This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened."

There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the shastras.

Japan.—Joseph Cook, in *Our Day*, says as to the prospects of Unitarian missions in Japan:

"Mr. Knapp, who was lately sent to Japan on a Unitarian 'embassy,' said in his farewell address in Boston, November 6, 'My errand is not a mission to heathen. . . . It is conference,

not conversion, at which I aim.' A son of Fukuzawa, the eminent Japanese educator, read an address following Mr. Knapp, and closing with this extraordinary benediction: 'May God, Buddha, and the eight million deities of Japan bless him.' (*Christian Register*, Nov. 17, 1887.) The gross irreverence of this reference in its conjunction of the divine name with pagan deities shocked many hearers, but met with no rebuke, although Dr. Hale and President Eliot were on the platform. Even the *Unitarian Review* (Dec. 1887, p. 592) says only that no missionary was ever before sent abroad with 'so comprehensive a benediction' as that pronounced on Mr. Knapp by young Fukuzawa. It is painfully evident that Unitarian missions conducted in the spirit of this keynote would be exceedingly injurious to Japan, and that their success would give to her population only a plentiful feast of east wind. A Unitarian journal of leading authority lately said that the most notorious infidel lecturer in the United States might be admitted to membership in a liberal Unitarian church. Japan should remember the bright saying of Erasmus Darwin, grandfather of Charles Darwin: 'Unitarianism is a feather-bed to catch a falling Christian' (*Life of Darwin*, Am. ed., vol. 1, p. 513). The *Land of the Rising Sun* should keep in mind Coleridge's remark (Table Talk), 'A Unitarian may be a Christian, but Unitarianism is not Christianity.'

Polynesia. — Much has been said against the introduction of Christianity and civilization among the people of the South Sea Islands, as tending to the destruction of the native races. It has been affirmed that to carry the gospel to them was the sure way to exterminate them. An article in *The London Missionary Chronicle* brings some testimony on this matter and shows what missions have done for the elevation and preservation of the islanders in the Pacific. It says: "For the sake of the preservation and raising of the aboriginal natives, what class of men have equaled the missionaries in promoting a sanctified manhood and womanhood among savages and heathen? It will not be out of place to give Darwin's opinion upon the civilization of degraded tribes through the agency of missions. Writing to the secretary of the South American Missionary Society in 1870, he says: 'The success of the Terra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud

if your committee think fit to elect me an honorary member of your society. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful.' After commending the success of the London Missionary Society in the South Seas, the late Professor Rolleston, at the meeting of the British Association in 1875, quoted Dr. Gerland: 'The decrease of the Polynesian population is not now going on as fast as it was in the first half of this century. Whilst in this matter the English Government deserves great praise, and whilst Sir George Grey has done more for the Polynesians than almost any other man, the missionaries, nevertheless, stand in the very front rank among the benefactors of these races, with their unwearied, self-sacrificing activity.' Russell, in his work upon 'Polynesia, 1840,' said: 'The progress which the Polynesians have made was really set on foot by the missionaries. They have had the greatest influence upon the civilization of the natives; they have taken their part and protected them when they could; they have further given them the fast foothold, the new fresh object, motive, and meaning for their whole existence, of which they stood so much in need.' Whatever ridicule 'The Earl and the Doctor' and similar books may have cast upon missions in the Pacific, this has been conclusively refuted by the unbiased testimony of Admiral Wilkes and Captain Erskine, to the effect that the moral reformation of the islanders is pre-eminently due to the exertions of the agents of the London Missionary Society. So again, in resisting the coolie traffic of Polynesia, the natives have not had more steadfast champions than the missionaries. How much has also been accomplished for the redemption of the slave in the West Indies, and in the alleviation of the brutish and servile condition of the natives of India! If,

further, we consider the superhuman self-abnegation of Livingstone for the suppression of African slavery, or the labors and endurance of Vanderkemp, Phillip, Ebner, Kitchener, and Moffatt for the welfare of the Bushman, Kaffir, Bechuana, and Hottentot, there can be no stronger exposure of the calumnies which Sir Samuel Baker has raised against the missionary and his message."

Syria.—Contributions of Missionaries to Science and Education. In noticing the completion of another great work by Dr. Dennis of Beirut, one of a series prepared by him, including the Canon and Interpretation of Scripture and Evidences of Religion, which have become the standards of theological instruction for the

Arabic-speaking peoples, Dr. Geo. E. Post, in the New York *Evangelist*, worthily says :

"It would take a long list to exhaust the religious, literary and scientific contributions to the Arabic language from the missionaries in Syria. They include the translation of the Scriptures and the stereotyping of the same in numerous styles ; the preparation of a Scripture guide, commentaries, a concordance, and a complete hymn and tune book ; textbooks in history, algebra, geometry, trigonometry, logarithms, astronomy, meteorology, botany, zoölogy, physics, chemistry, anatomy, physiology, hygiene, materia medica, practice of physic, surgery, and a periodical literature which has proved the stimulus to a very extensive native journalism. The Protestant converts of the mission, educated by the missionaries, have written elaborate works on history, poetry, grammar, arithmetic, natural science, and the standard dictionary of the language, and a cyclopædia which will make a library by itself, consisting of about twenty volumes of from six hundred to eight hundred pages each."

IV.—INTERNATIONAL DEPARTMENT.

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

The English Language on Indian Reservations.

THE relation of languages to the civilization and nationalization of pagan peoples is no new topic. The governments of Europe have given large attention to the subject. Missionary organizations during the last century have studied it more profoundly and with wider experience than any one government, if not more than all governments.

The United States Government has experience limited to its own territory and to the one aboriginal race found therein. It has, within a comparatively few years past, given a little consideration to the relations of the languages of these people to the question of their preparation for citizenship, and their ultimate absorption into the national commonwealth; a view of their possible future which is itself of recent date. During these few years, those charged with the conduct of Indian affairs have had a steadily deepening conviction, that

the red races must be taught the English language in order to their nationalization, and pressure, steadily augmented, has been brought to bear on all having to do with these tribes, to secure compliance with this policy. The consensus of public opinion supports this aim of the government, though there is diversity of view as to its relative importance among the several means contributing to the same result. The moral and religious training of these races is fundamentally essential to their civilization and nationalization, and the philological influences and facilities, stoutly helpful and important, are yet imperatively subordinate. All parties, therefore, outside of the Indians themselves, may be said to have favored the acquisition of the English language by these tribes, and all have sought, at least in some degree, to attain this object.

It appears that the Indian Bureau or the Indian Commissioner, or a subordinate of the Commissioner

whose instrument he became, thought this object was to be secured more rapidly by means of force, and an edict was issued which forbade instruction, by anybody, to any Indians, in any of the Indian vernaculars. This was afterward modified in a homeopathic degree to read:

"No other person than a native teacher will be permitted to teach in any Indian vernacular, and these native teachers will only be allowed in schools not supported in whole or in part by the government, at remote points where there is no government or contract school where the English language is taught."

President Cleveland says, in his reply to criticisms against this order, which were formulated in resolution by the Philadelphia Methodist Episcopal Annual Conference, that it applies to text-books also. He says

"That no text-books in the vernacular will be allowed in any school where children are placed under contract, or where the government contributes, in any manner whatever, to the support of the schools; no oral instruction in the vernacular will be allowed in such schools. The entire curriculum must be in the English language. The vernacular may be used in missionary schools only for oral instruction in morals and religion, where it is deemed to be an auxiliary to the English language in conveying such instruction, and only native Indian teachers will be permitted to otherwise teach in any Indian vernacular; and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the government and at remote points, where there are no government or contract schools where the English language is taught, and such instruction must give way to the English-teaching schools as soon as they are established where the Indians can have access to them."

It appears that even interlinear text-books are prohibited.

Several objections have been raised to these regulations of the government.

1. While the Board of Indian Commissioners are on record over and again as favoring and strengthening the influences which would bring the Indians to a knowledge of English, they yet say in their last annual report that

"The school facilities being now sufficient for only about one-third of the Indian children of school age, every effort for their education should be encouraged. A little teaching even in the vernacular is better than no instruction."

2. Rev. Dr. Strieby has partially summarized the objections to the new regulation as, first of all, judged of from only a secular and government standpoint. It is said that this sacrifices the present generation of adults, and is impracticable; it is impossible at once to educate the children of school age among the Indians, as there are only 13,000 pupils now in the schools of a total population of 46,000 of school age; that it would cost the government a half million dollars to furnish school-houses for these, and another half million for books and teachers, and thus require a million dollars for the first year; that it is simply impossible to secure the teachers if the government were otherwise ready—it would require one thousand teachers; that there must be increasing expenditure for the schools of the character desired, as the appropriations of the government show the expense of these schools to have increased forty-fold in ten years, while the average attendance has scarcely trebled. At the ratio of increase of attendance of these children, in school during the past ten years, it will require sixty years to get these children in schools. It will therefore probably, even following out the government policy, require half a century before the English language can be made the language of communication with the Indians; and thus while the permanent use of these Indian languages is not necessarily to be desired, their temporary use is of great consequence. But it is *essential* that the Indian be Christianized in order to his nationalization. When the Indian becomes a Christian, his eyes are opened for the first time to the idea of a right civilization, and he begins then to know the value of the English industries and of the English language.

3. Rev. Charles W. Shelton, at the same Mohonk Conference at which Dr. Strieby spoke as we have shown, illustrated the process of Christianization as the short cut both to civil-

ization and to the use of the English language, by reference to the 75,000 Indians of the Indian Territory, for whom Congress has no need to legislate, no bills coming before Congress on their account. He says it is because three-quarters of a century ago the missionaries commenced to Christianize them. He affirms that government cannot Americanize the Indian from their standpoint, and if it were possible it is not the goal, as education in English is not a preventive of crime.

4. Serious exception is taken to this government order, as invading natural and moral rights. Rev. Dr. Gilman asks if the government has any right to prohibit the Indian to teach his child in the only language he knows. And if one may, may not a half dozen employ the same means to teach them? Is it not proper to inquire what rights parents have over their children?

5. Still graver objection is made to the invasion of the rights of American citizens in their personal and private capacity. It is contrary to the genius of the nation itself that the moral right to conduct benevolent, charitable or Christianizing agencies by such means as are esteemed necessary thereto by the parties in the case, shall be interfered with by an officer of the government. President Cleveland, in the letter already referred to, says:

"A limited theological class of Indian young men may be trained in the vernacular at any purely missionary school, supported exclusively by missionary societies, the object being to prepare them for the ministry whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements, where English schools are inaccessible." And then, singularly enough, adds:

"The rules referred to have been modified and changed in their phraseology to meet the views of good men who seek to aid the government in its benevolent intention, until it was supposed their meaning was quite plain and their purpose satisfactory."

How can the President suppose it to be "satisfactory" to American citizens or American Indians either, that the government shall claim the

right to say whether they may have a theological seminary? How can it be "satisfactory" to missionaries to accept as a concession from the government the right to have a "theological class," the number of which is to be "limited" at the discretion of the Indian Bureau? This is a fundamental interference with fundamental and recognized rights which it were the sweetest charity to excuse as merely an impertinence. And when again the President explains that "these rules are not intended to prevent the possession or use by any Indian of the Bible, published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and manner hereinbefore directed," can he expect it will be "satisfactory," inasmuch as it involves the moral right of every man on American soil to own his Bible and read it in Greek or Choctaw without asking or receiving the concession as a privilege from the government? The very explanation is unfortunate. The government is simply dealing with that which, outside of its own schools, is none of its business, even if the matter at issue were vastly more essential to the nationalization of the Indians than it is or possibly can be.

The brief expression of opinions of eminent gentlemen, who have studied this subject for years, which will be found below, was solicited by us with the privilege of their publication in the REVIEW, and they will be read with great interest.

OPINIONS OF EMINENT MEN ON LATE ACTION OF THE INDIAN BUREAU.

GENERAL CLINTON B. FISK, CHAIRMAN BOARD OF INDIAN COMMISSIONERS.

NEW YORK, March 26, 1888.

I am in favor of using the English language only, in the schools conducted for the education of the Indians, as speedily as that can be done. I believe the Indian Bureau erred in attempting to prohibit the use of the Indian language in schools supported by missionary societies. It was a wrong I wish might be corrected without delay.

CLINTON B. FISK.

THE RIGHT REV. BISHOP HARE OF THE MISSIONARY DISTRICT OF SOUTHERN DAKOTA.

SIOUX FALLS, DAKOTA, March 31, 1888.

Before answering your question and giving my opinion of the order of the Indian Bureau prohibiting the teaching of the vernacular language on the Indian reservations by missionary or other agents not supported by the government, I must say by way of introduction, lest I should be misunderstood, that I think *some* action in the premises on the part of the government was called for. There is a tendency in many of those who live on Indian reservations, both the Indian and the white missionaries, to shut themselves in from the common life of our people. This seems to me a capital mistake. Safety for 250,000 Indians, divided up unto several hundred tribes, speaking as many different languages, scattered on about seventy different reservations among 50,000,000 of English-speaking people, can be found only if the smaller people flow in with the current of life and ways of the larger. The Indians are not an insulated people, like some of the islanders of the South Sea. Our work is not that of building up a national Indian church with a national liturgy in the Indian tongue. It is rather that of resolving the Indian structure and preparing its parts for being taken up into the great whole in church and state.

I think that decisive measures were needed in order to give emphasis to these principles and to stir teachers and missionaries up to more intelligent and strenuous efforts to teach the Indians the English language.

I think, however, that the government has shown, in the shape in which they have put the order referred to in your letter, great want of consideration for Christian teachers and missionaries who have been its best helpers in the work it wishes to do, and has trampled upon sacred rights which I had supposed would never be made light of in this free land.

Yours respectfully,

W. H. HARE, Bishop.

HON. E. L. FANCHER, PRESIDENT AMERICAN BIBLE SOCIETY.

NEW YORK, March 30, 1888.

I have no hesitation in saying that the edict of the Commissioner of Indian Affairs is a blot on the page of Christian civilization. To command as it does that "no person other than a native Indian teacher will be permitted to teach in any Indian vernacular" is to close the door of mission schools among the Indians and deny Christian missionaries the right of teaching the Ten Commandments, the Lord's Prayer, and any essential doctrine of the Bible. For there are thousands of Indians who do not understand the English language, and before they can learn it their earthly existence, as to many, will terminate.

The Dakota Bible is read in Indian schools by many who cannot understand English, and what right has an officer of this free government to forbid its further use? Mission work was be-

gun among the Dakotas more than half a century ago, and the result has been the conversion of hundreds from savage and heathen practices to the white man's faith and civilization and the knowledge of the Saviour of men. Must this good work cease at the unchristian demand of an officer of the government of the United States? Why should the Bible in their own tongue be taken away from the Dakota people? And why should official edict prevent a poor Indian from reading and *being taught* of things divine in his own vernacular? "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea" (Mark ix. 42). The Washington order and not the Dakota Bible should be put under the ban.

E. L. FANCHER.

HERBERT WELSH, ESQ., SECRETARY OF THE INDIAN RIGHTS ASSOCIATION.

PHILADELPHIA, March 31, 1888.

I believe that while it is of great importance or Indians to have a practical knowledge of the English language, so that they may know what things to take and what to reject in our civilization, a knowledge of Christian principles is still more necessary to their welfare, as it is essential to the development of high strong personal character. Hence to oppose instruction for Indians in the essentials of Christian truth through the medium of their own tongue, where circumstances forbid the use of English, I believe is unsound policy.

"For the government to forbid or to restrict the use of the native tongue on the part of those who are laboring for the civilization of the Indians, independently of government financial aid, is, in my judgment, for it to transcend the moral limits of its authority. Such an act is oppressive in its nature, out of harmony with American ideas, and will only succeed in irritating and alienating Protestant missionaries and in hampering their valuable work for the welfare of the Indians."

HERBERT WELSH.

REV. DR. GILMAN, SECRETARY OF THE AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, NEW YORK, April 4, 1888.

The rulings of the Commissioner of Indian Affairs seem to have been determined, first by his personal opinion, repeatedly announced, that any instruction of the Indians in their native tongue is useless and detrimental to them; and secondly, by his conviction that fidelity to his oath of office requires him to prohibit instruction altogether.

In both these respects I think he is wrong. The missionaries are not doing a useless and harmful thing in teaching Indian boys and girls to read the Scriptures in their own tongue, and even if they were it is a high-minded measure for a government officer in Washington to set up his personal judgment on such a matter as a rule with which they must comply or be debarred from carrying on their philanthropic educational work. He goes out of his province when he dictates the methods of instruction for them to

pursue, and attempts to suppress a language by an official edict. By his own confession "the effect of this policy upon any missionary body was not considered," and that, when self-denying missionaries for all these years have been interested in giving the Indians a literature in their own tongue. This is the *gravamen* of my complaint.

EDWARD W. GILMAN.

REV. LYMAN ABBOTT, D.D., EDITOR THE CHRISTIAN UNION.

NEW YORK, March 31, 1888.

I can only say in answer to yours of March 28, in the briefest possible words:

1. That I think it very desirable to cease all use of the vernacular in the Indian schools at the earliest possible moment.

2. That I think the government has an entire right to prohibit the use of the vernacular in any schools dependent in whole or in part upon government aid.

3. But it clearly has no right morally, whatever its technical legal right may be, to prohibit religious or philanthropic organizations from carrying on their work in any way and by any instrumentality they think best.

LYMAN ABBOTT.

Fifth Annual Meeting of the International Missionary Union.

THE fifth annual meeting of the International Missionary Union will be held at Bridgeton, New Jersey, July 5-12, 1888, inclusive. Ministers and others interested in foreign missionary work are invited to be present. All foreign missionaries, ladies or gentlemen, temporarily or permanently in this country, are eligible to membership in the Union and will receive free entertainment during the meeting. For information address the president of the Union, Rev. J. T. Gracey, D.D., 202 Eagle street, Buffalo, N. Y.; the secretary, Rev. C. W. Park, Birmingham, Conn.; the treasurer, Rev. William H. Belden, Bridgeton, New Jersey; J. L. Phillips, M.D., Howard, R. I.; or Rev. E. R. Young, Brampton, Canada.

First National Conference of the Woman's Foreign Missionary Societies of Friends.

THE work of the Woman's Foreign Missionary Societies of Friends began in Western Yearly Meeting, the first society being formed at Plainfield in 1881. Since that, similar societies have been organized, as fol-

lows: In Philadelphia Yearly Meeting, 1882; Iowa, 1883; Indiana, 1883; New England, 1884; Ohio, 1884; Canada, 1885; North Carolina, 1885; Kansas, 1885; New York, 1887. College societies are also formed at Earlham, Ind., and Wilmington, O. The membership of these societies in 1886 was 3,892, and they had at that time raised \$27,840. They have done much valuable service in stimulating the raising of money, and have rendered much aid in establishing and supporting missions in Syria, China, Japan, Mexico, Jamaica, and among the American Indians. This work has led to the establishment of a missionary paper, the *Friends' Missionary Advocate*, edited and published at Chicago by Esther Tuttle Pritchard.

These several societies, ten in all, were entirely separate, each from all others, and have had no bond of union except that of their being of the same denomination, but they judged the time had arrived to secure, if not some general organization, at least some unity of plan in the conduct both of their work at home and abroad.

Representatives of these societies were appointed to meet for this purpose, and some seventy of them met in Indianapolis, March 31, 1888, and organized "The First National Missionary Conference of the Woman's Foreign Missionary Societies of Friends." The opening session itself was marked by what is a "new departure" among Quakers: it was inaugurated with *singing*.

This was an interesting moment, for in the veins of some of these women flowed the blood of a Quaker ancestry of many generations, the temporary president herself being in a line of Quaker preachers as far back as it can be traced; and to her these associations were almost as family ties; yet in this meeting, which was to set the precedent for the future, the keynote was struck by singing

"All hail the power of Jesus' name."

The season of devotion which followed was one of deep, quiet spiritual power. The address of welcome was made by Eliza C. Armstrong, who was among the first to suggest the organization for women's societies among the Friends. The Indianapolis Friends had spared no pains to give the delegates a fitting reception. An easel supported the pictures of their missionaries, with a life-size engraving of Elizabeth Fry for a central figure, and an excellent portrait of Sybil Jones, one of the founders of Friends' Syrian Mission. On the wall back of the pulpit were groups of pictures of pupils in the schools of Syria, and two idols that had just been given to their Tokyo Mission by a family that had embraced Christianity, as the result of the healing of a son who had been deaf and dumb from his birth, but who, it is said, received hearing and commenced to articulate sounds in answer to prayer in a meeting of the mission. A pleasant incident of the opening session was a telegram of greeting from Mr. H. W. Fry, son of the youngest son of Elizabeth Fry, a spiritually-minded business man, secretary of the London Bureau of Registration of Self-Supporting Missions. It was, Col. i. 9, 10.

The company of women was in strong contrast with what a company of Quaker women composing a similar gathering would have been thirty years ago. There was but one "plain bonnet" among them, and that was worn by the veteran delegate of the Conference, a woman of striking presence, sister to the late Dr. J. T. Updegraff, M.C., and of the Quaker evangelist, David B. Updegraff. One who has intimate personal acquaintance with the entire personnel of the company says they were a company of women fully consecrated to God up to their measure of comprehension of what that means, and, though the remark was not solicited, she adds, "not one of them holds views

relative to future punishment, or other doctrine, in conflict with the standards of other orthodox churches. There are women of ability in this church of whom this could not be said, but they are not among these delegates. This is attributed to the revival of experimental holiness which has swept largely over the denomination.

The special aim of the conference was to adopt, if possible, some basis of co-operation among the ten independent missionary organizations of Quaker women. This was accomplished in the establishment of a sort of *confederation*, by resolving that the independent boards of these several yearly meetings have, each, three departments of work, as follows: (1) Junior and juvenile work; (2) general literature; (3) systematic Christian giving; with a general superintendent over each department, to be elected annually. These board superintendents, representing their several departments, shall elect their general secretary of that work annually, a two-thirds vote being necessary to elect. These general secretaries shall be a medium of communication through which the propositions of one board shall be conveyed to the others. It is proposed that the name under which these general secretaries shall act, shall be "*Woman's Foreign Missionary Union of Friends.*" These recommendations are to be referred for the consideration of the various independent boards, to adopt or defer, according to their several needs, until the next General Conference.

Another topic of interest was the relation they should sustain to the established missionary boards of the Yearly Meetings: Should they become auxiliary to them, and turn their collections over to them, or maintain their organic individuality and self-government as women's societies? The following action was had:

"*Resolved*, That as a conference of the Wom-

an's Foreign Missionary Society of Friends in America, we desire to record our conviction that the separate form of organization represented by the societies is the providential channel of women's work in mission fields; and further, that we cherish the organic individuality of our boards and regard their self-government as essential to the best results; at the same time we earnestly hope the most cordial relations of sisterly sympathy may ever be maintained by our boards toward the other foreign missionary agencies of our church."

The Conference was addressed by Dr. George E. Post of Beirut, Syria; Rev. V. C. Hart of China, and Rev. J. M. Thoburn, D.D., and his sister of India. Several papers were read on methods of raising money, missionary literature, and other practical topics, and the enthusiasm of the ladies rose to a high point.

Emeline Tuttle spoke of her Indian experiences. She spent many years as a missionary among the Indians, mostly with the Modocs. Her work was first among the Ottawas, in a log-schoolhouse; soon they had two other schoolhouses. Then the Modoc war came. She prayed much and longed for the deliverance of the women and children. Soon word came that the government would bring the Modocs to the Indian Territory. She was full of joy at this. She visited them in their homes, prayed for them, and soon got possession of twenty-five of their children in the school, and within a year they all could speak English. The mistakes of Friends at first were that they did not bring the Indians to Christ, so that little ones and ignorant ones might know about Jesus and be sweetly saved. In three years she had twenty happy Christians among them. She told of the conversion of "Steamboat Frank," his union with the church, his ministry, his godly life, the death of his wife and five children one after another, and his own triumphant death. She then told of the Ponca tribe, who had been driven from their home and were very dejected. She spoke of the terrible evils to this tribe, and to the Sioux, as perpetrated upon it by white people,

and pleaded that the Friends do all they can to save these lost souls.

The committee suggested that all Christian colleges should encourage missionary societies among their students, to promote general intelligence, to secure a symmetrical development of mind, and a proper appreciation of personal responsibility in the dissemination of gospel truth among the heathen. It also recommended that the different boards encourage the promotion of junior and juvenile societies whose object shall be, the education of their members concerning the needs of the heathen world and their responsibility thereto. It was further urged that the principles of peace and arbitration be taught in these organizations.

The Committee on Resolutions reported that it was the imperative duty and exalted privilege of every human being who believes himself the purchase of the Redeemer's blood, to use all his natural and acquired ability to proclaim, either in person or by proxy, the glorious possibility of salvation through Christ, "to the uttermost parts of the earth." It also submitted a resolution "expressing earnest sympathy with all efforts for the enlightenment of the North American Indians, and for the securing of their just rights under the government, and recommending that the boards do as much as practicable for the promotion of the interests of the aborigines of the country."

A resolution indorsing the policy of the *Friends' Missionary Advocate*, and expressing appreciation of the labors of its editor, pledging the societies to earnest and persistent efforts for its support and extended circulation, was also adopted. Another resolution commits the societies to efforts in promoting systematic giving, and to preventing the introduction of any methods of raising money for the work upon which the Friends as Christians could not consistently invoke the divine blessing.

The reports of the societies con-

nected with the several Yearly Meetings gave the following results :

Indiana has as auxiliaries 59 and members 911. Of the auxiliaries, 38 use uniform lessons and 21 do not; libraries, 14; women in Indiana Yearly Meeting, estimated, 5,837. Western : Auxiliaries, 41; members, 41; use uniform lessons, 32; do not, 9; libraries, 16; meetings without auxiliaries, 19. New England : Auxiliaries, 28; monthly meetings, 29; *Advocates* taken, 187; membership, 646. Ohio : Auxiliaries, 19; members, 306; life members, 21; use uniform lessons, 10; do not, 9; meetings without, 13; *Advocates* taken, 233. Iowa : Auxiliaries, 20; members, 650; meetings without, 24; using uniform lessons, 12. Canada : Auxiliaries, 15; members, 203; without auxiliaries, 8; use uniform lessons, 4 or 5. North Carolina : Auxiliaries, 5; members, 65 reported, probably 200; use uniform lessons, 2. Kansas : Auxiliaries, 13 members, 246. New York : Auxiliaries, 5; members, 86.

It is probable that a similar National Conference will be held in 1890. We congratulate not only these societies, but the Society of Friends at large, who have been disturbed for two years past almost to the point of schism, over the toleration of the ordinances of baptism and the Lord's Supper, that these ladies representing both sides of that controversy were able to meet in Christian convention and that they realized a deep spiritual unity among themselves on the platform of practical missionary work.

Population of China.

THE *North China Herald* reports the last year's official tables of the Chinese Government as giving a total population of 392,000,000, which is perhaps about what the general consensus of the most modern opinion would place it at. But so far as "census" goes, it means the numeration for poll-tax of the Board of Revenue, and the estimate of five persons for one thereof. But the *Herald* goes on to compare the calculation made on the revenue returns of 1760 with those of 1848, and concludes that the population has increased at the rate of two and a half millions a year. We do not know what the revenue returns were in 1760, but two "authorities," a statistical work of Yih Tung Chi and

the well-known De Guignes, give the population at that time, the one at 143,125,225, and the other at 203,916,477—a slight difference of over sixty millions. We also know that the "census" of 1711 gave the population as 28,695,716, and that of 1753 at 103,050,060, and that an increase of three and one-half times in forty years cannot be accounted for as natural or birth-rate increase. As the object of taking the census was for enrollment in the army and to levy a capitation tax on males between the ages of sixteen and sixty, it may have been very unreliable. When we compare the returns of the census of 1753 and 1812, we find that the increase is more than 300 per cent. for the fifty-nine years, which also must be accounted for in some other way than by birth-rate. If "authorities" are to be accepted, then between 1790 and 1792—two years—the population doubled, and that could not be accounted for by birth-rate. Dr. Williams says if the methods of taking the census in the early dates are to be accredited as equally trustworthy, then there was a period of 150 years in which there was no increase, while from 1711 to 1753 the population doubled itself, as we have shown, in each twenty years. A comparison of the figures of the Anglo-Chinese College report for 1792 and the Chinese census of 1812, would give over two millions, or an annual increase of not quite one per cent. per annum for twenty years; but Dr. Williams says no one supposes there has been any such rate of increase down to the present. "Nor," he adds, "are there any data from which to make even the least guess of the present population of the whole empire." (Edition of "Middle Kingdom," 1876.) J. Hudson Taylor, after large itineraries over the country, says some people think the population not to exceed 250,000,000, and that in some provinces the population is *not one-fifth of what it formerly was*.

It was as late as September, 1887,

that Mr. Rockhill of the American Legation at Peking, writing to the American Oriental Society, enclosed a clipping from the *North China Daily News* of Shanghai, giving the results of a recent census, translated from a document emanating from the Board of Revenue, which gave the total of population in fifteen provinces in 1885, as 319,383,500, with five provinces to hear from, whose population could not be much short of 60,000,000, which would make an aggregate of about 380,000,000, and

Mr. Rockhill was confident this was considerably above the true figure; which goes to confirm the doubt about the possibility of reaching very definite results. It is a matter of reasoning, not of statistical accuracy. Yet the statistics are not without their value. They help us, though sometimes it seems as if it were after the order of the clock, the owner of which said, when the big hand was at ten and the little hand at three and it struck twelve, he knew it was about sundown.

V.—THE MONTHLY CONCERT OF MISSIONS.

THE DARK CONTINENT.

WITH strange rapidity God has opened the doors of Africa. When, thirty or forty years ago, boys were studying geography the vast district in the interior was marked on the maps "unexplored." Little was known of the Dark Continent except its six thousand miles of sea-coast, its great desert, and those narrow strips of country which border the ocean or the Nile. When the heroic Livingstone, who had entered from the south, seeking to know something of the unknown and open a path for the missionary, died on his knees amid the swamps near Lake Bangweolo in 1873, his death sounded the new signal for the evangelization of Africa. The churches of Scotland, united, founded the station Livingstonia as the first fruits of that dying prayer. In May, 1875, the party of missionaries left Scotland and, reaching the mouth of the Zambesi, put together their mission vessel, the steam-launch which had been transported in parts, and in October the *Itala* steamed into Lake Nyassa. With headquarters at Bandawe, the missionary band began to survey the lake, erect buildings, make roads and till the soil; to establish medical dispensaries with competent physicians; to gather children into schools; to give the people the Scriptures and a Christian

literature in their own tongue, and to preach the gospel, gather converts, organize churches and educate a native ministry.

It was indeed a stupendous work to undertake. Prof. Drummond, who had confessed his doubts as to the results of such a scheme amid such a people, himself sat down at Dr. Law's station with the seven men and two women who were first fruits of that mission, with them partook of the Lord's Supper, and in them beheld the promise and prophecy of Africa's regeneration.

Among the many wheels which Livingstone's death set in motion for the evangelization of the Dark Continent, no one agency is more conspicuous than Henry M. Stanley. Let us read Stanley's own testimony as to the influence exerted on him :

"Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; see-

ing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

Events move fast in these days. Livingstone's death being known, this intrepid explorer determined to become his successor in opening up Africa, and when he reached the mouth of the Congo the greatest step in the exploration of Equatorial Africa had been taken. England at once sent her missionaries to plant stations from the Congo's mouth to the Equator, as well as about the great lakes of the East, and now all Christian denominations seem about to concentrate upon the Congo basin, to carry on vigorously the work of evangelization and fulfill the prophecy of Krapf, that a *chain of missions* would yet be stretched between the eastern and the western shores.

The explorations of a quarter of a century have now unveiled Africa; so rapidly is the work of discovery going on that the maps of yesterday are imperfect to-day and will be obsolete to-morrow; nothing but the *outline* of the continent is as it was a quarter of a century ago. Victoria Nyanza, Albert Nyanza, Tanganyika, Nyassa and Bangweolo, the five great lakes, have been surveyed, which remind us of our five great American lakes; and as many great rivers are discovered running to the four points of the compass—the Zambesi, Nile, Congo, Niger and Orange—furnishing with their great tributaries ten thousand miles of river roadway.

The Congo Free State, thus suddenly constituted a new empire of freedom, is a rich area of one and a half million square miles, one of the richest countries of the globe, with the noble Congo and its many navigable affluents for its water highway, connecting with great lakes whose shore lines would measure three thousand miles; with a popu-

lation of fifty million people; with marvelous variety of scenery, climate, product, fauna and flora. When in 1877 Stanley completed his tour of Central Africa, it was nine hundred and ninety-nine days since he left Zanzibar. He could now, "in forty-three days after leaving Glasgow, be housed in his own station at Stanley Falls, and instead of running a gauntlet for his life from the day he reached Vivi, his ascent of the river would be one continued ovation."

Well may all eyes turn to Africa. God is disclosing by his providence the great animal, mineral and vegetable resources of the interior; ostrich breeding is more profitable than that of South Down mutton; the elephant tusks will supply the demand for ivory; and so through the very avarice of men and the higher love of science, the great unknown continent is to be crossed with a network of railways, penetrated in every direction by travelers and explorers, settled by adventurers and farsighted traders, and planted with Christian missions. Already steamboats sail the rivers and great lakes; roads are being built and railways constructed, and a submarine cable laid. Before this number of THE REVIEW can be issued changes will have taken place which will make this record out of date.

We have in another article traced the remarkable history of modern African civilization and evangelization. If God thus opens such a wide door of opportunity, what shall be said of our obligation!

Early in the year 1565 a strange ship was descried on the southern horizon, slowly making her way toward the continent of the New World. The name of that ship was *The Jesus*, her commander was Sir John Hawkins; in her hold was a cargo of four hundred wretched negro captives, who had been seized on the coast of Africa and were now, for a round sum of Spanish dollars, to be sold into hopeless servitude. Notwith-

standing perilous storms and disheartening calms, the officers of this ship were able to recount a prosperous voyage, and piously to record in their journal that their safety and success were due to the preserving care of Almighty God, "*who never suffers his elect to perish.*" Was there ever such a desecration of sacred names and subjects—a slave-ship inscribed with that holiest name, and a company of men-stealers calling themselves by that intimate title of the chosen of God?

The first missionary to Southern Africa was George Schmidt, who planted the gospel among the Hottentots fifty years ago.

It is impossible in a few lines even to mention the many changes in the aspect of missions in Africa, since David Livingstone gave his parting charge to the students of Cambridge, in 1857, "I go back to make an open path for Christianity and commerce. Do you carry out the work I have begun." The Universities Mission sprang into existence at this call. Two years or more ago, as a proof of God's blessing upon its labors, it could show the old slave market at Zanzibar, where annually 30,000 slaves were sold, transformed into a Christian church, in the center of a native Christian colony. Thirty-five missionary societies are now zealously at work in Africa, and in sixty years 600,000 native Africans have been added to Christendom. The whole interior of the country is now open to Christian effort.

Missionary work in West Africa has been wonderfully successful. Speaking only of that part of it which is connected with the Church Missionary Society, there are seven European missionaries and forty native clergy (one of them a bishop and two archdeacons), with 9,000 communicants, and 7,000 scholars in ninety schools and seminaries; there were 1,228 baptisms in the last reported year. Yet the Bishopric of Sierra Leone was not founded till

1852, the Yoruba country was untouched till 1842, and the Niger district received its first missionaries only in 1857, when no one dreamed that the youth helping Mr. Kissling in Fourah Bay College would be known all over the Christian world in 1887 as one who, for a quarter of a century, has well filled the position of the first native African bishop since the days of the early church.

In studying Africa as a mission field we ought to remember Dr. Bushnell, in some sense the father and in every sense the hero of Presbyterian missions in Africa, and who died in the service of the Gaboon Mission. We remember him bringing wants of that mission before the churches and seminaries; supervising printing by the American Bible Society of a part of the Scriptures in Mpongwe dialect, and smaller books in the same; providing for a grammar of this language, and a vocabulary of the Benga soon to be printed. He should ever be thought of side by side with Dr. Lindley, the hero of the Zulu mission, on the southeastern coast.

There are many who have followed the fortunes of Bishop Taylor's missionary enterprises, have watched as his advance guard reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries left this country, the bishop declared his ambition to plant his stations among the remarkable tribes that Wissmann had described. Toward this region, along the Upper Kassai and its tributaries, his chain of stations from the sea has been steadily lengthening. His new steel steamer was sent from England for the Congo to take the newly-discovered water route to the populous street villages of which Wissmann and Kund have informed us. Meanwhile Dr. Harrison, one of the party that Bishop Taylor led up the Congo, reached Luluaberg, the new station of the Congo State. He is one of the

two physicians who followed the bishop to Africa, and he is now established among natives who fully justify Wissmann's enthusiastic description.

THE FREEDMEN.

THE negroes of the South are making material gains. Late statistics of the States of Georgia, South Carolina and Louisiana indicate that since the war they pay taxes on \$48,000,000. Since the colored people have become citizens, a decided force in the politics of the country, it is of the utmost importance that they have a property interest in the communities where they are; and to good citizenship, thrift and economy and saving are needful; as they acquire land and houses, they will be able to support schools and churches. Intelligence and religion with homes and real estate will elevate and fit them for advancing duties and responsibilities.

Ignorance is inseparable from superstition, and while ignorance remains this will be one great hindrance to the Christian manhood of the negro. Among the negroes of the Southern States the moaning dove moans to save a man's soul; to kill one of these doves is a sign of death, but more frequently the death of a child. A buzzard or a crow upon the housetop is believed by these same people to be an invariable sign of death or disaster; a visit at the door from a rooster, the approaching visit of a friend; the notes of the screeching owl or "shivering" owl are a bad omen of many interpretations, while if the common owl hoots on your right good luck will follow, but bad luck should he take up his position on your left side and hoot therefrom. The reputation of all night birds, great or small, is no better; but Southern imagination has discovered a remedy for all their spells. It consists of throwing a pinch of salt into the fire as soon as the sound is heard. If a chaffinch perches on your window-sill, beware of treachery. It

was the wren which aided Prometheus in stealing the sacred fire of knowledge from beneath Jove's throne in heaven. Accordingly, he who kills a wren will have his home destroyed. If you have money in your pocket when you hear the cuckoo for the first time it is a good omen, and you will have your pockets well lined during the year; if, on the contrary, you have no money, cultivate your friends, for you will be in need of their assistance before long. The black-bird which crosses your road brings you good luck. No physician should fail to procure a bed of partridge feathers. A patient laid upon such a bed, no matter what his disease, will never die of it, although he will not necessarily get well.

SUGGESTIVE PARAGRAPHS.

Saving others by sacrifice of self.
John Maynard was well known on our northern lakes as a God-fearing, honest, intelligent pilot. On a steamer from Detroit to Buffalo, smoke was seen from below. The captain ordered a hand below to see whence it came. He returned with the word, "The ship on fire!" and there was no lifeboat, and large quantities of rosin and tar were on board. It was seven miles to Buffalo; they had perhaps three-quarters of an hour to reach it. Maynard sent all passengers forward and stood firm at the wheel, enveloped in flame. The captain spoke through his trumpet, "John Maynard!" "Ay, ay, sir!" "Head boat south-east and run her ashore. Can you hold five minutes more?" "By God's help I will." He lifted one hand, burned to a crisp, from the wheel, and put the other there *to be burned*. All the passengers were saved, but John Maynard's soul had fled.

—It is said that the mirrors in the temples of Smyrna represented the fairest and most symmetrical objects with distorted and deformed images. Is it not so of the unregenerate

or even unsanctified heart? How much of the distortion of truth has to do with the imperfection of the reflecting surface! He who reflects as in a mirror the glory of the Lord must be in close spiritual fellowship with the Lord in order to be true to the glory he reflects. Francis Bacon said there are three rays—the *radius directus*, *radius reflectus*, and *radius refractus*. How many rays are bent out of their true direction by the medium through which they are transmitted!

TEXTS AND THEMES.

THE following is the programme for the Grand Mildmay Conference, June 27-29. We print it as a model programme for a missionary meeting:

WEDNESDAY, JUNE 27.

Speak unto the children of Israel that they go forward.

PROGRESS THE LAW OF THE KINGDOM.—I. In Life. Grow in grace. Be no more children. Grow up into him in all things. They shall mount up. Still upward—still upward—still upward. From strength to strength. From glory to glory. More and more unto the perfect day. Like him. Conformed to the image of his son. 2 Pet. iii. 18; Eph. iv. 14, 15; 1s. xl. 31; Ez. xli. 7; Ps. lxxxv. 7; 2 Cor. iii. 18; Prov. iv. 18; 1 John iii. 2; Rom. viii. 29.

II. In Labor. Replenish the earth, and subdue it. Divide for an inheritance the land. Every place that the sole of your foot shall tread upon, that have I given unto you. And the man waxed great, and went forward. And received in the same year an hundred-fold. And the Lord blessed him. So built we the wall. So we labored. So the wall was finished. Preach the

gospel to every creature. Always abounding in the work of the Lord. Gen. i. 28; Josh. i. 6, 8; Gen. xxvi. 13, 12; Neh. iv. 6-21; vi. 15; Mark xvi. 15; 1 Cor. xv. 58.

THURSDAY, JUNE 28.

When ye blow an alarm, then the camps shall go forward.

HINDRANCES TO PROGRESS.—I. In Walk. He lingered. His wife looked back. He saw that rest was good. At ease from his youth—settled on his lees. A little sleep. A little slumber. A lion in the way. His heart was not perfect. He pitched his tent before the city. Is there any secret thing with thee? Thou restrainest prayer. Gen. xix. 16-26; xlix. 15; Jer. xlviii. 11; Prov. xxiv. 33; xxvi. 13; 1 Kings xi. 4; Gen. xxxiii. 18; Job xv. 11. 4.

II. In Work. Strength decayed. Much rubbish. Hands hang down. Feeble knees. The wind was contrary unto them. We sailed slowly, the wind not suffering us. Being armed, they turned back. He went not with them to the work. Slack to possess the land. Cannot see afar off. Neh. iv. 10; Heb. xii. 12; Mark vi. 48; Acts xxvii. 7; Ps. lxxviii. 9; Acts xv. 38; Josh. xviii. 3; 2 Pet. i. 9.

FRIDAY, JUNE 29.

They went every one straight forward.

HELPS TO PROGRESS.—I. In Sanctification. Laying aside every weight. They lightened the ship. Be filled with the Spirit. Looking unto Jesus. Beholding, as in a glass, the glory of the Lord. The sincere milk of the Word. Holding the head. By joints and bands having nourishment ministered. Let us go on. Let us cleanse ourselves. Heb. xii. 1; Acts xxvii. 18; Eph. v. 18; Heb. xii. 2; 2 Cor. iii. 18; 1 Pet. ii. 2; Col. ii. 19; Heb. vi. 1; 2 Cor. vii. 1.

II. In Service. Zeal as a cloke. Loins girt about with truth. Feet shod with the preparation of the gospel of peace. The love of Christ constraineth us. Moved with compassion. The voice of his word. Exceeding great and precious promises. That blessed hope. Is. lix. 17; Eph. vi. 14, 15; 2 Cor. v. 14; Matt. ix. 36; Ps. ciii. 20; 2 Pet. i. 4; Tit. ii. 13.

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

Africa.—Trouble with the Arabs at the North End of Lake Nyassa. The daily papers have informed us of this, notably the *Manchester Guardian* of Feb. 25, which had several columns of detailed narrative and a leader on it. Finding themselves menaced with the competition of European commerce, and seeing the danger of a collapse of their nefarious traffic in human flesh, the Arabs in East Central Africa are growing insolent and aggressive. For the past two or three years symptoms of coming difficulties have been noted. Now the storm-cloud has burst. A station

at the northwest side of Lake Nyassa has been besieged for five days, and with difficulty held by a small band of Scotchmen, Englishmen, and natives, the Arabs erecting platforms upon neighboring trees, and attacking with great persistence and determination. The arrival of a strong body of friendly natives, who came to the rescue of the beleaguered party, caused the Arabs to beat a hasty retreat, but probably only to gather reinforcements and return to the charge. Our alternative route to Tanganyika, *via* Quillimane, the Shire River and Lake Nyassa, is thus

threatened. Dr. Tomory, who was on his way home in broken health, was detained by this attack of the Arabs, and was one of the party besieged. He has since left, and will soon, it is hoped, be in England.

Alaska.—Methodism has neglected Alaska. It is comforting to find that the Presbyterians have a prosperous mission there. Here are the figures :

	1886.	1887.
Ministers.....	30	31
Natives	8—38	17—48
Churches	48	59
Church members.....	2,001	2,306
Teachers	63	95
Schools	20	26
Scholars	1,134	1,607

Is it necessary to remind our bishops that Alaska is a part of the United States?—*Gospel in All Lands.*

Brazil.—Ten more adults have made profession in Conceição, and nine children have been baptized.

—A letter from one of our missionaries in Brazil says: "We are looking forward with deep interest to the formation in August, when the Presbyterians meet, of a united synod and Brazilian church." It will be remembered that the last General Assembly of our church gave "its approval of the formation of a Brazilian synod, formed of presbyteries which shall be separated from both the assemblies in this country, and constituting in Brazil a distinct and independent church, free from foreign control."—*The Missionary.*

Burmah.—Christian Karens of Burmah. In an address to the Edinburgh University Missionary Association, Sir Charles Bernard, late Chief Commissioner in Burmah, who has two sisters working as missionaries of the Church of Scotland in India, gave some interesting details regarding Christian Karens. They number about 200,000, being a third of the Karen people, and there are from 500 to 600 congregations, practically if not entirely self-supporting. It is their practice to set apart so much of the produce of their land as will suffice for the support of their native pastors, and this they do before they appropriate any of their harvest to themselves. Nor are they content with self-support. They send missionaries into Siam and regions beyond, where hardships and privations of no ordinary character have to be endured.

China.—Rev. H. C. DuBose writes from Suchow, China: "It is a surprising fact that we may almost daily have large congregations in the temple arenas, and without molestation

declaim against idolatry. One reason is that in some of the temples the Confucianists lecture on the 'Sacred Edict.' Another, that the cupidity of the priests has led them to rent the temple precincts for petty merchandise, so that the ground is no longer considered sacred. There is no land so free for the gospel preacher as China."

—The progress of Christianity in China is increasing rapidly. In 1853 there were 350 native converts; in 1863, 2,000; 1873, 8,000; 1883, 22,000; 1888, 30,000. The Rev. J. L. Nevius, D.D., in closing a series of article on Methods of Mission Work, says:

"I believe a great deal has been accomplished in every department of missionary work in China. The literary outcome of the past forty years is alone and by itself a rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labor which it is difficult to overestimate. The ratio of increase in the number of converts and the evidence of growth and development in native churches are also full of encouragement. While we must record many cases of coldness and defection, we remember that such cases have characterized the history and progress of the church to a greater or less extent in every age. On the other hand, we rejoice in being able to point to many who give undoubted evidence of being God's chosen ones, while there are others whose names are already enrolled among the noble army of martyrs. It has been my privilege to know many Christian men and Christian women in China whose godly lives and peaceful deaths have been an inspiration to me, and made me, I trust, a better man and a more earnest worker. I count among my nearest and most honored Christian friends not a few who are now bearing faithful testimony to the truth in the midst of opposition and manifold trials, such as Christians in Western lands can only imperfectly appreciate."

England.—Canon Maclear's annual "Combined Report of Missionary Studentship Associations" for 1887 shows that £2,186 has been raised in 23 English dioceses toward the support of 91 studentships. Oxford leads the dioceses with a contribution far in excess of any other, giving £496, while the second on the list, Worcester, gives £200. Since the foundation of the college upward of 400 students have been sent forth from it for the work abroad. The report gives information about the mission houses at Warminster, Burgh-le-Marsh and Wallingford. Burgh shows a roll of 110 students admitted, of whom 56 have proceeded in due course to St. Augustine's, 14 have gone direct to missionary work, and 18 are now in residence.—*The Mission Field.*

India.—No less than 5,067 of India's sons and daughters were baptized by the agents of the Church Missionary Society in 1886. To this number must be added the baptisms by all the different branches of the Church of Christ. Taking into consideration

these hundreds of thousands of converts to Christianity in India it is obvious that a spiritual development of an uncommon type has so advanced itself as to arrest attention.—*Madras Christian College Magazine.*

—The Indian Witness, noting the retirement of a noted infidel educationist from India, says:

"The ancient god Nemesis seldom worked a more striking revenge than he has done on Principal Wordsworth, who has just left the shores of India, after about a quarter of a century spent there. Instead of a crowd of native friends on the pier to bid him farewell, such as gathered to see Sir Richard Temple away, two of the gentlemen for whom he spent his life came to show their good will. The learned professor might well exclaim, 'If I had served my God with half the zeal I have served my friend, he would not.' etc. Opposition to the gospel of Jesus Christ has been the most conspicuous feature of Mr. Wordsworth's efforts among the natives throughout his Indian career."

Principal Wordsworth is a disciple of Herbert Spencer, and he commended to the Hindus the gospel of Agnosticism.

—Bishop Sargent of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely in 1835 the Church Missionary Society had only three or four missionaries, one native preacher and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

—Dr. Chamberlain's scheme for a united Presbyterian Church in India, the thirteen Presbyterian and Reformed bodies represented in the empire uniting in one general assembly, has been favorably received in Scotland.—*Scottish Free Church Monthly.*

—There is a great movement in the Punjab mission of the Church of Scotland. New villages are receiving the gospel and new churches being formed. The strength of the missionaries is taxed to the utmost by the demands of the work.

—Christianity in British India has advanced 30 per cent. during the last decade. Mohammedanism during the same period only advanced 10 per cent. From these figures the general increase of the population, which is now 201,000,000, must be deducted; this amounts to $7\frac{1}{2}$ per cent.—*Punjab Mission News.*

Japan.—Japan has now an excellent translation of the entire Bible. After sixteen years the work

was finished Feb. 8. It is largely the result of the Rev. John C. Hepburn, M.D., LL.D., assisted by six other scholars. It has received high commendation from the *Japanese Weekly* as well as from missionaries capable of appreciating its excellence. It is dedicated to God's honor and service "in the name of the whole body of Protestant missionaries in Japan."

—Not long since Tokio and the rest of Japan were thoroughly pagan. Now we hear of a great Christian revival in that city, with five hundred conversions in a single month. The whole city seems stirred, and missionaries, native pastors and theological students are busy gathering in the harvest. Everybody is interested in Christianity, and nobody speaks against it. This is a revolution of itself.—*New York Independent.*

—The last report of the various Protestant missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 221 organized churches is 19,827, the 5,000 added during the year representing a gain of thirty-three per cent. in the Congregational and Presbyterian forces. Twenty-four societies have 253 missionaries on the ground, and the large part that America is destined to play in the evangelization of Japan is shown by the fact that five-sixths of the workers are connected with societies in the United States. There is a great demand for the new translation of the Bible, orders pouring in by mail and telegraph for a considerable time after its publication. It is cause for deep gratitude that the 37,000,000 inhabitants of the country can now read the entire Scriptures in their own language. A sentence in a recent communication to our office from a correspondent in Yokohama deserves pondering. He says: "It is felt here by all Christian workers that the length of time required to make this a Christian nation depends simply upon the number of competent men which the churches at home are ready and willing to furnish. Would that many would follow the example of Dr. Scudder, and others, who have come here with no expense to the missionary boards."

Madagascar.—Two or three years ago 900 barrels of whiskey were landed on the shores of Madagascar with a brand which indicated that they had come from a professedly Christian nation. The authorities of that once heathen nation actually

purchased this cargo of whiskey and knocked the barrels in the head, that their vile contents might be swallowed up by the sand rather than by the people.

—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the church of Rome. With its 30 English missionaries, it reports the astounding number of 888 native ordained ministers and 4,395 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half of the population have been reached by the gospel.

—Friends' Mission. Besides a large amount of work in connection with schools, training of teachers, hospital, printing, etc., in the capital (Antananarivo), the district of Madagascar under the care of the Friends' Foreign Mission Association covers about 2,000 square miles, and contains 133 congregations, with nearly as many schools. Mr. H. E. Clark writes that there is a pressing need that more workers should be sent out this summer. In Antananarivo there are only five Friends' missionaries (not including ladies), two of whom will shortly be leaving to take up work in the country districts of Arivonimamo and Mandridrano, while the health of one of the ladies is so shattered that she will be compelled to come home on furlough at once.

—I also tell you that I place my kingdom under the protection of God, for I know that it is the kingdom that is governed by dependence upon God, that it is true and has strength and progress. Go forward in wisdom that the glory of this kingdom may increase. Remember that it is righteousness that exalteth a nation, and that the fear of God is the beginning of wisdom. — *Queen of Madagascar at her coronation.*

Scotland.—The Anglo-Indian Evangelical Society. A most encouraging report of this society was presented at the annual meeting in Edinburgh last week. Rev. J. Fordyce, secretary, stated that larger contributions had been made in India than in any former year, and that they balanced a slight decrease in the contributions from this country. Rev. G. G. Gillan of Bengal appealed for increased funds, and Mr. Duncan McLaren moved a resolution embodying the claims of our countrymen in India, who were destitute of Christian ordinances. Rev. John McNeill said he believed that the English army in

India was a huge Anglo-Indian demoralization society, and that it was their duty to send out no uncertain sound regarding facts which had come to their knowledge, and which had not been contradicted, because they could not be.

Siam.—When Admiral Foote in the harbor of Bangkok received the King of Siam on board his flagship, the Christian commander asked a blessing at dinner. "Why," said the king, "you do just like the missionaries." "I too am a missionary," was the reply.

Switzerland.—The Basle Missionary Society reports its various missions communicants as follows: China, 1,808; India, 4,694; Africa, 2,995—total, 9,497. The income was \$198,847.60.

Turkey.—Euphrates College at Harpoot (formerly Armenia College), is doing a noble work under its president, that veteran missionary of the American Board, Rev. C. H. Wheeler, D.D., who is now in this country, but means to be at his post on the Euphrates by September 1. The college has an attendance in all departments of 500 students, about 100 being in the college proper. The field over which its influence is especially felt is about 100x200 miles. Here are twenty-four churches, ten of which are independent of the American Board. The college has twenty instructors, of whom nine are ladies. Up to the junior year the students study the Bible every day. Ten years ago a strong effort was made to raise funds for the college, and \$71,000 was secured. Now Dr. Wheeler is anxious to raise \$30,000 more for endowment, \$5,000 for a new building (which is about completed), and \$2,500 for scholarships for needy students.

United States.—American Bible Society. At its recent meeting a specimen copy was presented of the complete Bible in Japanese, just printed at Yokohama, with a letter from Mr. Loomis saying that there is a large demand, especially for the Old Testament, 1,600 copies of which were called for within one month after its publication. Grants of books were made for benevolent distribution, at home and in foreign lands, of the aggregate value of about \$10,000. Appropriations of funds were also made for publishing and distributing the Scriptures in foreign countries, to the amount of \$17,450, provision being thus made for Bible work during the ensuing year in India, Italy and Siberia, and in the

society's agencies in Persia and Brazil. Numerous letters from foreign lands were laid before the board, containing in some cases the summary reports of the distribution of the Scriptures during 1887. Dr. Gulick reported the distribution of 252,915 copies in China and Siam. The Levant agency reported a circulation of 51,000, the Japan agency 72,926, and the La Plata agency 17,314, while the distribution in Russia and Siberia was 39,771 copies. Cash receipts in March were \$69,131.66. The total cash receipts in the year ending March 31 were \$613,373.33. The whole number of volumes issued during the year, *not including those in foreign lands*, was 1,032,672.

—**Home Missions.** The Presbyterian Board, for the year just closed, report \$783,527.30, and \$130,000 more than any previous year.

—**The American Home Missionary Society** is in an equally prosperous condition. The close of the society's sixty-second year brought special occasion for thanksgiving to God. The 31st of March found every note at the banks paid, and not a dollar due to any missionary who had reported labor. The debt at one time within the year was over \$75,000. Besides paying this the society was able to replace \$30,000 of the \$50,000 borrowed from the Swett Exigency Fund.

—**The Woman's Board of Foreign Missions** of New York report for the year just closed, \$62,244.35, an advance of more than \$11,000 over the previous year. The receipts have largely gone into the treasury of the Board of Foreign Missions.

—**The receipts of the Woman's Board of the Southwest**, which are divided between Home and Foreign Missions, amounted in the year just closed to \$15,226.11, an advance of \$2,700 over last year.

—**The first National Conference** of the various woman's missionary organizations of the Society of Friends in the United States was held at Indianapolis during the first part of April. This is an important movement among the Friends, designed to stimulate every department of missionary work among the young and the old.

—**Miss Alice Mitchell**, daughter of Secretary Mitchell of the Presbyterian Board of Foreign Missions, is under appointment to the Woman's Pavilion of the board's hospital in Peking, China. She began her medical studies with her grandfather, Dr. Post of New York, living in his

family. She also pursued the full three years' course in the Woman's Medical College of New York, and was then invited to the position of *intern* in the Presbyterian Hospital of Chicago, where she served two years. She has also enjoyed valuable advantages in the medical schools and hospitals of Zurich and Vienna.

—**Student Volunteers.** There has been a great increase of missionary spirit among the students of Union Seminary, Va., largely ascribed to the recent visit of Dr. Houston. Seven of the young men have decided to go as missionaries, and others are considering the subject. An effort is being made to raise enough money to support a minister in the foreign field. The faculty have given \$100, the students of Hampden Sidney College \$100, and the young men of the seminary are to give the rest.

—**The United Presbyterian Seminary** at Allegheny has resolved to send out a missionary to India in October next; the choice has fallen on the Rev. J. H. Martin, just graduated. His salary (\$1,200) has been pledged for ten years by the seminary and contiguous colleges of the denomination.

—**Xenia Theological Seminary** has also started a similar movement, and the students and faculty have pledged \$330 annually for ten years toward the support of a missionary. They hope to get the balance needed from certain colleges in the connection.

Wales.—The Nonconforming churches are multiplying rapidly in Wales. They numbered 110 in 1716; in 1775 they had increased to 471; forty-one years later to 993, and in the next 45 years to 2,927. In 1887 they had grown to nearly 4,500. All these churches depend for their support upon the voluntary contributions of the people. This shows not only a marvelous development, but a hold upon the heart and conscience that no State religion can evoke.

Zulus.—Dr. Elmslie, an American missionary, who has been stationed for some time among the Zulus west of Lake Nyassa, has sent home the first book printed in Nbungoni language. The book was issued from the press of a neighboring mission station called Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, with fourteen hymns. Much is expected from the book, as the Nbungoni language is intelligible to a large number of the tribes.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

General View of the Condition of Prot. Missions in East Africa—Approximate.

[From the *Neukirchen Missions- und Heidenbote*.]

	Stations and outstations.	Europeans.			Africans.		Total.	Baptized adherents.	Communicants.	Catechumens.	Schools.	Scholars.	Expenditures in one year.
		Ord. Miss.	Male and Female Helpers.	Physicians.	Ordained.	Male and Female Helpers.							
I. Church Miss. Soc.—													
(a) Mombasa, Tiata and Chagga.....	6	5	5	1	2	21	34	565	231	1126	3	378	\$64,800
(b) Usagard and Uganda.....	6	9	7	—	—	—	16	250	50	150	5	150	
II. Universities' Mission—													
(a) Zanzibar Island.....	3	6	24	—	1	8	40	993	529	421	2	174	26,400
(b) Rovumud district.....	3	6	3	—	1	9	18						8,640
(c) Usambara.....	4	6	3	1	2	14	26						17,280
(d) Lake Nyassa.....	1	4	5	—	—	6	15						13,200
III. Free Meth. Miss.—													
(a) Mombasa district.....	4	1	—	—	—	—	—	149?	149?	50	4	131	6,000
(c) Jana River.....	1	—	—	—	1	8	6	31?	31?	17	1	31	
IV. London M. S.....	3	4	5	—	—	—	9	—	—	—	2	—	23,040
V. Free Ch. Scotland.....	5	3	8	2	—	7	20	9	2	2	6	600	17,200
VI. Bavarian East African Mission.....	2	3	—	—	—	—	3	—	—	—	1	?	4,800
VII. Berlin E. A. M.....	2	3	6	—	—	—	10	—	—	—	1	?	7,200
VIII. Neukirchen Mission (Pastor Doll).....	1	3	—	—	—	—	3	—	—	—	—	—	ca. 1,140
Total.....	41	52	65	4	7	78	300	1757 +180?	812 +180?	1766	30	1552 +?	ca. \$192,000

Approximate Estimate of Certain Missions in Heathen and Mohammedan Countries for Five Years Past.

Years.	Stations of all ranks.	Ordained missionaries.	Ladies.	Native preachers and catechists.	Communicants.	Scholars.	Expenditures in heathen and Mohammedan countries.
1883.....	540	818	966	6,224	205,056	261,812	\$2,947,000.00
1884.....	574	882	1,003	6,026	216,829	271,852	3,145,000.00
1885.....	636	867	1,005	6,888	225,919	303,074	3,412,000.00
1886.....	648	927	1,044	8,646	230,819	307,739	3,160,000.00
1887.....	677	911	1,086	7,876	236,322	311,485	3,130,000.00

Societies included: American Board; Presbyterian Board; Baptist Union; Moravian Church; Church Missionary Society; London Missionary Society; Protestant Episcopal Board; Methodist Episcopal Board. The estimate excludes the missions of these societies in the West Indies, but includes Polynesia and the nomadic tribes of British America.

The Lutheran Synod of Missouri, which thoroughly excludes members of secret lodges and represents Lutheranism of the strictest type, has 931 ministers and 620 parochial school teachers, who respectively have the care of 459,376 baptized members and teach 71,504 children. There is a total of 1,424 churches and 544 preaching places, with 266,000 communicant members. Only 678 of these churches are officially connected with the synod, though served by pastors of the synod. Last year there were 33,391 baptisms, and 13,724 were confirmed. The twelve districts of the synod contributed offerings for education, orphans and widows, synodical treasury and missions amounting to \$107,346 71, of

which \$32,589.62 was for Home Missions.—*The Christian Cynosure*.

United States.—The new census gives the number of Protestant churches in the United States at 92,653; Protestant ministers at 71,662, and members at 9,003,030. Taking the Catholic and Mormon population from the total population it leaves 43,864,331. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named. We distrust these figures. About three-fifths of all the population are children under 16. This would make every other adult a professing Christian!!

Statistics of the American Presbyterian Mission in Syria.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.	1881.	1882.	1883.	1884.	1885.	1886.
<i>American</i> } Men.....	13	13	13	13	14	14	14
<i>Missionaries</i> } Women.....	15 } 28	22 } 35	20 } 33	21 } 34	23 } 37	24 } 38	23 } 37
	3	3	3	3	3	3	4
<i>Native</i> } Ordained pastors.....	3	27	31	32	33	35	32
<i>Syrian</i> } Licensed preachers.....	13 } 120	153 } 191	160 } 204	154 } 208	148 } 194	142 } 189	131 } 179
<i>Laborers</i> } School teachers.....	96	153	160	154	148	142	131
	8	8	10	14	10	9	12
	5	5	5	5	5	5	5
Stations.....	60	99	98	99	89	90	86
Out-stations.....	10	12	19	19	19	19	19
Churches.....	24	27	28	30	30	30	31
Church buildings.....	75	181	109	130	68	130	153
Added on profession during the year.....	364	579	599	623	653	703	765
Male church members.....	209 } 573	429 } 1,008	476 } 1,077	532 } 1,155	554 } 1,207	598 } 1,301	675 } 1,440
Female church members.....	61	74	89	84	84	87	92
Regular preaching places.....	2,642	3,693	3,755	3,900	3,961	3,891	4,293
Average congregations.....	40	84	80	79	76	73	68
Sabbath schools.....	1,540	3,094	2,915	3,348	3,584	3,804	3,746
Sabbath scholars.....	2,982	3,594	3,816	3,852	3,847	3,977	4,165
Syrian Protestant Community (within the field of the American Pres. Mission).....	\$1,252	\$1,653	\$2,022	\$6,381	\$6,302	\$6,451	\$6,980
Contributions of native churches.....							

II. EDUCATIONAL WORK.

	1876.	1881.	1882.	1883.	1884.	1885.	1886.
College (Syrian Prot.).....	1	1	1	1	1	1	1
Medical School.....	1	1	1	1	1	1	1
Pupils in college (including Med. Dep't).....	106	152	170	175	185	165	165
Theological Seminary.....	1	1	1	1	1	1	1
Pupils in do.....	7	7	7	9	4	4	7
Boys' boarding schools.....	1	1	2	2	2	2	3
Pupils in do.....	42	37	67	75	68	72	151
Female seminaries.....	3	3	3	3	3	3	3
Pupils in do.....	89	92	97	118	97	110	119
High schools.....	2	9	14	20	18	20	15
Pupils in do.....	209	235	414	447	347	443	379
Common schools.....	71	113	119	123	118	108	97
Boys in do.....	2,031	2,925	3,439	3,682	3,775	3,626	3,178
Girls in do.....	819 } 2,840	1,262 } 4,187	1,392 } 4,831	1,484 } 5,166	1,405 } 5,180	1,245 } 4,871	1,327 } 4,505
Total schools.....	80	128	141	151	144	136	121
Total pupils.....	3,509	4,710	5,590	5,990	5,831	5,665	5,344
Women in Bible Classes.....			99	62	111	134	280

III. PRESS WORK, PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, &c.

	1876.	1881.	1882.	1883.	1884.	1885.	1886.
Bible House and Press Establishment:—	1	1	1	1	1	1	1
Steam presses	3	3	3	3	3	3	4
Hand presses	2	5	5	5	6	6	6
Lithographic press	1	1	1	1	1	1	1
Type foundry	1	1	1	1	1	1	1
Electrotype apparatus	1	1	1	1	1	1	1
Press employees	44	45	42	35	41	44	50
Publications on Press Catalogue	207	240	244	253	258	268	396
Volumes printed during the year	38,450	57,500	55,400	50,490	47,500	87,900	72,050
Pages	13,786,980	18,041,600	20,190,600	19,579,480	19,235,547	27,981,600	33,234,675
Of which pages of Scriptures	4,277,500	8,923,000	8,245,600	8,851,000	9,465,000	17,378,600	19,331,750
“ “ “ tracts	232,000	839,000	944,320	851,500	451,600	1,045,500	1,702,500
Total pages from the beginning	150,810,300	224,754,817	244,945,417	264,824,897	283,760,444	311,742,044	345,026,719
* Scriptures distributed during the year	5,641	15,718	11,600	15,867	15,953	23,576	15,571
† Other books and tracts sold and distributed	25,721	29,854	30,000	28,000	28,232	36,752	63,311
Copies of publications of all kinds issued during year	.....	.....	.....	.....	.....	.....	372,710

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter-Hospital" in Beirut. This most interesting charity, supported by the above mentioned Order, and served also by the Deaconesses of Kaiserswerth, has received during the past years:

Indoor patients	537	539	642	577	571	595	465
Patients treated in the Polyclinique	9,162	9,874	9,213	11,172	7,489	6,009	7,126
Total of days of treatment	17,500	17,379	19,015	18,248	16,489	16,348	13,146

* These figures represent the copies of Scriptures sold and sent out from our Mission Press to private purchasers, and to our own and other missions, and to Bible Society agencies, for further distribution.

† The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

THE INDIAN SCHOOL QUESTION.

THE Fifth Annual Report of the Executive Committee of the Indian Rights Association, from the pen of Mr. James B. Harrison, is a vigorous and outspoken contribution to the literature of the subject and should be widely circulated and duly considered. It justly characterizes the recent orders of the Indian Bureau as "unintelligent, arbitrary, despotic and unstatesmanlike, merely a blow at missionary work. There is no reason to suppose that a single Indian anywhere will ever learn ten words more of English by reason of these orders. There is, indeed, no provision made by the government for any increase of facilities in the study of English. The damage to the missionary work produced by these orders is their sole result. The orders should be distinctly and wholly revoked and withdrawn. It is not necessary that the missionaries and churches should submit. If they will publish the facts fully, these orders will be revoked. The facts must come to light. Then the people of the country will have something to say."

No one can read this report without having his heart stirred with indignation at the condition of Indian affairs, through the unfitness of the Indian Bureau. The *Nation* says:

"The Indian Bureau appears to have made a serious blunder. Government has no moral right to order peremptorily that missionary societies which maintain schools in many places without assistance from the Federal treasury shall cease using the Indian language."

The religious and missionary press, with almost entire unanimity, has condemned the policy and arbitrary edict of government, and the Philadelphia Annual Conference of the M. E. Church adopted very strong resolutions on the subject. All our ecclesiastical and missionary societies should follow suit and cease not to protest till their demand shall be heeded. The President has not revoked the obnoxious orders; the slight modification conceded does not touch the essential iniquity. And his recommendation of a Commission, one-half to be army officers, to manage the Indians, gives no promise of relief, but the contrary. The *Interior* well puts the case:

"There are two objections to this—one of principle, and one of policy. The principle involved is that it is a violation of a fundamental right of civil and religious liberty. The policy involved is that the scrambling politicians who climb into such positions are not, as a rule, the kind of men to be intrusted with educational and moral interests. We never would have believed that this piece of utterly indefensible tyranny would have been permitted to remain so long in force. Some one who has the ear of the President ought to suggest to him that his flagship is about to go into action, and that it is high time for him to clear his decks."

The *Independent* says:

"There was a discussion recently among some

young Dakota Indians, who are attending school, on the question 'Which has done the more good for us, the Catholic or the Protestant church?' The Protestants, it is said, beat their opponents. One of them was asked how they won. He said, 'I showed them the Bible in Dakota and read to them in their own tongue. I showed them a letter from an absent young man written in Dakota, which all could understand when I read it, and I said, "Our religion gave us a written language and the Bible." What has your religion given to our people?' "Is not this pretty fair reasoning for a man who, according to Commissioner Atkins, has no language, only a barbarous dialect? The promised concessions of the Interior Department have just reached the missionaries among the Dakotas, two months after they were issued. Under date of Feb. 11 Commissioner Atkins added another concession to those of Jan. 18, allowing Indians to possess and use the Bible in the vernacular, and allowing a 'limited theological class' of Indian young men to be trained in the vernacular in any purely missionary school supported exclusively by missionary societies, provided they are to devote themselves exclusively to preaching. These concessions, be it remembered, are from the *Interior Department of the Republic of the United States, not from the Interior Department of the government of the Czar, and they apply to our Indians, and not to the Poles of Russia.*"

The President's long reply to the Philadelphia Conference, while kind in spirit, gives evidence that he has not studied the matter with his wonted care and clearness and does not comprehend the problem in all its aspects.

We commend to our readers the letters from distinguished civilians, lawyers and divines, given in our International Department (pp. 462-3), in relation to this subject.—J. M. S.

A WORD to our subscribers. We are glad to be able to say that in the future there will be no occasion for delay in receiving *THE REVIEW* when ordered. The demand for it so greatly exceeded the faith of our publishers at the start, and even down to a recent date, that they failed to make due provision for the supply. Already *four editions of the January number, three of the February and two of the March* have been printed, and the demand does not abate. But this experience sufficed to show them the necessity of a much larger edition of succeeding numbers, so that in the future they will be able promptly to supply the work to all who apply. Every number is stereotyped, so that *THE REVIEW* can be had from January. Our thanks are due to the press and to our many friends in all parts of the field for their hearty commendation and words of cheer.—J. M. S.

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

A ROMANCE OF MODERN MISSIONS.*

BY REV. J. W. BASHFORD, PH.D., BUFFALO, N. Y.

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.															
Daitchi, 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, Wonoredjo, 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 ironmonger'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 licentiates. 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	81	.....	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	700-900

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."

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

THE BICENTENARY OF BUNYAN'S DEATH.

[EDITORIAL.—A. T. P.]

NEXT to inspired writers no man is more conspicuous for both the quantity and quality of his influence than John Bunyan.

As he was born in 1628, and died in August, 1688, this year and month bring the two-hundredth anniversary of his death. The eyes of all the world will naturally turn to the author of the greatest English classic, the "Pilgrim's Progress," and the MISSIONARY REVIEW OF THE WORLD gladly offers its pages for a tribute to a man whose wonderful allegory has already been translated into nearly one hundred languages and dialects, and is to-day next only to the Bible, the most useful aid to the missionary in winning souls to Christ and training believers for service.

John Bunyan was in the best sense an evangelist, a missionary, and a producer of literature, at once evangelical and evangelistic. The son of that Elstow tinker, wild and wayward in boyhood, comparatively uneducated, God had for him a career of service for which He trained him in the school of poverty and obscurity. He gave him an imagination which was both a temptation and a terror to him as an evildoer, but which after his conversion became the mighty instrument for weaving the golden tissues of the greatest of allegorical narratives.

It was perhaps a blessing that Bunyan had access to so few books, for as the Bible constituted the bulk of his library he was not tempted to dissipate his mental energies upon literary trash or even inferior products of the press. After his conversion, his simple faith accepted the Word of God in its literalness, and he read it so assiduously and reverently that it became permanently lodged in his memory; and when in Bedford jail he was left to an enforced solitude, and wrote the "Pilgrim's Progress," as a means of employment and amusement, his thoughts naturally ran in the dialect of Scripture, so that this marvelous book is little more than a vivid Scriptural dialogue.

The vivid imagery of this allegory may easily be accounted for—first, by his unusually active and creative imagination; and secondly, by his actual faith in angels and demons, heaven and hell. These were

realities and verities to him, and they were ever present to his inventive fancy. His brief experience in the army in 1645 may account for the military captains and martial adventures so abundant in the fascinating fable.

He was about twenty-one years old when the tide of his life took a turn, and its whole direction was changed. Those who would know more of his biography may find it in the guise of allegory in "Pilgrim's Progress." Every step of Christian's way the author had trod before he wrote the book. It was Bunyan himself who fell into the Slough, sought Mr. Legality, fled from the thunders of Law, found help in the Evangelist, entered the wicket gate, was taught and refreshed and equipped at the House of the Interpreter, climbed the Hill Difficulty, fought with Apollyon, got into the Doubting Castle, and reached the Land of Beulah.

From the day when John Bunyan was baptized by Mr. Gifford in the River Ouse, he began to be an evangelist. The tinker had a tongue, and out of the abundance of the heart the mouth spake. Believing the doctrines of the Reformation, the universal sin and need of man, the reality of eternal life and death, the freeness of grace and the fullness of salvation, he was compelled to speak. In 1655 he began to preach, at first in a private way; but as he showed a genius for preaching, especially to the masses, he could not be hid, and his spreading fame caused the Bedford Church to release him from his duties as deacon, that he might follow, unhindered, his obvious divine calling. His popularity and power were immense. By some he is ranked the foremost preacher of his day. In his annual visits to London twelve hundred people have been known to gather before daylight, thronging the doors of the chapel where he was to preach at early morning.

It is worth while to remark that this remarkable success as a preacher was due to no sensational oddities or heretical notions. He was thoroughly evangelical. He pricked men with the sharp needle of the law, and then drew after it the thread of gospel consolation. He believed in total depravity, and he preached it. He believed in damnation, and his warning trumpet gave no uncertain sound. His theology was that of Paul, and Augustine, and Calvin, and Luther, and Knox, and Wesley. Whatever books he had not read, there are three with which he was thoroughly familiar: the Word of God, the grace of Christ, and the heart of man.

A thoroughly evangelical faith begets an evangelical spirit. He was ready to preach anywhere if he could get at souls. If shut out of chapels, he would go to barns, or the woods, or the green fields, like Whitefield, and he was so much a missionary and a martyr that he would not keep his mouth shut. Even Bedford jail heard his prayers and his preaching, as the Prætorian guard were compelled to hear the gospel from the prisoner to whom they were chained.

His twelve years imprisonment is not hard to account for. The Protectorate of Cromwell had passed away, and with the Restoration came the revival of the Act of Uniformity. To worship in any other than parish churches made the offender liable, first to three months in jail then, if persisted in, to banishment, and even to death.

Bunyan would not be silenced, nor would he consent even to evasion to escape the hand of law. When he was arrested in 1660, Bible in hand, the magistrate, Wingate, leaned to leniency, and would have discharged him from custody if he would have promised "not to call dissenters together," which might mean anything or nothing, as he pleased. But Bunyan was God's witness, too earnest to keep still when bidden to preach, too honest to hide behind an equivocation; and so he went to jail, and as the door shut upon him said: "Were I out of here to-day I would preach again to-morrow." He might have been pardoned out in 1661, but pardon could avail nothing for a man who would repeat the offense as soon as he was out of jail; and so he stayed in his prison, with but one brief respite of release about midway in his long experience of confinement.

What a blessing in dark disguise was that twelve years in jail! The talking tongue is generally the foe of the thinking brain. Here he could talk but little, and he had leisure to think. Reason and imagination had time for a new creation, and the ripest product of these years of meditation was this immortal allegory.

The popularity of "Pilgrim's Progress" probably exceeds that of any other book. Even those who do not read the Bible read this, and the charms of the book are many. First of all it is a story, a continuous narrative, full of plots and counter-plots, characters and incidents, interesting to the very close.

Again, it is robed in the dress of the marvelous. It is like a fairy tale, fascinating the reader with the superhuman and supernatural, giants and goblins, dragons and demons, good angels and fallen spirits; and withal these fictions are facts for vividness and realistic effect.

Again, the allegory charms. Under the guise of parable lies the mighty moral meaning. The very names are the keys that unlock the fable. Great Heart, Fickle Mind, Obstinate and Hateful tell their own story. The House of the Interpreter, the Valley of Humiliation, the Hill Difficulty, Beulah Land—who does not at once know what they represent! And what wit and wisdom are comprised in the allegory!

Most of all this story, marvelous, mythical, allegorical, is a mirror of the human heart. The reader sees himself, and a mirror has a strange charm even to the homeliest of us. The very ugliness of our deformity attracts us by the exactness of its reflection. Even those who are repelled by Bunyan's theology are attracted by his accurate dissection of the heart of man.

The style of the "Pilgrim's Progress" is enchanting. Bunyan drove his nails with the short hammer of the Saxon, and no wonder. He had studied that Saxon Bible that is the purest English book in the world. The ray of light comes with great clearness through a transparent window-pane, and Bunyan's style is so translucent that his conceptions are never bedimmed in their passage through the medium of transmission. It is not to be thought strange that the "Pilgrim's Progress" is one of the first, if not the first, of all the books which missionaries at home and abroad seek to make accessible to those to whom they preach and among whom they labor. Next to the Bible, upon which it is perhaps the most popular and helpful commentary, it has been the greatest preacher of the gospel which the printing-press has ever created. What a blessing that such preachers can be made by the million! This pictorial representation of a human soul in its spiritual progress from the first awakening consciousness of sin, guilt and peril to the full enjoyment of a conscious salvation, God has made a mighty witness to His word, and a moving witness to the heart of man. And why? Because human nature does not change. Spiritual experience in all the ages is almost as stereotyped as the customs of the Orient. Science and art and letters may change, but humanity still echoes to the humanity of antediluvian ages, and the allegory that faithfully portrays the human soul can never be antiquated or out of date.

Bunyan never dreamed how useful God would make his pen when his tongue was in fetters. It doubtless seemed to him that life's opportunities were almost lost to him behind the doors of Bedford jail, but God saw that the way to make him a missionary for the whole world, and for all the ages, was to lock him up for twelve years—another example how "God moves in a mysterious way, His wonders to perform." Moreover, Bunyan did not write his book for the public eye, but for his own entertainment and profit. He was like a child that suddenly strikes a rippling rill and unconsciously follows it till it broadens into a river and loses itself in the serene sea.

How would Bunyan's heart have thrilled with joy had he foreseen that the Lord would use his humble allegory in every land beneath the sun to awaken sinners in the city of Destruction, and guide disciples all along the pilgrim's way to the consummation beyond Death's river.

The various stages of the pilgrim's journey are unique in interest and suggestion. Does the sinner ask how to get rid of his burden of guilt? Here he is taught that it is not by the works of the flesh nor the deeds of the law. The *Obstinate* will of sin, the *Pliable* will of the half-persuaded will not get him past the Slough, and Legalism can only bring him into a greater peril. He must go through God's gate and find deliverance at the Cross.

Does the believer ask how he shall grow in grace and knowledge?

Let him see in the Interpreter the Holy Spirit opening his eyes to the hollowness and shallowness of things worldly and temporal and the beauty and excellence of things divine and eternal. Does he seek to be a growing Christian and a valiant soldier? He must climb the Hill Difficulty and not seek to evade or avoid struggles or conflicts. God's resting-places, like the Palace Beautiful, crown the heights of hills up which we toil, and Beulah Land lies beyond the place of Apollyon's assault.

That Palace Beautiful, how it reminds us of fellowship with God, that makes the Christian graces our constant companions, gives us rest in His peace, glimpses and foretastes of the coming glory, and arms us for the fight before us. Everywhere the allegory is but a veil of golden tissue through which we clearly see the features of the truth.

It would not be consistent with our limited space, nor indeed our primary purpose, to follow further into detail the beauties of this allegorical prose-poem. We had designed nothing more than to pay a deserved tribute, among the thousand offerings which this bicentenary will prompt, to Bunyan's great work, as a missionary agency. The whole Christian world delights to read the "Pilgrim's Progress"; from childhood to old age it fascinates the reader with a charm ever new. Even Papists, with a few expurgations, are glad to use it. And when it was translated into the Japanese and Cree languages, for use among the Buddhists of the Sunrise Kingdom and the red Indians of this Occidental world, it was at least the eighty-second time that a new language had robed this versatile tale of the human heart.

He who has the missionary spirit cannot be shut out from a dying world. The cell of the prison will become the pulpit for a world-wide evangelism. The tongue will find utterance, if only to the ears of a jailer and fellow-prisoners. The pen will become a tongue to tell the story of redemption, and the press will become the ally of the pen in making its voice universally heard and immortally effective. What a blessing was Bedford jail, that made John Bunyan the omnipresent and undying preacher to the millions whom his voice could never have reached through the centuries during which his voice is hushed in death!

If our lives are given to God, they may be safely left in His care. Not a hair of our head will perish. The lamp we have sought to light at His altars and then to place high up upon His lampstand, He will not put under a measure or quench in darkness. We may think our influence circumscribed and even lost, when He is but enlarging its circumference and extending its dominion. How wide is the circle of true missionaries and how enduring the period of their power! Two hundred years have passed since the tinker of Elstow breathed his last. But like the fabled grave of another beloved John, at Ephesus, the very earth heaves with his breathing. He is not dead and cannot die.

In every hamlet of Christendom and every center of gospel light in heathendom, Bunyan still teaches sinners how to become saints, and pilgrims how to make progress in holy living.

Such a life and such a book as Bunyan's would have been impossible had he held lax views of gospel truth. Loose notions of law and penalty, the guilt of sin and the need of Jesus, forfeit stalwartness of Christian character and energy of endeavor. We may call evangelical doctrine illiberal and narrow, but it is the backbone of all evangelism. Somehow, on just such diet, have been nourished the most heroic men and women among the martyrs and missionaries of Christ. Because these "severe" truths are God's truths they give to character masculinity and muscularity, and to influence both power and permanence. It is because this great work of John Bunyan's is true to God and man, to the awful fact and guilt of sin, to the dreadful penalty of broken law and the blessed deliverance of penitent faith; it is because this allegory is true to the Bible, the Christ and the Holy Spirit, that God has chosen, as one of the chief commentaries upon His Holy Word, Bunyan's "Pilgrim's Progress."

And is this death—what men call endless sleep?
 When Life's high powers in ceaseless action keep?
 In every land remote, in every age,
 The pilgrim shall peruse this charming page,
 And learn through wicket gate to find the Way
 That leads from darkness to the Land of Day;
 Shall at the Cross lay every burden down,
 And pass the river to the goal and crown.
 He is not dead who guides the faltering feet
 To where the saints in tearless triumph meet;
 Who, when his tongue is still, by magic pen
 Proclaims the gospel to his fellow-men;
 Who, by a hundred voices, loud and clear,
 Is still discipling nations, far and near.
 If this be death, what is it not to die,
 Like stars whose deathless ray illumines the sky?

A ROMANCE OF MODERN MISSIONS.

BY REV. J. W. BASHFORD, PH.D., BUFFALO, N. Y.

[*Concluded from page 487.*]

THE great northwest region beyond the Rocky Mountains was supposed to be practically worthless. Public men naturally believed that our western coast was as cold as the eastern on the same parallels of latitude. They were not aware of the great warm current in the Pacific which raises the temperature of the whole northwest region as far east as Dakota. In fact, many leading statesmen were opposed to the extension of the American Republic west of the Rocky Mountains. Senator Benton of Missouri, father-in-law of Gen. Fremont, and author of "Thirty Years in Congress," perhaps

the best-informed Senator west of the Mississippi, said in 1825, "The ridge of the Rocky Mountains may be named as a convenient, natural and everlasting boundary. Along this ridge the western limits of the Republic should be drawn, and the statue of the fabled god Terminus should be erected on its highest peak, never to be thrown down." Senator Winthrop of Massachusetts quoted Benton's remark in the U. S. Senate in 1844, and heartily approved it. In 1843 another U. S. Senator declared in the Senate Chamber that he would not give a pinch of snuff for the whole territory west of the Rocky Mountains, and thanked God for His mercy in placing these mountains as our western boundary. Even in 1846 Senator Winthrop declared that we would not be straitened for elbow-room in the west for a thousand years, and that neither the west nor the country at large had any real interest in retaining Oregon. Even Gen. Jackson, a western man, held the opinion in 1825 that our safety lay in a compact territory and a dense population. Webster in 1845 approved Gen. Jackson's view, and said, "The Government is very likely to be endangered, in my opinion, by a farther enlargement of the territorial surface." This sentiment, combined with the opinion that a desert tract more than 700 miles wide lay east of the Rocky Mountains, that the mountains themselves were impassable, and that the western coast after it was reached was worthless save for hunting and trapping, combined to make the transfer of this territory to Great Britain a matter of light concern. In fact, it was simply due to divine Providence on the one side, and to our national pride upon the other, that this territory was not yielded to Great Britain in the Ashburton treaty of 1843. It was a second matter of divine Providence that the Methodist missionaries had entered Oregon and taken a sufficient number of settlers over to outnumber the Hudson Bay Company. It was a third matter of divine Providence that Dr. Whitman and Gen. Lovejoy should attempt the most heroic ride recorded in history, and that Dr. Whitman should be permitted to complete the journey.

A new phase is now put upon the question. A man stands face to face with Daniel Webster and President Tyler and assures them that they control a territory of boundless possibilities west of the Rocky Mountains. A personal residence of six years and the eight years' experience of the Methodist missionaries show the climate to be remarkably mild. He claims that with the poorest cultivation they have produced crops which outstrip the most careful husbandry in Virginia. The fish in the rivers almost interfere with navigation by their abundance. Mr. Tyler and Mr. Webster would as well talk of ceding to Great Britain all New England as of yielding the northwest part of the United States. Better still, the claim that 700 miles of desert lie east of the Rocky Mountains and that it is impossible to enter Oregon from the east is a story of the Hudson Bay Company. The

Doctor himself had a wagon in Oregon which he took through the mountains in 1836.

President Tyler showed how his credulity was taxed by his reply: "Your long ride and frozen limbs bespeak your sincerity. Your missionary credentials vouch for your character." The President evidently thought his statements needed the support of his missionary credentials. Dr. Whitman simply asked that no farther action should be taken in regard to the boundary west of the Rocky Mountains until he could lead a band of emigrants over and prove that the passage was open, the climate mild, and the soil rich.

Whether or not Webster distrusted Dr. Whitman we cannot now fully settle. From all the accounts we are inclined to think that the great Secretary believed he was in contact with a half crazy western land agent, though he knew that Whitman had no title to a foot of land in all Oregon. But Tyler gave his personal pledge that he would not sign a treaty until Dr. Whitman had time to lead a colony to Oregon. Nor was the effect of Whitman's visit lost on Mr. Webster. In a letter to Edward Everett, then Minister to Great Britain, in 1840, Mr. Webster had said: "The ownership of the whole country is very likely to follow the greater settlement and larger amount of population." So he was in hearty sympathy with the effort Jason Lee had already made, and with Dr. Whitman's proposal to take emigrants to Oregon. In his next letter to our Minister to England, after Dr. Whitman's visit, Mr. Webster is careful to claim the territory which the Doctor had described in such glowing colors: "The Government of the U. S. has never offered any line south of forty-nine, and never will. It behooves all concerned to regard this as a settled point." Again, near the close of the letter, he says: "England must not expect anything south of the forty-ninth degree." England was expecting territory south of the forty-ninth parallel larger than New England, and would probably have secured it had it not been for the missionaries. Mr. Webster leaves no doubt as to the importance of the missionary occupation of Oregon, in a remark which he later made to a friend: "It is safe to assert that our country owes it to Dr. Whitman and his associate missionaries that all its territory west of the Rocky Mountains and south as far as the Columbia River is not owned by Great Britain."

Meanwhile Gen. Lovejoy was not idle. He was spreading reports of the soil and climate of Oregon. Whitman had a brief circular printed in St. Louis announcing that he would lead without charge a colony to Oregon. Dr. Whitman in June 1843 met Gen. Lovejoy at a point on the Missouri, not far from the present site of Kansas City. Over two hundred families of emigrants had been collected by their joint efforts. Dr. Whitman piloted the company safely across, and when in September 1843 his long line of 200 wagons with 870 American settlers filed through the Blue Mountains into the valley of the Columbia,

the Americans outnumbered the English five to one. The Americans at once organized a provisional government to counteract the influence of Gov. Simpson and the Hudson Bay Co. They elected Dr. Elijah White, who had been sent out by the Methodist Missionary Society in 1836, governor; and this government was obeyed until the United States organized the Territory five years later. The Secretary of the Interior, in a decision awarding the Methodist Missionary Society its property at the Dalles, said: "From 1834, when the American missionaries first penetrated this remote region, a contest was going on as to which nation should finally possess it; and that probably depended upon the fact as to which could first settle it with emigrants." (The Hudson Bay Company and Jesuit priests were on the one side.) "On the other were the missionaries of the American Board and the Methodist Society, who had established their stations among the Indians and who attracted the tide of American emigration that turned the scale in favor of our government, resulting in the establishment of the Territorial Government of Oregon, wholly American in interest which exercised all the functions of government until the erection of the Territory of Oregon by Congress in August, 1848."

The inspired author of the Gospels mentioned as a token of divine favor that Peter caught a fish and found in its mouth a stater, \$1.10, by which he was able to pay the temple tax of Jesus and himself. The salmon fisheries of the Columbia and its tributaries yielded last year over \$15,000,000—about twice as much as the contributions of the entire Christian Church for missions. Would not a Paul or a John to-day find larger illustration of the divine Providence? A territory larger than all New England with finer climate, richer natural resources, and facing the most populous part of the globe saved to our government by missionary enterprise is God's way of saying to the Christians of the nineteenth century, "A hundred fold in this world and in the world to come eternal life."

But this is not the end. It took three years after the Americans began pouring into Oregon by the thousand and were outnumbering the British five to one to induce Great Britain to sign the treaty. No one dreams that the boundaries would have been settled in 1846 had not a thousand Americans through missionary effort reached Oregon in 1843. But in less than three years after the papers were signed by Great Britain gold was discovered in California, then belonging to Mexico. When the negotiations for our western boundaries had dragged along since 1783, and Great Britain was so loth to give up her claims to that territory, do you suppose that had she waited until gold had been discovered and reports of untold wealth had spread like wild-fire—do you suppose that she would then have signed away her claim?

But there is another important fact which made it necessary that the Oregon question should be settled not only before gold was discovered

in '49, but before 1847. The south western part of the United States, embracing part of Texas and all of New Mexico and California, was owned by Mexico in 1846. A few days before Great Britain signed the final settlement, war had broken out between Mexico and the United States. Had this information reached Great Britain in time she would at least have delayed to sign the settlement of July 18, '46. Then, in our war with Mexico of '47-'48, Mexico would have been backed by Great Britain. With this international alliance the war would have been prolonged until the discovery of gold in California in '49. This discovery would have led Mexico and Great Britain to redouble their energies for a share of this western continent. How rapidly these events press upon each other! How certain it seems that only the missionary settlement of Oregon, which resulted in the yielding of all claims by Great Britain before she learned of the Mexican war, alone saved us from a great international contest with two powers, one of them the greatest upon the earth! You say we could have waged the war and won against both foreign powers? Possibly. But the United States could far better afford to give the Methodist Missionary Society and the American Board each a million dollars a year in perpetuity than to have incurred the cost of this gigantic war, to say nothing of its bloodshed and desolation. These Flathead Indians were as truly messengers from God as was the vision of Macedonia which came to Paul; and Jason and Daniel Lee and Marcus Whitman were following plans as miraculous and providential as Paul in leaving Palestine and starting toward the west.

But the acquisition by the United States of territory of vast extent and boundless wealth in the West was not the end of this missionary enterprise. We sent our brothers out from our homes to bless others. They indirectly helped us win the greatest blessing for ourselves. The Oregon and California questions were settled in our favor in 1848, only thirteen years before the Rebellion. We were then called upon to fight the great battle between freedom and slavery. You remember that east of the Mississippi river the free territory of the United States embraced a little over 400,000 square miles, and the slave territory nearly 500,000 square miles. After crossing the Mississippi river and running through Missouri the line embracing the slave population fell rapidly south. It was this western territory into which slaves had not yet been brought that restored the balance in area to the side of freedom in this contest; and California, which had been acquired for the extension of slavery, was providentially settled by northern enterprise and poured her money and men into the Union side in that gigantic struggle. Suppose this territory had been held by foreign powers or that we had been still battling for this rich gold field against Great Britain and Mexico, and suppose that Mexico had been backed by France in the interest of absolutism and the Roman Cath-

olic faith, as was the case during the Rebellion, do you not see that it would have been, humanly speaking, impossible to free the slaves and preserve the Union?

The divine Providence is the key to our national history. The British lion chained at the 49th parallel of north latitude; Mexico backed by France rendered powerless by the previous conquest of her western territory; and California pouring her gold and her men into the Union side during the struggle for freedom are God's providential way of saying to a missionary age, "one hundred fold in this world and in the world to come eternal life."

Once more, while we sometimes entertain an undue prejudice against the Roman Catholic Church, yet no candid man can doubt that the Protestant faith is far more helpful to free institutions and to modern civilization than is the faith of Rome. But the contest in Oregon was a struggle between the Jesuit and the Protestant. Had not Jason Lee gone to Oregon in '34 and led out American missionaries and settlers, had not Marcus Whitman followed his missionary call in '35 and led over nine hundred more American settlers in '43, had not the four or five thousand American settlers organized a provincial government in '43 and elected a Methodist missionary governor, the Jesuits, backed by Great Britain in the north, and by Mexico and France in the south, would to-day hold our western coast and shape its civilization for the twentieth century. A territory larger and richer than the Atlantic seaboard saved to our government, the whole Pacific slope thrown into the balance of freedom in the greatest contest of the nineteenth century, and the civilization of the richest part of the globe started under Protestant auspices for the twentieth century is God's providential answer to the faith of Jason and Daniel Lee, and Marcus Whitman and H. H. Spaulding and the unnamed heroes and heroines who died for the Oregon mission, and whose bones rest in unknown graves in the valley of the Willamette. When the population of that golden coast rises to thirty millions, will not the landing-place of the ship that sailed from Boston with Methodist missionaries in 1836 be the Plymouth Rock of the Pacific, and Whitman Institute and Willamette University be their Harvard and their Yale? Will there not arise a Longfellow or a Buchanan Read to sing of a ride more heroic than Sheridan's, and of far greater importance than that of Paul Revere? Will not a spiritual descendant of a Mrs. Hemans arise to sing of a second pilgrim band who left home and native land not for freedom to worship God themselves, but to carry light to those who sat in darkness?

EGYPT'S RETURN AND HEALING.—No. II.

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

WE have already contemplated one phase of prophetic announcement concerning the ancient kingdom of the Pharaohs, and have seen how rapidly was fulfilled the prediction that it should become desolate, that the nation should be scattered and wasted. The princes of Zoan before long showed themselves fools, and the princes of Noph were deceived to their ruin, for the mouth of the Lord had already spoken their doom.

But now there is a second verse of equal force, and of a serener temper, far more hopeful for the depressed nation. He who smites here covenants to heal; there are certain conditions annexed to the promise He makes, but these are only the common conditions of pardon in case a penitent is forgiven. Egypt must "return," and the people must be eager in "entreaty" for the blessing engaged: "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."

We keep in mind what has been said concerning the loss of political integrity, the dominance of foreigners, the changes of the atmosphere, the pestilence, the vices, and the destructive rains of heaven. The worst of this, however, is found in the debasement of the nation's feeling. Egypt has lost heart, and so is altogether gone astray. Let us consider also that with these violent interjections of an outside and dangerous European spirit among the people, the old reverences are gone. A Mohammedan will stop in his prayers any time to ask a traveler for backshish; he is not in earnest, but is working under a mere mechanical pressure of tradition, so much to the square inch. No patriotism, no loyalty, no public spirit, no interest in anything can be found worth mentioning in all that land. Intrigue is the basis for each form of government, and assassination is the plan of revolutions. No homes are established; the family tie is almost nothing. There can grow up no sentiment, no poetry, no imagination, under such a regimen. It would be preposterous to think of such a thing as embalming Joseph or Jacob, or having any pomp of real feeling over any leader or friend whatsoever. We read the romances of "Uarda" and "The Sisters," written by the historian Ebers; such scenes of venerable and youthful life, with love and fidelity and truth in them, could not be discovered there in Egypt now. It was a crime, long generations ago, to pledge the sacred mummies of one's father and his ancestors; but one might redeem an abhorrent pawn like this in three months. If he did not he fell into infamy the most scorching that could fasten itself upon an Egyptian in that grand old age. One king,

belonging to the fourth dynasty, Asychis by name, is mentioned by Herodotus as the earliest known man to put in peril his ancestor's body; and the Father of History denounces with an unusual vigor so frightful a scandal: "He who stakes such a pledge and fails to redeem the debt shall sleep, after his death, neither in his father's tomb nor in any other, and burial shall be denied to his descendants." Thus did that reverent era punish the villany of ingrates.

Now contrast this with the modern treatment of mummies. For the last hundred years has been conducted a traffic in the contents of ancient sepulchers. Pyramids have been broken into, mausoleums have relentlessly been pillaged, bodies been used for fuel, burning the faster because of the resins and gums with which they were embalmed. Modern funerals are a mere mockery. Processions are met in the street as coarse and tumultuous as anywhere among the heathen; a singing, swinging, screaming throng, full of gesticulation that means nothing, proceeding afterwards to the residence of the departed man for a festivity at the expense of the heirs. The dignity of the former generations is all swept away, and a shallow hypocrisy is flaunted in its place.

Add to all this the devastations and demoralizations of the wars which have been waged on the soil of Egypt. The history of the region around Cairo and Alexandria is nothing but a bulletin of siege and rapine. The Nile has run with blood more than once since the day of the ten plagues. Lately, the moral destructions have been by far more serious; for intemperance and immorality have become rampant. I have myself seen viler pictures, more indecent photographs, on public sale in the windows of Cairo than I ever saw in Paris, even during those awful days just before and after the Commune. And drunkenness is the beastliest of sins when it lays hold of those Mohammedan renegades. If one disobeys the Koran, and dares the loss of heaven, for the sake of giving himself up to intoxication, his sin will burn him soul and body.

Thus it appears that the scourge has fallen on Egypt as the prophet predicted. Does one insist, then, that still there is hope for a country so lost? The answer to that question is found in the same way as was the answer to the other we have already considered. The "smiting" and the "healing" seem to have followed the usual law of divinely ordered providences. As we did before, we must look at particulars.

Now, one of God's processes in the fulfilment of prophecy is what we call restoration. He deals invariably with remnants. Some abiding good is supposed to be left behind whenever such ruin is wrought. The old times come back again, and the ancient standards are raised afresh into prominence. There is intense significance in the expression used in this verse of Scripture that we have just now been quoting, for the declaration is made that Egypt shall "return even to

the Lord." There is implication in this that Egypt has had a history of obedience heretofore, that the seed of the gospel has once flourished there. Can any facts be found to substantiate such a claim? Has this African continent an honorable record of religious life worth "returning" to now? Not before Isaiah's time, perhaps, but in later years of ecclesiastical annals there was great service credited by the churches to Egypt.

When Herodotus, the Father of History, began his best book of Oriental annals, he said as his opening sentence: "I shall now speak at greater length of Egypt, as it contains more wonders than any other of the lands and is pre-eminent above all the countries for works that a writer can hardly describe." But Herodotus, poor heathen that he was, could not know that the greatest glory of that spot was to be found in its singular relations to the gospel of God. There the church was begun; there the dispensation of the law was fashioned; there Jesus, the Lord of Glory, was housed from the violence of Herod; there the prophecy was fulfilled, "Out of Egypt have I called my Son." Thus this almost forgotten strip of territory naturally grew to be the earliest of the great centers of Christianity in wealth, intelligence, and doctrinal orthodoxy. For some scores of years one stronghold of the patristic faith was conspicuous along the northern shore of Africa. There a fresh hold was gained by the use of the Greek language; there the Pentateuch was translated by the noblest scholars of the age; there council after council was held, in which the greatest errors were silenced which ever harassed the churches, and the grandest doctrines were proclaimed which ever builded them up. The Scripture says those good old days are to come back again, and that strip of land redeemed from the sands is yet to grow fruitful and beautiful with graces for God's glory. It may not be far away from even our time when there may be another good Augustine at a new Hippo, another Aurelius at some Christian Carthage, and another Athanasius to stand for the truth at a more glorious Alexandria than those ages ever knew before, in the purer Egypt yet to be!

Add to this a fresh proof: the declarations of prophecy concerning Egypt are more profuse than those concerning any other nation, unless perhaps we except Assyria. God will see what is best in the past faith, and will restore it. He will see what is best in coming histories, and will secure it. He will accept kindly and gently what Egypt herself is doing to grow wiser, holier and better, and when He finds a feebleness which is open to pity, He will not break the bruised reed.

Influences are at work already. War has been like "the breaker" promised of old, and has opened strange sluices of information, and of course has awakened new interest. Prayer and effort are going steadily through the land hand-in-hand, and tokens of unmistakable prosperity are beginning to appear. Civilization is opening the path for gospel

grace. To us the crescent on the Turkish flag does not seem to be the symbol of the young moon, but of the old ; it is waning rather than waxing. The stamp of a firmer tread is felt now on the Egyptian soil. The sound of a voice sweeter than that of the muezzin from an old minaret is often heard in that desolate country ; singing comes forth from some of the dwellings ; prayer is offered publicly by converts in dedicated houses of God ; missionary work has been prospered marvelously in that unpromising land, and God is fulfilling His covenant rapidly. An American Sunday-school has been in progress there in Cairo for several years. The experience is almost weird, when one winds his way through a labyrinth of streets crowded with Turks and Nubians, cafés and Punch-and-Judy stands on every side, bands playing and trains marching, soon to find a sheltered room, clean and bright, in which he listens to the teachers from his own far-away country as they give the New Testament lessons, just as they would at home, to a large throng of pupils, old or young, as it happens, from ten to seventy years of age, all devout, interested, full of zeal as they read what God is doing for their souls, and what He has covenanted to do for their troubled nation by and by.

They repeat the Lord's Prayer in the beautiful Arabic ; they sing, "Safe in the Arms of Jesus," and hymns like that. And one scholar, an earnest Christian, sent this message to be delivered across the ocean : "America is a good land ; everybody loves Jesus. Ask your girls to pray for our people, that we may all begin to love Him and serve Him too."

And, finally, the most practical proof of the divine covenant as to Egypt's ultimate conversion is found in the entrance of the British influence and rule there. The coming in of foreigners is not a curse, but rather a benediction to Egypt. The finances are better managed in these days than they have been for centuries before. The national indebtedness is more firmly provided for ; the bonds have risen from seventy to one hundred per cent. lately ; blood and treasure have not absolutely been wasted on that soil by the best intelligence of Great Britain through these years. Say what we will concerning England's domination in the East, one thing at least is true : no civilized Christian man or woman has visited the lands of the Bible, traveling along among the heterogeneous peoples, and crossing the frontiers of miscellaneous governments, without feeling at the moment when the border-line of any British possession was reached : "Here is law and order, here is truth and decency and safety ! Happy is the nation that hears the tread of a foreigner so beneficent, a stranger so kind, a conqueror so noble !"

THE MIRACLES OF MISSIONS.—NO. VI.

[EDITORIAL.—A. T. P.]

THE MCALL MISSION IN FRANCE.

THERE is a class of phenomena connected with modern triumphs of the gospel in unpromising fields which is so remarkable that it should be placed conspicuously by itself as an example and proof of a supernatural force at work. There are some barriers which have been removed so suddenly, so unexpectedly, so peculiarly, that the hand of God has been very marked in connection with them: they have subsided even before they have been encountered by the advancing mission band. It is to one of these examples of the subsidence of obstacles that we now call attention.

The promise that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," is not only a prophecy but an illustration of the world's evangelization. The time is coming when the good news will have spread in every direction like the omnipresent sea in its vast bed. The disciples of Christ have only to be faithful to their great trust, and like the pulsations of great tidal waves swept onward by mighty winds like the breath of God, the knowledge of the Lord shall move onward till it touches every foreign shore, advance into every strait and bay and estuary, and "sound the roar of its surf-line" from Greenland and Siberia to the southern capes and Australia, and from Britain and Iceland to Japan and Polynesia. The gospel is destined to be all-pervasive, like the sea, the air, the light. God is giving us some hints on a vast scale how He may bring all this about.

The sea may flood the land either by the rising of the ocean or the sinking of the shore, and the subsidence of the land is in effect the upheaval of the sea, since the comparative level is reversed. How often have disciples rejoiced to observe those mighty movements of God's grace, which, like the rapid rising of some far-reaching tidal wave, have flooded extensive districts of the world with the knowledge and the power of the gospel; and devout souls look and pray for the day when that great prophecy shall find its fulfilment, and some such wave of revival shall sweep over the whole habitable globe. But it behooves us not to forget that without this startling upheaval of the sea the ocean can make its bed on the continents if they sink below its level. Often in the history of missions has God gone before His people and, by the slow or sudden subsidence of opposing obstacles and barriers, prepared the way for the flooding of the land; and in many cases systems of false faith, or customs of formidable antiquity, that have stood like mountain barriers of adamant to keep out the gospel flood, have actually disappeared, as though the Himalayas had suddenly sunk out of sight, leaving China and India to flow together.

In fact, the more carefully we study missions the more we shall see that the false faiths of the world are almost if not altogether without exception in a state not only of decline but of decay. An unseen work of undermining is going on, and some day we may all be startled by the general subsidence of barriers which have hitherto seemed as deep-founded and as high-reaching as the everlasting hills. We content ourselves with one example, which may be used both to demonstrate and illustrate this truth.

The eyes of the world are to-day on France, beholding with astonishment the wonderful work of God there. Yet this is but an instance of this subsidence. France has been the right arm of papal power for centuries, and seemed, a century since, likely to develop the antichrist. How little we knew what preparations were going forward for the inflowing of the gospel tides, and what a divine power was conducting this preparation!

In 1877, Paul Bouchard, ex-Mayor of Beaune, wrote an open letter to the bishop of his diocese, renouncing Romanism and transferring his adhesion to Protestantism, on grounds of consistency and patriotism. It was not the act of a man converted to a new faith so much as disgusted with an old one. He forsook the State religion as a patriot and political economist, denouncing Roman Catholicism as the enemy of social and political progress, the ally of ignorance and superstition. His act was one echo of Gambetta's declaration that the Romish Church is the enemy of French republicanism—"clericalism is the foe of France." But he went beyond Gambetta, for he reproached him with atheism; Bouchard took this great step alone, and boldly wrote five tracts for the people, giving wider expression to his views.

At the same time Eugene Reveillaud, a lawyer, journalist, orator and statesman, born and bred a Romanist, a college graduate and a free-thinker, had his eyes opened to see the rottenness of Romanism, and became the champion of Protestantism, on similar grounds to those of Bouchard, and wrote a pamphlet on the "Religious Question and the Protestant Solution." Compelled to give up the Papal Church, he felt he could not be without a church and a religion, but had as yet no change of heart. The faithful Huguenot pastors boldly taught that Protestantism required more than a mere renunciation of Romanism: and in July, 1878, in the Protestant meeting-house at Troyes, Reveillaud arose and addressed the congregation, declaring his conversion, and manifesting a remarkable baptism of the Spirit. From January, 1879, his tongue and pen have been enthusiastically given to the evangelization of France. He publishes a weekly paper, *Le Signal*, and goes everywhere—to halls, theaters, ball-rooms and barns—to address the people, showing them the need of a new gospel of faith, repentance and holiness.

Our generation has seen no religious movement to compare with this

arising of a whole people. "There is Protestantism in the air." In Avignon, the old residence of the popes, Renouvier adds to his "*Critique Philosophique*" a "*Critique Religieuse*" to chronicle the Protestant movement; and in Belgium Emile de Laveleye writes on the "*Future of the Catholic Nations*," a warning to all peoples of the inevitable results of Romanist supremacy.

The rapid and radical change that has come over France no one can conceive who has not been there during this quiet religious revolution. Scarce a century ago Protestants were tortured and murdered, till even Voltaire's atheism vented its invective against persecution for religious opinion, and shamed France out of her course. Then came the reaction of atheism, but no religious liberty. But under McMahon, a majority of nine ministers of the Waddington cabinet were Huguenots, though the Huguenots represented but one-twentieth of the population. November 2, 1879, Protestant worship was held at Versailles, in the palace of Louis XIV., and not far from the chamber where he died, beneath the room where Madame de Maintenon induced him to sign the Revocation of the Edict of Nantes nearly two hundred years ago.

The news of one week would fill a journal with startling items—people assembling in hosts everywhere, in halls, tents and open air—listening with intense interest to denunciations of Romish priestcraft, and the good news of grace: and families, fifty at a time, coming out to take their places with the Protestants. It is scarce three hundred years since the St. Bartholemew massacre in 1572, and yet the nation is turning from Rome. The McAll Mission has developed with a rapidity unparalleled in church history, establishing new preaching stations as fast as men and money can be obtained, and finding everywhere an open door. The tides of a pure gospel that surged vainly against mountain barriers for centuries are now rushing in like a flood. But it is a case of subsidence. The tide has not risen so much as the barriers have given way, and so France is being covered with the knowledge of the Lord.

But let us not hastily dismiss this marvelous story of missions in the very citadel of the papacy. Go and study the work of McAll and his associates. See that man at the very crisis of affairs called suddenly and unexpectedly to take the lead of the most conspicuous movement of modern times. He did nothing to prepare the way; he knew nothing of the grand movements that had made the way open. He simply went to Paris on a visit, but it was God who was guiding. He had made the hole in the board, and now set the peg in it, as Sydney Smith would say. Never in the course of history has the right man, at the right time, dropped into the right place, if Robert W. McAll did not in 1871! Before, he would have come too early; after, he would have come too late. He did not know, and could not, the eternal fitness of things. Let us bow, and say with Pharaoh's

magicians, "It is the finger of God." The steps in this history it may be worth while once more to put on record, for the encouragement of our faith that there is a supernatural factor which cannot be eliminated from the work of missions.

In the summer of 1871, Rev. Robert W. McAll and his wife, visiting Paris at the close of the terrible war with Germany, and led by a deep desire to reach the poor, priest-ridden workingmen with the gospel, were giving away tracts in the hotels and on the public streets, when a workingman said: "If any one will come among us and teach us, not a gospel of priestcraft and superstition, but of truth and liberty, many of us are ready to hear."

Mr. McCall returned home, but above the murmur of the waves and the hum of busy life he heard that voice, "If any one will come and teach us . . . we are ready to hear." He said to himself, "Is this God's call? Shall I go?" Friends said, "No!" But a voice within said, "Yes." And he left his English parish and went back—back to Belleville, whence, in days of anarchy and violence, issued forth the desperate mobs to burn and destroy and kill. There, in January, 1872, in the Rue Julien La Croix, he opened one little hall in a faubourg of 100,000 desperate, lawless communists; one man conducting a gospel-meeting to save millions! In the midst of men known as assassins he had no weapon but a pocket Bible—his "double-barrel revolver," and in a district worse to work in than St. Giles in London he began to tell the old story of Jesus. Soon the little place was crowded, and a larger room became a necessity; and sixteen years later that one gospel hall has become 112, in which, in one year, have been held 14,000 religious meetings, with a million hearers, and 4,000 services for children, with 200,000 attendants. No such history is to be found elsewhere, and no statistics can adequately represent the results of a work so apostolic in principle and pattern. These many services are "recruiting offices" for new volunteers for the Lord's army; no new sect or church is formed, but converts are gathered, and then fall into the neighboring churches. But the work is only at its beginning. The cry comes from all parts of France for new stations, and the work needs only more men and more means to be indefinitely multiplied.

The McAll Mission is perhaps the most remarkable movement of Providence in modern times. At the critical hour of the history of France, God raised up the right man for the place and the work. It was in the very period of transition, when, breaking with Romanism and the clericalism which Gambetta declared to be the foe of France, the nation was left without a religion, and in danger of drifting into infidelity and atheism. Mr. McAll, hearing the call of God, fell almost unconsciously into his place in the divine plan, and introduced a mode of worship without a vestige of superstition or a relic of empty formalism and hollow ceremonial. He was building more wisely than he

knew ; but the Architect who called him to the work had prepared the material for the structure, and guided in its erection. Without those very principles that underlie the work of the McAll Mission there could not have been this phenomenal success. Those very principles are a proof that God is in the work.

1. *The Gospel for the Masses.*—The leader of the movement and his fellow-helpers are moved with compassion for the multitudes that have no true knowledge of Christ and faint for spiritual food, scattered abroad as sheep having no shepherd. Mr. McAll has confidence in the adaptation of the gospel to every need of every human soul, in the accessibility of the common people, and in the susceptibility even of the criminal classes to approach.

2. *The Power of Passion for Souls.*—Who dared to hope that this priest-ridden people, ignorant, superstitious, hardened and half-atheistic, would exhibit such readiness to receive the Protestant gospel? But love is omnipotence ; and before it even the barriers of a strange language melt away, and the iron doors of distrust and hatred open as of their own accord. Simple love for souls, unmixed with self-advantage, was the moving-spring of all this work, and proved resistless. When Mr. McAll began his work he could not speak French, but he could utter two sentences in the tongue of those workingmen. One was, "God loves you," and the other, "I love you"; and upon those two, as pillars, the whole arch rests.

3. *The Attraction of a Free Gospel.*—From the first free distribution of tracts on the streets of Paris until the work reached its present grand dimensions nothing has at once surprised and drawn the workingmen more than this, that for all this ministry to their good they have not been asked a centime ! The feast spread on a hundred tables has been without money and without price. They have associated all that is called religion with a *tax*, heavy and oppressive. The priests have fattened on the money paid for masses for the dead, and cathedral churches have been reared out of poor men's scanty wages. But all this is an unselfish labor, for which no return is asked.

3. *The Simplicity of Gospel Work.*—These methods are at the farthest remove from ritualistic formalism and ecclesiastical ceremony. Any place of meeting is good enough where the people can be comfortably gathered. A Bible, a simple stand, a small reed-organ, a few hundred chairs, a plain, earnest address, singing, prayer, hand-to-hand contact—this is all the machinery of the greatest mission movement of modern times ! A bare hand reached out to the poor workingman, through which may be felt the warm throb of a loving heart, with not even a kid glove between to act as a non-conductor—that is the secret of power.

5. *The Exemplification of true Christian Unity.*—The effect is both unsectarian and undenominational. No lines of division appear

between workers, and no "tribal standards" are unfurled. Christ's is the only name known. They are "all one," and hence "the world believes." The energies often expended in contests and conflicts, or at least rivalries and jealousies among disciples, are here all turned into the channel of pure evangelistic work.

6. *The Moral Education of the Common People.*—Mr. McAll saw in Belleville extreme poverty and misery side by side with mental and moral degradation. He felt that material and spiritual conditions must be remedied together, and that the gospel was the lever to raise the whole man to a higher plane. Hence the prominence given to schools and class instruction.

The work has been successful along all these lines, and the more successful *because* projected along all these lines. In recognition and encouragement, the "Société Nationale d'Encouragement au Bien" presented McAll with a silver medal for his *devotion to humanity*, and the "Société Libre d'Instruction et d'Education" with another medal for services rendered to popular instruction. These public acknowledgments of McAll as a philanthropist and educator were aside from all questions of religion; while the Government also recognized his work as the best security for order and good citizenship, declaring his gospel stations the best "police measure" for the prevention of disorder and crime.

This humble man came to Paris, and removed the barriers between the "unchurched and churched," and came close to the people; gathered the multitudes into his "halls," making those halls not only nurseries of piety, but grand training-schools for future evangelism; meeting papacy and infidelity, not controversially and negatively, but experimentally and positively. And here, where it was thought there was no field for evangelization, a foreigner proved papal France to be the foremost missionary field. And so among this mercurial people, whose very blood is quicksilver, God is carrying on a work whose depth and reality are beyond all question. The gospel is God's remedy both for infidelity and instability, and so far and so fast as the gospel permeates the French nationality every noble characteristic develops.

McAll has put in motion a host of agencies, all evangelistic. Mission stations, with schools, classes, mothers' meetings, prayer-meetings, evangelists, visitors, tract-distributors,—everything thoroughly evangelical, variations of one key-note—"Christ crucified." The labors are great, of providing speakers for so many meetings, and with no free day but Saturday. The appliances are very comprehensive and complete, avoiding only open-air preaching, which conflicts with municipal law. The methods are very simple; no expensive buildings or outlay—a clean, whitewashed wine-shop or commodious room, adorned with texts and provided with platform and seats. And, withal, no mission anywhere is more economically, honestly and conscientiously

conducted and administered. Every centime is accounted for in detail.

Here, then, even in France, long supposed to be the most hopeless field for Protestant missions, we behold another of the modern miracles which constrain us to exclaim, "What hath God wrought!"

THE WORLD'S MISSIONARY CONFERENCE.

LETTER FROM REV. A. T. PIERSON, D.D.

[Our editorial associate is present, as "delegate-at-large from the churches and societies of the United States," and an active and prominent participator in the doings of this Grand Council. The readers of *THE MISSIONARY REVIEW OF THE WORLD* will be treated to graphic sketches of its interesting and important proceedings from his facile pen, as well as enjoy the reading of many of the important papers given to the Conference, obtained by Dr. Pierson's personal presence and acquaintance with many of the leading workers in the mission field. We give below the first instalment, as an earnest of good things to come. We have kept back the press to be able to give at this early date an account of the opening of this world's council, which is sure to mark a new epoch in the religious history of the world.—J. M. S.]

LONDON, June 11, 1888.

MY DEAR DR. SHERWOOD :—Saturday, at five o'clock P.M., the great World's Conference on Missions assembled in Exeter Hall. Great as were the expectations that had gathered around the occasion, they were all surpassed by the reality. It had been the thought of the committee that, before entering formally upon the business of the convention, a reception should be given to the delegates, affording an opportunity for free, familiar and social intercourse and acquaintance. Tables were set at the opposite ends of the great hall, capable of accommodating hundreds of persons, and after supper a few words of welcome were to be spoken, and a short prayer and praise service was to conclude this first general meeting.

But all these arrangements proved inadequate; they were divinely displaced by the unexpected throng that crowded Exeter Hall and made locomotion almost impossible. Where *thousands* had gathered *hundreds* found but little room for freedom of movement; and so we all rejoiced to have the well-planned arrangements give way to the necessity of readjustment, and we conformed to circumstances. We were glad to stand where we hoped to sit, to fast where we expected to feed, and to be held as in a vise where we meant to go about and shake many loved hands.

As I stood on the upper platform and looked over that august assemblage, I said to myself, This is indeed the grandest ecumenical council ever assembled since the first council in Jerusalem! What a fitting commemoration with which to mark the completion of the first century of modern missions; what a fitting inauguration with which to introduce a new century of evangelism!

The promise of our Lord is: "Where two or three are gathered together in my name, there am I in the midst of them." Such a promise and such a gathering must challenge the faith even of a very weak dis-

ciple. For when were the conditions of the promised presence more amply fulfilled! If there be such a thing as meeting "in His name," surely it is to be found here. From the East and the West, from the North and the South, from every continent and the isles of the sea, representing every Christian denomination, missionary field and missionary agency or organization, delegates have gathered. The veteran missionary secretaries are here, the war-scarred soldiers who have fought for fifty years the battles of the Lord. They come as the maimed and scarred martyrs gathered at the council of Nicea, over 1,500 years ago. The authors of great books on missions, the editors of missionary magazines which chronicle the progress of the campaign of the ages, the eloquent pleaders by tongue and pen for the speedy evangelization of the world, the translators of Scripture into the many languages and dialects, missionaries from all lands, and natives who have been converted and transformed into evangelists, pastors and teachers—these are here. Godly women, representing the legion of women's boards and auxiliary societies which have come to the front and kept at the front in the march of modern missions, are also here. Again we say, and deliberately, there never before was such a gathering "in His name." Christ has waited nearly 2,000 years since he gave His last command, before He has seen His whole Church gathering by chosen representatives to plan a world-wide campaign for His gospel; forgetting all minor differences or divisions in rallying about the one ark of the covenant, and in obedience to providential and gracious signals, sounding the trumpet for a new onward, forward march!

It was obvious from the first that the Master of assemblies was in the midst. After a season of mutual introduction the Earl of Aberdeen—a very courteous, noble, simple, unpretending Christian man, yet in comparative youth—took the chair and called the great assembly to order and announced the opening psalm:

"All people that on earth do dwell."

Those who would set an operatic quartette upon the stilts of high art to "perform God's praise" should have heard two thousand people sing Old Hundred then! And those who have been known to admire eloquent prayers, addressed to the audience should have heard the beloved Webb Peplow, as he led the vast audience in prayer that took hold of the very horns of the altar in importunate and earnest pleading for such a blessing as should surpass exceeding abundantly all we ask or think. It was a marvelous prayer, because it was so self-oblivious. He prayed in the Holy Ghost, and in praying with him we all draw near to the mercy-seat where God is enthroned. The blessing he asked had already come.

After a few graceful words of greeting from the Earl of Aberdeen, the Rev. Dr. Underhill, the veteran Secretary, now retired from active supervision, gave a *resumé* of the various steps and stages by which,

since the first comparatively private conference in 1854, in New York City, with Dr. Duff, the thought and plan of a world conference had grown in scope and in realization. Ten years ago a conference similar to this had been held at Mildmay, but it had no such cosmopolitan character, and was but a herald preparing the way for this colossal gathering. To give any adequate idea of this masterly address we should be compelled to reproduce it entire, and even then the aroma of a flower is not more elusive, as to the printed page that may represent the form and even hues of a blossom, than is the ethereal atmosphere that invests such an address from such a man! Rev. Mr. Wigram of the Church Missionary Society then spoke, followed by the Rev. Dr. A. C. Thompson, the beloved representative of the American Board, who in a singularly graceful speech in behalf of the American delegations, left absolutely nothing to be added by the rest of us. Remarks were made by representatives of the German and French Societies, and by the Secretary, Rev. James Johnston. Hudson Taylor of the China Inland Mission led in prayer and the assembly adjourned. It was difficult to part. Handshakings innumerable followed, until slowly the great crowd separated, reluctant to leave a place manifestly filled with the Holy Ghost.

It was quite remarkable that in a land where aristocratic institutions prevail, there was no parading of great names, either at this opening meeting or on the programme. We saw no man save Jesus only. As the Secretary justly said, it is a compliment and tribute to many of the men whose names are on the programme that they are not well and widely known. It is because in a self-oblivious spirit they have buried themselves among the heathen, and from these living sepulchres they have been called by the voice of this Conference to tell of what they have seen and heard amid the dark places of the earth, full of the habitations of cruelty, and to bear witness to the gospel, which, to the highest and lowest alike, is still the power of God unto salvation.

No meetings of the Conference, as such, were held on Sunday, but the delegates, scattered throughout the city, either occupied the pulpits or sat as worshippers in the churches. Neither Spurgeon nor Canon Liddon were well, and many were disappointed in not hearing them. There is on the part of the best people in London a conscientious objection to the use of the horse-cars and steam-cars on Sunday, and meetings at Exeter Hall were opposed because they would necessitate much needless travel on the Lord's day.

But Monday's meetings opened with a prayer-meeting at 9:45 in the large parlor adjoining the assembly rooms, which meeting was itself one of the richest and most Pentecostal feasts we ever attended. God poured out a spirit of grace and of supplication, which became for the whole day a fragrant anointing, and filled the entire house with its odor and atmosphere.

It is now definitely ascertained that 150 delegates are present from the United States, representing 51 societies; 27 from Canada, representing 6; 22 from the Continent of Europe, representing 13; and 1,060 members, representing 52 societies in England, Scotland and Ireland. There is thus a total constituency in members and delegates of 1,259, representing 122 societies.

In attempting to describe or chronicle these great gatherings, the like of which the world has never seen, we labor under two embarrassments: first, an embarrassment of riches, for thus far we have heard not one poor paper or weak speech; and, secondly, an embarrassment of limitation, for, not being ubiquitous, we find it impossible to be in two places at one and the same time, and hence cannot attend all the sectional meetings held simultaneously. At 10:30 on Monday two meetings were held for members only, at one of which Missionary Methods were discussed, especially as to the selection and training of missionaries; and at the other, Medical Missions. At three p.m. again there were three meetings, one for discussion of Missionary Modes of Working; another, an open meeting, on the Increase of Islam, and a third, in the great hall, on China. Similarly in the evening, two meetings, one on the Jews, and the other in the large hall on the Condition of India, China, Africa, and the world at large.

This will afford a general notion of the *modus operandi*, and make repetition needless. And as the best way to promote brevity and interest in these editorial communications, I will henceforth simply touch on great salient features of the Conference, and refer in particular to the addresses and papers, which, for originality of suggestion or practical value, seem to demand individual recognition.

Without invidious distinction, we may select the remarkable paper of Henry Grattan Guinness, the well-known evangelist and missionary trainer, as a representative of the papers read in the morning. Clear, practical, pungent and powerful, it captivated the assembly. And we have secured it for the pages of this REVIEW, and it may be expected entire in the next issue.

The general drift of the morning discussion was in the direction of a thorough qualification, both intellectually and spiritually, for the work of missions. It was insisted that it will not do to send abroad inferior men and women; that the strain and drain upon the faculties and resources are such as demand the best equipped and most thoroughly furnished men and workers. But we were glad to hear emphasized the pre-eminent need of spiritual anointing. The man who is not ready to preach anywhere is fit to preach nowhere. Love for souls is the highest genius—inventive, versatile, omnipotent, sagacious. During a course of training there must be constant contact with souls, to keep up vital warmth and prevent a cold intellectuality, a scholarship that is unspiritual and unconsecrated. The whole day

was a feast of fat things. But the great meeting of the evening was the crown of the whole. The Earl of Aberdeen took the chair, with the Countess at his side. The address of Prebendary Edmonds on the Condition of India was one of the brightest, keenest, sharpest and most brilliant we ever heard. It was a two-edged sword, and its edge was not keener than its point was piercing. For example, he made the Tabernacle in the wilderness a type of our duty. There were some things behind the veil which were still obscure ; but before the veil were three others quite plain : the table of shew-bread, the candelabra and the altar of incense. God means that, in order to personal and national prosperity, there shall be three requisites—first, bread on the table ; second, light in the house ; and third, an altar of prayer. And wherever one or more of these is lacking, we are to seek to supply it.

Again, he said that the “Light of Asia” was the light of Oxford and Oxford Street ; that it was Oxford thought *read into* Oriental systems. Again, he remarked that in India the great lack was the lack of a sense of individuality and of personality, and told a story of two learned Brahmins discussing as to whether God has or has not personal attributes. *Both* contestants received a prize for the *conclusiveness of their respective arguments!* He beautifully spoke of the 119th Psalm as stamped with the most impressive personality in the conception both of God and of man. It contains the pronoun “I” 140 times, “thine” 180 times, “me” 100 times.

Rev. J. Hudson Taylor, of China Inland Mission, then briefly, but with great power, outlined the history of missions in China, and the present condition of the people. He referred to the numbers of the Chinese, their intelligence and industry, perseverance and resolution ; succinctly referred to the great resources of the country, instancing the colossal coal deposits, capable of supplying fuel to the world for 2,000 years. Then he rapidly, by a few strokes, sketched the history of Chinese missions—Apostolic, Nestorian, Roman Catholic, Jesuit, the defect of all which was that they gave the people *no Bible*. Then came Robert Morrison, whose first work was to translate the Scriptures. Mr. Taylor arraigned the opium traffic as the sum of all wrongs and villainies, and affirmed that when the first British ships bore to the land that fatal drug, an injury was inflicted that in one day works still more harm than the gospel can offset in a year. He calmly said, with deep emotion, that the opium habit works more damage than drink, slavery and the social evil combined.

It fell to the writer to make the closing address, a general survey, At that late hour all that could be done was rapidly and in outline to sketch the Present Position and Condition of Christian Missions. Amid all our congratulations we must not forget our humiliation, for while completing the first century of modern missions, it is *only the first*. Christ has patiently waited for nearly 1900 years to see of the travail of

His soul. The evangelistic activity of the first centuries gave place to secularism and selfishness. A thousand years of the dark ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolic activity and evangelism. The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their *individual responsibility* for the lost. We do work by *proxy*. We erect great societies and boards, and by them girdle the world with a network of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women, while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry and silver plate, to carry the gospel round the world in ten years. During the nineteen centuries that have passed away, not less than *fifty* entire generations have perished, and these have included not less than an aggregate 30,000,000,000 souls, or twenty times the present population of the globe.

The question is, Can the problem be solved, of reaching with the gospel the unsaved millions of the race? Of course it must be solvable; for our Lord never would commit to His people an impossible task. If we study the gospels we shall find God's way of solving the problem outlined. It embraces some important factors, which we have comparatively failed to emphasize. Two of them I desire to make very prominent: first, *individual* call to direct labor for the unsaved; and secondly, the *supernatural power of God*. Had these been as prominent in the life of the church as they should be, the work of the evangelization might already have overtaken the population of our globe.

In my address at Exeter Hall I dwelt upon these two necessary requisites to the successful prosecution of mission work. We must return to the primitive conception—*every believer a herald*. In the 13th chapter of Matthew, our Lord gives us two parables of the kingdom: In the first He teaches us that the *seed* is the *Word of God*; in the second that the *good seed* are *the children of the kingdom*. Only as we take both together do we get the whole truth. If we would sow the world-field, we must scatter side by side with the seed of the Word the seed of Christian lives, the Word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the Bible alone—but the Bible with the man and woman beside it. We must send forth colonies of disciples to plant Christian homes amid the dark places of the earth.

And, secondly, we must have hearty confidence in the *supernatural* factor in missions. We have had a book on "Natural Law in the

Spiritual World ;" let us have another on Supernatural Law in the Natural World. In these days of naturalism we are in danger of practically denying the direct Divine hand in history. Nothing more attracted me to the study and advocacy of missions than the manifest interpositions of superhuman, supernatural power. Nothing short of God's own hand ever opened within one generation the door of all these kingdoms, shut and sealed a century ago. The children of Israel, led by the pillar of cloud, had no plainer proof of God's presence than the ordinary missionary band. The parting of the Red Sea and the Jordan, the route of Amalek, and the falling of Jericho's walls, were not more conspicuous signs of God's power than the marvels wrought in modern missions.

The Conference ought to yield two permanent results. First, it ought to revive in our hearts *the sense of the supernatural, and drive us to importunate prayer*. All our machinery, our organizations and agencies, even the multiplication of money and men and means, can accomplish nothing without the providence and Spirit of God. This we must not only acknowledge, but realize and feel. The greatest lack in modern missions is, after all, the lack of *believing prayer*. All great results for the kingdom have been and will continue to be wrought in answer to the prayer of faith.

The other result should be energetic and enterprising *action*. We should forget that in which we differ and emphasize that in which we agree. Our tribal standards should be set up about the Ark of God, and we should move together about that ark. The King's business requireth haste. A soldier of Queen Victoria, being asked how long it would take for the army and navy to carry a proclamation round the world and publish it everywhere, answered, "I think we could do it in about eighteen months." In the days of Esther, the decree of Ahasuerus was translated into every language spoken in the empire, and borne through the whole hundred and twenty-seven provinces, from the Bosphorus and Nile to the Indus and Ganges, in less than nine months ! What might we not do with the help of the printing-press, steam navigation, the telegraph, and all the appliances of modern invention, if the church would but give herself to the glorious work ! We might publish the gospel to all living peoples before the end of the present century !

Sounding the imperial clarion of advance along the whole line of battle, moving as one host, let us pierce the very center of the adversary, turn his staggering wings, and unfurl the flag of the Cross upon the parapet of every stronghold of the Devil.

DR. CHRISTLIEB ON MEDICAL MISSIONS.

[The *Allgemeine Missions-Zeitschrift* for 1888 contains a profoundly valuable article by Dr. Theodore Christlieb, continued through several numbers, upon Medical Missions. The Rev. Chas. C. Starbuck has translated for us the salient passages of this article, which we give to our readers.—Eds.]

"ALL genuine missionary work must be in the highest sense a healing work." So writes that vigorous missionary pioneer, Mackay, from that new-martyrland of missions, Uganda. As certainly as sin disintegrates soul and body, and these are most strictly conjoined, so certainly also must a complete redemption extend itself over the whole personal life, and therefore finally over the body. Therefore, forgiveness of sins, or preaching of the gospel, and bodily healing, are only two sides of the same comprehensive salvation, brought nigh to man in Christ, although its realization in the two spheres may be widely divergent in time. Therefore we see Christ not merely Himself preaching and healing as He goes around, but also sending forth the disciples 'to preach the kingdom of God and to heal the sick,' giving, on the one hand, especial power to the Twelve 'to heal all manner of sickness and all manner of disease,' and, on the other hand, commissioning the Seventy (Luke x : 9) to heal the sick and to announce that the kingdom of God was at hand, here even giving the commission of healing the precedence. Nor is this power of healing given merely as a sign confirmatory of their mission, but as a manifestation of 'the universal compassion of the gospel,' which brings help for every harm.

"Though there had been now and then sporadic instances of medical skill applied by the English to missionary ends, it was the practical Americans who first gave this impulse a definite form, the first regularly trained and designated Medical Missionary having been Dr. Peter Parker, sent out by the American Board in 1834 to Canton. In a few years the London Society sent Benjamin Hobson after him, inaugurating the principle in Europe.

"It is little known that to the magnanimity of an English physician England in great part owes her influence in the East. In 1636, Dr. Gabriel Boughton, having cured a princess of the Great Mogul's court, who had been badly burned, asked, as his only reward, leave for his countrymen to trade with India. This was the beginning of English power and civilization in the East.

"The first, or at all events one of the first, missionary physicians, strictly so-called, sent out by a missionary society, was Dr. Otis R. Bachelier, sent out by the American Baptists (as I think) to Orissa in India, and still laboring there." [Dr. Christlieb has here confused the larger Baptist body with the Free Baptists, to whom Dr. Bachelier belongs, and who have long been associated with the General Baptists of England in preaching Christ "where Satan's seat is," in the very region of the temple of Juggernaut.]

"Before 1861 there were not over twenty missionary physicians in all heathen countries, and before 1871 probably not more than forty at most. In 1878 there were ninety or one hundred, and by 1885 there were from one hundred and seventy to one hundred and ninety regularly graduated physicians in the work. The Edinburgh Medical Missions Society had, in 1871, an income of \$6,240 ; in 1881, of \$26,400.

"Notwithstanding that the number of missionary physicians since the beginning of the last third of our century has grown so rapidly and gratifyingly, yet in the majority of the heathen cities in which they labored half of the sick remained almost wholly excluded from this benefit—the female half. Especially in India, where the women of the upper classes regard it as

contrary to religion and propriety to show their faces before men, where, as a rule, not even the heathen physicians (hakims) are summoned to treat the cases of sickness in the zenanas, the way is completely barred to the Christian male physician. Nor is this merely true of the wealthier. 'All Hindu women,' writes Mrs. Weitbrecht, after a wide tour of inspection in 1878, 'whether rich or poor, are completely neglected in time of sickness. Prejudice and usage banish medical help. Fever, ophthalmia and other contagious ills propagate themselves without check in the dark, filthy dwellings. From this results the enormous mortality among women and children, or chronic diseases, one of the chief hindrances of zenana missions. A *female medical mission* in the center of every populous district is one of the most crying necessities of India.'

"How rapidly, with growing confidence, the work increases; how rapidly the sphere of effectiveness widens out, in spite of the strange phenomenon of a female doctor, especially to the Hindu mind; nay, in spite of the great dread felt at first, especially by women of the higher classes, of losing caste under Christian treatment, appears from the register of the Presbyterian Female Hospital at Lucknow. It was opened in 1883, and in that year had only thirteen patients. In 1886 it had 212, besides 2,712 outside patients and 6,930 distributions of medicine. The Church M. S. has nine ladies in service, more or less medically trained. In Travancore last year there were 4,946 patients receiving medicine. In Lodiana, in 1887, the Fem. Ed. Soc. supplied 4,985 patients with medicine. The Zenana Mission in Amritstar (the seat of the Sikh religion) in 1887, with a staff of six female physicians and one nurse, received 242 patients into the hospital, assisted at 454 births, visited 4,000 patients at home, and supplied some 30,000 with medicines. Really it does seem as if Col. Higginson was authorized to concede that Christian missions accomplish something toward 'making the condition of barbarians a little more comfortable.' Dr. Lowe of Travancore speaks of the disinterestedness of his native medical helpers. Though receiving only twenty-four cents a day, they have refused offers of three and four times as high wages in order to maintain the missionary work among their people. Missionary physicians, hospitals and dispensaries are indeed multiplying in India, and extending their operations so fast that it is almost impossible to keep up with them. And the movement has now passed beyond missionary circles, and under the patronage of Lady Dufferin, as representing the Empress, has become national. The Female Medical Aid Association in its first year enjoyed an income of \$110,400. 'The cry for capable lady physicians goes through the whole land.'

"All agents of this national society are forbidden to exercise any missionary influence. This prohibition is remarked upon by Dr. Christlieb as follows: "Doubtless this undertaking is thoroughly well meant by its founders. Upon this broad basis help can be much more quickly procured for the neglected world of invalid Hindu women. To the female physician, who merely comes as a sympathizing human being with her skill for the body, the prison-doors of the zenana will swing open much more quickly than to the Christian woman who leaves out of sight neither sick body nor sick soul. This explains the enthusiasm over this new foundation, and the shower of wealthy gifts from England and India which has watered it. And yet we must inquire: Will this fruit of Christian culture be permanent, grafting itself into Indian society, without its root concealing that from which, nevertheless, it is, in its deepest origin, derived? Does a right view of moral education, or even of the history of culture, warrant us in playing into the hands

of the haughty rationalistic assumption that Hinduism, Islam and Christianity are religious equivalents, or have even an equal level of scientific right, viewed merely from the medical point of view? This is very nearly the same as to say that they all three signify the same; that is, signify nothing. Against whom is the edge of this anti-proselytizing principle turned? Practically against *Christian* physicians, and the course hitherto held by missionary practice. Hindu doctresses are not touched by it, and hardly Mohammedans, allowing that there should ever be any, and that Western science had not dulled the energy of their fanaticism.

"Imagine a Christian lady attending at the bedside of a patient mortally ill. She sees death approaching. She does her best for the relief of the bodily distress. But for the restlessness, or it may be the torpor of the spirit, for the deep distress of soul which often oppresses the sick one far more heavily than bodily pains, she may not offer a word of Christian truth or evangelic gospel comfort! With the saving light in her hand she yet may not venture to cast a beam into the darkness of the poor heathen soul, even when she sees it deepening into the darkness of death! Her lips for this are as good as sealed. What cruelty to the poor patient, and to the compassionate physician no less. Will the young Christian Hindu women, who are now sent by local corporations to study medicine at Agra, be able to prevail on themselves to be silent before their Hindu sisters concerning that which has become the bliss of their own life and the rest of their own heart, concerning their faith? It is to be hoped not.

"And when, as above all in India, the use of certain medicines or other remedies clashes severely with religious prejudices, will it not often import to remove or at least to mitigate such scruples? And so far this necessity involves an interference with religious opinions. And above all: does Christ's commandment to preach the gospel, which assuredly embraces India, apply only for well women, and not also for sick? Has any person, or any society, a right to restrain it? And must a reference to the Saviour of all the world necessarily be made in an importunate, wearisome, headlong manner? Can there not be a friendly, heartily sympathetic offer of salvation, such as shall awake a living hope, and finally implant in the uneasy spirit a divine peace, a state of mind which can only react favorably upon the bodily condition? How often do humanitarians, out of mere respect of man, fall into pure cruelty! How certainly, on close examination, the Christian interpretation of love to our neighbor approves itself as the only genuinely human interpretation!

"Lady Dufferin allows that the 'quiet influence of Christian virtues' must be permitted the agents of the society. No doubt. No gracious permission of royalty or its representative can be required for that. It is its own authentic warrant. But to the catalogue of Christian virtues, under some circumstances, it also belongs to confess *with the mouth*, not merely by quiet example, as the latter can only inspire respect for the person of the physician, or at most for his religion, but cannot alone help the poor patient out of his heathen ignorance into true faith and peace. The appeal to public policy, while entirely intelligible from the Vice-Empress of India, can never justify the position in Christian eyes. For, as we judge, the more said about earlier government policy in India the worse the case turns out. Heathen customs of worship, not merely endured but for long years supported (and sometimes, it is hinted, supported even yet by donations to temples, etc.), have proved, not only as viewed by Christians, condemnable, but to be also a mere short-sighted opportunism, contributing perhaps, for the moment, to

avert popular tumults, but in the event morally injurious to the government, as giving to many thinking Hindus an impression derogatory to a power which could prove itself so weak as virtually to deny its own Christian faith.

"The assumption that, however it may be with certain Indian *princes*, the Indian *people* object to female physicians who bring the gospel, is far from being of universal validity. Otherwise, how is it to be explained, that the 'General Council of Education in India' some time ago, when strongly urging a multiplication of girls' schools, acknowledged that 'the natives decidedly prefer girls' schools conducted by *the missionaries* to those conducted by the Government or by natives.'

"Therefore, with full acknowledgment of the noble designs of Lady Dufferin, the periodicals representing medical missions have, so far as I can see, *unanimously* declared this principle of silence as to religion to be impractical and largely impracticable, indeed, *unchristian*, and therefore for the more earnest Christian women *morally impossible of acceptance*.

"In China also the medical missionary institutes are hardly less numerous than in India. They already extend from Hong Kong and Canton to Peking, and even into Mantchuria and Tartary. The number of missionary physicians, male and female, at present working there, Fomosa included, already exceeds 80. Of this whole number Continental societies at present reckon not one; 38 are British; 44 American, including Canada. Among these the heaviest representation is of the American Presbyterians, 14; next the M. E. Church, with 10; the A. B. C. F. M. English Presbyterians and China Inland Mission, 8 each; London M. S., 7; English Wesleyans, 5; Church M. S., 4, etc. The most comprehensive single medical mission of China is that of the English Presbyterians in Swatow. The hospital was opened by Dr. Gauld in 1863. It can now accommodate 200 inmates, and has elsewhere in the town a lepers' department. In 1885 there were in all 3,867 patients from 1,824 localities, besides 1,770 treated at home, Of 944 operations 544 were ocular.

"Many societies can already look back upon a series of names of physicians which have become names of renown in the missionary history of Asia: the American Board upon the consecrated zeal of a Dr. Scudder, or a Dr. Parker in Asia; upon Dr. Osgood, who died, 1880, in Foochow; who, in the hospital there, in nine years treated 51,838 sick persons, and at whose death thousands of heathens raised a loud lament; upon Dr. Grant, who in his medical practice found twenty times more opportunity for intercourse with Mahommedans than his clerical colleague, and whose memory is to this day a power among the poor Nestorians and wild Koords, for whom he offered up his life; upon his successor, worthy of him, Dr. Wright, of whom an intelligent Nestorian said, 'his influence is that of a prince'; upon Dr. H. A. West in Sivas (Asia Minor), who by his simple method of treatment freed the natives from the terror of the measles, which were there as destructive and dreaded as the small-pox; who educated a company of most capable native physicians, and received therefor from the Turkish government a most emphatic expression of thanks; a man whom his innumerable surgical operations (one hundred and fifty simply for stone) rendered a celebrity even in Europe and America, who in cases innumerable opened the eyes of the blind; who, for services which at home would have brought him in hundreds, yes, thousands of dollars, would accept nothing, contenting himself with his simple missionary salary; who, go where he would, was surrounded by the sick, the lame, the palsied, so that the natives often said of the simple, unpretentious

man : 'He is like Jesus.' And so with the Presbyterian and other missionary societies.

"It is worthy of note that two stations in Western Asia, at which missions have proved themselves peculiarly effective, Aintab and Ooroomiah, were founded by missionary physicians.

"Of late years Syria and Palestine are, of all Turkish provinces, the most abundantly supplied with medical missionaries. And here again Beirût, already mentioned as a centre of medical missions, where the American Presbyterians have five professors and doctors of medicine, partly for instruction and partly for missionary practice. In Tripoli (of Syria) three-fourths of Dr. Harris's patients are Turkish women, who even overcome their usual aversion to showing the foreign doctor their faces; nay, invite him into their houses for further treatment. It is, he says, a moving spectacle to see fifty or seventy-five white-clad, deeply veiled Turkish women listening reverently to the Scripture lesson which always precedes the treatment, and to hear them ratifying the prayer with a loud 'Amen.' . . . Dr. Harris is an Englishman.

"In Jaffa the London Mildmay Institute has a female medical mission. Here, in 1886, a roomy hospital for women was dedicated, for the building of which a firman had been secured from Constantinople, and which cost some \$24,000. It is open every morning at 9, but the patients begin to gather by 6. Of the 231 persons received into it in one year 180 were Moslem; 11,176 received outside treatment. In the wards every evening the holy Scripture is read in Arabic, and, as the latest report says, 'the black eyes of the sick women fix themselves as eagerly upon the reader as if they would fain drink in every word she utters.'

"As a final notice of Mohammedan countries, we must not pass by the latest, singularly self-denying essay of medical missions, that of the young Scotchman of rank, the Honorable John Keith Falconer, in Arabia. This admirable Orientalist, not unknown in Germany itself, son of Lord Kintore, in 1885 went in connection with the mission of the Free Church of Scotland to Aden, and at his own expense established the mission station, Sheik Othman, at some leagues remove from the town. Having returned to England and been appointed professor of Arabic at Cambridge, he taught there a short time, but in 1886 returned to Aden with the missionary physician, established at his own expense a little hospital and free dispensary, preached the gospel to sick and well, distributed Bibles and tracts, and was about to travel throughout Arabia with one of the chief Bedouin tribes when death overtook him in May, 1887. To the service of the Lord he had given up his eminent academical position, his Oriental learning, his social rank, his ample means, the bright morning of his wedded life, and his well-proved physical vigor."

Dr. Christlieb remarks that, in comparison with the medical missionary work of the two Anglo-Saxon nations, the three or four German medical missionaries form a rather humiliating contrast, although more of such work is done than is registered. On the other hand, the Kaiserwerth deaconesses are accomplishing an excellent missionary work in the Orient. "If they are not academically trained doctresses, they have yet been thoroughly trained in hospitals and deaconesses' houses to the care of the sick, and, along with the teaching sisters in schools and orphanages, render uncommonly important pioneer services to Protestant missions. Their quiet work receives fuller and fuller recognition both from Christians and Mohammedans, especially as being, for the most part, *older* than that of the English female physicians.

In Alexandria, where their work began in 1857, they have a hospital with 11 deaconesses, who daily tend 66-70, yearly 1,100-1,200 patients, while the clinics are visited by nearly 3,000.

"The oldest field of labor of the sisters is Jerusalem, where, in 1851, on Mount Zion, near the Anglican Church, they opened, under the direction of Fliedner, a hospital 'for the sick, of all religions and confessions.' This hospital, after successive enlargements, now receives over 450 patients yearly, while 8,200 visit the clinics. Four sisters are in charge. The original aversion of the Mohammedans to the 'dogs' house' was soon overcome. In 1862, of the inmates 178 were Mohammedans; in 1863, 278; in 1864, 312. At present over one-third of all treated are Moslems. They, too, 'listen gladly to the message of reconciliation,' while to many Christian patients also a clearer light rises here upon the true substance of our faith. As a traveler was telling a Mohammedan—a former patient—about the German victories, the latter replied: 'It is the Prussian sisters who have conquered us.'

"German love has of late also extended its compassionate care to the poorest of the poor and sickest of the sick, the lepers of Palestine, by means of the Lepers' Asylum in Jerusalem, erected 20 years ago by the Countess von Keffenbrinck. This is conducted and served by the Unitas Fratrum, the domestic chaplain being the former German pastor at Jerusalem, and the resident physician Dr. Chaplin, of the English Mission to the Jews. The imposing new building, situated not far from the Templar Colony, and dedicated in 1886, with room for some 80 patients, was last year occupied by 24 patients, mostly men. An Arab evangelist gives a Bible lecture twice a week, which the inmates willingly attend. The Word of God, says the latest report, often proves to these afflicted ones a deep consolation. It moves the heart to hear a leper, with his hoarse and hollow voice, from which all the resonance is gone, uttering the words of the Psalmist: 'Out of the depths have I cried unto thee, O Lord!' Leprous children, so long as they yet have fingers, learn to read and write. The faithful house-parents (Tappe and now Franz Müller) maintain, even here in the Orient, to a surprising extent, the fame of the Herrnhuters for neatness and cleanliness.

Dr. Christlieb, after speaking of a German-Swiss medical missionary who went to Calicut, in India, last year, and whose consultations in the first three months stood 640, 950, 1,332, raises the question, "How are we, in Germany, to find physicians of the true Christian and missionary spirit?" and proceeds: "And with this question we come to the deepest ground of our altogether disproportionate inferiority in this branch of missionary activity. It is found in the almost universal prevalence within our medical faculties, both among teachers and students, of a naturalistic spirit, hostile to revelation, for which, indeed, the way has often been prepared, both directly and indirectly, in the Gymnasia. On the other hand, in the English-speaking world, especially in Scotland, but also in America and England, the Christian and missionary interest among young medical students is positively *strengthened* by not a few even of their most eminent teachers. With us, a student of medicine, though perhaps of a Christian family, has the greatest possible difficulty during his course of study even to keep hold of his Christian convictions. Among his companions, the very thought of engaging in missions would be utterly unintelligible. It would make him a target of scorn. Who in these circles concerns himself about the extension of the kingdom of God, a phrase which, almost without exception, is for them a dead letter. Who among them so much as casts a look over missionary literature, unless, at most, now and then, to glean from it some newly-reported fact of natural history? Yet

even in Germany we find medical students, here and there, in our missionary associations. Missionary societies in Germany may therefore be exhorted, when looking for missionary physicians, 'Seek, and ye shall find.'

"So much respecting the development and diffusion hitherto of medical missions and their auxiliary institutions in our Protestant missionary work. Considering that, independently of medical missions in Christian lands, there are to-day, of regularly graduated Protestant physicians, male and female, in Africa and Madagascar, 37; in China, Formosa and Corea, some 86 or 88; in India and Burmah, at least 76; in Siam, 3; in Japan, 14; in the Pacific, 6; in Mohammedan countries, some 40; and that, moreover, in Turkey, India, China and elsewhere, there are dozens of deaconesses and nurses, with no mean measure of medical knowledge, we are well entitled to declare that the branches of this great growth are already world-embracing. We are now in a better position to give a compendious judgment respecting the necessity and the value, the methods and the present results of missionary medical practice."

THE DRINK TRAFFIC AMONG NATIVE RACES.

[The Rev. Henry Duncan, Convener of the Church of Scotland's Committee on Intemperance, contributes an important paper to the *Church of Scotland Home and Foreign Mission Record* on the effect of the drink traffic among native races. Some months ago the same writer gave a startling account of the "Effects of the Liquor Traffic on Native Races." Since then fresh light has been thrown upon the subject. It has been discussed in both Houses of the British Parliament, and the different churches and temperance organizations abroad are combining in an earnest effort to grapple with the evil. Nor is the voice of American Christianity and civilization silent. Protests, petitions and remonstrances have gone forth from many of the leading Christian bodies in this country. The state of things is indescribably awful. This diabolical traffic is cursing Africa to-day far worse than ever the slave trade did. It *must* be stopped, and the responsibility rests with the three great Protestant nations that are mainly responsible for the introduction of rum into and are flooding the Dark Continent with it—namely, Great Britain, Germany and the United States.—Eds.]

"ONE of the minor difficulties of the problem lies in the fact that the traffic is carried on by men of different nationalities, and that no single government has the power of preventing or even controlling the traffic. All that can be done in the meantime seems to be to collect and disseminate information on the subject, in the hope that a plain narrative of facts will lead to such a rousing of the conscience of the Christian Church, and such an awakening of the European and American powers to the gravity of the question as will issue in combined and energetic action for the suppression of a traffic that is a disgrace alike to our Christianity and our civilization.

"In dealing with the subject, it is extremely desirable that we separate the case of the native races of India from that of the native races of Africa and of other parts of the world. Not that there is no room for earnest action in regard to India, but because the cases are in many respects so widely different that what is true of the one is by no means always, or in the same sense, true of the other. Confining our attention, then, just now to Africa, what are the facts with which we are confronted? Briefly these, that British, German, French and American traders are pouring alcohol into the Dark Continent in such quantities and in such forms as to produce the most disastrous results, not only on the moral and spiritual condition of the natives, but even on their physical and commercial interests—that, in fact, as has been said by an eminent traveler, 'the great continent of Africa is being ruined by rum.' One or two facts will make the meaning of this statement clear.

"It is a well-known and admitted fact that native races cannot partake of alcohol in its European forms without sinking into a state of decay and

degradation. Men sometimes speak as if the decay of the native races was a necessary consequence of the advance of civilization. But clearly there is nothing in civilization to account for such decay. Sir John Thurston, Assistant High Commissioner in the Western Pacific, states the case tersely and truly when, repudiating such an idea as regards the natives of these islands, he says, 'Arms, gunpowder and alcohol are the solvents under which native life disappears.' And yet, in the face of this fact of the total inability of these native races to survive the introduction of this agent, there is carried on at this moment by professedly Christian men an enormous trade in alcohol in its most destructive forms. The merchants of Mauritius sent their refuse rum, which was worthless in any other market, to the recently-converted island of Madagascar, and, despite the entreaties of rulers and people, forced upon them a trade which has done much to nullify the work of Christian missionaries for many years. It is the same on the West Coast of Africa. As the Archbishop of Canterbury said lately in the House of Lords, 'There is a trade rum and a trade gin which are neither more nor less than liquid fire, mere poison, which destroy in a very short time the men and women who consume it, and they consume it without stint.' So deadly is it that among the natives, we are told, some of it goes by the name of *death*! And this, which ruins body and soul, imported by men who are members of our churches and subscribers to our missions! It is perhaps not to be wondered at that men who are destitute alike of principle and humanity should yield to the temptation to engage in so nefarious a traffic when 700 per cent. can be gained by it. But surely the Christian Church should protest in the strongest possible manner against a traffic which is a disgrace to Christendom!

"But the evils of the traffic consist not only in the character of the spirit that is imported, and its general effects upon the native population. It is only when certain testimony which has recently come to hand is carefully considered and weighed, that the full extent of the evil can be at all appreciated. The Rev. Horace Waller, F.R.G.S., not only says that 'the degradation of the wretched tribes of West Africa has reached a depth which is appalling,' but testifies to his having seen hundreds of native girls lying in a state of intoxication round the wagons of the spirit-sellers. And that his is no exceptional experience appears from the testimony of others no less trustworthy. Dr. Clarke, speaking of South Africa, says that he has seen thousands of girls lying drunk round the traders' wagons. And Mr. Moir, of the African Lakes Trading Company, writes, 'I have seen boys and girls of fourteen and fifteen getting their wages in rum.' In fact, there are parts of the country in which there is practically no other currency. Let the church consider such appalling facts as these, and then say whether it is possible that Christian mission work should be successful when all this shame and degradation and ruin is connected in the native mind with the Christian name. 'The time has surely come,' in the words of Mr. Joseph Thomson, the great traveler, 'when, in the interests of our national honor, more energetic efforts should be made to suppress this diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilization.'

"One of the most pathetic circumstances connected with the whole subject is to be found in the pitiful appeals which come to us from the natives themselves. Sensible of their weakness, they have appealed again and again to the Christian people of this country and the governments of Europe to protect them from a temptation they feel powerless to resist. Quotations from such appeals could be given to a large extent, but space will not permit.

'There has broken out,' Mr. Waller tells us, 'not only in one or two, but in several densely populated tracts of Africa, an intense desire to shake off the drunkenness which has arisen as a contact with civilization.' 'Why,' asks the Rev. Mr. Johnson, the able native pastor of Lagos (into which small island, with a population of 37,000, Europe imports 1,231,302 gallons of spirits, 1,205,160 gallons of which are 'trade rum' and 'trade gin,' described above) — 'why should European proximity to Africa be Africa's ruin?' Archdeacon Farrar, in a powerfully written article in the *Contemporary Review* (now reprinted in pamphlet form), tells us that in 1883 the natives of the diamond fields implored the Cape Parliament to have public houses removed from them for a distance of six miles, and that *their petition was refused*. Strange that the cry of weakness and helplessness should be so shamefully disregarded, and that nations that stand in the forefront of civilization and missionary effort should turn away from such appeals, and force upon unwilling peoples that which is working their complete destruction!

"Hitherto, our own special mission field at Blantyre has escaped the blighting curse that has fallen on other parts of Africa. But we should realize the fact that if, through any of these changes which are always possible in an unsettled country, drink should be introduced among the native population there, our mission may be wrecked, and the labor of years wholly lost.

"It is earnestly to be hoped that measures will speedily be taken to deal practically with the facts now set forth. There is no lack of facts to prove the greatness of the scandal. The difficulty is to get the citizens of this country, the men in power in the State, and even the Christian people in our churches to look them in the face, I trust therefore that the Church of Scotland will take her place among the other branches of the Christian Church and throw herself heartily into a cause with which is so closely bound up the success of her missions and the progress of the cause of Christ."

THE HERO-MISSIONARY.

BY ROBERT NEEDHAM CUST, LL.D.

[We are indebted to the distinguished author for an early copy of this remarkable address, delivered in Henry Martyn Hall, to undergraduates of the University of Cambridge. The part we here present gives us pen portraits of three heroic missionaries of world-wide fame. The latter part of the address sketches graphically the Heroic Missionary Society, taking as his type the Moravian Church. We hope to give that in our next number.—Eds.]

As a member of the Committee of the Church Missionary Society, I am not likely to undervalue the plodding day by day, and year by year, of the simple-hearted missionary, who, like Rebman and Krapf at Mombasa, in East Africa, and William Smith and Leupolt at Banaras, worked on from year to year, and only left the scene of their quiet labors when failing powers compelled them to do so. Such uneventful lives do not strike the imagination so much as that of the hero-missionary, whose career is short, but brilliant: it may seem unjust, but it is so always; the brave man who leads the forlorn hope, or gains the Victoria Cross by risking his life, obtains a niche, and his career is an incentive to others: the faithful old soldier has nothing but the feeling of duty done to reward him, and the thought of him will not rouse others to deeds of valor.

My subject is the Hero-Missionary and Heroic Missionary Society. It is hard that the man must die to be deemed a hero, but so it has been at all times from the days of Achilles to our own times. Death throws a halo round the departed one. Some examples have been brighter in death than in life; it is

another illustration of our Lord's remark about the corn of wheat, "If it die, it bringeth forth much fruit." I have selected three great characters, Allen Gardiner, Coleridge Patteson and John Williams, as types of the hero-missionary, and the Moravian Missionary Society as the type of the heroic mission.

ALLEN GARDINER—THE PIONEER MISSIONARY.

Life is such a tangled web that it is only as he approaches the end of his career that the worker can see the pattern of the web at which he has been working all his days. He has had only one portion of the pattern exposed to his view, but he has been permitted to work at that faithfully and patiently, though it may be only a leaf or a flower, and he is able to do it truly, strongly and firmly; but the hero-missionary seems in his youth, or in the early part of his career, to have grasped at some purpose unseen to all but himself; he wishes to accomplish something which the world will not let die; and to some few this is granted. In others the one only life which the worker had to offer is not sufficient; but the Master accepts the will for the deed, as young McCall said on his early deathbed, "If the Lord's will be to take myself, and not the work which I would do for Him, His holy will be done."

"Ὁν οἱ Θεοὶ φίλοῦσι, θνητοὶ σκώουσιν νέοι.

Heroes, being men of marked character, are deemed by the vulgar herd to be eccentric: their very superiority prevents their being duly estimated. The circumstance of their death shakes weak faith, but the true Christian through death to life sees clearly how God of seeming evil works lasting good. To die for one's country is a great gain; to die for one's Saviour, to fill up what remains of His sufferings, is sweeter. Such was the life of Allen Gardiner: no doubt he was thought to be an enthusiast, and crazed, and a bore; but the opinion is now changed. His story is simple: he was an officer of the navy who lost his young wife early. He thus went *per crucem ad lucem*, and thenceforth consecrated himself to the missionary service heart and soul, and he kept his vow: to be a pioneer missionary to the most abandoned heathen was the great object of his life. He was neither qualified for ordinary missionary work nor would it have satisfied him to have reaped the harvest which others had sowed. His was a harder and more thankless task, but none the less blessed.

He tried many countries, but found no opening; his missionary spirit, like a dove let loose from home, wandered about seeking a place of rest. At length he definitely chose South America as his field; he was prevented by the Roman Catholic priests from settling among the wild tribes on the continent. He found at length a spot where even the Spanish priests would not care to follow him, at the most southerly point of the island, separated from the mainland by the Straits of Magellan, within a small distance of the Antarctic Circle, the Island of Terra del Fuego.

The possibilities of the human family are not to be found in one single race, or at one particular epoch, or in one region of the world. Grace is sufficient for them all, and the missionary, who brought captive to the feet of his Master the poor Eskimo, the half-brutal Fuegian, the cannibal of Melanesia, or the short, stunted races of Australia, glorifies his Saviour by showing that the gospel message was designed for all, can be understood by all, that Christ died for all, and that there is no other way of salvation but through Him. The message is so divine, and yet so clothed in universal humanity, that it finds its way to the spiritual necessities of all, and satisfies the heart's cravings. The student of missionary chronicles has added this new weapon to the armory of the theologian. Darwin, one of the gentlest and wisest of

heathens (for he that is least of the kingdom of heaven is greater than him), when he saw the inhabitants of Terra del Fuego, declared that their intellectual improvement was beyond the efforts of man ; but he lived to replace that hasty opinion by the following : "The lesson of the missionary is the enchanter's wand."

Both nature and man were against Gardiner: the climate rendered the country most dreary and inhospitable: the sky rarely cleared: rainy squalls in summer alternated with the snow and sleet of winter: the winds were ferocious. The people belonged to the Patagonian race, of a dark color, with long black hair: they had low foreheads, flat and thick noses, scanty clothing, wretched habitations, and they were arrant thieves, cruel, and, when brought to bay, furious wild beasts: the women possessed some traces of gentleness, but were treated as slaves. Gardiner's first attempt to land and house himself on land was a failure: the conduct of the natives was such that he had to retreat and return to England. Nothing daunted, he determined to have a floating home, and to keep his reserve stores at the Falkland Islands. He could not collect sufficient funds to buy a suitable vessel, so he supplied himself with two decked boats: two catechists and three pious sailors accompanied him. The Ocean Queen steamer deposited the boats and men with provisions for six months at Banner Bay in Terra del Fuego: they had given up all the ties of home for Christ's sake, but they were called upon to make a greater sacrifice, even of their lives, and none of them were ever seen alive again. It reconciles us to our common humanity, that men are always found, when the cause of Christ requires it, to face the greatest danger at His bidding. These men all died of starvation, Allen Gardiner being the last survivor. When, months later, the frigate, sent out to make inquiries, arrived, their dead bodies were found, and their journals and letters: one by one they had died, but there was no despair, no imputation of blame to others: "Poor, weak though we are, our abode is a very Bethel to our souls, for we feel and know that God is here." "Asleep or awake, I am happy beyond the power of expression." Allen Gardiner penned a farewell letter, expressing his unclouded joy in the Lord, his perfect resignation to His holy will, but earnestly imploring that the mission should not be abandoned, and sketching out a plan for future operations, which was acted upon. In his death he anticipated the coming of his Master's kingdom. He rejoiced to see the day-dawn of the gospel: he saw it, and was glad. His last words were, "Great and marvelous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst!" Here the journal ends: but one letter was dated a day later: "Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ to all eternity. I neither hunger nor thirst, though five days without food: marvelous loving-kindness to me a sinner!"

I remember the news of this sad tragedy reaching India in 1852, and many a sigh was wafted from India to the South Pole. His life was not given in vain: the pioneer's work was done: and the Lone-Star Mission was established, which has worked northwards into the mainland of South America, and is now spreading itself among the heathens of Paraguay. Bread cast on the waters is found after many days.

Humanly speaking, but for Allen Gardiner's determination, and the interest excited by the sad end of himself and his noble companions, this footing would never have been made good. When nations and tongues are assem-

bled before the great white throne, Allen Gardiner will be there with his savages: "Lord! behold, with the talent, which Thou gavest me, I have gathered these poor sheep into Thy fold!" *

BISHOP COLERIDGE PATTESON.

Differing in everything—in method, in gifts, in training, in result, but with the same spirit, that of lowly and entire self-sacrifice, was the career of Coleridge Patteson, Bishop of the Islands of Melanesia, which lie 120° to the West, and in a more northern latitude. I knew Patteson as a boy at Eton, and he had the advantage of a University education, and I well remember Bishop Selwyn the elder going out as Bishop of New Zealand. He also was of the hero type, strong, brave, wise and determined: he had established the mission in the New Hebrides and the Solomon Islands, and he chose Coleridge Patteson to be his coadjutor and his successor: there is something sad and solemn in the details of the selection of the lad by the bishop, and the surrender of him by the parents: the mother, like Hannah, consecrated her son to the Lord, and the grand old father made the great sacrifice of his eldest boy, for he never saw his face again. How foolish, and even wicked, seem the efforts of parents to retain their children when the Lord has unmistakably chosen and called them! Every act of this beautiful life stands out in the pages of his biography: whether in his solitary ship cabin, or lonely hut, he was a great writer of letters, and they tell us unconsciously of his exalted character. He had no settled home, but he had a settled plan, devised by Bishop Selwyn, and worked out by himself. He had to deal with a black, woolly-haired Negrito race, savage, inhospitable, cannibals, not so low down in the scale of humanity as the natives of Terra del Fuego, for they possessed some arts, and they spoke numerous distinct languages. The training-school on Norfolk Island, the mission ship taking up and putting down lads at the different islands, thus accustoming the people to his presence, acquiring a knowledge of their languages, and creating a confidence in his kindness: these were his methods. As his blessed ship passed from island to island, it left a track of light, of mercy, and loving-kindness, and his plans seem to be realizing. We read in his journal:

"I think of the islands, and see them in my dreams, and it seems as if nothing had been done; but, when I think of what they were a very short time ago, oh! I do feel thankful indeed, and amazed, and almost fearful."

He was so far more blessed than Allen Gardiner, for he saw some fruits of his labors: brighter prospects of more fruit: the harvest was ripening: laborers, both European and native, were gathering around him: the time for putting in the sickle was at hand.

"Hundreds of people are crowding together, naked, armed, with uncouth cries and gestures. I cannot talk to them but by signs: *but they are my children now.* May God enable me to do my duty by them!"

The great Controller of the lives of men had provided him fellow-laborers from an unexpected quarter: lads whom he found on Norfolk Island, descendants of the mutineers of the *Bounty*, who, having married native women of Tahiti, left to their offspring a legacy of the blood of Europe and Oceania united in their veins in a mixed stream; these lads were endowed with singular sweetness of character and ardent faith. Two were killed by poisoned arrows during the lifetime of the bishop: one died with him. It is well known that the bishop was killed at the Island of Nikapu: I need not tell the sad story: he died for the sins of others, so closely did he tread in the

* Story of Allen Gardiner (7th edition), Marsh & Stirling, 1887.

steps of his Master : a boat floated out containing his body with a palm branch laid upon the five wounds : and at the age of 46 his warfare was accomplished, his hero life was ended. The poor lad, however, lingered a few days in intense agony under his wounds, and made the following remarks, when he saw his leader's body, showing the spirit which had been imparted to him by his contact with a hero.

"Seeing people taken away when we think that they are most necessary to do God's work on earth makes me think that we often think and talk too much about Christian work : *what God requires is Christian men. He does not need the work : He only gives it to form a perfect character of the men, whom he sends to do it.*"

"It is all right now. Do not grieve about it, because they did not do this thing of themselves, *for God allowed them to do it.* It is very good, because God would have it so, and because He looks after us, and He understands about us, and now He wills to take away us two (me and the bishop), and it is well."

The poor lad's knowledge of the world was limited to Pitcairn Island and Norfolk Island. His faith had not been weakened in the schools of learning. The bishop had by his own hero life brought Christ home vividly to his imagination, and in his simple eloquence, with dying lips, the poor lad sought to palliate the offenses of the ignorant savages, who had killed him in revenge for the wrongs which they had suffered at the hands of others, and to *justify the ways of God to man.* Who can say that Coleridge Patteson lived and died in vain? If you seek his monument, read the annals of the ever-expanding Melanesian Mission, spreading from tribe to tribe, and from island to island.*

JOHN WILLIAMS.

John Williams belonged to an earlier generation. He had accomplished his course while Patteson was an Eton boy, before Allen Gardiner had conceived his great idea. He was indeed an ἀναξ ἀνδρῶν, and seems to have been specially brought upon the scene by a wise Providence at a moment when his peculiar gifts were required. Oh ! if we could only understand, and be satisfied, that we are all of us but pots in the hands of the potter, made suitable for the work which is laid upon us ! Williams' education, intellectually and even religiously, had been very defective : the hour of his call came at the appointed time : as he was going to a tavern to meet worldly companions, he was overtaken by a lady in the streets, who persuaded him to accompany her to a place of worship, and this chance event was the commencement of his great change of life : he had energy of character, strength of faith, ardent desire to preach the gospel, and a wonderful power of conciliation : he could moreover turn his hand to anything in the smithy, or carpenter's shop : he proved his capacity to build a seaworthy vessel : he could saw timber, or teach in a school : his object was to rouse the people to the duty of introducing new arts and reasonable requirements. Such was the man who was sent out to preach the gospel in the Island of Tahiti in 1816 ; early in his career he wrote to his mother, that he prayed that he might be faithful unto death, and his prayer was heard, for it was so : he had a heart too large to wish to keep the duty of evangelizing the vast region of Oceania to one denomination of Christians : he invited all the churches of Protestant Christianity to take their part in the holy crusade.

Early in his career he conceived the idea of evangelizing the whole region, and he lived to see great progress in carrying it out. His plans were bold and original, but always practical, and *which would work.* There was nothing in him Utopian, sentimental or illusory, and success crowned all his endeavors, though he did not live to see it, and half a century's experience has

* Life of Bishop Patteson (2 vols.), Yonge, 1875.

confirmed the justice of his views. He could not rest satisfied with the tiny populations of Raiatea and Rarotonga (of which island he was the first discoverer): the fervor of his spirit led him to desire, in spite of the inadequacy of his means, to go on from island to island, and plant a living Christianity; for he formed and carried out the bold conception of training converted heathen to become teachers and evangelists in other heathen islands, a truly divine method, and blessed beyond his utmost dreams. It seems almost fabulous, if subsequent years had not proved the reality. He came, he saw he conquered: like a giant he strode over leagues of sea, and anticipated difficulties seemed to vanish before him.

There was no steamers then, and few sailing vessels; but he built his own, the "Messenger of Peace," and he dauntlessly navigated the vast realm of Oceania, dotted with many hundred isles; in the last year of his life his exertions in England enabled him to provide a better and larger vessel, and the steam missionary ship has long superseded his slow means of progress. After his return from England in 1838, he made his first attempt to evangelize the black races in the New Hebrides: he landed with success in 1839 on the Islands of Futuna and Tanna: on the Island of Erromanga he was killed and devoured by those whom he came to save and bless. The last words in his journal before he started on this fatal voyage were, "None of these things move me, neither count I my life dear unto myself, so that I finish my course with joy, and the message which I have received of the Lord Jesus, to testify the gospel of His grace." The last sentence written by him on the preceding evening was, "This a memorable day," and almost his last words, "Oh, how much depends upon to-morrow!"

The darkness which for a time shrouded Erromanga was like the darkness before day, the prelude of an exceeding light, which has overshadowed the New Hebrides. John Williams had been unwilling to build on another's foundation, for he was a pioneer, and the settled desire of his soul was to preach the gospel in regions beyond, and not to boast in another man's line of things made ready to his hand; but he paved the way for others. It is a wonder that he had been spared so long from fever, shipwreck, the poisoned arrow, or accident by land and water; for 23 years he had been permitted to carry on his work, his blessed work, the beginning and continuation and ending of which had been predestinated at his birth: if he died at the age of 48 he had accomplished a work left undone since the beginning of time, the linking of these scattered islands together in one blessed chain. Love to his Saviour and the souls of men, faith in the veracity of the divine promise as to the universal diffusion of the gospel, conviction that the gospel was suited to and intended for the wants of the most debased of mankind, and the only cure of human ills: these were the great principles of this hero-missionary.

John Williams is described as having no personal interests apart from his people. A missionary who is unable to identify himself with the people among whom he labors cannot under any circumstances be an efficient laborer, and if he has any other object in view but thus to identify himself, he has mistaken his vocation. A man who never allows himself to forget that the people are not his equals *according to his European notions*, though in the sight of God they are in very deed his equals: who cannot overlook the fact that they are rude, noisy, naked, and in some outward matters even offensive; who cannot admit them at all times into his own simple habitation, but treats them as if they were servants, and confines his intercourse with them to the hours of his public duty: such a man is destitute of the one great qualification of a hero-missionary; such a man will not bring souls to

Christ; his name will not sound stirring in the legends of the converted tribe; he will not be hailed as a father on his return, and wept for as a father when he dies; the mention of his name will not stay the attacks of wild heathen tribes, as it is reported in the biography of John Williams that they spared a village *for his sake*.

The Hero-Missionary, with his supernaturally enlarged and enlightened powers of vision, looks over the barriers which limit the view of the less gifted. He admits, indeed, that segregation from the civilized world, want of opportunity, a different climate, a difference of race, an absence of culture have made men different, but not necessarily inferior; he recognizes the innate weaknesses of every son of Adam, which, if uncontrolled, turn men into devils, and the germs of innate goodness, which exist in all, and which, if developed by the touch of the Holy Spirit, can transform some, whether their skins be white, black, yellow or red, into angels. It has shocked me to hear how some missionaries speak even of their own flocks. As regards the people of North India, who are of our own Aryan bone, I can certify that they are good and loveable; and in my old age I have learnt to love and esteem and honor men of pure negro race, who appear in some matters to be even of a higher type than my own countrymen. No doubt St. Paul was of the highest type of gentleman and scholar of his period; yet we find in his writings no assertion of a superiority over his converts, some of whom were slaves, and yet dear brothers: we find in him, though a Hebrew of the Hebrews and a Roman citizen, no assertion of caste over the Galatians. He came in contact with all men—of Europe, Asia and Africa, Jew and Greek and Roman, bondmen and free—but none were to him common and unclean. Alas, how far below this standard many of our missionaries fall! *

BRIEF NOTES ON BOOKS OF A MISSIONARY CHARACTER.

The Life of William Carey, D.D. By George Smith, LL.D., author of the "Life of Duff," and "Life of Wilson," etc. London: John Murray. 8vo, pp. 389. With portrait and illustrations.

We are indebted to the distinguished author for this beautiful volume, which contains beyond all question the first and only complete biography of this world-renowned missionary. As we propose at an early day to pay our respects to this intensely interesting and instructive and grandly written work at considerable length, we simply now chronicle its appearance and express our unfeigned pleasure in reading it. The missionary world could afford to wait nearly sixty years to get a memoir of William Carey so complete and satisfactory in all respects as the present one is. At his death, in 1834, Dr. Marshman agreed to write the life of his great colleague, but he died too soon after Carey to begin the task. Several biographies have been written before the present one, but they are all very incomplete, and on many accounts unsatisfactory. The author of this noble volume went to Serampore less than a score of years after the great missionary's death, and there as editor of the *Friend of India*, came to know the work done by him for India and for Christendom, and collected there, on the very theater of Carey's long services, the materials, out of which, with those gathered from other sources, he has wrought this finished and skilfully constructed biography, which deserves to rank, and will rank, among the foremost in the annals of the missionary world.—J. M. S.

Medical Missions: Their Place and Power. By John Lowe, F. R. C. S. E. London: Fisher Unwin. 12mo, pp. 392.

The high value of medical missions in saving the world is rapidly growing

* Life of John Williams. Prout, 1843.

in the public estimate. This book contains an exhaustive account of the benefits that accrue from the use of the medical art as a Christian agency. Mr. Lowe is eminently qualified to write on this subject, having himself been so long engaged in the same field. Some may think that medical work is too strongly insisted upon by him as a *necessity* to missionary success; but, bating possibly a little excess of enthusiasm for the grand work which has engaged the labor of his life, we may, on the whole, accept his conclusions as sound, and commend his book as timely and important.—J. M. S.

Robert Morrison. By William John Townsend, General Secretary of the Methodist New Connexion Missionary Society. London: Partridge & Co. 12mo, pp. 160.

This neat little volume gives a pleasing memoir of the first Protestant missionary to China. It is evidently prepared with care and discretion, and will be read with interest. The opening of China to Christianity and to western civilization, and the interest felt in the evangelization of that great kingdom, makes this a favorable time to issue such a work, specially adapted to interest the young in our churches and Sunday-schools.—J. M. S.

A Glimpse at Indian Mission-Fields and Lepet Asylums. By Wellesley C. Bailey. London: Shaw & Co. 12mo, pp. 188.

The author of this interesting volume is Secretary to the Mission to Lepers in India, and he here gives an account of a journey made on behalf of this afflicted class in 1886-87. It is hoped that its publication will awaken a greater interest in their spiritual and temporal welfare. It is sold for the benefit of the lepers. The book is of general interest, as it touches upon the work of twenty of the leading missionary societies of the world.—J. M. S.

The Life of David Livingstone. By Mrs. J. H. Worcester, Sr.

The Life of Henry Martyn. By Mrs. Sarah J. Rhea.

The Woman's Presbyterian Board of Foreign Missions (Chicago) has added these abridged memoirs to its series of "missionary annals." The series is an admirable one. They are gotten up well, and sold for 30 cents each in cloth; paper, 18 cents.—J. M. S.

Glimpses of Maori-Land. By Annie R. Butler. Price, \$1.25.

Kesa and Satgiro; or, Lights and Shades of Life in Japan. By Mrs. J. D. Carrothers. \$1.50.

The American Tract Society publishes both these volumes. They are well written and illustrated. They are adapted to create a lively interest in missions on the part of the young. They form part of a Series.

Alden's Manifold Cyclopædia is a new departure in book-making. It is a small, compact duodecimo, which aims to combine the advantages of an *encyclopædia*, a *biographical dictionary* and a *lexicon*. Five volumes are issued and twenty-five more are to come. And Mr. Alden offers the complete set at \$3.35 paid in advance, or 40 cents per volume in cloth, 55 cents in half morocco.

We are glad to call attention to this remarkably comprehensive, complete and unique production. It is valuable in the line of *missionary biography*, etc. For example, in the first volume is a short but very complete article on Abyssinia, Afghanistan, Africa, Alaska, Albigenses, America, etc., full of valuable information relative to home and foreign missions. In subsequent volumes we find other articles on Brainerd, Boer, Bogermann, Bogomili, Bohemia, Bombay, Katherina Von Bora, Boro-Buddor, Borromeo, Brahma, Brahmasomaj, Bible, Bible Society. Having had occasion frequently to consult the volumes now out, we say unhesitatingly that single articles on missionary themes have proved worth the price of the work, not to refer to the wider range of topics pertaining to general literature.—A. T. P.

Proceedings of Second Convention of Christian Workers in the United States and Canada. Held in Broadway Tabernacle, N. Y. City, Sept. 21-23, 1887. 60 cts., two copies, \$1. Rev. J. C. Collins. New Haven, Conn.

Such is the title of a pamphlet of some 300 pages full of suggestions for all

true missionary workers at home and abroad. It covers all great questions of evangelistic activity. The paper by Dr. Beard on the McAll missions is invaluable. But this is only a specimen of the careful, often exhaustive, essays and addresses which are packed into this closely printed pamphlet.—A. T. P.

The Biblical Illustrator. By Rev. J. S. Exell, A.M. New York: Randolph & Co.

Though not directly a missionary volume, this work will be found to stimulate every form of missionary work. It is a book of rich stores of analyses of Scripture, with illustrations, anecdotes, similes, emblems, gathered from a wide range of reading. We have examined it with care and delight. It will be a help to any Bible student. How far it may help in preparing missionary sermons and addresses may be seen by consulting this abundant storehouse of truth and fact, under such texts as the following: Matt. ix: 36-38; x: 1-16; xxviii: 18-20, etc. This volume is confined to Matthew. We hope others will follow, equally deserving to be called mines of gold.—A. T. P.

II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

China.

LETTER from Dr. Happer, President of the Christian College, China:

CANTON, April 2, 1888.

DEAR MESSRS. EDITORS.—I am much obliged to you for the favorable reference you made in the February number of *THE REVIEW* to the effort to establish a Christian College in China. You and your readers will be interested to know that some classes have been announced in a rented building. They commenced on the 28th March. I have received thirty pupils out of some eighty applicants. The number of applicants would have been greater, but that it was known that only a few could be received, and none under sixteen years of age. Of these six are Christian young men who have returned from the Sunday-schools for Chinese in America. Two of them are sons of native pastors in the Ningpo Presbytery, who wish to get a college education. They are Christians. One has passed through the Presbyterian Academy, and the other has nearly completed the course in it. And five others are sons of Christian parents here in Canton. These, I trust, will give a Christian influence among the students. The fact that only thirty could be received when there were eighty applicants shows very impressively how desirable it is that the college buildings should be erected as soon as possible. It is very desirable that the building should be ready for use in January, 1889, at which time of year students will be making their educational arrangements for that year.

I am using efforts to secure suitable grounds as soon as possible. The asking price for desirable sites range from \$500 an acre to \$1,000, according to location near the city. As we need twenty acres, the cost of the ground will take a considerable out of the estimated sum of \$50,000 for grounds and buildings. As the sum already secured is not sufficient to purchase that amount of ground, it presents to the friends of

the college the necessity of increased contributions, in order to provide the necessary buildings as soon as possible. I hope that those who have the matter under consideration will decide immediately and send their contributions to the treasurer of the Board of Foreign Missions of the Presbyterian Church, who will forward them to me. In the January *REVIEW* there appeared an item copied from the *North China News*, stating that some benevolent gentlemen in the United States had subscribed \$300,000 for the establishment of a university at Nankin. This was a misstatement. Some one writing from Tientsin to the *North China News* made the mistake. He changed the fact, which was that I desired to secure \$300,000 for a Christian college, into the statement that some one had given the \$300,000. I will be very thankful indeed if some Christian givers will make this sum an accomplished subscription, and thus secure the establishment of a well-equipped and thoroughly furnished institution. It is hard to conceive any other way in which such a sum of money would accomplish a greater Christian and educational work than by establishing a Christian college among the 300 millions of China.

Yours in Christian work,
A. P. HAPPER.

LETTER from Rev. Gilbert Reid:

PEKING, March 14, 1888.

DEAR EDITORS.—I have just received the first number of the new series of *THE MISSIONARY REVIEW*. I am delighted with the whole arrangement. Not a *sect*, but the *Church* is to appear before us. Progress is the watchword. Good for the people at home, and good also for us missionaries. Some such medium is needed for the growing work everywhere, and I hope that soon China may appear like Japan as the land of urgency in evangelizing. To one who catches the spirit of the people, and especially the government of China, great things are already in sight. Education is the opening wedge—an education in West-

ern studies, but not to ignore Chinese knowledge; an education as far as possible on Chinese lines, but not necessarily to the separation of Christianity. What we need for China are educated men imbued with the Christian spirit, and living the Christian life, who know how to *give themselves* to China and educate the nation to the true paths of wisdom. Such men would be countenanced by the government; and if such do not appear at the call of duty, men of skeptical teaching will not be lacking at the call of interest or fame. GILBERT REID.

Holland.

LETTER from Rev. W. D. Schuurmans :

HAARLEM, May 18, 1888.

DEAR EDITORS.—As I did not receive the February number of THE MISSIONARY REVIEW OF THE WORLD till May 11, I could not earlier take notice of what had been said by Canon Isaac Taylor about "The Progress of Islam."

After reading the article, I wondered how such a learned man should be so little acquainted with Islam itself and the manner of its spreading in the different parts of the world as to proclaim the "Faith of the Prophet" to be "a stepping-stone from heathenism to Christianity," and "that its teachings and methods might well be adopted by the promoters of Christianity."

In consequence of the Canon's assertion, as being not in accordance with what I myself have seen and read, I feel urged to write a few lines about "Islam and its progress," which I offer you for your Review.

For many years I lived in a Mohammedan country (Java), and daily had familiar intercourse with Mohammedans of every rank, rich and poor, learned and unlearned, young and old. I have studied the Koran, especially the religious precepts, the religious tracts or catechisms, that are used in priest-schools, and in this way I came to the following conclusion: The Mohammedans have their Allah, the Most High, who dwells in gloom and finsterniss, far from men. He is a great king, who rules by the Book of Fate,* which is the law of his kingdom. He is called the merciful, notwithstanding a man is judged according to his deeds; these are weighed, and when the bad deeds are more or heavier than the good ones, be it a *dzarat* (atom), then he is doomed to hell. The Lord Himself does not interfere with His human creatures; like a king, He has His messengers, His angels, that have revealed His will to His favorite Mohammed, who has written down this revelation in the Koran, in order to be a *dahil* (guide) for all men. The Lord is great, He may do what He likes; man ought to trust himself to His

* See Sale's translation of the Korân, chap. xcvi. and the notes: also the French translation of Kasimiersky, same chapter. The Arabian word *Kadr* and its derivations have in most cases the meaning of *Fatum*. What I call the *Book of Fate* is meant by Sale as "*the preserved table by God's throne*."

power. When in distress, the Mohammedan cries: "Allah akbaru!" [Allah is great] which means: "I have to submit, though I am like a stone in the hand of a mason. Allah knows it best: it is His will. What will we do against it?"

Now, is not such teaching antagonistic to the Christian's faith? Does not the Christian love a Father, a Preserver, who is tender and careful? He trusts himself also to the superintendence of the Almighty; but this Almighty God is not bound by fate, his law is principled in the love for His children, in order to give them eternal bliss. He sent His only Son, that men might be united to this Son by faith, and by means of Him obtain an eternal inheritance in heaven.

In a few words, the contrasts of Mohammedanism and Christianity may be described thus: *Allah*: a king with a heart uninflexible, man his slave; *God*: a Father in heaven, man His child. *Islam*: the state of being subdued; *Christianity*: eternal love. As for our Lord Jesus Christ, though reckoned in Koran among the prophets which brought new laws or dispensations: *i. e.*, Adam, Noah, Abraham, Moses, Jesus and Mohammed; only two of these prophets are held in high esteem and mentioned with reverence, namely Abraham (or Ibrahim) and Mohammed. The first has founded the true faith, *i. e.*, Islam, and the last has affirmed it and propagated it with vigor and energy everywhere. The prophet has subdued every one who would not accept the Islam; he is a conqueror with a sword in his hand; he has been triumphant in all places, therefore he is called Mohammed* the praiseworthy. Jesus is also called a "nabi" (prophet), but he was a weak person. He was revealed the "Indjil" (gospel), but he had no power to propagate it. Only twelve persons "al Hawaryuna" (the Apostles) believed in Him. That the Moslems regard our Lord "as a perfect pattern of humanity," I never heard; on the contrary, there is a legend accepted as a true narrative or statement by many Mohammedans, that relates, "When the Jews had the intention to seize our Lord their eyes were blinded by Allah; in consequence of it they seized another person, who thus was crucified. Jesus was taken away by Allah, who placed him in a country and invested him with kingly power. Soon afterwards he became so proud that he pronounced himself to be Allah. For this crime he was severely punished. After receiving forgiveness he stirred up an insurrection against Allah, and invited his grandson, Wa Djudja (Dju dja wa Madju Gog and Magog), to join him. Now Mohammed was sent to subdue Nabi Isa (the prophet Jesus), and to be his successor." According to the opinion generally received Jesus stands in rank to Mohammed like a servant to his master. Even at the last day, when every man will be rewarded or punished as his deeds were good or bad, Mohammed will

* Mohammed-laudatus, a verbo hamida - laudavit.

receive knowledge of the ultimate fate of men, and *he* will command *Isa* to act as his servant-executioner; *he* will give to *Isa* the keys of heaven and hell in order to bring into his place every man according to his deserts. *Isa*, therefore, will act as doorkeeper of Mohammed. Every Mohammedan I met with had the opinion that the *Nabi Isa* has made himself Allah, and though they did not dare openly accuse him of blasphemy in the presence of a "white man" (a Christian), I often heard them do so when in familiar intercourse with their fellow-countrymen that embrace the same religion.

How then can it be said that the Moslem regards our Lord Jesus as a perfect pattern of humanity?

Moreover, though according to Islam man's blessing or eternal doom is written in the Book of Fate; notwithstanding every one is obliged to work out his own salvation, especially by means of prayer or spending alms. The Moslem has no *Saviour* who has died for him; he cannot become a new creature because he does not know anything of a Spirit of Life who will work in him eternal life. He does not have either medium or mediator, by whom he can get into communion with our Father in heaven. How then can it be said that in the Korán or in Mohammedanism are "undeveloped seeds of Christian truth." The seeds in the Korán when developed cannot but separate men from God, as Islam separates man from man when not having the same opinion in matters of religion. Islam is very unlike Christianity, as it preaches subjugation (literally) to all who will not embrace its faith. As the gospel bids us to love all men, even our enemies, Islam proclaims the holy war against the *Kafirs*, the infidels. The follower of Mohammed subdues every heathen or Christian (when it is in his power) by the sword; the disciples of Christ use spiritual weapons to bring into the obedience of faith.

Mohammedanism is not a stepstone to Christianity, but an obstacle, a hindrance to the spread of the gospel. All missionaries know, as I know from experience, that a heathen once converted to Mohammedanism is filled with bitter and increased animosity against the gospel and against Christians.

A word as to "the progress of Islam."

That its progress is more rapid than that of Christianity must be ascribed to the following facts: Islam in most cases, when seeking the conversion of a people, only requires them to utter the formula: "There is no God but Allah, and Mohammed is his Apostle," and be circumcised. This done he is a Mohammedan. Islam, at least its propagators, leaves untouched the heathen customs and habits, even the superstitions, that have a very immoral character. Islam, in following the example of its prophet, allows a man to have more than one wife, besides many concubines, which is very much to the taste of Eastern and uncivilized people. Islam permits slavery and the slave trade, and marauding ex-

cursions to get slaves; even allows a man to make his wife his slave, whom he may buy and get rid of at his pleasure. Islam flatters the convert with a paradise where he may enjoy such pleasures as are desired by a sensual man. And last, though not least, Islam inspires hate against "white men"—Christians, European and American, the conquering race. The Mohammedan missionary persuades the black, brown or yellow nations not to be Christians, lest they will be subdued in a political sense by those "*Kafirs*" (infidels), those "*dogs*," those robbers, who come with their religion, feigning man's salvation, but really with the intention of taking possession of his life and his country.

The Arabians and their missionaries invite the heathen to join the ranks of their Prophet in order to form one vast standing army to fight in the Holy War to conquer the "*Nazarani*" (Christians).

These things may account for the "rapid progress of Islam and the comparatively slow growth of Christianity in Mohammedan countries and in heathen lands where our missionaries are confronted by the emissaries of the false Prophet.

I could give many examples, especially from the East-Indian Archipelago, to illustrate what has been said above about Islam and its progress. Perhaps in the future I may write you again on this important matter, that the readers of THE MISSIONARY REVIEW OF THE WORLD may know how to judge of the worth of the Mohammedan religion, and also that all Christians may be convinced that all hands ought to be put to work to remove the great bulwark of Mohammedanism and conquer the world for our Lord Jesus Christ.

Yours affectionately,

N. D. SCHUURMANS.

Brazil.

LETTER from Rev. E. Vanorden, San Paulo:

We purpose to establish in the City of San Paulo, the headquarters of Protestantism in Brazil, printing and book-binding workshops for the production of a sound evangelical literature, in order to interest the minds of children, to satisfy the desire for Christian knowledge on the part of adults, and to counteract the great evils which immoral and infidel publications are alarmingly producing. We cannot leave our young men and women, educated in our schools, without good books. Our 3,000 church members, their families, and the large number of attendants at our services, must and will read something, and if we do not provide good books for them, they will be tempted to read the translations of French novels which are being scattered all over the empire in fearfully increasing numbers.

The necessity for such an effort is not only felt by the Brazilian native pastors and converts, who have already organized the Brazilian Evangelical Tract Society, but one of Brazil's most

eminent scholars, Gen. Couto Magalhaes, has given \$1,000 towards this object, and he thinks that the friends of the mission in Brazil should follow his example.

We must have our own printing-press, because we cannot pay the high prices exacted by good workshops or be satisfied with the bad or slow work done by cheap printers. The Religious Tract Society of London is quite willing to aid in this work. They will make and have already made grants of paper and of money toward evangelical publications.

In connection with this printing-office it is proposed to open a depository of Bibles and books in different languages in a conspicuous place, in order to reach the large number of Italian and German emigrants who are constantly arriving. Already there are in the Province of San Paulo 80,000 Italians, 50,000 Portuguese and 25,000 Germans.

The British and Foreign Bible Society has instructed their agents in Rio de Janeiro to co-operate in establishing such a depository; the American Tract Society has made a free grant of \$300 worth of books for the same purpose, and it is expected that the Presbyterian Board of Publication will also give us substantial aid. At present we have hardly eight or ten books adapted for children or young people.

The property of the press will be vested in a Board of Trustees, and as soon as the Brazilian Evangelical Tract Society is incorporated, transferred to its Board of Directors, which is composed of foreign missionaries and native pastors. The cost will be between \$7,000 or \$8,000, including freight and duties on material, of which \$3,000 have been secured. It will be entirely self-supporting and be the means of scattering millions of pages of religious matter among the people.

Congo Free State, Africa.

PACAVALA STATION, A. B. M. UNION, }
April 12, 1888. }

[We allow our correspondent to give facts and express his views in regard to Bishop Taylor's mission, on the principle that free discussion is best. The principles and methods on which missionary work should be conducted are far from being settled. We have yet much to learn, and this REVIEW will welcome light from whatsoever source it comes. We have given Bishop Taylor and his mission frequent hearing in these pages, and shall rejoice in his success as much as any of his friends. And still we are far from being assured of the wisdom of his policy, and await

developments with eager interest.—
EDS.]

DEAR EDITORS.—At this station we are meeting a very great deal of opposition from the chiefs. The head chief has ordered the people to stay away from our meetings, and few dare disobey. They fear the chief, not for his kingly power, but because of his "fetishes," and because they know he could at any time get up a charge of witchcraft against them. Of course the witch doctors are one with the chiefs in their opposition to the gospel, and they are glad of any "cue" to indicate who may be "ndoki," i. e., in league with Satan or "a devil."

Some of the converts, too, have given us a good deal of sorrow. One has been accused of adultery. He says he is innocent, but the people say it is true, but the proofs we cannot well get at. He, in turn, blames his own (the head) chief, who is his principal accuser. Only about a year ago a similar charge was brought against the said chief ere he was appointed chief of the place, and it was proved to be true; so it may be the young man is not guilty. Two others have not shown the "true color" on one or two occasions; but a change was arranged for them, where amongst new associates they would have a good chance of making a new start.

At the same time there are some tokens of good being done. From Banza Manteke I learn that the chapel sent by American friends is progressing rapidly; Mr. Lewis, sent out from Boston, being an experienced builder, it is running up very quickly. Work is deepening there though there are few new cases of professing conversion. At Lukunga station there is a recent baptism and several professing conversion. They are expecting "a harvest time" there soon.

Dr. Sims has sent me, from Stanley Pool, the first chapters of John's Gospel in Kiteke, which I hope to print for use at the Pool and beyond. We have recently had Mr. Harvey's translation of "Mark" in Kikongo, and Mr. Richard's Luke in Kikongo is also in the printers' hands. From the B. M. S. (Eng.) there come reports of good health and good work. From Bishop Taylor's party come rather discouraging reports. One went to England by last mail and another is dying of some chronic disease. Three have spoken to me against the plan and work of their mission, and they have tried what could be done. Only a small part of their steamer has left Vivi, and I believe not a plate yet has passed Isangila, fifty miles beyond, while the greater part of those who came to build the steamer have gone home or left the mission. One steamer that came out after the bishop's is by this time almost afloat.

Would it not be better for the Methodist Church to establish a mission here that would spend the Lord's money in "cultivating souls" and "farming the Lord's kingdom," rather

than proceed on what seems to us wasteful lines? Let them send one or more missionaries to each of the stations, and, if wanted, also several Christian workmen along with the missionaries. Those set apart for the work of the gospel could be relieved of all business and secular duties by the Christian artisans, and the Lord's work would take root *now* and souls dying in darkness would receive the light.

The command to the church was not, "Go ye forth and cultivate farms, and do what gospel work you can find time to do"; nor does Paul say, "Go and support yourselves." Let the church attend to the spreading of the gospel, and those who cannot "go forth" let them help others to go who can go, but lack the means; and let those in whose hands the Lord has placed in trust plenty of money to pay their own expenses, also go out. Christians at home think that because the Lord does not send their money through a missionary society He has very little claim on it—not more than a tenth at the outside; but I think the Lord looks at it in another light. I believe to hundreds in America and in England, He has given the needed money, the mental talent and bodily energy, that they might go out as the Lord's agents—like Keith Falconer of the Scotch Missions, and like numbers in the China Inland Mission.

Thank God for these bright examples, and above all for the glorious example of Jesus Christ, who left His Father's house in the glory above and took a long and trying journey through the land of Judea and Samaria to the Cross of Calvary, that through His life and death might become known to those then lying in sin, the love of God and His infinite salvation. O that the churches—Methodist, Baptist and any other "ist" or "ian" that proclaims salvation full and free through God's crucified Son—would rouse themselves and send forth laborers into this poor, degraded land!

Yours in the Lord's work,

JOS. CLARK.

Asia Minor.

INTERESTING letter from Mrs. Mary E. Metheny of the Reformed Presbyterian Mission:

MERSINE, May 10, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD.

—I notice in *THE REVIEW* for May this statement: "The good tidings comes from Syria that the late attempt of the Turkish authorities to force new and intolerant restrictions upon the cause of Christian education has been earnestly resisted by the diplomatic representatives of the different powers; that it has utterly failed and has finally been withdrawn." It is true that the "diplomatic representatives," urged by Hon. Oscar Strauss, United States Minister, and Consul Bissinger of Beirut, have made strenuous efforts to have the obnoxious law prevented or repealed. Whether it has "utterly failed" is,

alas! not so clear. For a Turk to *promise* is one thing, to *perform* is quite another. We hailed the assurance that there would be no more trouble over the school question. Our work in Asia Minor and Syria lies chiefly among the Ansairiyeh, whom the Moslems claim as Mohammedans. A partial account of them will be found in a book called "The Asian Mystery," written by the Rev. Samuel Lyde, an English clergyman, who was the first missionary to these people, and worked in the mountains near Latakia. This work was begun in that region more than thirty years ago, and there is now a flourishing church there and a number of schools. In Cilicia we began work among them six years ago, and already our hearts have been gladdened by the baptism of several young men, and this winter we have had large schools both for boys and girls in Adana, Tarsus, Mersine and two villages on the east coast of Mersine, Karadawar and Karadash. These were mostly composed of Ansairiyeh and Orthodox Moslems. Sometime ago a number of the schools in Syria were closed by order of the local authorities. Our schools have been threatened for two years, and last fall they were all closed except that in Mersine, which is in American premises. Orders having been given to open the closed schools, we did so, and there was an immediate increase in the number of pupils, which showed how the work was regarded by the parents. Relief from the famine was given to all who came to our schools. The school in Karadawar, which was not at first very large, after having been closed by the local authorities locking up our rented house and taking the key, and then being re-opened had 106 pupils. Seeing no other way to compass the destruction of the school the Governor of Mersine imprisoned the chiefs of the village, and under pain of having soldiers quartered in the village compelled them to sign a declaration that they did not want the teacher, and thus forced the villagers to remove their children. This effectually closed the school.

The teacher who had been at Karadash had been for a considerable time absent, but last winter, when the order came from Constantinople to allow the closed schools to be opened, we sent Daoud Saade, the former teacher, to that place. All went smoothly, and there was a flourishing school until two weeks ago. Mr. Saade was then arrested on the charge of being a Russian propagandist. After being kept under arrest for several days, he was taken to Adana, but in a day or two he was marched back to the village under escort, and ordered to open his house for search. This he refused to do, as being a Greek subject they had no right to enter his house except in the presence of a Greek official. He told them if they chose to search his house they must do it on their own responsibility. This they did, seizing his books and papers and taking them and him back to Adana. The school-books were examined and found to bear the Imperial stamp. They then examined

the letters, and the Governor-general in an interview with Dr. Metheny, the American missionary, declared that they proved him to be a very bad man, and very treasonable sentiments were contained in them. Dr. M. afterwards found that the paragraphs were these: "I hope the work of your hands will prosper, and that the Lord will open a wide door for the gospel." "You say, 'Send my remittances by a faithful man.' That means either that you must bring them or that I must take them." It so happened that it was the Doctor himself who had written these suspicious sentences, so that Daoud was to be tried for letters written by another man! It seems that they concluded that there was no foundation for the accusation as a Russian spy, so they changed the offense and charged him with having reviled the Sultan. The ground for this appears to have been that eight or nine days after his first arrest, and, as the villagers spontaneously testify, under great provocation and ill-treatment, he said that as a Greek subject he was not under the Sultan. In an interview with Mr. Dawson, U. S. Consul in this place (of whose indefatigable efforts to have justice done in this matter it is impossible to speak too highly), the Governor-general claimed that this case had nothing at all to do with the matter of the schools. Mr. Dawson then said, "Very well, then. Shall we send down another teacher?" Thus hemmed in, the Governor-general said, "No. That could not be allowed, as Karandash was a Moslem village." Thus the true reason appeared.

Now, you will observe that this flagrant outrage has taken place *after* the supposed settlement of the school question. Daoud is still in prison, notwithstanding the prompt and continuous remonstrances of both the U. S. and the Greek Consuls: the former as representing the interests of American schools in Turkey, and the latter in defense of Daoud's rights as a Greek subject whose passport is in the Consul's hands. This all goes to show that it is useless to hope for any justice, unless there be force enough in the hands of the other powers to compel the Turks to fulfil their express agreement in this matter.

Mr. Saade is an educated gentleman and a student of theology. Is there *no* remedy for such a state of affairs as this?

My desire to have the Christian world know to what extent evangelical work is possible among Moslems prompts me to write the above for your REVIEW. Liberty of conscience for Moslems is a thing that does not exist. Many Moslems freely express their belief in the New Testament, but the knowledge of the persecution that must certainly follow deters them from professing it openly. How long will the so-called Christian powers sit by and see these things? Does not the Hatli Humayon give them the *right* to interfere? How long would Americans engaged in mercantile business be treated as missionaries are often treated before the gov-

ernment would seek redress? How long must the selfish jealousies of these *Christian* nations shut out the light of the gospel by which they enjoy such glorious privileges?

Thanks for the earnest and stirring words which reach us every month in the REVIEW. My husband, the only male missionary in our mission here, is so engaged in the *work*, and especially in this case of Daoud's, that he has not time to *write* about it, being very feeble at best. Our force is very small, my husband—minister, physician, treasurer, overseer of schools and of everything else; Miss Sterrett, pioneer in the work among the girls, and her assistant, Miss Joseph. This is all the force for the thousands of Arabic-speaking people in this region. We expect Dr. Henry Jessup to be with us next Sabbath.

Yours in the work,

M. E. METHENY.

Madagascar.

ANANTANARIVO, March 27, 1888.

DEAR EDITORS.—I have to acknowledge, with many many thanks, the receipt of the first number of the new series of THE MISSIONARY REVIEW, as also the numbers of the old series during the year 1887. I need not say that the magazine was to me full of interest and its programme full of rich promise. It is being circulated among the members of our social circle here, and I hope will be voted into our Magazine Club, which, however, contains members outside the missionary band.

I am sending by this mail a copy of the Report of the L. M. S. Madagascar Mission for 1885-6, printed in the island. The succeeding one I cannot get a copy of, and we are not printing one this year. The L. M. S. annual report, printed in London, will convey the latest information. This report, however, will perhaps enable you to see something of the working of this mission, as it could not be seen when mixed up with other missions, as in a general report.

Since the publication of the report the mission of the Sihúnoka country, to the north of Imerina, has been re-established by the Rev. E. H. Stribling and Mr. J. S. Mackay, and an entirely new mission commenced by the Rev. G. A. Shaw (formerly at Tamatave) on the south-east coast, in the Mátitanaus District, among the Taimbro and Taifasy and Taisaka tribes. This new enterprise has been met at the very commencement with difficulties arising from civil war between the tribes, which the Hovas power they profess to acknowledge has not been able to quell. Teachers from the Native Missionary Society in Imerina have been employed in the district for some time past, but Mr. and Mrs. Shaw are the first Europeans to settle in the district as missionaries, and are deserving the sympathies and prayers of all friends of missions.

The government return of schools in Imerina for 1882, which I also enclose, would probably

fairly represent the state of the case at the present time. None of the missionary societies have any responsibility for these returns, as they were collected and arranged entirely by the native government.

It would be misleading, however, to suppose that because there is an educational department with a really trustworthy man at the head, and because they are able once in a while to get up such a statement as the enclosed, that there is really any efficient government system of education in Imerina. The work and organization and payments are left entirely to the missionary societies, and the government keep their finger on these organizations, just as they do on *everything* in this paternal system of rule. The educational system of our societies is exerting a great influence on the people. It is questionable, however, whether the religious and spiritual influence of the missions keep pace with the intellectual.

From some of the statements in THE MISSIONARY REVIEW it is clear that, in common with the vast majority of people, you have far too high an idea of the extent and depth to which Christianity has influenced this country. Imerina, the home of the Hovas, is only as a small table to a large room, in the center of which it stands. The remainder of the country, with the partial exception of Betsileo, is as dark and heathen as Central Africa, and the Christianity of the Hovas is but very superficial. The statistics we publish are correct, and any others would be false; yet they mislead. People who read the number of preachers and church members apply the same standard that they would in America or England, forgetting that it is only twenty years ago that the idols were burned and the people in tens of thousands pressed into the church suddenly, bringing all their ignorance and superstitions with them. It was no gradual infiltrating, such as the missionaries could control (and they were fewer in number than now), but a great inrush, like the Hoang-Ho, suddenly changing its channel and depositing its silt in another province. It is wonderful what has been accomplished, and doubtless there are many sincere and devout Christians, but the great mass are still destitute of spiritual appreciation of the religion of the Lord Jesus Christ. Whilst we praise God for what has been done by divine grace, don't let us expect too much from these people, and do not think of them as enlightened, self-denying Christians, burning with missionary zeal to carry the gospel to the outlying tribes, if not to Africa itself.

The statement that \$10,000,000 have been raised here for Christian purposes must surely be a misprint. The country is very poor, and the people are very fond of money, and although in the aggregate a good round sum is raised year by year, yet we find great difficulty in getting their quota from the churches for educational, church building, missionary and other objects; and this is intensified by the presence

of the Roman Catholics and others, who offer *cheaper* alternatives to the people.

Wishing every success to your undertaking, and bidding you, in the name of our common Saviour, God-speed, I am

Yours very truly,

JAMES WILLS, L. M. S.

GENERAL INTELLIGENCE.

—A Noble Tribute. Travelers in foreign parts do not always bring back with them a favorable report of missions among the heathen. All the more welcome was the cordial testimony of Lord Brassey in his capacity as chairman at the annual meeting of the Church Missionary Society in Exeter Hall last week. His Lordship has been a great voyager round the globe, and he has nothing but praise for the work of gospel missions. In his excellent speech he said:

"I have been on board the storm-tossed vessel in which a good bishop of the Anglican Church was engaged in carrying the gospel to the distant and storm-bound and ice-bound shores of Labrador. I have been in the stormy waters of the Straits of Magellan, and have seen at what sacrifice and by what efforts the gospel is carried to the savage people of Tierra del Fuego. I have seen the devoted missionaries who are sent forth by the United States at their work at Beyrout and Lahore. On the occasion of a recent journey, both at Amritsar and Agra, I saw what devoted men, and not less devoted women, were doing in the great cause of the education of heathen children. I have had the privilege at the Island of Tahiti of listening to a French Protestant pastor, a man of great culture, a man who had formerly held the post of teacher to one of the most distinguished nobles of our land, and I have heard that man deliver a sermon which was listened to with great attention by his native audience. The last missionary station which I visited was that established by yourselves in Darnley Island. We had the pleasure and the privilege of taking the wife of Mr. Hunt, your missionary, in the *Sundeam* from Thursday Island to Darnley Island. At Darnley Island we met your own mission schooner, which had brought Mr. Savage from Murray Island to Darnley Island to meet his newly arrived colleague. We spent a most interesting day with Mr. Hunt and Mr. Savage at Darnley Island. We saw the place of worship on the island—a humble but picturesque building; we saw much of the native teacher and his wife, persons whom it was impossible to know without feeling the greatest admiration and respect for them. We heard a most interesting narrative of the difficulties and efforts

which are involved in carrying the gospel to the savage races of New Guinea. We heard, and it was impossible to hear the story without a thrill of admiration, of the devotion which is shown by the native teachers acting under the guidance of their English leaders in this great cause. The greater the peril, the more imminent the prospect even of death, the more earnest is the enthusiasm of the native teachers to go forth into this dangerous field."

Lord Brassey went on to declare that it is England's highest mission and imperative duty to civilize, educate, and Christianize those in foreign lands whom her influence can reach. He made a strenuous appeal for increased help towards the society's operations—an appeal backed up by a generous donation and the promise of continued support.—*The Christian*.

—In 1837 there were in Great Britain 10 missionary societies; in America, 7; and on the Continent of Europe, 10. The total income of the British missionary societies in that year was not more than £300,000; their missionaries, lay and clerical, about 760; their lady missionaries and their native ordained ministers, less than 12 each, and their converts less than 40,000. The Continental and American societies united had not more than one half the income, the missionaries and the converts of the British societies. The heathen and Mahomedan population of the world was estimated at one thousand millions in 1837; and, laboring among these vast masses of people, there were in Africa perhaps 65 Protestant missionaries; in India, 180; in Burmah only 6. For the evangelization of the millions in China 12 missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the islands of the Pacific were in darkness, and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed 25, and of these more than half were Moravians. The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the American Board, and the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The British societies have increased from 10 to 31; the 7 in the United States have risen to 39, and the 10 of Continental Europe to 30. The number of foreign ordained missionaries is now 2,980; of lay missionaries, 730; of lady missionaries (including wives of missionaries), 2,322; the number of native Christians is 2,750,000, and the total income of all the societies is £2,000,000. Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and £1,010,000 from British Christians." —(*English Illustrated Miss'sy News*).

—**Victory Will Come.** The age is one of intense life in all departments of activity—in commerce and industrial pursuits, and the church must be alive to keep pace with it. The coming century will not be one of unbroken tranquility. There will be wars and rumors of wars, internal conflicts as well as struggles between nations, which, with the new inventions of weapons of war, may be more destructive than any ever waged before. But whatever the passing years may bring, this we know, that the Church of God will live, and will have to do its great work in the world. For this it needs to be prepared. New avenues are opening before it. The past half-century has seen an advance, greater than many centuries before, in the modes of communication between different countries, whereby distant nations are brought nearer to each other. Even the Dark Continent is being pierced on every side. Explorers are ascending the Congo to the Great Lakes, and planting the flags of European countries on the highlands of Central Africa. To the church it belongs to see that commerce does not outrun the gospel, so that our boasted "civilization" may prove a blessing and not a curse. At present, rum on the Congo causes more destruction than all the missionaries can repair. These are dangers which the church has to confront at the same time that it recognizes the splendid opportunities opening before it. We are not blind to the former, and yet we have unbounded faith in what the future will bring. When we think of all that will take place in the century to come, we are almost ready to pray

that we may not taste of death until we see at least the approach, the faint dawning, of millennial day. But we trust we may look down upon it from the heights above. For the present, let every man spring to his duty, intent to work while the day lasts, knowing that the night cometh in which no man can work.—*The Evangelist*.

—**A Veteran Missionary.** Rev. Jas. Chalmers said recently in an address in London :

"I have had twenty-one years' experience among natives; I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized." Testimony such as this is worth volumes of theory.

—"In every corner of the world," says Mr. Froude, "there are the same phenomena of the decay of established religions. Among Mohammedans, Jews, Buddhists, Brahmins, traditional creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historic faiths have been built up." This condition constitutes the summons to the church of the Living God to bestir itself to the grandest opportunity which it has ever had to conquer the nations for Christ. No nation can long survive the decay of its religion, and the decadence which Mr. Froude points out is the indication that the world is preparing for Christ.—*Spirit of Missions*.

Africa.—"If the immediate success of the British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seems an unsatisfactory product of so much labor and expenditure of

lives and wealth, it is, on the other hand, consoling to reflect on the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals. Almost invariably it has been to British missionaries that the natives of interior Africa have owed their first acquaintance with the printing-press, the steam-boat, and the saw-mill. Most of the great lakes and rivers of this little-known continent have been navigated, in the first instance, by the steamers of British missionary societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger Binue, and Zambesi. Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to compute. For missionary enterprise in the future I see a great sphere of usefulness."—*H. H. Johnston, Vice-Consul at Cameroons, West Africa*.

—The death of the Sultan of Zanzibar removes the most noticeable of all rulers in the Dark Continent, and one whose character has been felt in the work of opening up Africa to the whites. He was not without some of the elements of greatness. Born in 1835, Bin Said was only fifty-three years of age at the time of his death, and was not forty when this ruler of the Eastern Coast of Africa—with an island and a capital containing little less than 100,000 inhabitants—had made himself felt. He represented the aristocratic Arabic dynasty which for more than a century had held sway over the African negroes of the territory familiarized by Dr. Livingstone and other explorers. In 1873 Sir Bartle Frere went on a mission, on behalf of the British Government, to the ruler of Zanzibar for the purpose of suppressing the slave trade. The result of this was an acquiescent treaty on the Sultan's part, which led to a friendly visit of the Sultan to England in 1875. He was welcomed by Under-Secretary Bourke in the name of her Majesty's Government. He also visited Paris, and before leaving England concluded a second treaty, and subsequently did much to suppress the slave trade, notwithstanding

standing the political antagonisms and dangers resulting from his policy. He protected the missions against no little opposition. The effect of his death upon missions has yet to be seen, and, of course, depends wholly upon the character of Said Khalif, who becomes the dead Sultan's successor, and who is eleven years of age.—*Christian at Work.*

—**The Liquor Traffic.**—In the British House of Commons, April 24th, Sir John Kennaway, on the motion condemnatory of the liquor traffic among native races (which was carried in an amended form), thus referred, in concluding, to the work of the Church Missionary Society, of which he is President:

"I have urged upon the House the acceptance of this motion on the grounds of morality and expediency. I think it will not be out of place if I ask for it on behalf of the great missionary societies, which have done so much to spread Christianity and civilization. The Church Missionary Society, in which I have the great honor to fill a position of responsibility, has always made Africa her first object. She has lavished her treasure, she has sent forth of her best and bravest on behalf of the negro race in Western, Central and Eastern Africa, and not a few of them have laid down their lives—martyrs as real and true as any to whom the church does honor. We have present to-day—present in this House, a listener to our debate—an evidence of the labors of the society, in the person of one taken as a slave, educated by her, ordained, consecrated Bishop of the Niger—Samuel Crowther, who has in every sense proved himself worthy of his high calling and shown the real capabilities of his race.

"But the Church Missionary Society is only one among many. The Society for the Propagation of the Gospel, the Universities' Mission, the Scotch, the London, the Baptist, and other societies, are all working for the same end—all find themselves thwarted and repelled by the same evil influence. Is it always to be so? Do we need more than to have the mischief brought home to us, to make a great effort to put a stop to it? Among England's greatest men lie very near to where we now sit the remains of David Livingstone, and engraven on the stone which covers them are words of his which remain as his undying legacy to us, the keynote of our policy, and stimulus to our exertions in the present distress. In burning words he, from his grave, 'invokes Heaven's richest blessings upon any, be he English, American or Turk, who shall do something to remove the open sore of the world.' We are not dealing to-day with the slave trade, but with a sore, in the opinion of many, as pernicious. Ours may be the blessing

invoked by him, if by our exertions the wound is stanchd and the sick man made whole."

—In a single year 3,751,557 gallons of spirits were imported into Africa. The sources of supply are England, Germany, Portugal and the United States.

—**The Soudan in Africa** is 2,000 miles long, 500 miles broad, and contains about 60,000,000 of a population. Mohammedans have proselytized these. The Protestant churches of England and America have sent out to this wide field two missionaries. One of these, "a Soudanese lad," saw his father murdered before his eyes, was afterwards sold into slavery, was at last rescued, brought to England, educated, and is now back to Africa as a herald of the cross. Surely the church will speedily send *at least one missionary* for every million persons in the Soudan.—*Presb. College Journal.*

Austro-Hungary.—Dr. Somerville of the Scottish Free Church has spent five months in evangelizing work in Austro-Hungary, and has preached in about fifty towns and cities. Many obstacles were encountered, but many encouragements were met with. Among the latter was the permission granted by the authorities to hold public religious meetings for Jews and Gentiles (a decided innovation), the heartiness of reception and co-operation on the part of the ministers, the thronging of the people in multitudes to hear the gospel, the readiness with which the Jews came out to listen to a Christian Gentile, and the general stirring in the towns where the mission was carried on. On one occasion Dr. Somerville addressed an audience of 7,000. In many of the towns in Hungary there is but a single congregation of the Reformed Church, embracing 15,000 or 20,000 members. As to the Jews, not only did they attend the ordinary public meetings, but, when on several occasions Dr. Somerville gave a public address, specially to themselves, they came together in crowds, both men and women, even to the number of 1,500. Instead of referring

to controversial points, Dr. Somerville adopted the plan of showing how much Christianity owed to the Jews, and having gained the ear and hearts of his audience he then set forth Christ as the crucified Messiah.

Bengal.—Rev. R. Wright Hay, late of the Cameroons, in a recent letter from Dacca, Eastern Bengal, says:

"In Dacca there are several thousands of students resident during the greater part of the year, in attendance at different colleges, and I am thankful to say that there is the beginning of a work among these. It had been a great joy to me to meet some twenty students in a Bible-class every Sabbath morning, and to witness the intense interest with which they read and inquire into the story of Jesus. I have also lately started a week-evening class for the study of questions arising out of the Sabbath lesson, and have been much gratified by the devout spirit manifested, whilst personal intercourse with individual students convinces me that many of them are feeling after God. I have also an opportunity of reaching English-speaking natives through a service held in the mission chapel every Sunday evening, which is getting to be pretty well attended by Hindus, Brahmans, and occasionally Mohammedans."

Brazil.—Christian people in the United States ought not to lose sight of the fact that Brazilian society is passing through a period of change, and that all social changes are crises—that the fate of this nation hangs upon the manner in which Christian people do their duty during the next ten years—the forces of Rome are being trained to meet the crisis with that far-seeing, patient cunning for which Rome is noted. Shall the church of Christ in North America let this ripening grain fall ungathered? Young, strong men and women are wanted who can preach and teach and sing of a purer, better Christianity than is known here.—*Brazilian Missions.*

China.—Dr. Perry, of the China Inland Mission, writes from Ch'entu, Szechuan, that he has "already found an open door to several official families in this great city, and a goodly number are attending the dispensary twice a week. There is a church of thirty members here, and

we are hoping for much blessing." Dr. Pruett, of the same mission, writing also from Ch'entu, says: "We have opened a new house for our mission in this city near the Manchurian garrison, and so are having crowds of visitors. The gospel is being preached, and I am seeing patients twice a week."—*China Medical Missionary Journal.*

—One of the best provisions recently made by the Chinese Government is that which requires every foreign missionary to hold a passport from his own government, declaring his nationality. French officials have affected to assume a protectorate over all Roman Catholic missionaries of all nationalities and their converts. This has been found to have more of the French flavor than the Chinese taste requires. It is now proposed to deal with men according to nationality and to recognize them under their own proper colors. This is an important step in the right direction.

—The great Island of Hainan, off the south coast of China, is the newest of the Presbyterian missions. For the first time in the history of missions its people hear the gospel.

—Referring to the work in Shantung Dr. Arthur H. Smith of Pangkiachwang writes to the *Chinese Recorder*:

"The work of the English Baptist Mission at Tsing Chu Fu in Central Shantung deserves to be better known than it may be much more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which, within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards, about sixty country stations (each with its own leader), above 1,500 members (with additions, after eighteen months' probation, at the rate of about 100 per annum), contributions averaging half-a-dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are assigned to the regions beyond. 'No cash and no consul' has been the motto of this mission from its inception; and while it has experienced the same obstacles as

all other aggressive Christian work, its results are well worth careful examination. The work of the Baptist Mission is exceptionally compact; and now that the mission has received a great number of new recruits, it is looking toward the opening out of new stations to the west."

—In the city of Pok-lo, on the Canton East River, a Confucian temple-keeper received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he, that in three years' time about 100 people were baptized; and so mightily grew the word of God and prevailed, that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from the villages, and their property was plundered. The colporteur was seized, and twice within forty-eight hours dragged before the *literati* and called upon to recant. This he refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to his Bible and Christ, and expressed a hope that his judge would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord and killed him on the spot by repeated blows of their side-arms, and threw him into the river. Thus perished the first Protestant Christian martyr in China.

Cuba.—The Baptist movement in Cuba is wonderful, as all things are that are begun by the Lord without the planning of men. Rev. A. J. Diaz, the originator of the work, the "Cuban Paul," was himself converted by a Christian nurse who read the Bible to him while he was sick in New York. The one bright and hopeful spot on the Island of Cuba is this

Baptist mission, sustained by the Home Mission Board of the Southern Baptist Convention. In January, Dr. Tichenor, the Secretary, Mr. Adair, the Treasurer, and Dr. McDonald, visited the mission. Mr. Diaz was ordained at Key West, Fla., December, 1885. In the month following the first Baptist church was formed in Cuba, with him as pastor. After two years there are six Baptist churches and twelve preaching-stations in and about Havana, each having a Sunday-school. The church-members number 1,100, the scholars 2,000, and the congregations 5,000. There is also a church at Matanzas. The churches are all crowded, people standing at the doors and windows. The people seem to have lost faith in Romanism. There is need of a meeting-house in Havana and in other places. Mr. Diaz and his brother, and his mother, and many of his laborers, seem remarkably raised up for this work.

India.—A Brahmin writes to a Madras paper on the decay of Hinduism. He says, "Hinduism is a corpse, out of which the life has fled, and yet it is a living force." The writer explains these seeming contradictions by showing that the moribund, inextinguishable creed is still able to perform ceremonial functions. The late tour of the Madras governor was marked by continued demonstrations, in which prayers for the protection of temples and the preservation of their tithes formed the chief part. The Brahmin writer thinks that the "cream of Hindu society" regards their old faith as dead. He mentions caste as the only saving element in Hinduism, and thus refers to the difficulty felt by all friends of reform:

"Another cause of the survival of the strength and integrity of Hinduism is the intellectual inconsistency and moral cowardice of the generality of the so-called reformers. Mighty as they are in feats of words, carried on in a foreign language—which consequently gives an exaggerated notion to foreigners of their earnestness and courage—they are in practice the tame followers of orthodox priests and ignorant women. But this state of things cannot last forever. The disciples of Spencer cannot always dwell in peace and amity with the followers of Shankaracharya. The dense ignorance of the masses will melt away before the spread of education.

The opposition to reform will daily become weaker and weaker. The ranks of the progressive party will be swelling day by day. The courage inspired by increasing numbers will do what constitutional courage—rather the want of it—has failed to achieve. The fate of Hinduism is therefore sealed, although it will be some time, probably a long time, before that consummation takes place.”—*Indian Witness*.

—Discouraging Facts. An Indian Brahmin has lately published a tract on infanticide, in which he shows that the murder of 12,549 infants has been made public during the last fifteen years. This, we are told, represents only a fraction of the murders committed.

—Brahmins Searching the Scriptures. “We could mention some twenty or thirty places in which Brahmins have formed themselves into *sabhas* (societies) for the sole purpose of studying the Bible. No missionary has the *entrée* to their meetings, and their existence is not talked about outside. Yet their questions come to us, sometimes anonymously, always secretly. During the last month the writer of this has sent answers to more than a score of such questions—all of them serious, and many of them very acute. They were answers, not to an individual, but to various bodies of Brahmins, and would receive due discussion. 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.”—*The Harvest Field*.

—The number of foreign missionaries, European and American, laboring in India, Ceylon and Burmah, is estimated at 689. Native laborers, ordained and unordained, are counted by the thousands, while the number of baptized Protestant Christians is reckoned at 500,000. Medical missions are a powerful ally. Zenana mission work is a godsend to millions of women in India. A royal lady in India sent to Queen Victoria a petition in a locket, asking for medical relief for thousands of women in India. The Countess of Dufferin, wife of the Viceroy of India, learning of this appeal, has established training-schools for nurses among the native ladies. Joseph Cook says:

“Between Cashmere and Ceylon, according to an authentic and most recent official statement, there are 21,000,000 widows, and half of these were never wives. Even under the rule of a Christian empress, paganism makes the condition of India yet so desolate that it is a common

remark among the Hindus that the old form of immolation by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be the life to which suttee is a blessing; and yet suicides are occurring in India almost every week, prompted only by the terrible sufferings incident to enforced widowhood. Who can remedy these terrible mischiefs endured by women in Asia except female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, for teaching, for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from heaven itself, as has often been said, would not be welcomed in Hindu zenanas more cordially than a well-instructed female physician.”

Japan.—Japan is not only growing spiritually and intellectually, but is pushing ahead commercially at a rapid rate. Recent statistics show surprising results. For instance, a trade of \$95,000,000 last year nearly doubles that of 1880, which was \$51,000,000. In 1878 there were nine miles of railway, which have been extended to 151 miles. Eleven railway companies were started in the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of these last works everything has been done by native skill and native capital alone. This is not a bad record for a country where the feudal system was in full swing twenty-five years ago.

—Protestantism in Japan. According to the statistics for 1887, there are at present working in this empire the representatives of twenty-four missionary societies. Seventeen belong to the United States, four to England, and one each to Canada, Scotland, and Switzerland. Japan has proved such an attractive and promising field of labor that the number of societies is greater than one would expect in view of the comparatively recent date at which the land was thrown open to Christian effort. Of course, the number of workers varies greatly. Three have but one man each; while one has forty-nine male and female workers, not including the wives of the missionaries. The sum total of foreign workers is 253.

Six missions have combined the results of

their labors in the "United Church of Christ in Japan." This body includes all the Presbyterian and Reformed Churches, save the Cumberland Presbyterians. The Congregationalist Mission has decided to join this union, thus making it the most extensive of all the Protestant bodies in the empire.

The total Protestant membership shows a gain of five thousand over the figures for 1886; a grand gain, and yet how painfully small when we consider the thirty-five millions still without the fold. These figures, however, by no means indicate the limit of Christian influence. Japan is being permeated with Christian truth, and we trust the time is not far distant when the empire shall be thoroughly reached with the gospel.

Christianity is not persecuted, and its most vigorous opponents, the Buddhist priests, use infidel arguments against it in their public lectures, trusting more to modern 'free thought' and materialism than to the ancient Buddhist teachings for their weapons of offense against the new way that is putting their craft in danger.

HAKODATE, JAPAN. GIDEON F. DRAPER.

Jews.—[*The Indian Evangelical Review* for April contains a valuable article on "The Jew." We give extracts from it which are of a most hopeful character.—EDS.]

"Have we any indications that the Christian religion is having any impression upon them? I think there is every evidence that a great work is being commenced in this direction. There are many agencies at work to this end, and amongst the number is the London Society for the Promotion of Christianity amongst the Jews. Its name defines its object, and its efforts are wide-reaching. This society was conceived in 1809, when there were but 35 believing Jews in all England. In 1813, H. R. H. the late Duke of Kent, accompanied by members of Parliament and other high officials, in the presence of thousands of people, laid the first stone of the Hebrew Episcopal Chapel and Schools in Palestine Place, London. Since then the work has gone steadily on. The late Earl of Shaftesbury was deeply interested in it, and for 39 years only once failed to take the chair at its anniversaries. The society employs 140 agents, consisting of 24 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers, colporteurs, and other lay agents. Of this number 89 are Christian Israelites, and 17 ordained ministers of the Church.

"In very many places the Jews are anxious to hear the word of God as explained by the missionaries. In a Jewish paper in London, whose sole object is to oppose Christianity, the editor tells his readers that they 'cannot afford to lose great numbers every year,' that 'they (the Jews) are being caught in the net,' they are most anxious to attend mission halls, etc.

"In Paris, last March, Mr. Mamtuch undertook

as an experiment the giving of Christian lectures for Jews exclusively twice per week in different parts of the city. Up to the time of his report they had been increasing in interest and attendance.

"At one of the society's anniversaries in Birmingham recently 400 Jews and Jewesses were present, and gave also liberally for the work of the society. Dr. Cassel, who has been at work in Berlin five years, reports 60 baptisms, 20 of which took place last year. The *Haitbrat*, a Jewish organ, is our authority for saying that in Vienna 248 Jews were converted last year to Christianity. Recently the Rev. Canon Bell made this statement: 'Ten days ago I was in Amsterdam, and went into the Portuguese synagogue, which is one of the finest in the Netherlands. There are in that city 50,000 Jews. And a few years ago there were only a few Christian Jews there, now they are counted by hundreds, and the work of conversion is going on rapidly.'

"The movement of Prof. Delitzsch of Leipzig is a wonderful step towards the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 300 students of the universities have enrolled themselves as members of a special school for training to this end.

"With the mention of the name of Joseph Rabinowitz, who was a lawyer and a Jew, but who has been converted to Christianity, I must close. He has given up his profession and preaches 'Our Brother Jesus.' It was his independent study of the Scripture which led to his conversion. He is exerting a wide-spread influence."

Madagascar.—"As is well known, on the death of Radama I., one of his widows, an adopted child of his father, but by no means a chief member of his seraglio, succeeded in usurping the crown, which she confirmed to herself by murdering nearly or quite all her husband's family. She assumed the name of Ranavalona I. Radama II., her son, whose brief reign succeeded hers, is plainly established, by the date of his birth, to have been illegitimate. The evil woman has succeeded in establishing her own race, though not her own descendants, upon the throne in place of the line of her husband. But her family has become what she most hated, a Christian dynasty. She seized the throne in 1828 and died in 1861, having reigned just a generation. We all know what followed—the expulsion of the English missionaries, and the scenes of cruel and

heroic martyrdom, resembling those lately enacted in Uganda, under the young tryant Mwanga. Mr. Shaw sums up it thus: 'Ranavalona I., who has been compared by some to the worst of the Roman emperors, to Nero or Caligula, and by others called the Malagasy Catherine II., whom she resembled in her vices, without having any of the redeeming qualities of that empress, commenced a religious crusade against Christianity. All kinds of inhuman cruelties were practiced upon the converts, and many of those of the highest rank suffered death or imprisonment for their determination to serve the true God. Some were burned, others buried alive, others scalded to death, some speared, and others cast from the rock on which the capital is built, and dashed to pieces in the valley below.'

"The missionaries were gone, but had left behind them the Word of God, the blood of the martyrs, and the presence in the furnace of Him whose form was that of the Son of God. Therefore, as a Swedish magazine has lately summed it up, the church of a few hundreds which went under the cloud came out of it a church of 37,000, and has now increased, including in the term all the avowed adherents of Christianity, to a church of 400,000. Of these the major part, that is, the Christians adhering to the London Society, which first brought Madagascar the gospel, present, according to the Annual Report for 1887, the following statistics:

Principal stations or districts.....	28
Out-stations.....	1,133
English missionaries.....	27
Female missionaries (not including wives).....	4
Native ordained ministers.....	828
Native preachers.....	4,395
Church members.....	61,723
Native adherents.....	230,418
Schools.....	1,043
Scholars.....	97,891
Fees.....	£589 19 5
Local contributions.....	£2,410 17 11

—*Rev. C. C. Starbuck in Andover Review (June).*

Scotland.—The Scotch churches are afraid their large mission-stations

on Lake Nyassa will be cut off from civilization, owing to the demands made by the Portuguese. These stations, and a great trading establishment besides, were founded on the faith of invitations from the British Government, and have flourished to an unusual degree. They are now threatened, on the one hand, by the Arab slave-catchers, who are in full energy again, and on the other by the Portuguese, who claim the right of imposing any duties they please on the Zambesi, and of annexing a strip of territory right across Africa. If these claims are allowed, the stations must be broken up; but the English Government is unwilling to disallow them, because it is essential for the progress of South Africa to purchase Delagoa Bay, which the Government of Lisbon will not sell without territorial compensation. The position of the churches is a most painful one, made so by the temporizing policy of the English Government. Certainly it would be a calamity to concede to the Portuguese the right of closing the access of the South African colonies into the interior of Africa. There is trouble, if not war, in that matter in the future.

Turkey.—One of the most successful missionaries in Oroomiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and, riding on a miserable little donkey, which is led by a one-eyed, deaf man, he goes boldly from village to village preaching the gospel. His blindness protects him, and the people crowd to see the wonder—a blind man reading.

—Dr. Jessup, of Beirut, writes that "the Sultan of Turkey has set his seal of imperial approbation upon 32 editions of Arabic Scriptures, allowing them to be sold, distributed and shipped without let or hindrance." Of the books issued by the Beirut press, 290 have passed under examination in Damascus by the government officials, and have received authorization.

Telugus.—In 1878, 2,222 Telugu converts were baptized in one day.

It was done by six administrators, though only two baptized at one time.

—It is said that Dr. Luther F. Beecher, then pastor of the church in which the anniversary meetings were held, first applied the term “lone star” to the Telugu Mission. In the debate on the question of abandoning or re-enforcing the Telugu Mission, Dr. Beecher very earnestly advocated abandonment. He said :

“The commercial horizon is dark and threat-

ening. The shrewdest business men tell me that they cannot foresee the future, but it looks dark. It is a time rather for taking in sail than for putting on more sail. This mission is, at best, but a ‘lone star,’ with no prospects of multiplication,” etc., etc.

This was probably the origin of the name, caught up as it was by the advocates of re-enforcement. Dr. Smith’s poem was written in the evening after this speech of Dr. Beecher, and appeared in the next morning daily.

“Shine on, Lone Star, thy radiance bright.”

III.—INTERNATIONAL DEPARTMENT.

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

The Opium Curse in China.

BY THE REV. JOHN LIGGINS, ASBURY PARK, N. J.

In a recent speech in London, Mr. John Bright referred to the opium war which England waged with China in language of emphatic condemnation. He said :

“I am sure scores of times in the year, when I am enjoying the beverage which we get chiefly from China, I am shocked to think of the barbarous cruelty with which we have treated that people, who, so far as all Europe is concerned, are the most peaceful people in the whole world. You know that the beginning of the war was opium, the compelling of the Chinese to admit a drug which they did not wish to admit, which they thought hurtful to their people, and which they had a right to exclude, but which we forced upon them.”

Remarking upon this statement, the *Friend of China* says :

“The whole story of the opium question is told in these few graphic words. We hope Mr. Bright will co-operate with our Parliamentary friends in the further measures which it is necessary to take in order to relieve England of complicity with the odious traffic.”

The abominable trade was begun by Warren Hastings and other agents of the East India Company, and England’s opium wars with China, which as Dr. Arnold of Rugby, Mr. Gladstone, the Earl of Shaftesbury and other eminent Englishmen have said, are among the most infamous in history, were instigated and fomented by this dishonorable com-

pany, which was abolished thirty years ago amid the contempt of the civilized world. In many respects there was a great change for the better when India was brought under the more direct rule of the Queen and Parliament, but, alas ! the greatest iniquity of all, the enforced opium traffic with China, was continued by the Indian, and sustained by the Home Governments, because of the large revenue derived from it.

The iniquitous trade has been of incalculable injury to China, and a most formidable obstacle to the Christianization of that empire. It has also caused much demoralization and misery in India, as the opium vice is spreading there also. It has also worked much injury to India in other ways. It causes, or increases, the periodic famines, owing to the perversion of such a vast area from food crops to crops of poison, and the government traffic shocks the moral sense of the better class of Hindoos.

The greatest and best of all the Earls of Shaftesbury, in 1881, unequivocally condemned “the position of a great imperial government manufacturing the opium, selling the opium, and entering in all the details of retail dealers. It is,” he said, “a nefarious traffic, and a national abomination.”

The terrible evils of the vile traffic, and the very formidable obstacle it is to the Christianization of China, continue to be referred to by travelers and missionaries. The distinguished Miss Gordon Cumming, in her "Wanderings in China," Vol. II., page 307, says:

"We all know the sequel, and the story of the two utterly unjustifiable wars whereby Christian England not only forced unwilling China to legalize the import of the drug which is ruining millions of her people, but (like a schoolmaster exacting the price of his birch-rod) compelled her to pay heavy war indemnities. In short, in the matter of the opium trade, England has acted precisely like one of those hateful flies which alight on some fat and comfortable caterpillar, and despite its vain struggles, deposit in its luckless body the eggs whence in due time hatches a crop of vile maggots, to prey on its vitals.

"The British official conscience has lulled itself, Cain-like,* with the assurance of having no responsibility in the destruction of Chinamen, while gaining a solid advantage in the revenue of about nine million pounds sterling, which has annually enriched the Indian treasury from this source. So year after year Britain has turned a deaf ear to every remonstrance from luckless China, or from those who seek her weal."

The editor of the *Missionary Herald*, in a recent number, says:

"The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium-traffic, is well shown by an incident narrated by a member of the China Inland Mission, who reports having found one day, in a large house, three women sitting together, smoking their pipes—one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation she arose and, coming toward the missionary, said: 'Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!' Later, taking the book from the hand of the missionary, she read a few sentences, but seeing the name of Jesus, she contemptuously shut the volume, saying: 'Take it away! Take it away! I do not want your opium or your Jesus!' Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic?"

The Rev. J. Hudson Taylor, M.D., the founder and principal director of the China Inland Missions, and who has traveled very extensively in China, said, at the Midmay Conference, London, in June, 1887:

* "Am I my brother's keeper?"

"We were listening yesterday to a description of the horrors of the slave trade—of the untold multitudes who must have perished before reaching their destination. But, having labored many years in China, my solemn conviction is that all the misery and sin and suffering caused by the slave trade are not equal to the wrongs inflicted upon China by the opium traffic. That may seem a strong thing to say, but it is not at all too strong. I could not possibly describe the incalculable misery which I have witnessed as a result of this curse which we introduced into China. As a medical missionary I have been into many homes where people were endeavoring to kill themselves by taking opium, to escape from the greater evils they had brought upon themselves by the habit of opium smoking. If you love your country, pray God that He will raise up a standard against this horrible, awful curse, and that He will deliver us from the guilt of it."

The Lady Dufferin Movement.

WE have been studying with some care what is known as the "Lady Dufferin" medical movement in India, and are led to caution medical women, who desire to devote themselves to medical missionary work, from entering this service without a careful study of its character and aim, and the limitations which will be imposed upon them as evangelists. The movement is, so far as we can detect, after the uttermost stretch of Christian charity, purely *humanitarian*. As such we have only kind words for it, though we believe it might have been made much more than that, and we feel regret that it was not so made at outset. The objects for which "The National Association for Supplying Female Medical Aid to the Women of India" was formed are classified in the Third Annual Report of the "Countess of Dufferin's Fund," published January, 1888, as follows:

"I. *Medical Tuition*; including the teaching and training in India of women as doctors, hospital assistants, nurses and midwives.

"II. *Medical Relief*; including (a) the establishment, under female superintendence, of dispensaries and college hospitals for the treatment of women and children; (b) the opening of female wards, under female superintendence, in existing hospitals and

dispensaries; (c) the provision of female medical officers and attendants for existing female wards; (d) and the founding of hospitals for women where special funds or endowments are forthcoming.

"III. *The Supply of Trained Female Nurses and Midwives* for women and children in hospitals and private houses."

This, practically, is a medical service for women exactly the counterpart of the Government's system of medical provision for men which has obtained all over India, and is purely a secular, though certainly a benevolent enterprise. It will not hinder and may help medical missionary work indirectly. But if any young Christian women, graduated in medicine or as nurses, zealous to do evangelistic work in connection with their profession, think of responding to the demand for persons skilled and trained for medical work in the Dufferin system, we must caution them against so doing without carefully weighing the rule of that association which says, "*No employee of the Association will be allowed to proselytize, or interfere in any way with the religious beliefs of any section of the people.*" If this does not absolutely debar them from speaking on religious subjects to their patients, and practically from carrying the gospel to hospitals or homes, it is not easy to discover how the English language can be made to inhibit such deeds.

We in nowise depreciate the countess' scheme for the relief of suffering, but from the distinctively missionary stand-point it is not an arena affording scope for the medical missionary. Dr. Sarah Seward was engaged as a medical missionary at Allahabad, India, and lent her aid for awhile to the countess' association, but withdrew from it, and said, through *Woman's Work for Women* :

"I gave up the Dufferin work in October (1887); they could not hamper me, as I was distinctly promised that I should not be fettered, but they wanted that all assistants paid by them should come under the non-

religion clause, so, as soon as I could do it quietly, I closed it up."

The Indian Witness says, "There was not the slightest use for the Indian Association or Lady Dufferin's committee introducing the clause they did"; and *Medical Missions at Home and Abroad* asks, "Why this never-ending fear on the part of our Indian Government to acknowledge essential Christian rights, the right of Christian missions, the right of individual Christian confession?" "May a Christian," it asks, "come under any such bond? May a Christian woman say, 'I promise that, working among dying women, my lips shall never be opened to offer them, in Christ's name, the gift of eternal life?'"

The greater anomaly here arises from the fact that this movement derived its initial inspiration, ensample and hope of possible success, from Christian medical missions by women to women, and these had met with no obstacle on account of religion, but were successful to such extent that they were not equal to the demands made on them. Woman's medical work among heathen women is distinctly and divinely Christian, and yet this association divorces it from its acknowledged source.

A Great Obstacle in India Removed.

It is with unusual gratification that we learn that the British Government is to discontinue its relation with a system of camp-regulated licentiousness in India. It is some time since the moral sense of Great Britain rose in its might and condemned the Government system of licensed lust that had obtained in the British Isles. But the State regulation of this iniquity was not discontinued in the army of India; and it has recently been exposed as singularly monstrous, facts having been brought to the knowledge of the Christian public of England which have exasperated them intensely.

Mr. Alfred S. Dryer, who became widely known a few years since when he exposed the continental traffic in English girls, went to India with the intent of opposing the system for regulation of harlotry among British soldiers, and has been revealing, as far as regard to common decency would allow, something of the state of things he found. *The Christian* of London has from time to time published diagrams to illustrate Mr. Dryer's letters, and the effect of the agitation has been to stir the moral and religious sentiment of Great Britain to demand, not merely a modification, but the out-and-out abandonment of the connection of the State with licensed prostitution. We have read these published letters during several months past, and had purposed lending the force of our utterance, and possibly of American petition against this abomination, but are happy in the tidings that such action on our part has been rendered unnecessary; at least we hope the cablegram means so much.

A great public meeting to demand from Lord Cross, the Indian Secretary of State, the instantaneous and unconditional abolition of the system of State-provided vice in India, was held in Exeter Hall, on Friday evening, May 18, under the auspices of the Gospel Purity Association. Mrs. Josephine E. Butler, and several members of Parliament were supported on the platform by missionaries, clergy and ministers of all denominations. The bishops of the Indian Empire had strongly memorialized the Indian Government against the continuance of this iniquity, and 300 missionaries joined in the petition to Parliament for its abandonment.

The specific character of the government regulations, such as that the number of women should be "sufficient," that the women should be "sufficiently attractive," that they be "young women," and the repeat-

ed demand for "more and younger women," together with the fact that these women were not found to volunteer to meet the military demand, and as a consequence had to be hunted and procured through the exercise of direct official force, only intensified the righteous indignation of the British Christian public. At the meeting in Exeter Hall, Rev. Hugh Price Hughes moved the following resolution:

"This meeting, representing all sections of the Church of Christ, learns with deep and burning indignation that the India Office, after having been forced to admit the authenticity of a terrible official document known as the Circular Memorandum of June 17, 1886, issued by order of the Commander-in-Chief in India, giving authority to obtain attractive-looking harlots, and plenty of them, to provide houses of ill-fame, and other abominable suggestions of a kindred nature; this meeting is astounded to learn that the India Office proposes simply to suspend, instead of utterly to repeal, the system under which such atrocities are perpetrated, and this meeting pledges itself to carry out, both in this country and in India, an agitation for repeal till repeal is gained."

He said there was no nonsense about the resolution:

"Requisitions for the class of women referred to had been made by various commanding officers, and one, the officer in command of the Connaught Rangers, had asked the Commander-in-Chief to request the cantonment magistrate to give all possible assistance to procuring them. Let them imagine what that meant in a country where there was no constitutional government. Not only so, but in at least one part of India a sort of recruiting officer had been appointed for the purpose who was to receive a capitation grant on the victims brought in."

It is not necessary, as we now judge, to enter more largely into the subject.

If the British Parliament, on June 5, responded to the demand of British moral sentiment and unconditionally repealed all legislation licensing and regulating a great system of iniquity which the British army had inaugurated and which was spread from end to end of the Indian Empire, that is something for Christian gratulation, though rejoicing be still tempered with a sense of indignant shame that such a system was

ever contemplated, much less enforced for an hour. This has been a great obstruction to Christian work in India. And the horrible anomaly of State-procured women to pander to the base passions of British soldiers in State-provided harlot's houses, in juxtaposition with a State-provided Christian Church, is an effrontery of devilry that human history has not often equaled. Thank God! it is to be no more. Missionaries like those of Seetapore, who have been compelled to pass such quarters on their way to preach Christ's gospel to heathen women, must have had the courage of an infinite faith in the discharge of their duty.

Sturdy British moral sentiment has again set an example that will lend new fire and force to all who are struggling with giant iniquities. "Men of thought and men of action" will shout, "Clear the way!" Another "brazen wrong" has "crumbled into clay!"

Rum and the Native Races.

THE General Assembly of the Presbyterian Church, held in Philadelphia in May, spoke in the following unmistakable way about the drink traffic on the Congo and amongst other uncivilized nations:

Whereas, The exportation of intoxicating liquors to heathen lands has become a most alarming hindrance to the civilization and Christianization of the inhabitants thereof, and as this traffic is assuming such proportions in the great Congo Valley of Africa by virtue of an international treaty in which our own Government is a party; therefore

Resolved, That the Assembly views with shame, horror and apprehension the progress of this traffic by civilized nations with ignorant and heathen lands; that this Assembly unite, as far as possible, with other churches in an effort to induce Christian Governments to abolish and prevent the horrible practice of carrying intoxicants into the uncivilized nations of the world, and that a committee be appointed to lay this whole matter before his Excellency the President of the United States, with the request that he would present the facts to Congress, and ask that such steps may be taken, with the least possible delay, as will free us, as a Christian nation, from all complicity with this ruinous traffic, especially as regards the treaty concerning the Free Congo State.

We do make some headway. The Royal Niger Steamship Company has for some time been increasing the

stringency of its regulations against the importation of liquors. In April, 1887, they prohibited their importation entirely into about one-third of their territories. In May, 1887, they made a further regulation imposing penalties on the payment of wages in spirits throughout the whole of their territories. The matter of the decadence of these native races and the destruction of commerce among them in consequence of the introduction of European intoxicants has at last forced itself upon the British Parliament, and on April 24, when Mr. McArthur moved in the House of Commons, "That this House, having regard to the disastrous physical and moral effects of the liquor traffic among uncivilized races, as well as the injury it inflicts on legitimate commerce, is of opinion that Her Majesty's Government should take steps to suppress the traffic with natives in all native territories under its influence or control, and that whenever self-governing powers are granted to crown colonies, stipulations should be made for the effectual protection of the natives against the sale of strong drink."

In supporting this, he said that England did not alone conduct this trade. During 1885 more than 10,000,000 gallons of the vilest spirits were sent to Africa, of which England sent only 311,384 gallons, Germany 7,823,042 gallons, and others smaller quantities.

He said that they at home had some

"protection in the Adulteration Acts, but in warm countries, inhabited by races unaccustomed to such liquors, the natives had, with the exception of Madagascar, no protection whatever; there was no supervision, no examination, and the drink sold was so bad that it speedily decimated and destroyed them. This traffic was bringing about wholesale murder in the islands of the Western Pacific over an extent of 3,000 miles of coasts. In Africa the picture was almost as dark. The consumption of strong drink was increasing and leading rapidly to the demoralization and destruction of the native races. No doubt, in parts of South Africa the

Government had not complete control, but in other parts they have full sway, and in some of those places the natives fared as badly as at the Cape Colony. Once the passion for brandy was roused, it became insatiable, and the natives were destroyed. A native king wrote begging that the traffic might be stopped. If not, his people would have to abandon their town, and go into the desert to escape from the white man's brandy. He believed we were morally bound to protect the natives over whom we had been called to govern. Even the motive of self-interest ought to induce us to take such a course, because to a manufacturing country it was of the utmost importance that we should have a wide range of customers, and the native races would, if protected against this evil, become valuable customers. He recollected hearing the late Dr. Moffat, who labored so long and so successfully in Africa, state that when he first went to Bechuanaland there was not £5 worth of British manufactured goods sold in that district, but before he left tens of thousands of pounds worth were sold annually. And this is the case where Christian civilization extends."

Sir Edward Kennedy, in supporting the resolution, said the thought is that

"contact between Europeans and the native races must necessarily result in benefit to the latter. It ought to be so. If the proper influences were brought to bear and the evil influences were kept away, it would be so; but to a great extent we defeated our own objects by introducing among those races that which was not for their good, but for their harm. The African especially had a tendency to be corrupted. In addition to making large quantities of his favorite native drink, the African acquired a liking for the rum and gin which were imported by European merchants in large quantities. The result was that he became careless of everything else, and had no money left to purchase the manufactures of Manchester. Mr. Joseph Thomson and Sir Richard Burton had showed that Africa would even be the gainer if the country reverted to the old state of slavery and the importation of liquor was given up. There were difficulties in the way, but similar difficulties were overcome by Wilberforce and Sir Fowell Buxton in overthrowing the slave trade."

Grover Cleveland's Present to the Pope.

We say "Grover Cleveland," rather than His Excellency the President, because it is claimed on the occasion of his sending a gift, a very appropriate one, by the way, to the Pope on his jubilee that he acted in his individual and not in his official capacity. The distinction, however, is quite too nice for the Italians, either Romanist

or Protestant, and the latter are quite indignant that either Grover Cleveland or the President of the United States should have sent a gift which indirectly was a recognition of sovereignty.

A correspondent writes us from Italy as follows:

"I wonder if you are interested in European, in Italian politics. Of course we here follow them with interest. From remarks that I sometimes see in our home papers, I note that our Italian politics are often sadly mixed up and misunderstood. It is, of course, a difficult thing for American journalists to have a just idea of conditions here, just as it is difficult for Italians to form a just conception of our ways. Of course, the Pope and his jubilee have occupied a prominent place in the eye of this public, but I think it must be conceded that it has not been the success that was hoped for. It would seem that the Pope hoped by its means to make some advance toward the regaining of the temporal power, and he must have been disappointed in the very guarded tone of the communications from those monarchs from whom he perhaps expected most efficient aid. But he no doubt flatters himself greatly on the attentions received from Protestant rulers. You will have noticed, I do not doubt, that he celebrated his jubilee New Year's morning. I wonder if the papers on the other side of the sea remarked the fact that the miter which he wore on that occasion was the gift of the Emperor of Germany, and the chalice which he used was Queen Victoris's gift. In our English prayer-meeting during the week it was commented on that two Protestant rulers should have furnished so symbolic gifts for that occasion. Italian newspapers commented on the fact. But that which occasioned most surprise, and was perhaps most commented on by Italian journals, and most deeply regretted by Protestant Americans

resident here, was the fact of a gift from the President of the United States. They may say what they like about its not being sent by him in his official capacity, that the Secretary of State knew nothing of it, and as much more as they please, but that was an occasion when the man could not separate himself from his office, and before the eyes of the world it was not Mr. Cleveland, but the President who sent a gift to the Pope.

"In marked contrast is the action of the Italian government in regard to the Mayor of Rome. He is a devoted and bigoted Roman Catholic, and just before the New Year went to call on the Pope, expressed his salutations and those of the city. It was said that he went in his private capacity, not in his official relation. The action was not ordered by the municipal council, nor the subject considered by them, and they held it was distinctly his private act; but the government at once declared that on such an occasion the man could not separate himself from the official, and that a government officer might not perform such an act, and *promptly demanded his resignation!*

"The Italian Government has sent no gift to honor the Pope's jubilee. She knows the foe she has within her borders. I wish our own loved America would wake up to a realization of what an enemy to all her institutions she harbors with a certain calm indifference. The Pope makes a very gracious reply to the gift of the President, but to me the words seem to contain a threat, a moral purpose, which he and the Jesuits have never surrendered. One of the Italian papers had this item on it not long ago: 'King Oscar of Sweden is the only sovereign who has not taken part in the festival of the papal jubilee. He replied to the committee for the jubilee that the participation of a Protestant prince in rendering homage to the Roman Catholic

pontiff seemed to him illogical.' When will our Protestant nations recognize that it is not only illogical, but that it is dangerous?"

Recent Church Action on Missions.

THE General Conference of the Methodist Episcopal Church, at its last session, had some very significant action concerning its foreign missions, a part of which interests the general Christian public. Two tendencies have been manifest for some few years past. One looking to the preservation of the foreign mission-fields in organic relation similar to that which obtains in this country, and to the erection of a worldwide Ecumenical Methodist Episcopal Church; the other looking to the ultimate autonomy of the great divisions of the foreign church, in alliance and closest sympathy with the home church. The latter view obtained more fully in the action of this General Conference, and the Methodist Episcopal Church of Japan was authorized to effect a union with other branches of Methodism in that country, and to erect the Methodist Church of Japan. A part of the action is as follows:

Resolved, 1. That this General Conference will not interpose any objections to the Japanese Methodists declaring themselves independent of the Methodist Episcopal Church, provided they unite with one or more of the other Methodist Churches in Japan.

2. That whenever it shall be made evident to the Bishop in charge of Japan and to the Board of Managers of the Missionary Society that it is the desire of the Methodists of Japan to be so declared independent, and whenever arrangements satisfactory to said Board of Managers and Bishops shall have been made, securing the real estate in Japan of the Missionary Society of the Methodist Episcopal Church, the said Bishop and Board shall proceed to make all the arrangements necessary to the independence of said Church and its union with the Canada Methodist Mission or any other Methodist missions in Japan.

3. That in case, during the present quadrennium, the Methodist Church of Japan shall be created in harmony with the spirit and purposes of this action, the General Missionary Committee and Board may continue, under proper regulations, appropriations and payments to the work in Japan, and that our people in this country be encouraged to continue to manifest their interest in the evangelical, educational, publishing and other work in that country.

4. That our mission in Japan be advised, in the first place, to earnestly seek a union with all the bodies of Methodists in Japan, that they may unite together in laying the foundations and establishing the discipline of the new church.

The same tendency was manifested by the definition of the powers of a Missionary Bishop as co-ordinate with those of the General Superintendents (the other Bishops) within his particular field; and by the erection of "India and Malaysia" into a Missionary Episcopate, with Rev. James M. Thoburn, D.D., as Missionary Bishop.

Another important adjustment was made by providing for the organic relation of missionary work which had developed somewhat out of the usual order, under Missionary Bishop William Taylor of Africa, and the "Bishop William Taylor Transit and Building Fund Society," who have hitherto conducted what are known as "self-supporting missions." The following was adopted :

Resolved, 1. That the Missionary Bishop for Africa be and is hereby authorized to continue his efforts to extend the Methodist Episcopal Church in Africa on the plan of self-supporting missions.

2. That we direct that all property acquired in the prosecution of the self-supporting mission plan, be held by and for the Methodist Episcopal Church.

3. That the Missionary Board be advised to appoint a standing committee on self-supporting missions conducted on this plan.

4. That missionaries employed and churches organized under this plan shall be entitled to the same rights and amenable to the discipline of the church the same as missionaries and churches in other fields.

5. That Missionary Bishops in charge of self-supporting missions be instructed to report annually to the Missionary Board the condition of all self-supporting missions, including the number of missionaries, the number of stations and circuits, and the number of communicants in each; and a financial exhibit of all receipts and expenditures.

6. That the Argentine Republic, Uruguay, the Southern province of Brazil, Paraguay and Chili be organized into an annual conference, to be called the South American Conference.

7. That the General Missionary Committee be requested to organize the Portuguese stations in Northern Brazil into a mission.

8. That the name of the Liberia Conference be changed to Africa Conference, its boundaries to include the whole of Africa.

The General Assembly of the Presbyterian Church adopted the following :

"That we recognize the advantages of co-operation and union already secured in foreign fields, and approve the continuance of the same, according to the advice of preceding assemblies.

"That in accordance with the suggestion of the Board, we recommend that a visitation of the missions by the Secretaries be made not less frequently than once in ten years, and not more frequently than once in five years.

"That the first Sabbath of November be ob-

served as a day of prayer, when all our churches and Sabbath-schools and Christian homes may unite in speech and song and prayer and service to deepen interest in, and consecration to, the work of giving the gospel to the heathen world.

"That the week following this Mission Sabbath, or some other week soon succeeding, be devoted to "simultaneous meetings" at centers of influence within the bounds of the respective Synods, for which Synodical or Presbyterial Committees shall make provision, inviting the co-operation of the Secretaries of the Board and the different missionary agencies in the respective fields. Such an arrangement made and carried into effect by the Synod of New Jersey last year was greatly fruitful.

"That we enjoin upon pastors and church officers a wide dissemination of the current literature of missions, that the people may keep pace with the mighty movements of our time, and may realize the possibilities of power and victory before the church, assured that a sustained and large-hearted Christian liberality must be conditioned on intelligence, and that a swift step through God-opened doors is the only loyal answer to the order of the King.

"That we make not less than a round million dollars as our joyful offering to God this coming year for laying at the gates of our beloved Zion this golden and matchless opportunity to possess much land for Christ."

—Signs of the Times in India. Rev. T. J. Scott, D.D., writing from Bareilly, India, says: "The two most notable points in India to-day are, first, a remarkable stir among Hindus to get Government to interdict the killing of cows, or rather of the cow kind. The movement began with the new sect of the "Arians," as they call themselves. A second phase of the times is a growing alienation between Moslems and Hindus, partly over the cow question and partly over the National Congress movement which is very generally headed by Hindus. The National Congress meets annually and means more of India for the natives. Moslems fear that it means more of India for Hindus, hence their opposition to it. The Congress is a native movement."

—In a missionary sermon, Rev. W. L. Watkinson of England lately dealt with some considerations touching missions with which we are familiar in general literature, and some of the recommendations of critics. One of these was that we should attend to questions within our own borders and let the great world of paganism alone. The scientific reason assigned for this was, that in this world there was a

law permanently active, by which degraded tribes are carried forward to the utmost civilization and refinement, and that we should stand by and let this internal force operate. Then, little by little, debased peoples would be lifted to the level of an accomplished and noble civilization. Upon inquiry, however, as to whether this was an explanation of the whole question, we are told there is also another law, not of evolution, growth and development, but a law of degradation, by which noble organisms are carried backward to simplicity and utter debasement. Now, when we look within the circle of Christendom, we find the law of development, we find peoples slowly approximating to a magnificent ideal; but outside that circle we see the law of degeneration—magnificent civilizations going back, great peoples becoming more ignorant and corrupt. This law could only be arrested by bringing into the midst of the race the superhuman wisdom and inspiration of Christian doctrine and faith. These critics say the Christian church should let the pagan world alone. Do they let it alone politically, educationally or commercially? Not for a moment. As we say, if these are good, supernatural faith is better than all. Christianity made us what we are, and maintains us at the dizzy height at which we stand; we cannot afford to let the pagan world alone, because it will not let us alone. If we do not civilize the pagan world, it will demoralize us. During the last fifty years there has been a revival in Europe of Oriental philosophy. Where do the notions of nihilism, atheism, and pessimism come from which to-day work so disastrously in our literature and life? From the East; and unless we convert the East, it will convert us. Mission work is great, but we are on the winning side, and may remember the words of the Italian poet, who saw the thorn, all winter long, intractable and fierce,

and yet at last it bore roses upon its top.

—ANENT the criticisms that Christian missionaries present a too spiritual view of religion to barbarians, and that they would make greater progress by withholding part of the truth, read the following:

"But men say to-day, 'Cannot you accelerate the progress of Christianity?' And they recommend us to modify our doctrine. Max Müller says—and he has to a considerable extent sympathized with missions—that evangelical Christianity can never hope to triumph in India. What Christianity do they require? A purified Christianity—that is, a Christianity from which you have eliminated the Incarnation, the Atonement, the Resurrection, and the Future; and that purified Christianity would commend itself to an intellectual race, and we might count our converts by thousands instead of tens. What must we say to this? Did we triumph in Fiji with an emasculated Christianity? The apostle Paul went to a most refined people, and they listened to him, and when he came to the resurrection of the dead some mocked. What did the apostle do? Did he go to the race with a "purified Christianity" after that? No, with perfect consistency he continued to declare that Christ died for our sins according to the Scriptures, and how He rose from the dead, and will come again to judge the earth in righteousness. We aim not at civilization—that is a sweet accident—but we aim at the spiritualization of the race, and when we look into history we can say with Paul, only with greater emphasis, 'We are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Then they say we must modify the moral standard, Christianity is too exalted, and if we will only accommodate the ethical claims of Christianity to the weakness of mankind we shall have ten thousand converts where to-day we have only ten. But God will not make the hair's-breadth of a compromise with sin. Men outside say: Bring the law down to the race; Jesus Christ says to His Church: Bring the Church up to the law, and take an eternity to do it. They also say if we want to get on faster with Christianity we must revise the methods, begin with an intermediate system, and so find our way little by little to the magnificent design of Christianity. But the Bible teaches us that we can take the pure truth to the most debased peoples, and they have a faculty for its immediate recognition. The teaching of Christianity is that the lowest man has a faculty for the highest, and the common people hear Him gladly who spake as never man spake. We have every reason for encouragement, and although men speak of the slowness of it, truly we may feel that its progress is marvelous."

IV.—THE MONTHLY CONCERT OF MISSIONS.

PAPAL EUROPE.

It is one of the wonders of the ages that changes so radical and revolutionary should have taken place in Europe. In the age succeeding the Council of Trent, Papal Europe embraced the oldest and grandest of monarchies: the German Empire as the political and military center; France as the intellectual and social center; Spain and Portugal as the "center of expansive force"; Italy as the historical and ecclesiastical center of all. Papal Europe then represented all the old, polished languages and every great historical city, ancient university, and every influential nucleus of letters, art and civilization, except those developed after the Reformation.

In Luther's era Rome held Europe in her firm grasp. Great moral and political revolutions have cut off England, Scotland, Holland, Denmark, Sweden, Prussia, and part of Germany and Switzerland; and even the countries that have not thrown off allegiance to the Pope have undergone great change. Papacy has lost beyond calculation or restoration, and in nowhere more surely than in Italy itself. "Papal Europe" has now a different meaning; Protestantism has been, and is, steadily gaining in numbers, wealth, prestige and in power—intellectually, morally, politically and spiritually.

The *balance of power* has been actually reversed since 1789. At the period of the Reformation, Spain and Portugal and Austria were the dominant powers in Europe. Spain, that made England quake at the terrors of her "Invincible Armada," had three times, perhaps six times, the population of England; now England, after all the millions she has sent to colonize India, America and Australia, has still twice the population of Spain. During fifty years, from 1825

to 1875, England gained 119 per cent.; Prussia, 72; Austria, 27; France, 12; or, taking excess of births over deaths: if France be represented by 1, Austria will be represented by 3, Russia by 5; but Prussia by 6, and Britain by 8! In 1825 Protestant population was to Papal as 3 to 13; and, in 1875, as 1 to 3.

The transformations in Italy are incredible to one who has not witnessed them. Where two-thirds of the people could not read or write, education is now compulsory. Where the very conscience of the people seemed paralyzed, and the sense of personal responsibility and accountability dead, we have seen the church party in Rome opening numerous schools, issuing cheap literature in large quantities, establishing soup-kitchens, relieving poverty, and informing ignorance. Where the Pope swayed with an absolute scepter, Pius IX. was a prisoner in the Vatican, bewailing the loss of temporal power; and it is obvious to the world, if not to the College of Cardinals, that even the spiritual scepter is very loosely held, if not already broken. The Pope will never again make emperors bow as penitents before him, or torture heretics in the dungeons of the Inquisition.

The ignorance which is the mother of superstition is giving way before the intelligence that is the handmaid of faith and devotion. In fact, as to the *Papacy*, we mark a grand crash in the whole wall which has shut out the Bible and the pure gospel from the people. It is like the falling of the ramparts of Jericho before the trumpet blast of Joshua's hosts; and wherever the army of God faces Romanism, every man may march into the breach straight before him and take the city.

We can hardly credit it that Protestant churches and Protestant

schools are multiplying within the walls of the Eternal City ; that Rome itself is open to the circulation of the Bible and the preaching of the Cross ; that under the shadows of St. Peters and the Vatican Protestants may not only worship unmolested, but carry on the work of evangelism ; that the Bible carts roll out of Madrid, and in the very Spain whose name is the historic synonym of the Inquisition the people should so clamor for the Word of God that copies cannot be printed fast enough to meet the demand ; that in France, that right arm of the Papal power for centuries, land of the exiled Huguenots and of awful St. Bartholomew, both French Chambers order elimination of priests and nuns from government schools within five years ; and the greatest work of popular evangelization ever known should now be in progress, and the government aid and encourage the McAll stations as the best possible *police* to restrain and reform that mercurial people, whose very blood, like the Irishman's, is quick-silver.

Savonarola's dying cry was, "O Italy, I warn thee that only Christ can save thee ! The time for the Holy Ghost has not come, but it will !" What if that martyr of Ferrara could have seen Italy's history from 1848 until now ! Where in 1866 a Protestant preacher was expelled for preaching, twenty years later Leo XIII. says to his cardinals, "With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion—even here at Rome, the center of the faith and the zeal of the universal and infallible teacher of the church !" "

What we may now see or have seen in Italy and Spain and France, is but a type of what to a greater or less extent is true of all lands held under the nominal control of the Papacy.

The "twelve hundred and sixty" days of dominion seem to have expired. No man can foresee the changes that within ten years may yet take place. There are many indications that there is to be a *Reformed Catholic Church*, on a great scale, in which those who within the Papal communion hold to evangelical truth shall find a refuge from companionship and complicity with error and heresy and iniquity. Rev. W. T. Bainbridge, whose "World Tour" did so much for missions, met in Asia many Catholic priests who seemed to have been influenced by the accompanying evangelical missions ; and there are many signs in the British Provinces and in our own Republic that Roman Catholicism, in close contact with Protestantism and remote from the Papal centers, is being essentially modified by such contact. The future may show us a great exodus from Rome, of those who "come out of her that they be not partakers of her sins nor receive of her plagues." Nay, even a reconstructed church, that casts off the cerements of the sepulcher and comes forth in a new life of purified faith !

SUGGESTIVE PARAGRAPHS.

God's Hand in Our History.—In 1588 Great Britain did not possess a foot of land on this continent. France and Spain possessed all. In 1688 Spain owned vast tracts of North and South America, and was in effect still supreme. France claimed much, and her possession seemed secure. France, Spain and Portugal carried out the behests of the Pope wherever they hoisted their flag. There was no toleration of Protestantism. It was about two hundred years ago that France claimed the St. Lawrence and the whole territory which it drains, and also the Mississippi valley down to the Gulf of Mexico, and westward to Texas. In 1788 France and Spain still held much territory, though their grasp upon the continent was much

less secure. By this time all Acadia and Canada was lost. And now, in 1888, Spain does not control an acre of Continental America, and France has not an inch of territory on the main-land of North America, and very little in South America. At this moment Great Britain and the United States possess all North America, with the exception of Mexico and a few small "Central" American States. As a result, we have free institutions, free churches, a free press, the Bible and the public schools.

Progress in India.—The progress and success of modern missions is not only encouraging, but indeed marvellous. Considering the number of persons employed in foreign missionary work, the achieved success is greater than in the home field. The *Christian Guardian*, in referring to Sir William Hunter's paper read before the Society of Arts, in which he bears strong testimony in regard to the rapid progress of Christianity in India, gives the following statistical facts of much interest:

"In 1851 the Protestant missions in India and Burmah had 222 stations; in 1881 their stations had increased to 601, or nearly threefold. The number of their congregations or churches had, in the same period of thirty years, multiplied from 267 to 4,180, or nearly fifteenfold. In the same way, while the number of native Protestant Christians increased from 91,091 in 1851 to 492,832 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress, therefore, is not only in numbers, but also in pastoral care and internal discipline. The chief means by which these enormous increments have obtained has been the larger use of native agency. A native Protestant Church has, in fact, grown up in India, capable of supplying, in a large measure, its own staff. Instead of twenty-one ordained native ministers in 1851, there were, in 1881, 575; and the native lay preachers had risen from 493 to the vast total of 2,856."

This is but one field of missionary effort, yet it gives us a sample of what is being done, and the progress that is being made to win the world to Christ.—*Methodist Recorder*.

TEXTS AND THEMES.

Darkness and the Shadow of Death.

ISAIAH ix : 2 : "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

A divine description of the condition of people without the *gospel*: "WALK in DARKNESS"; "DWELL in land of DEATH-SHADE."

The thought grows intense as it proceeds, and the terms more emphatic: from *darkness* to *death-shade*; from *WALKING* to *DWELLING*.

Darkness is coupled with *distress*. (Cf. chap. viii : 21, 22.) Walking in darkness is especially distressing and perilous. Men dread to be overtaken by a moonless, starless night in mountain passes and gaping crevasses or unknown districts. The very gloom seems to be oppressive and perilous.

These people to whom the prophet refers, however, *DWELL* in darkness; they are not simply *traveling through*, in which case the *night* itself is transient, and the *journey toward light*. But *DWELLING* in *darkness* as a permanent abode.

Death-shade implies darkness most *profound and unbroken*. Compare the *Egyptian plague* of darkness of three days' duration. (Exodus x : 21, 22.) "Darkness *that might be FELT*," as though something tangible in that pall of gloom.

Some idea may be formed of this plague, which was next to the last and only surpassed by that in horror and terror. Darkness profound and permanent means not only no *LIGHT*, but no heat and no life. Vegetable life thrives only in light. So animal life. Shut a man in utter darkness, and you drive him to madness or suicide. Hence *shadow of death*. Literally, death-shade, such as in the place of the dead or *SHEOL*, implies a certain fatal quality *in this darkness*, tendency to destroy all true life.

Man's condition, independent of

God's interposition, is one of *intellectual, moral and spiritual* NIGHT.

1. Darkness of *ignorance*. Even highest culture may leave sublimest realities unknown. Athenian wisdom went side by side with ignorance of God. "The unknown God." And so of immortality, even *Plato* could but muse and surmise. Godlessness leads to intellectual apostasy. The most brilliant minds have crowned folly with wisdom's diadem, and said in their heart, "There is *no God*." Systems of philosophy have left God out, as Humboldt did from his "Cosmos."

2. Darkness of idolatry.

Ps. cxv : 8 : "They that make them are LIKE UNTO THEM." Idols are helpless, dumb, stupid, powerless; the effect of idolatry is to bring idolaters into similar condition. This is illustrated by the history of Polytheism. Men began by worshiping grandest objects—sun, moon, fire; then silver and gold representations of men, etc.; then wood, stone, down even to gree-gree and *fetich*.

Idolatry opposed to *religion*. (See Paul on Mars Hill.) Opposed even to REASON. It is itself consummate FOLLY.

Isa. xlv : 15, 16, 17, 18, 19. A man manufactures a deity out of the log, part of which he uses to *warm his body* and *roast his food* !

The African takes mud, makes an idol, bakes it in the sun, stands it up against a tree, and WORSHIPS mud that would be regarded filth on one's garments.

This is not only so among the more degraded. The children of Israel made a golden calf at Sinai, afterward at *Bethel* and *Dan*.

The late King of Siam was an educated man, an astronomer, etc., yet he gilded an image of Buddha daily, made of cast-iron, the same material from which his cooking utensils were made—the "RESIDUE A GOD."

This is only a type of the intellectual, moral and spiritual degradation of heathen people. They become

indifferent to VICE, even to *nakedness*. But it is not the indifference of innocence, but of iniquity and abandonment.

Atheists in Siam have no hope but of a higher transmigration. The soul may go into the *white ant* or *red ant*, *buffalo* or *elephant*. Priests in temples preach to Siamese in *Chaldee*, a language none understand.

The annual license for gambling-houses in Bangkok is several hundred thousand dollars, and gambling saloons numbered by thousands.

3. The darkness of moral estrangement and alienation. "*Evil*, be thou my *good*," is the last expression of iniquity. This is the very shadow of *death* : when a man is left to consume himself by his own *vices*.

If these lost souls were in the pit of perdition, it would be too late; but they are not yet hopelessly, remedilessly lost. Some of them "have seen a *great light*"; have received *knowledge* of GOD and of SELF. *Life* and *immortality* have been brought to LIGHT, and with *light* has come *warmth* : LOVE, life.

It is not enough to *see* the light—as men have walked in darkness, they must, when they see the light, walk in it.

Thousands who see in the light, yet strangely grope in the darkness; outwardly dwelling in land of the light of life, they still actually live in the *death-shade* ! All history demonstrates that no mere intellectual progress can prevent spiritual death.

The Canaanites seem to have been the principal *inventors*, yet among them wickedness appears to have conspicuously abounded. The two civilizations moved side by side, thus early in history demonstrating that no *intellectual* activity could insure the elevation or prevent the degradation of the race, independent of religion.

He who said "Let light *be*, and light *was*," and dispersed the deep darkness when as yet light was not born, repeats that grand miracle in a *moral* sphere. (2 Cor. iv : 6.)

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

— The American Board of Foreign Missions reports the death of the Rev. J. W. Smith, M.D., a missionary physician at Koloa, Sandwich Islands, in the seventy-seventh year of his age, and forty-sixth of his work. Six new missionary families are needed for the Madura Mission in the next six months. The mission field embraces 10,000 square miles; with a population of about 2,000,000, divided into twelve districts. Thirty-six churches have been gathered with 3,000 members, and a nominal membership of over 12,000. The dedication of a church is reported at Shuchi, near Kyoto, Japan, and wide openings at Kumamoto. Among the Indians of Mexico the doors are opening, and the calls are coming faster than ever. Among the Zulus a great work is going on, and reinforcements are earnestly asked for, as three of the laborers have been in the field thirty-nine years. In their West Central African Mission, Mr. Currie of Bailrudu and Mr. Sanders of Bihe, have explored the regions north and north-east of their stations, hoping to find a favorable site for a new station. In the Central Turkey Mission a delegation of Armenians came to the missionary at Zeitoon with a petition, signed by forty heads of families, begging to be enrolled as Protestants. This was increased afterwards to sixty-five.

— *Pure Literature.* "Much stress was laid at the eighty-ninth annual meeting of the Religious Tract Society, over which Lord Balfour of Burleigh presided, at Exeter Hall, on Friday evening, on the work which this great organization has accomplished in the diffusion of pure and interesting, as well as religious, literature. The whole number of its issues last year was over 76,000,000, and since the formation of the society 2,602,390,390, which have been published in 191 languages and dialects. During the twelve months the outlay amounted to £1,708, the Chairman remarking that the profit in the trade transactions entirely covered the expenses of management, so that all the contributions were devoted to missionary objects. The Rev. J. Piper, for thirteen years a missionary in China and Japan, gave illustrations of the value of Christian books and tracts among the dense populations of those lands, a large proportion of whom are readers. In Japan English was the vehicle of European civilization, and the works of

Bacon, Mill, Darwin, Huxley and Herbert Spencer were read. Agnosticism was spreading, and the speaker asked for Christian effort to provide an antidote to its influence. The Rev. Eynon Davis, who boasted that there was not one atheistic book published in Welsh, and the Rev. Canon Fleming strongly commended the 'Present Day' series of the society's publications, intended to meet the modern forms of unbelief. Sir Harry Verney also spoke and expressed a warm interest in the cause."—*London Times*.

Africa.— Additional intelligence has been received concerning the conflict on Lake Nyassa between the English Consuls and missionaries of the Scotch Free Church and the Arab slave-traders. Dr. Kerr Cross wrote, January 27, that both Consul Hawes and Consul O'Neil advised the missionaries to leave the country for six months and return with more guns and plenty of ammunition; others felt that any absence would mean the abandonment of the mission, and would encourage the Arabs, with the consequent discouragement of all native allies. It was finally agreed that the members of the African Lakes Company and Dr. Cross should fortify themselves at Chirenje, and that the consuls should go to the coast and send to the besieged men such reinforcements as were needed. This was done. The native chiefs adhere to the mission and are bitterly hostile to the Arabs. It appears that it is but a small section of the Arabs who have engaged in these slave-trading raids. Dr. Cross is perplexed as to what course he shall take. Hitherto he has taken no part in the fighting, offering his services to all as a surgeon, and he hopes to maintain this position, and to show that the mission means peace. Unless the station is attacked and defense is necessary, he will take no offensive measures. At last accounts the African Lakes Company, which is a commercial and philanthropic company, engaged in the work of opening the region about Lake Nyassa, had received telegraphic information that Karonge, a station on the northwest coast of the lake, had been reoccupied, but that the Arabs are still hostile, and an attack is apprehended.—*Missy Herald*.

—The Transit and Building Fund Society of Bishop Taylor's self-supporting missions makes a financial report for the last four years, or from July 1, 1884, to March 24, 1888. It shows total receipts of \$153,341.24 in the four years, of which \$993.16 remain on hand, and the rest has been expended, partly for the South American work, but chiefly in Africa.

Algiers.—On the 20th of November, 1887, in the suburbs of Algiers, was opened the first Presbyterian church of Northwestern Africa. The beautiful edifice of freestone and marble is the gift of Sir Peter Coats to the Synod of the United Presbyterian Church of Scotland.

Arabia.—The Keith-Falconer Mission in South Arabia is at last fully equipped. Dr. Paterson, the new medical missionary, is in charge, with Mr. Lochhead as his assistant. The committee asked the Rev. W. R. W. Gardner, who had volunteered for Africa, to go to Aden as an ordained missionary; and Mr. Gardner, who will be presented to the Free Church Assembly, with great self-denial gave up long-formed plans to carry on Mr. Keith-Falconer's work.

Assam.—The Christian Santals who have settled in Assam have begun a mission of their own among a native tribe, the Metsches.

Bolivia.—Bolivia, which has an area of 500,000 square miles and a population of 2,000,000, is without a single Protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

Cuba.—The Southern Baptist Board has sustained a mission in Cuba, which it characterizes as one of the most remarkable works of modern missions. In little more than two years since the organization of the first church, 1,100 have been baptized. Nine native preachers have been engaged. Daily schools as well as Sunday-schools have been established. The interest of the people is shown by their contributing \$4,610 in one year. The report says that almost one-half the population of Havana are in sympathy with the mission, and that nearly half the

dead of Havana are buried in the Baptist cemetery. It is stated that eight thousand persons have applied for membership in the churches, though many of these are ignorant of the true qualifications for church membership.

France.—The annual meeting of the *Société des Missions Évangéliques*, held in Paris, April 19, was supplemented by a second gathering at their *Maison des Missions*, April 22. Full and delightful services are reported. The recent religious awakening in connection with their mission among the Basutos of South Africa furnished matter for special rejoicing and gratitude. The number of candidates for baptism at Morija had risen by the first of March to nearly four hundred. Among the February baptisms was that of a sister of Moshesh, the Basuto king, long since dead. She is more than a hundred years old. One of the native helpers says that he has never heard any one speak of her love to the Saviour like this woman. Last February a large and fine industrial school building was dedicated at Outing, which has been wholly built by the apprentices of the school without cost to the French Missionary Society.

As to the financial situation of the Society, says their *Journal*, "the report is good, but ought to be better." The general expenses amounted to 288,495 francs, and the deficit of the year was 5,476 francs.

Greece.—In Greece the Government permits the free distribution of the Scriptures, and protects the colporteurs. The gospels in the original (old) Greek are used as a reading book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

India.—Malayalam Mission, Travancore. From the annual report for 1887 in connection with the London Missionary Society, we see that this mission, which commenced in 1838, and is now under the charge of the Rev. Samuel Mateer, has a district with an area of about 632 square miles and a population of 253,280, congregations numbering 46 with 7,241 adherents and

1,026 church members, 55 schools and 1,710 scholars, and that the native contributions during 1887 amounted to 2,382 rupees. The gospel has been proclaimed by both European and native agency; evangelistic services have been held; Bible women have faithfully labored among the women; the medical mission has actively carried on its operations; and the services of the press have been engaged, issuing magazines, handbills, etc.

—The Marathi Mission of the American Board has increased its list of communicants from 707 to 1,776 in the last thirteen years. The number who can read has doubled in the same period, and there has been decided growth in spirituality and morals.

—The Lutheran missions among the Tamils of South India amount to 14,000 adherents, 22 European missionaries, 12 ordained natives, 6 candidates, 56 catechists, 241 teachers, 149 schools and 3,653 scholars.

—At the last Calcutta missionary conference, Mr. Ball said:

"The most cheering thing in our work to-day is the demand for the Scriptures. A Hindu doctor bought 100 copies of the Gospels recently to distribute among his friends; and a still more extraordinary fact is that a Hindu priest has bought some Bibles and given them away. The missionaries who have attended *melas* this year report an unprecedented sale of Bibles."

—Dr. Baumann of the Church Missionary Society recently asked a well-known Brahman in Calcutta if he ever read the Bible. The man looked at him, and then replied, "I have read the New Testament 83 times, and the Old 27."

—In the college and schools in connection with the Free Church of Scotland mission at Madras there are about 1,800 students.

—In Ceylon many high-class Buddhists have joined the Salvation Army, and two stations have been formed.

—It is stated that the Maharajah of Darbhanga, of Bengal, has given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully \$1,700,000.

Jews.—Dr. Somerville of the Free Church of Scotland is having extraordinary success in his evangelization mission to the Jews of Austria. His meetings in Vienna were crowded, and a strong impression was made, as at Prague.

—On Christmas eight Jews and

Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the church there at one time. Several other candidates are awaiting baptism. The three daughters of Joseph Rabinowitz, the leader of the Hebrew Christian movement in south Russia, have lately been baptized.—*Presbyterian Journal*.

—A German paper states that "at Vienna last year 363 Jews became Christians," and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

Madagascar.—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinanaga.

Japan.—The different Presbyterian and Congregational churches in Japan, feeling the need of union, have been in correspondence upon the subject, and have reported favorable progress. A constitution has been formed by a joint committee of seven missionaries and thirteen natives. The matter will now be left to the action of the churches.

—The English and American Episcopalian missionaries agree to co-operate, and will educate their clergy in one theological school.

—Native converts in Japan, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work. During the year, 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting, 93 native ministers and 169 theological students.

Mexico.—According to statistics, there are in Mexico, including all evangelical workers and work, the following elements and agents for evangelizing this people: 86 centers of operation, 393 congregations, 48 foreign missionaries, 44 unordained foreign workers, 43 missionary ladies, 31 ordained native preachers, 65 unordained native preachers, 96 teachers, 49 other helpers, 12,000 communicants, 503 pupils in graded schools. Besides this, we have ten Protestant papers, and several presses that are actively engaged in scattering religious literature over the land.

Altogether, there have been issued 50,000,000 pages of religious literature in Spanish since Protestantism first entered Mexico. There are 10,000,000 inhabitants in Mexico; this gives them five pages of religious literature each. The value of mission property is nearly \$600,000.

Poles.—It is estimated that there are over 700,000 Poles in the United States. They are almost universally Romanists, are very clannish, and can be reached only by a native ministry. Mission work in their behalf is but just now receiving the attention of Christian societies.

Roman Catholic.—The activity and success of Roman Catholic missions in the East should not be underrated. The total working force of the papacy in China proper, Korea, Japan, Manchuria and Thibet (suzerainties of China), Indo-China and India, is 2,440,481 baptized persons, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 theological institutions, with 2,746 students. In Syria, of the 700,000 people accessible by missionaries, more than one-half recognize the Pope of Rome as their spiritual head, and Jesuits are found in full force. In fact, Protestant missions in Syria closely resemble missions to Roman Catholic countries. At the same time, Protestantism there has proved strong enough to elicit the active propagandism of the Romish church. When the Arabic Bible of Drs. Smith and Van Dyke was completed and scattered through Syria, the Jesuits accepted the implied challenge, and, going back to the original Hebrew and Greek Scriptures rather than to the Vulgate, they produced an edition of the scriptures in three volumes, and in the choicest and most literary Arabic; a strange proceeding on the part of a church which practically denies its own Douay version of the Scriptures to its people, and one entirely self-defensive. This edition of the Scriptures has been fully circulated, and has been the means of bringing many to the truth; and when Protestantism opened its school and its college at Beirut, it was closely followed by Romanist high schools and the Jesuit college at Beirut, which are now full of pupils, Rome evidently means business, both in eastern and western Asia.

—We are always glad to see any-

thing like reliable estimates by Roman Catholics of their strength in pagan lands. We regard with interest therefore the following figures quoted from the Madrid Directory, 1888, apparently with approval, by *Les Missions Catholiques* :

"There are in India and Ceylon 1,235,631 Catholics, besides 586,386 under Portuguese patronage, 1,723,017 in all. Adding 1,191,935 in China, Indo-China, Japan and Corea, there appear to be 2,913,952 Catholics beyond the Indus."

This seems remarkable. We can believe it to be near the truth. It is important to remember that Roman Catholics count all their adherents of whatever age; also, that they have been at work in Eastern lands for centuries. When these considerations are kept in mind, the results will strike one as proof of wonderful weakness. Only three millions in all Eastern Asia, and they without the Bible, without religious literature, without a native priesthood, and without the power to propagate their own faith, but still under foreign tutelage as much as their ancestors were three centuries ago! Surely Romanism is not conquering the Asiatic world!

—Out of a total population of 1,549,000 in the Province of Quebec it is shown that there are 1,475,000 people professing the Catholic faith, directed by one cardinal, two archbishops, seven bishops, one apostolic prefect, and 1,546 priests and religious. There are 957 churches, 28 seminaries and colleges, 232 convents and 69 hospitals. The different ecclesiastical districts into which the province is divided, are peopled as follows, by Catholics: Quebec, 729,000; Montreal, 619,000; Ottawa, 137,000. In the Diocese of Quebec there are 666 priests, 400 churches, 108 convents, 18 seminaries and colleges, 25 hospitals and 1,927 schools.—*St. Louis World (Catholic)*.

Persia.—In the old Nestorian mission of the American Board, more converts have been made during the last year than in any previous year of the history of the mission. During last winter's revival, which was conducted wholly by native pastors, there were over 500 inquirers. Of the 79 students in the college at Oroomiah, 70 are Christians.

Zulu.—Two hundred and thirty-two Zulus were baptized in the Herrmannsberg Mission among the Zulus last year. There are now 1,529 Zulu Christians.

VI.—EDITORIAL NOTES ON CURRENT EVENTS.

Our Indian Mission Schools.

THE late General Assembly of the Presbyterian Church appointed a committee to confer with the President with reference to the order of the government virtually prohibiting teaching in English in our mission schools. The committee have promptly discharged the duty assigned them. The President desired to "have submitted in writing such changes as would be acceptable to the Assembly." This was done on a personal visit to Washington, and the result is given by Dr. Thompson, Moderator of the Assembly, in a letter to Dr. Field of the *Evangelist*. He writes:

" . . . He [the President] gave us full hearing and promised an early consideration. I have to-day received the order in its new form, and it will be gratifying to our church not only, but to all the churches interested in this work, to know that the views of the committee have been fully met by the government.

"The President expresses 'the hope that the conclusion reached, as embodied in the paper herewith sent, will settle the troublesome question.' We believe it will. It conserves the policy of the government to give the Indians a knowledge of the English language as rapidly as possible, and it restores to our missionaries their just right to teach and preach to the Indians in 'the tongue in which they were born.'"

ORDER REGULATING THE INSTRUCTION OF INDIANS.

1. In government schools no text-books and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed, except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of school when English is not understood by the pupils.

2. In schools where Indian children are placed under contract, or to which the government contributes in any manner, the same rule shall be observed in all secular instruction. Religious instruction in the vernacular may be allowed in such schools, both by the text-book and orally, provided not more than one-fourth of the time is devoted to such instruction.

3. In purely mission schools—that is, in schools toward whose support the government contributes nothing—religious and other instruction may be conducted in the manner approved by those who maintain the schools, provided that one-half of the school hours shall be employed in instruction in English.

4. Only native Indian teachers will be permitted to teach otherwise in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the government, and where there are no government or contract schools where English is taught. These native teachers are allowed to

teach in the vernacular only with a view of reaching those Indians who cannot have the advantage of instruction in English.

5. A theological class of Indian young men, supported wholly by mission funds, may be trained in the vernacular at any missionary school supported in whole or in part by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching unless they are employed as teachers in remote settlements where English schools are inaccessible.

6. These rules are not intended to prevent the possession or use by any Indian of the Bible, published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed.

Practically this settles the matter—for the present. The President "fully met the views of the committee." He could not have been expected to do more. But we do marvel that the committee wholly ignored the PRINCIPLE involved in this whole bungling and extraordinary matter. *That* is the chief offense; the application of it is of secondary importance. The government assumes the RIGHT to regulate mission schools, and exercises that right in this very "Order." (Read 3d, 4th and 5th items.) "*May* be conducted," etc. "A theological class of Indian young men . . . *may* be trained," etc. Do we live under the Czar or under the stars and stripes?

The committee should have struck at the *root* of the outrage, and insisted on a repudiation of the *principle* on which the government has issued every one of its "Orders." The battle may have to be fought over again. Mr. Atkins' place is vacant in the Indian Bureau. It is understood that Mr. Upshaw seeks the place, and if he gets it trouble will break out afresh. Herbert Welsh, Esq., Secretary of the Indian Rights Association, says:

"The real control of the Indian Bureau since the incoming of the present administration has not been so much in the hands of Secretary Lamar, its distinguished nominal head, or Commissioner Atkins, as in those of Assistant-Commissioner Upshaw, a politician of the narrowest type, whose devotion to the spoils system of appointment has brought the gravest scandal upon the Indian service."

Sorry we are that when this im-

portant question was up for adjudication it could not have been settled in a way to put it forever beyond the power of politician, demagogue, or President to reopen it.—J. M. S.

We take the following from *The Missionary* for June. We share in the feeling of the editor expressed in the first paragraph. Certainly we are departing widely from the practice of the first preachers of the gospel. Is not the condition of things in Japan and China to-day quite as favorable for the direct oral preaching of the Word as it was in any part of the Roman empire in Paul's day? While it is necessary to lay broad foundations for permanent fruits, let the church stick closer to the letter of her divine commission and the example of apostolic days.—J. M. S.

"We have thought for some time that one of the chief dangers of mission work lies in the educational feature, which is allowed often to displace evangelistic efforts. Mr. Du Bose states that out of the hundred and more ordained missionaries in Japan, only thirty, perhaps forty, are engaged in preaching. 'Little work is done in the towns, villages and hamlets. Preachers listen to the siren voice of the native press urging them to teach school.'

"Missionaries in Japan have spoken with admiration of the willingness of the Japanese to listen for hours at a time to the preaching of Christian truth. This happy feature of the work is not confined to Japan. Dr. Mackay, writing from Formosa, says that in preaching at Tek-Cham he had to preach five consecutive sermons before the people would disperse. At the end of each discourse the audience said they would sit there till he spoke again.

"No missionary among the Chinese has reaped a richer harvest from his work than Dr. Mackay. It is interesting, therefore, to see the estimate he puts upon the work of sowing. 'Shall I call the crowds I saw and addressed,' he says, writing of one of his evangelistic tours, 'the kindness, the welcomes, the apparent interest, etc., a great movement, an awakening, a revival? Not so. I have never yet seen here what would be called a revival in the West. I mean in the common acceptation. And I have not seen fruits anywhere during all the past years without *hard, hard* work, and we have no business to look for fruits unless solid, real, hard, genuine work go before. Taking all in all, I never saw such willingness on the part of so many Chinese as during this trip. I never saw such a tremendous reception; never had so

many leave their fields and work to welcome me and attend services. Don't think all such, and a thousand times as much more, will carry me away. Different motives will be at work, and I claim, without any sham modesty, to know something about all these things, and also to take them into account. In one word, don't think these people will be baptized in 1887 or 1888. At the same time it is a glorious, a grand opportunity. Two men came up for 300 hymn-books. If any one should be disappointed at results from all this, I, for one, will not be. I will see what I expect, and if God exceeds our expectations, so much the better, and, at any rate, I will give Him all—the praise and glory, for ever and ever. This is the region travelled most by me, barefooted, many years ago, when going in amongst the savages."

We have received from Robert N. Cust, LL.D., one of the ablest leaders of missionary thought and life in London, a "Classified Catalogue of the Missionary Enterprises of all the Protestant Churches and of the Greek Orthodox Church in the World," specially prepared for the recent Missionary Conference at London. It is a work that must have cost him much and patient investigation. It is exhaustive in its fulness. Its permanent value for reference is very great. It is the first attempt to supply a catalogue of this nature, and it deserves general recognition and circulation. The extent of mission organized work, as here shown—the names, respective fields and connections of no less than 223 societies being given—will be a surprise even to the well-informed.

We have space for only the abstract:

GREAT BRITAIN AND ITS COLONIES.

Undenominational.....	27
Episcopal.....	25
Methodist.....	6
Congregationalist.....	1
Presbyterian.....	7
Friends.....	2
Bible Christian.....	1
Baptist.....	2
Plymouth Brethren.....	12
Miscellaneous.....	5
Colonial.....	26
	— 113

FOREIGN COUNTRIES.

Germany.....	20
Switzerland.....	4
France.....	1
Denmark.....	2
Sweden.....	8
Norway.....	3
Russia.....	2
Netherlands.....	14
United States (North America).....	56
	— 110

Grand total..... 223

God is Marching On.

Dr. A. J. GORDON, taking Jacob as a type of Christ, says :

"Our Immanuel has been serving six millenniums for his bride, the church, and the seventh is close upon us in which I expect the marriage of the Lamb ; and because the time is short God seems to be in haste to gather in the guests for the bridal feast.

"For quick results and large returns there was never such an age before. 'Man's extremity is God's opportunity,' we are wont to say. What if I turn it about and reverently say that 'God's extremity is man's opportunity.' It is such now. He is pushed for time ; He is straightened for help. He will hire in at the eleventh hour if laborers have not come at the first. He will take reformed drunkards and converted gamblers, salvation armies and traveling gospelers, if only His work can be done before the night cometh in which no man can work. It is God's extremity, and therefore man's opportunity. Obligation presses a pound to the square inch where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more *man*, that the Church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation : 'Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and him crucified, and I will set the world on fire with them.' Therefore I exhort that we all, and altogether, do these three things :

"*Contemplate.* Lift up your eyes round about, and behold what fields are white unto the harvest, what wide and effectual doors are waiting to be entered.

"*Consecrate.* Boast no more of numbers or resources. For 'It is not by might nor by power, but by my Spirit, saith the Lord.' The meekest man among us with the Holy Ghost resting upon him is stronger than the strongest. Therefore, through all our borders let us fall on our faces and wait upon God anew for the endowment of the Spirit.

"*Concentrate.* Too long have we been using our wonderful prosperity as a magnifying glass for enlarging our own importance and so ministering to our self-complacency. Let us use it henceforth as a burning glass for concentrating our religious influence, and bringing it to bear upon a perishing world, kindling the love of God where now there is only the love of sin and self, so shall we do our part towards setting the world on fire for Christ."

The Great Women's Council.

WHAT a grand power for evangel-

ization and for Christian missions if this array of women reformers and pleaders were all enlisted under the banner of the Cross, and with singleness of heart were preaching the evangel of spiritual redemption ! Woman's organized power in human society is for the first time seen and felt. Henceforth it will be a tremendous factor in the world's thinking and acting. Unhappily, while there is much to rejoice in and hope for in it, no intelligent observer and student of the times can avoid grave fears. At least there is abundant reason for earnest and constant prayer on the part the church for the descent and power of the Holy Ghost upon these countless rallying hosts of female agitators, thinkers and actors in these stirring and eventful times.—J. M. S.

"The International Council of Women, in session in the city of Washington from March 25th to April 1st, makes public announcement that fifty-three different organizations of women have been represented on its platform by eighty-seven speakers and delegates from England, France, Norway, Denmark, Finland, India, Canada and the United States. Of all these organizations but four are of national scope, and three are of national value. The subjects of education, philanthropies, temperance, industries, legal conditions, social purity, political conditions and religion have been discussed. While no restriction has been placed upon the fullest expression of the most widely divergent views upon these vital questions of the age, it is cause for rejoicing that the sessions, both executive and public, have been absolutely without friction.

"It is the unanimous voice of the council that all institutions of learning and of professional instruction, including schools of theology, law and medicine, should, in the interests of humanity, be as freely opened to women as to men ; that opportunities for industrial training should be as generally and liberally provided for one sex as for the other ; and the representatives of organized womanhood in this council will steadily demand that in all avocations in which men and women engage equal wages shall be paid for equal work, and finally that an enlightened society should demand, as the only adequate expression of the high civilization which it is its office to establish and maintain, an identical standard of personal purity and morality for men and women."

Is Christianity a Spent Force? Bishop Huntington of Central New York preached some time ago to the students of Cornell University on the text, "Ye are the light of the world." We append his closing touching paragraph :

"You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalries of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? We cannot throw up the contest with any despairing excuse that our cause has lost its leader or its nerve. Test it where the night has lasted longest. On the Dark Continent, within less time than it takes you to complete your university course, three pillars of holy fire have opened pathways for the feet of the Lord into the deserts. As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth as it is in Christ crucified and risen, brought her splendid learning an offering at His altar, and in South Africa, with the heroic love of a missionary to the natives, died 'in the confidence of a certain faith.' Far northward, a volunteer of the Cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of that Ethiopian idolatry with the burden of its salvation on his conscience, and now the kingdom of heaven is pressing in after him to seek two hundred million souls. Just before he died alone there, he wrote in his Journal, 'My Jesus, my King, my Life, my All! Accept me, and grant that before this year ends I may finish my task!' Later still, all over England, on a week-day morning, throngs of worshipers of every class, from the university and the palace to the digger in the ground, gave humble and hearty thanks to God for their grandest soldier, dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

In the address of Bishop Taylor before the Methodist Conference, he says :

"Why not work under the missionary committee?" you will ask. My methods are so diverse from theirs that the two can't be mixed up in the same office any more than can a coal yard and a milliner's shop. I am informed on high official authority that my methods are wrong, and that I am deceived and deceiving the people.

They would not, could not, be responsible for what they consider my idiosyncrasies. What then? Why, down with the brakes! So, instead of freedom at the front, to be led by the God of missions, I would be under the command of good men nine thousand miles in the rear."

"Courteously and strongly said! Maria Theresa lost Silesia and the seven years' war by thinking to manage armies in the field from Vienna. Bishop Taylor evidently thinks a missionary army in Africa cannot be directed at New York by good men 9,000 miles in the rear. It has a look that way."—*Christian at Work.*

The Missionary Language.

THE rapidity with which the English tongue is becoming the common language of the commercial, learned and religious world is noteworthy. Providence is making it apparent that, as the English-speaking nations are to take the lead and be the chief factors in commercial supremacy and in the evangelization of the world, so the English language is to be the vehicle of thought and civilization—in other words is to become the *Missionary Language* of this globe.—J.M.S.

The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepal, and Scinde. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is found also that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing. Not long ago the French language was the medium invariably employed in all international conferences. At the last Berlin conference, however, English and German, as well as French, were employed. The other leading languages of Europe have gradually been insisting on recognition on an equal footing with French in their proper domain. It was Mr. Canning who led the way when at the foreign office he ordered that certain correspondence, hitherto written in French, should be sent in English. "The time will come," said Bismarck in 1863, "when I intend to have all my dispatches written in German, and when I shall find means to make them understood even in France." He kept his word, and both the English and German tongues have profited by the considerable decline of French as the international language of diplomacy and polite society.—*New York Sun.*

THE universality of the movement which originated and accomplished the great London Conference is shown by the fact, that, while the entire revenue of all Protestant missions is rather less than \$12,500,000 per annum, the societies taking part in the Conference have an aggregate annual income of fully \$10,000,000.

THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

THE CENTENARY CONFERENCE OF MISSIONS.

SECOND EDITORIAL LETTER FROM REV. A. T. PIERSON, D.D.

LONDON, June 26, 1888.

MY DEAR DR. SHERWOOD :—This great World Council impresses me as, so far in history, the climax of a series of astounding developments, which, like a pyramidal structure, have been rising from the broad base laid a century ago in the recognition of duty and debt to this lost world. These developments may especially be noted in seven directions or successive stages. First, there came the *opening of doors* till the whole world is now practically open. Then the organization of Missionary Societies and Boards now numbering over two hundred. Then the revival of the doctrine of divine stewardship and the consequent consecration of money; then the multiplication of laborers until the church knows not how to send those that offer. Then the development of the woman's agency in direct mission work. Then the bestowment of a new spirit of united prayer, and now the exhibition of the essential unity of all true disciples in what seems to me the most important and thoroughly ecumenical council that has ever yet assembled. The greatness of this gathering grows upon us all. Babel's miracle was reversed at Pentecost—the confusion of tongues that divided and dispersed mankind was offset by the tongues of fire uttering in every language the wonderful works of God. But here we have an advance even on Pentecost. Then and there, disciples could do nothing more than utter the gospel message, each in his own tongue. Here, from the east, west, north, south, the scarred veterans from a thousand fields have come up to the metropolis of the world, to translate into our one English tongue the stupendous triumphs of this gospel as wrought under their own eyes, in the isles of the sea, in India and China, Japan and Burmah, Turkey and Syria, Africa and Papal lands.

But though we have reached a climax of development, the topstone and capstone have yet to be laid before the pyramid of wonders is complete. *The whole world must now be taken possession of and occupied for Christ.* Without this grandest result, all else is comparatively not only unfinished, but is failure. To this end all else points and tends.

For this God led His people to see and feel their debt to a dying world. For this He opened wide the doors, led to the organization of societies whose network of effort should encompass the globe; for this He led disciples to give money and offer themselves; for this He brought woman to the front, gave a spirit of prayer and manifested the essential unity of all true disciples. And if now, with all these encouragements and helps, we do not go up and possess the land and drive out the sons of Anak, it will be the most faithless and cowardly apostasy of the ages! Never came the words of the inspired apostle with more force to the church: "See then that ye walk circumspectly, not as fools, but as wise, buying up opportunity, because the days are evil! Wherefore, be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein; is excess, but be filled with the Spirit." Eph. v. 15-18.

Another impression most profoundly made by this Conference is the necessity for a *positive, aggressive type of Christian faith and life*. The gospel needs no defense—if it does, the best apologetics are found in *energetics*.² To use the spade and throw up defenses may be well enough for those whose principal thought is to put up a barrier and a rampart between themselves and the foe. But whenever an enemy can put the opposing army on the defensive an immense advantage is gained. The only hope of successful warfare is to carry the war into the enemy's country—give him all he can do to take care of himself, press him to the wall, divide his forces, giving him no chance to combine and concentrate; compel him to garrison every imperiled point, not knowing where next you are about to strike. God never meant that His troops should busy themselves throwing up intrenchments and hiding behind defenses. To attempt to defend the Bible is a confession or concession of its weakness, or rather our own. Christian missions have shown that the gospel needs no defense. It is the power of God unto salvation, and the wisdom of God, too. All we have to do is to let philosophy, speculation, doubtful hypotheses alone, and simply, persistently, faithfully, lovingly, positively preach Christ, and the gospel will assert its own authority and vindicate its own divinity. There is such a thing as obscuring its glory even by the smoke of the incense of our own praises. There was one paper read on the work in the Fiji Islands; it occupied but twenty minutes, yet that twenty minutes, packed full of simple facts, carried conviction not to be produced by a half a day's subtle reasoning. The logic of events is the demonstration of the Spirit. The world may dispute the conclusions of argument: the keen edge of the metaphysician's sword often only whets the edge of his antagonists. But there are wonders of God's power that compel even Charles Darwin to say, with Pharaoh's magicians, "*This is the finger of God.*" Those facts, modern missions must multiply and spread before the people. We need not yoke our

arguments to God's chariot: only gather out the stones and give it free course and it will be glorified.

Another profound impression left by this World Council is that of the marvelous *celerity of movement* in this march of the ages. Truly God is marching on, and he who would keep pace with God must not lag behind or lack for energy and enthusiasm. This is an age of steam and telegraph. There has been an amazing development of human invention and discovery. The march of humanity has been so rapid as to leave every other age far behind in rate of advance. Within a quarter of a century changes have taken place which have revolutionized human society. The spectroscope has been added to the telescope and microscope. The telegraph has yoked the lightning to its chariot, and now outstrips even the wings of the wind. We have devised photometers so delicate that stars which the greatest telescope cannot reveal are detected by the delicate instruments that betray the presence of the faintest light. The deaf are almost made to hear and the blind to see. The most terrible surgical operations are performed while the patient is wholly unconscious through the beneficent action of anæsthetics. But if the march of man is rapid, how much more so is the march of God. He never falls behind. The faster man moves the faster God moves. The celerity of His march is always in proportion to the preparation and capacity of His people to follow. And hence we may expect Him as leader to move onward and forward with more and more astounding rapidity as He gives us facility and opportunity for a corresponding rapidity of advance.

The unthinking man and even disciple may sometimes become discouraged and complain that it is impossible to meet the growing demands of the constantly advancing and enlarging work of missions. But such forget two things. First, this is the convincing proof that *it is God's work* and He is in it. No human power could have opened doors as He has done it, or swept away obstacles such as He has removed, or insured such miraculous swiftness of movement. In every part of the world-field God is manifestly working, and because He is working, His church finds new developments perpetually challenging her attention and response. While hurrying to occupy one new point and post of advantage another and another invite immediate occupation. While going up to possess some fair land that has suddenly been thrown open, fresh territory on every side commands and demands our prompt entrance, lest the enemy go in before us. While we are hurling back one wing of the enemy, the other gives way and the very center reels and staggers, and God sounds the trumpet call for fresh battalions to come to His help and complete the route of the foe. All healthy work and successful war makes constantly increasing demands on our resources, our sacrifices, our energies, our endeavors. A healthy boy will outgrow and outwear his old clothes, in fact they never get *old*, for

while yet comparatively new, he gets too big for them, or his very activity quickly wears them through or tears them through. But no sensible mother ever complains because her boy is growing. A poor sickly cripple may wear the same pants till they rot from mere age, but the cripple does not grow. Because missions represents the healthy offspring of the church in her best type of life, the work of missions will always astonish us by rapidity of development. The more rapid, the more normal and healthy and hopeful.

Secondly, let us not forget that it is the *salvation of the church to be in straits*. Laodiceanism is always already developed whenever and wherever disciples become rich in goods and easy in mind, as those that have need of nothing, or are sufficient unto themselves. Emergencies drive us to God for new help and strength, as they drove Moses and Joshua and Hezekiah to the throne of grace. To feel deeply our own inadequacy to the task ; to be consciously in the minority ; to be humbled by our own weakness, poverty, ignorance, infirmity—this is the first condition of real power. If our trust in God be only as great as our distrust of ourselves, there are no triumphs impossible.

It is an indisputable historic fact that the eras and epochs of the greatest power in the church have been those when the exigencies and emergencies have been the most trying and desperate. The very fires which, by a seven-fold trial in the furnace, kept the Huguenots and Waldensian churches pure and true, were the fires of persecution. The most startling supernatural deliverances were wrought when every human hope had been crushed by apparent and overwhelming disaster. The church of God will never be in easy circumstances. Whenever Jeshurun waxes fat he always kicks. Whenever God's people get in comfortable and especially luxurious circumstances, then evangelism declines, worldliness creeps subtly in, devotion dies, and the church has but a name to live. But to see a host of foes in our very front, which we cannot meet in our own strength ; to behold a work whose very opportunities far overtax our available resources of men and means ; to find God's chariot hastening on at such a rate that at our utmost speed we can barely keep it in sight—ah, this deepens the spirit of prayer, evokes consecration, and compels close fellowship with each other and with God.

Another impression left by this conference is the *necessity of closer and more active fellowship among disciples*.

Much has been said of our *unity* as expressed and developed in this great conference. Let us not forget that the very emergency of the church *compels* unity. Our opportunity and our peril alike make unity absolutely necessary. Before a united, determined, malignant, desperate foe, marshaling all his hosts and concentrating all his force against the Bible, the Christ and the institutions of the gospel, we cannot afford to be divided. We unconsciously and involuntarily

draw together in presence of a common danger. When the ark is in danger, we forget our tribal standards and close up our ranks about the tabernacle of God, until we touch shoulder to shoulder and forget our tribal allegiance in our anxiety for the treasures of our faith and hope. Macaulay says that in presence of men that worship a cow, the differences between evangelical disciples become positively insignificant. We add that to magnify and emphasize them till they become separating barriers and dividing lines, in the presence of foes that, like Herod and Pilate, become friends for the sake of crushing Christianity, is positively criminal. I take no merit or credit to myself that in this great conference I have forgotten my own country and my father's house, and almost lost my own identity and denominational connection. In the presence of issues so vast, and perils so tremendous, and work so herculean, and foes so colossal, all has been driven from my mind save the fact that I am a servant of God, and am standing with other servants of God, watching the imperative signals of His hand in the crisis of the opportunity of the church and the destiny of the world. And if, in presence of such an enemy on the one hand and the Jehovah of the covenant on the other, I could not forget all else but this, that we have one Lord, one faith, one baptism, one common cause, hope, and home, I should doubt whether, after all, I am a disciple. A man who, in such a presence, magnifies his denomination is only a fossilized ecclesiastic—a mere mummy.

In connection with this necessity of closer fellowship, one other impression this conference has graven on my heart, and that of many others, as with the pen of iron and the point of adamant: The voice of God to-day commands *active co-operation among disciples in mission work*. Here for ten days we have met from every quarter and every evangelical branch of the great Church Catholic, and not a discordant note has been sounded. Brethren may dwell together in unity, may talk freely and frankly of things in which there is wide difference of opinion, and yet feel one heart-beat of responsive sympathy. This harmony of feeling and concert of action would continue if the *contact* and *fellowship* could continue. But there is danger that when we separate, diversities of sphere, denominational view and practical working may leave the way open for misapprehension and possible conflict. Can we not perpetuate this contact and preserve this fellowship? The conference has bound itself by wholesome restraints not to open the door to resolutions. But even wholesome restrictions must not become a yoke of bondage.

I am fully persuaded that there is at least one way in which we may preserve certain links of contact and co-operation. We have spent hours upon the discussion of missionary comity, and in it we were touching the very core of practical mission problems. Now the only

hope of permanent adjustment of missionary comity is by a missionary committee. Change the emphasis of your accent and you have the remedy suggested. This blessed contact which has developed such overflowing charity it would be a disaster to have broken and lost. Could there not be a committee, not legislative but advisory, representing different denominations and societies, to whom might be referred any questions pertaining to the adjustment of our common and co-operative missionary work? What if such representative men as Sir John Kenneway and Eugene Stock, Wardlaw Thompson and A. C. Thompson, Ellenwood and Gordon, Hudson Taylor and Wm. M. Taylor, Bishop Wilson and Ninde, could be organized into an interdenominational and international missionary committee, to keep up this blessed contact and counsel with each other by correspondence or converse as new exigencies arise!

Let me mention one direction especially in which such a committee would be pre-eminently helpful: *the occupation of fields for Christ*. First, as to fields already fairly preoccupied, it could be determined to leave them to those now working in them, unless too large. So has the Nile Valley been practically left to the United Presbyterians, Turkey to American Congregationalists, Palestine to English Churchmen, and Siam to American Presbyterians.

Second, as to fields now open but unoccupied, whose very vastness demands division of labor, such a committee might aid in securing prompt and united occupancy without overlapping and interference.

Third, as to fields not yet opened fully but just about to be—like Korea and Thibet—preparations might be made by which both delay and waste of material might be prevented. So important does this matter seem to me that I can think of no other work more important, and for the sake of doing this any man might feel honored if he were called of God to lay down any other and separate himself unto this. I am painfully conscious that the occupation of the world-field, vast as it is, is not a matter of numbers. There is an enthusiasm of mere numbers that is often misleading and mistaken. God can work by a few humble faithful consecrated souls better than by a vast host of nominal disciples. Quality is far more important than quantity. But the fewer the heroic souls ready to dare the self-denying work the greater the need of preventing waste. We shall need all the men and women and all the money and means which can be obtained for the Lord's work. Let us have wise and holy counsellors, who act for the church and the Lord Christ, in mapping out the world-field and distributing the workmen widely and wisely.

But above *all our eyes need to be turned to the Lord*.

In the year 1863, in the midst of the great war for the Union, the ordinarily rainless summer in Nevada was suddenly interrupted by a

densely dark and threatening sky of storm-clouds. So heavy the pall that rested over Virginia City that Mount Davidson could scarcely be distinguished in the distance from the black masses behind it.

A remarkable phenomenon then appeared. Upon the very summit a little tongue of golden flame swayed to and fro like some weird supernatural signal; strange flame, indeed! for it neither waxed nor waned, but steadily burned on. It was the flag of the republic. There chanced to be a rift in the dense clouds, and the setting sun through that unseen rift flung its radiant beam upon that nation's standard and transfigured it to golden flame, and for an hour that burning banner held the charmed gaze of the multitude. And, stranger still, that very day marked the fall of Vicksburg and the victory of Gettysburg!

Darkness that may be felt overspreads the earth, and gross darkness the people. The black clouds of skepticism and infidelity, irreligion and idolatry gather their awful masses in our sky and threaten a destructive storm. But on the very summits of Pagandom, in the midst of the death-shade, waves God's own signal. The flag of the Cross burns in the ray of the Sun of Righteousness, the glory of God transfigures it. Even while we gaze upon it Satan's strongholds are giving way before the onset of God's missionary hosts, and the very tide of battle is turning. We have only to keep our eyes fixed on that banner, and by that sign we shall conquer!

THE TRAINING OF WORKMEN.

BY HENRY GRATTAN GUINNESS, LONDON.

[Dr. Pierson writes, concerning this paper, read at the London Conference and furnished us by the author for publication: "Clear, practical, pungent and powerful, it captivated the assembly."—Eds.]

We have in this year 1888 reached an important crisis in missions. A hundred years of missionary labor lie behind us, and we gather at this International convention from east, west, north, and south, to study its records, and to learn its lessons, that we may start with the fresh knowledge and renewed energy for our still unreachd goal—the evangelization of the world.

The century has been a glorious one in gospel work. After ages of apostacy—followed by stormy times of Reformation—the church awoke a hundred years ago to its duty to publish the gospel to all mankind. During the century, thousands of devoted laborers have gone forth; hundreds of heathen languages have been learned; the Scriptures translated into them; the Word of God widely proclaimed, and some three millions of heathen converted to Christianity. Among all people the gospel has proved its soul-transforming power. A co-operative providence has opened the world. Railways and steamers traverse it in every direction. Meanwhile Protestant Great Britain, America and Germany have largely increased their population and their wealth. England alone, after spending freely on necessities and luxuries, hoards annually now no less than 240 millions of money (1,200 millions of dollars). The means to accomplish our God-given work are increased and increasing. What we want now, and what we seek, is full purpose and resolution to use the powers we possess. God grant that this conference may be, as it ought to be, a turning-point in missions—a stage from

which the church will make a fresh start, and push on her glorious warfare against sin and Satan with tenfold courage and energy, resolving by divine help to evangelize the world before the present generation has passed away!

If this is to be done it is clear that there must be an *enormous increase* in the missionary army. The non-Christian nations number over a thousand millions. To give no more than one missionary to every ten thousand of these we should need a hundred thousand missionaries. There are at present only six thousand in the entire field—men and women, all told. A new era, however, seems dawning—witness the hundred missionaries added to the China Inland Mission in 1887, and the thousands of undergraduates in England and America who have recently pledged themselves to missionary work. God is evidently answering prayer, and thrusting forth laborers into His harvest.

We gather here to-day at the outset of this convention, to consider the *qualifications* and *training* necessary for missionaries. Four points are raised for discussion—the first as to mental and spiritual *qualifications*; the second as to special *training at home*; a third as to *training in the field*; and a fourth as to the advisability of establishing *missionary lectureships* in our colleges. I take up here the first two of these points—the *testing* of candidates to ascertain their suitability for the work, and their *training* after acceptance, and before being sent out.

And firstly as to the *qualifications* required. A missionary is an ambassador for Christ to the heathen—or to any non-Christian people. It is of necessity, therefore, that he be a true Christian—an anointed man, one called of God to the ministry of the gospel, and sent forth by Him. The church cannot create such laborers; only He who made the world can make a true missionary. No training can manufacture him; no human ordination can fit him for his work. The best musical education cannot make a musician of one who has no ear, nor the ablest instruction an artist of one who has no taste. It is clear that we cannot create even genius, how much less grace. A true missionary, like a true minister, is a supernatural gift to the church and to the world from the ascended Saviour. He ascended up far above all heavens, and gave apostles, prophets, evangelists, pastors and teachers. He alone gave them then, He alone can give them now. In considering the application of a candidate, therefore, the question to be settled is not, Can he be made into a missionary? but, Has God called him to be such? Have the necessary qualifications been bestowed? Only where this is the case can the training be of any use. If a man or woman is to become a true and useful missionary, there must first be not only genuine conversion and sincere personal piety, but whole-hearted self-consecration to the work of God, and a call to His holy service; including a strong inward sense of vocation, together with providential indications and adaptations. There must be mental and physical fitness for foreign service, and above all *the spirit of Christ*, for no matter what other qualifications a man may have, he will never be a missionary unless he is filled with Christ-like compassion for the lost, and with a burning desire to seek and save them. This should be the ruling feature of his character. With this almost any special talents may be utilized in missionary service; without it, even the most brilliant are useless. If the heart be intensely set on the salvation of the perishing, love will teach ingenuity, and lead to painstaking and perseverance. Love will overcome all obstacles, and accomplish its object. The love of souls, the longing for salvation, is one of the leading qualifications that should be looked for.

But even the presence of this does not make testing needless, for there may co-exist with it physical, mental or moral disqualifications. Delicate or unsound health, a nervous irritability or desponding temperament, a lack of vitality or vigor, personal defects of a serious character, hereditary or acquired tendency to any dangerous malady or bad habit—these are so many *physical disqualifications*. So again, a prevailing mental obtuseness, the absence of general intelligence and common sense, the want of good memory, of the power of attention and observation, of ability to distinguish between things which differ—to reason correctly and to reach right conclusions—any conspicuous defect in these *mental* requisites should create grave hesitation as to a candidate's fitness for missionary work.

And there are *moral defects* also which would hinder usefulness even if body and mind were all right. Pride, obstinacy, want of docility, of meekness, of sympathy; habits of exaggeration, misrepresentation, or mischief-making; indolence, selfishness, rashness, levity of character, lack of patience and perseverance, of faith and courage, of self-denial and prayerfulness; all these are prohibitory defects, and the candidate in whom any of these are observed should be recommended at least to wait till he has grown in needful grace.

On the other hand, it should be noted that there are defects of a different character, which constitute no real disqualification, because training may, to a great extent, remedy them. Ignorance, lack of habits of study, or of experience, narrow-mindedness arising from want of intercourse with various classes of men, awkwardness of manner, and many and similar faults, indicate only a candidate's need of education and training, and should not stamp him as ineligible.

2. We turn now to the subject of the TRAINING of accepted candidates. The question stands in the prospectus, "Should there be special training for the missionary service in addition to general education?" The answer is, *undoubtedly*. God always trains His instruments. Every true missionary must be specially trained for his work, though not all in our schools. God has His own schools. They are very various, and some of them strange and severe. Moses was trained to be the deliverer and lawgiver of Israel in the courts and schools of Egypt, and in the mountain solitudes of Midian, for eighty years. David was trained to be king over Israel by years of spiritual experience, and by many dangers and toils. Daniel was trained for his wonderful prophetic office by his education and career in Babylon. Any training that we can give to a volunteer for missionary work will form at best but a small part of a greater and more effectual training which God himself bestows. We can do something to help, though not much. Let us see to it that what we do be done in harmony with that which is done by the great Master. Our Lord himself carefully trained His apostles for the great work He committed to them—the evangelization of the world. His example is full of instruction for us.

Christ gave His disciples a threefold training—*theoretical, moral and practical*. This was one of the principal works which He accomplished in the world. He prepared the instruments, He trained the men who should afterwards evangelize it. He chose them, called them, kept them, taught them, prayed with them and for them, impressed His spirit upon them, breathed it into them: He corrected them, expanded their minds, exalted their conceptions, and purified their motives and purposes. Before He sent them forth into the world He kept them for over three years with himself, during which He set before them His own glorious and sacred example. What a development of soul!

What a training for service! "Follow me," He said, "and I will make you to become fishers of men." "Take up your cross and follow me." "Learn of me." "Abide in me."

Besides this He imparted to them priceless *instructions*. He taught them the nature of His divine kingdom, His own personal character and claims, the nature of true holiness, the simplicity, spirituality and power of prayer, the excellence of humility, the essential duty and blessed results of self-sacrifice, the sin of hypocrisy and formality, the spirituality of worship, and the supremacy of the Word of God over all human traditions. He revealed to them also the future, unfolding the prospects which lay before the church, the Jewish people and the Gentile world. He revealed the advent and the work of the Comforter, to whom they were in future to look for guidance and help. It was by these instructions and influences that He fitted His disciples to be the promulgators of a pure, spiritual, universal religion, with charity as wide as the world, with consciences sensitive about sin, yet free from superstitious scruples; with habits of obedience to the divine law, though emancipated from bondage to human customs, and with characters cured of pride and passion, impatience, selfishness and self-will. Christ employed as His first ambassadors God-given, God-taught and God-sent messengers, and even these He had both sifted and trained.

Hence it is evident that the development of *spiritual life* is the great thing to be aimed at in missionary training. Woe to the church if she neglects *this*, or gives it a secondary place! Her messengers will be of little use, for unspiritual agents can never accomplish spiritual work. Are we not building up a spiritual temple? Must not each stone of it be a living stone, seeing the house is to be the habitation of God through the Spirit? If, then, the end in view be spiritual, so must the means and methods be—we must follow the example of Christ.

The *effect* of this training was to transform the men who received it. They became a wonder in the world. Men marvelled at these Galilean fishermen—ignorant and unlearned as they were in earthly things—that they should possess such spiritual light and love, such wisdom and boldness as they evinced. Men took knowledge of them that they had been with Jesus. Yes, they had *been with Jesus*. That was the secret of their power; that was the method of their training. The society of Christ was the school of their apostleship, the college in which they graduated. They had been with Jesus, and as the Father had sent Him so He sent them into the world, promising himself to be with them, and with their faithful successors even to the end of the age.

The calling, qualifying and directing of the laborers thus commenced by our Lord was afterwards continued by the Holy Ghost through the church. He sent forth missionaries unto the Gentiles. The Apostolic Church acted directly under the Spirit's guidance. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Then the church fasted, prayed, laid their hands on those men and sent them away. That is, *they* set apart and sent out those whom *God* had qualified and called. The Lord was with these missionaries and wrought glorious things through their instrumentality.

We cannot improve on this example of the primitive church. The Acts of the Apostles form the best guide-book for missionary societies and missionaries. The impulse and the energy must always come from heaven. Successful missionaries are God-appointed men. We must pray for such; watch and wait for them; welcome them and utilize them as they are given.

Yes, for the thousands of workers still needed in the mission-field we must first of all *pray*—pray as Elijah prayed for the rain, fervently, effectually, incessantly till the prayer is answered; pray as the church prayed for the promised Spirit before Pentecost. Such prayer would bring another Pentecost, and we need such a season to-day. We want the world to be evangelized, but we must remember that He who redeemed it and commanded His apostles to evangelize it, forbade them to leave Jerusalem on their glorious mission *till* they were endued with power from on high. They obeyed Him; the power came, and thousands were converted *by it*. But there never was and never will be any *substitute* for this spiritual power, this holy anointing. Without it evangelistic or missionary work must be in the deepest sense a failure.

With these sacred examples before us we cannot but ask the question whether our mode of *testing* missionary candidates is sufficiently careful and thorough, and whether our plan of *training* them aims, as it should do, at the *development of the moral and spiritual nature* even more than at the invigoration of the mental powers, and the impartation of mere knowledge. Do we *seek and select* in the first place, and *cultivate* in the second, the *type of character* which Christ cultivated? Are we guided in our selection mainly by the *spiritual* stature of the candidate—by his humility, patience, prayerfulness, and faith—by his possession of the Spirit of Christ? In our training, again, is our aim the right one? We educate abundantly, and education is undoubtedly a good thing, but it is a poor substitute for *grace exercised* and *spiritual gifts* strengthened by use, for habits of practical devotion and self-denying labor formed and established. Collegiate study and examinations are not enough. Degrees are no criterion. Men of high scholastic attainments have been sent out in our own day to convert the heathen, who have been converted by the heathen, or rather perverted by them from the truth. As Gideon tested his three hundred, so do we need to test and sift our missionary volunteers, and *the testing should include the Cross*. “Master,” said one of old, “I will follow thee whithersoever thou goest.” “Foxes have holes, and the birds of the air have nests,” was the answer, “but the Son of Man hath not where to lay His head.” That is, Christ intimated to the would-be disciple that to follow Him, he must *be prepared to share His lot*.” No training that misses this element is worth much.

The reality of the missionary’s devotedness is best proved and developed by hard and humble work among the ignorant, the prejudiced, the poor, the degraded at home. If a man objects to, or slurs labor among *them*, as beneath his dignity or disagreeable to his tastes, it is useless to send him forth as a missionary. Selfishness may make a good student, natural ability an acceptable speaker, but only distasteful service puts to the proof a man’s *grace*, his sense of duty and strength of principle. Fifteen years’ experience in the training of young men, and personal dealing with more than three thousand volunteers for missionary service, leads me to urge the importance of this test.

Next, perhaps, in value to spirituality may be ranked *evangelistic gift and ability*. How is this to be developed? In the same way that skill in any other line is imparted—by instruction and practice. The preparation for all ordinary work consists in the actual doing of it, not merely in gaining a theoretical knowledge of how it ought to be done. No one would employ a mechanic who had never worked at his trade, nor an architect who had never erected a building. No one would employ a doctor who had not treated the

sick, nor should we ever send out missionaries—preachers and teachers for the heathen—who have not *done* teaching and preaching work, and been blessed to the conversion of souls at home. If a man is not a successful soul-winner in his native land, he is not likely to become such in China or Africa. It is surely unwise in a high degree to commit to unproved men one of the most difficult of tasks. Unless a man has succeeded in turning others to righteousness in these lands where it is comparatively easy, what reason have we to conclude that he will do so in heathendom where it is much more difficult? There are home heathen enough in our crowded cities to afford practical training for missionary students. Just as medical students walk the hospitals, so should our missionary students learn their future work in our courts and alleys—in the centers where sin-sick and perishing souls needing the gospel remedy congregate. East London, for instance, with its vast and varied population, is an admirable training ground for missionary students. It was this fact which led us, many years ago, to plant there our Institute for Home and Foreign Missions, from which, during the last fifteen years many hundreds of missionaries have gone forth. We have more than a million of the working classes in this quarter. We have infidels, Romanists, English and foreign Jews, French, Germans, and Italians; Africans and Asiatics, including Chinese, Hindoos, and other nationalities. We have drunkards and paupers, and multitudes who are heathen in their habits, if not in their creed. Among these the evangelist can prove his gifts; he can either deal singly with individuals, or preach to companies gathered in rooms, mission-halls, lodging houses, or on board ships; and above all, he can address crowds in the open air.

The value of *open-air preaching* as a preparation for missionary work is exceedingly great. It cultivates aggressiveness, boldness, simplicity, directness, and earnestness of style, an extemporaneous delivery, and an interesting and striking manner of presenting divine truths. The open-air preacher must first gather his congregation, and then hold it in spite of surrounding distractions, with nothing but the simple power of his words. He must suit his style to the roughest and shrewdest of his auditors. He must promptly meet objections, answer questions, and quiet disturbances, as he seeks to win an entrance to unwelcome truths in the hearts and minds of neglecters and rejecters of the Word of God. He has to face opposition, and endure at times contempt and shame for the Master's sake. It is not easy work, and there is nothing in it to foster conceit or gratify self-esteem. It is really hard, self-denying service, more analogous to that which would be required of a missionary in the streets of India or China than almost any other form of gospel labor.

To preach from a pulpit to orderly congregations, prepared to listen respectfully and sympathetically, is no preparation for labor among the heathen. There is no trouble in gathering the people under such circumstances. Everything in their surroundings helps religious impression, and intelligent attention is bestowed on the preacher. But there is nothing of this sort in heathendom! One who is only up to work of this conventional type might almost as well stay at home. The missionary has to press his message on men who have no notion of its importance, no disposition even to listen to it, no substratum of religious knowledge on which to work, no enlightened conscience to which to appeal, no habits of reverence or decorum, no sympathy with the preacher's mode of thought, and but an imperfect comprehension of his language. Like the open-air preacher, the missionary must not expect either to be sought, appreciated, or thanked for his service, nor to find

in it any other gratification than that of serving Christ and saving men. In this and in other similar efforts to raise and transform *degraded and sunken populations at home*, the missionary candidate is not the best *trained* for his future work, but best tested, best *proved fit* for it.

In addition to such experiences a missionary needs, of course, *knowledge of various kinds*. Education of the mind has its place, though it be not the first place. The higher the mental qualifications of a man or woman (other things being equal) the better. But here it should be clearly stated that the nature of the case indicates that only a certain proportion of missionary workers require what we call a thorough education. Do we not limit too narrowly the class of men from which we select missionary agents? Do we sufficiently remember that the first missionaries were mostly poor and unimportant in worldly position, ignorant and unlearned as regards mental attainments, not many wise, not many mighty, not many noble were called. For one learned Paul of Tarsus there were eleven plain men of no special erudition, fishermen and men of that class whose principal education was that which they received from Christ himself. The army requires more privates than officers; and one architect can plan a building which will need many hands to erect. Some highly-cultured men are of course needed in a mission, and are essential to its highest prosperity; they are needed to do literary work, reduce unwritten tongues, and translate the Scriptures; to train and teach native evangelists, to lead and organize, to direct and to originate. But are they the only men needed? Did any army consisting of officers only ever march to victory? Are not rank and file required as well? and does not the mission army need hundreds and thousands of privates? Is it essential that all, or even the great majority of missionaries, should be scholarly gentlemen who have studied from boyhood to maturity at heavy expense of time and money? Do the ninety per cent. of the population of China who cannot even read, or the savages of Central Africa or the New Hebrides, demand teachers of a higher stamp than do the working classes in these countries? Should we not esteem it a great waste of resources to insist that all home and city missionaries should be classical scholars? And are not workers of all classes required among the heathen as much as at home? May not many men without either the leisure or the means, or perhaps even the inclination for a long and elaborate course of study—intelligent artisans, young clerks in banks, in offices, assistants in shops, the sons of farmers, mates of vessels and skilled mechanics, tradesmen, teachers and others—be well suited to serve Christ among the heathen, to preach the simple gospel to the masses of the people?

On the other hand, to send out ignorant and untrained men to undertake missionary work were clearly folly. "Let such first be proved," is a dictate of common sense as well as a precept of Scripture. Paul said to Timothy as regards the truths of the gospel which he had taught him, "The same commit thou to faithful men who shall be able to teach others also." Of all men a missionary should be a man of general intelligence and fertile resources. Without a measure of cultivation it is impossible that he should be this. Knowledge is power, and missionaries as a class should know something of everything. A missionary has to travel, and should understand geography. He may perhaps have to build his house, to make his own furniture, to till or direct the tillage of his garden, the cooking of his food, to work the printing-press. Knowledge even on such matters will therefore be valuable to him. He may be situated far from any skilled physician, and ought therefore to have at least some elementary knowledge of anatomy and physiology

and of the use of simple surgical and medical aids. The more grammatical knowledge he has the better, for he will have to learn and use a foreign tongue, and possibly to translate into it the Word of God. He ought to know enough of nature to appreciate the works of God, and enough of history to perceive the background of Bible facts. As he has to teach Christianity, he should know something about the history of its planting, its early sufferings and triumphs, the origin and progress of existing apostacies, and the story of the Reformation. He should also be acquainted to some extent with the history of modern missions, including the lives of eminent missionaries. But above all, he ought to be well acquainted with the Bible. That Book will have to be the companion of his loneliness, the guide of his perplexity, the support of his life, the instrument of his labors. It should be the chief subject of his study. His mind should be familiarized with the sacred text, with the evidences of its inspiration, and with the varied doctrinal and practical truths which it reveals. He needs to be rooted and built up in Christ, and established in the faith, and the aim should be to give him a firm grasp of the teachings of Scripture, and instruction, as far as possible, in the whole counsel of God.

It is a serious question whether in our training of missionaries we give the Word of God the place which it deserves. Is not Bible study in our colleges apt to be too cramped, and too merely critical? We teach our students to dissect the Scriptures, but are they taught to dissect their own hearts, to understand themselves? We teach them the letter of Scripture, but do we lay due stress upon the possession of its spirit? We teach them to judge the Book, but they should be taught to let it judge them, and by its light to judge of all things. Is not God's Word a fire and a hammer? Woe to us if by our processes we strip it of its sacredness and strength. Let us give the Word of God its proper place, and own its supreme authority, pre-eminence, and power.

It is the desire of this conference that those who take part should contribute to the general stock the results of their experience, suggesting for the consideration of their brethren the chief practical conclusions to which they have been led. I may mention, then, that guided by the principles indicated in this paper, we founded, fifteen years ago, in East London, an institution for training and helping into the foreign field young men who desired to be missionaries. We subsequently added a country branch of the Institute, and later on a Training Home for Deaconesses. During these fifteen years we have dealt with more than three thousand volunteers for missionary work, have received on probation between eight and nine hundred, have trained and sent out five hundred missionaries, and have now about a hundred students in the Institute. Our plan is to give the students, where they require it, preliminary secular instruction in the country branch, and then practical training in East London, including missionary, evangelistic, linguistic and medical departments. All our students receive from a qualified medical man the training of the ambulance corps, the results being tested by a public examination. The deaconesses, in certain instances, are sent for three months to live in hospitals where the maternity cases are treated. Students going to Africa receive instruction in the treatment of tropical fevers, and where there has been special fitness we have given students the advantage of a four years' medical course in the London Hospital. In almost every case these have become qualified medical men, and are now in the mission-field. The time spent by students in the Institute has varied according to their age and needs. Our system has been an elastic one. We have tried to give to each the help he or

she was capable of receiving, and to introduce each to the sphere in which we saw they could best do good gospel service.

The results have not disappointed us. We have received men of all nationalities and all classes, as well as of all evangelical denominations. We have trained them for all countries, and former students are now working in connection with between twenty and thirty societies and organizations, while many of them have founded new and independent missions. As a rule they had done well, and given much satisfaction in the missions they have joined. There are exceptions. Every rule has such, but we thank God on remembrance of the majority of them. They have gone into every country in Europe. They have gone to the roughest and most westerly parts of North America, to the negroes in Jamaica, and to the Roman Catholics and English settlers in South America. They have evangelized in Morocco, Algiers, Tunis and Egypt, in North Africa; have established missions in Cape Colony, Natal and Kaffir-land; and have penetrated the heart of equatorial Africa, founding fresh stations, reducing the languages of the people to writing, translating the Scriptures, and turning hundreds from heathenism to the knowledge of God. They have suffered, literally, thousands of attacks of fevers, and many of them have laid down their lives in the service of Christ and for the gospel. They have founded medical missions in Constantinople, Syria, and Armenia; have evangelized in the wildest parts of the Hauran, have preached in the crowded cities and mountain wilds of India, and opened many mission-stations in the most distant provinces in China. They have scattered the Word of God in every province in that vast empire, and have traversed in their missionary labors almost every country in the world. Our experience has shown us that there are thousands of devoted young men and women suited for missionary work, and desirous to give themselves to it, that they are capable of rapid improvement under Christian training, and willing to go anywhere for the sake of the gospel, that there are open doors in all lands, and fields waiting for reapers, white to the harvest, and that the Christian Church may increase with appropriate effort the number of its missionary laborers to an almost indefinite extent.

Allow me, in conclusion, to summarize what I have said, and to emphasize certain points.

First, we agree most thoroughly with our highly esteemed and respected friend, Dr. Pierson, in his published opinion that "if we would largely increase the missionary force we must in some way lessen the time and cost of preparing the average workman. . . . A most formidable barrier to the work of evangelization is that even where both men and money may be obtained it takes too long a time and too costly a culture to train the average workman; and this one obstacle often overtops all others, and is practically insurmountable. . . . There ought to be a change in our ecclesiastical tactics; our system of training for the mission-field must be more flexible and more economical of time and money, or we cannot send workmen into the great world-field in adequate numbers." Without any rigidly uniform system of training, we must encourage every willing soul to do the work for which he or she is best fitted, and endeavor further to fit each for their proposed sphere of labor, and we must shorten and simplify the course of training.

Secondly, no candidates whatever should be accepted for training save spiritually-minded men and women, possessed of good health, good common sense, devotedness to God's service, and a divinely indicated call to the work.

Thirdly, such persons should be thoroughly tested, and carefully trained.

Their training should be adapted to develop the unworldly spiritual character which missionary work requires. It should always be adapted to the individual case. All missionary students should be trained in laborious and self-denying habits, and exercised in evangelistic work among our own lapsed masses, especially open-air preaching.

Lastly, every missionary student should be furnished with the practical instructions of the ambulance corps, as to how to deal with accident cases; while those who are preparing for labor in Central Africa and other parts of the world where no qualified medical aid is to be had should receive, in addition to other teaching, special medical instruction of an elementary and practical nature, and in those instances where there is marked aptitude and desire for it, the missionary student should have the advantage of a full medical course.

THE WORK AMONG THE FIJI ISLANDS.

[A Paper read before the London Conference by Rev. John Calvert.]

[The facts concerning the missionary life of this remarkable man, stated in a note to Dr. Pierson which we give below, will add interest to his paper.—J. M. S.]

"DEAR DR. PIERSON :

"SEVENOAKS, KENT, June 19, 1888.

"IN 1838 I went to Fiji with John Hunt. In 1856 I came home with the printed New Testament and MS. of the complete Bible, and was four years in England. In 1860 I went again to Fiji with several young missionaries newly married. In 1872 I went to South Africa for nine years. In May, 1886, I went on a visit to Fiji and returned through America, and I am now settled down here as supernumerary. I have lately supplied twenty cases of Bibles and Testaments, from the Bible Society, and four cases hemispheres in zinc cylinders to keep them safe, when not used, from the cockroaches, And I am now putting to press Hunt's Theology, Hymns, Catechism and Book of Offices.

"Affectionately yours,

"JAMES CALVERT."]

Of all the many Oceanic missions in the Pacific, I am here to represent but one, in which a great part of my life has been spent—the Mission to Fiji. This large and beautiful group, which lies 1,800 miles northeast from Sydney, and 1,200 north of New Zealand, consists of some 200 islands and islets, eighty of which are inhabited; and the two largest are ninety miles in length. The islanders are a fine race, of fair intelligence, and, according to the measure of their own simple wants, very industrious. Having been left to themselves and to the undisturbed control of bad influences in all the past, they became extremely vile and degraded. Cannibalism was a recognized institution among them and practiced to a frightful extent. Infanticide was a general custom, and the burial of sick persons before death was common. Cruelty of all-kinds abounded; and polygamy, with its inseparable consequences of evil, was established throughout the group.

The condition and claims of Fiji were brought urgently before the Christian people of England, and particularly before the Wesleyan Methodist Churches, about fifty years ago. Already two white missionaries were doing noble work in the Islands. They were re-enforced from time to time. They never exceeded thirteen at any one time—now they are only nine; and this number will probably be still further reduced, the work being carried on chiefly and successfully by agents raised up among the people themselves. Happily we have always been heartily one, so that our prayers and labors have not been hindered, but greatly helped. Regular weekly English worship and the class-meeting among the mission families were of the utmost value in keeping our own souls alive. God chose the men employed; none of them extraordinary or great, but suitable, well adapted, ready to rough it and go on heartily with every branch of the work that had to be done, making little of difficulties, dangers and afflictions, but the best of everything and everyone. And all our work personally, and in the training of native

agents, has always been done in the Fijian language, and interpreters not employed. On a recent visit to Fiji, my heart was gladdened at finding the same stamp of men supplied by Australia, carrying on the work successfully. A very great help to our progress was, as I believe, that we had the whole field to ourselves, and our laborers were not interfered with by the presence of any other Protestants. The Romanists came too late, arriving after we had got a good footing, and supplied the Scriptures. They avowed themselves as our opponents, and relieved us of a few troublesome persons. They have never succeeded, to a large extent, and are now losing ground, though they have zeal and self-denial worthy of any cause.

The vital, experimental and practical truths of God's Word were explained, applied and enforced. Christ, the living Saviour of all, especially of them that believe to the saving of the soul, was shown to be all in all, able and willing to save to the uttermost all who came to Him. The divine personal Spirit, in all His glorious energy and saving power, was prominently set forth, and He was ever present, convicting of sin, of righteousness, and of judgment. Great numbers from the beginning of our work, and, thank God, to the present time, were thoroughly awakened by the truth and by the Spirit. They sorrowed after a godly sort, turned from sin, and turned fully to God through Christ alone. And such penitents in very large numbers have, throughout the whole history of the mission, found peace with God through believing, and have shown to all men the evidences of life renewed in righteousness and true holiness. Old things passed away: behold all things became new. On several occasions, on many of the islands, there have been special outpourings of the Divine Spirit, when considerable numbers were saved, and all were quickened into life and prosperity.

The spirit in which they endured trials, persecution and loss, and their steadfast aim with all kindness to do good to any one by any effort or sacrifice, proved the truth, depth and excellence of the religion they experienced, enjoyed and practiced.

Many of these new creatures in Christ Jesus, quickened and raised into newness of life, began to speak, and testify and entreat as the Spirit gave them utterance. It was more than meat and drink to them to spread among their relatives and countrymen the religion that was such a reality and boon to themselves. Thus the truth and saving grace of God spread from one to another, from village to village, from tribe to tribe, from island to island. None could gainsay or resist their testimony in holding forth the Word of life. The missionaries and our mission needed no better or stronger commendation. These real converts have been and are "manifestly declared to be the epistle of Christ ministered by us, written with the Spirit of the living God," "an epistle known and read of all men." And by their agency a most substantial, most blessed and extensive work of God has been wrought in all directions throughout Fiji.

On my last visit I was delighted with the grand sight I witnessed at the District Training Institution. There I found 109 fully-devoted men, selected from the institutions in each circuit, under training as preachers of the gospel: fine, strong, whole-hearted men, who cheerfully surrender themselves to the cause of Christ in Fiji or elsewhere. To the oversight of this vastly-important branch of our work are devoted a missionary and his assistant, a native minister, who are specially qualified and adapted. Since my return an appeal was made to these students to hazard their health and lives among the dangerous people and in the unhealthy climate of New Guinea,

where Fijian teachers have already been sacrificed. Fifteen were asked for : *forty volunteered!* eighteen were chosen, and sent forth.

Mission work in every country must mainly be done by the converts themselves. The foreigner is an expensive agent, with the many real and imaginary wants of himself and his family. His continuance is often interrupted, and his stay shortened. And he can never manage the climate and customs, or find out and adapt himself to the native character, so well as one of themselves. The native agent was well-known before the glorious change that has renewed him on the spot before their eyes : and he is a living specimen—well studied—of the power of the gospel to transform. He is already there without any expense, can be employed at small cost, and that raised mainly by those for whose benefit he labors : and mission funds are not required for his removal and sustenance should he fail.

With only 9 white missionaries, we have 3,505 *native preachers* : 56 ordained, who take full part in the work of the ministry with the English missionary, 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places ; 28 English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday-schools, taught by 2,526 teachers ; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji ; then not an avowed heathen left ! Canibalism has, for some years past, been wholly extinct, and other immemorial customs of horrible cruelty and barbarism have disappeared.

Behold ! what hath God wrought ! A nation has been born at once ! “ Instead of the thorn the fir tree came up : and instead of the brier came up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” “ The wilderness has become a fruitful field, and the fruitful field is counted for a forest.” “ Blessed be the Lord God, the God of Israel [and of all nations, great and small], who only doeth wondrous things. And blessed be His glorious name for ever : and let the whole earth be filled with His glory. Amen and Amen.”

Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers' houses ; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well : and the riches of their liberality abound. I was delighted now to find them thoroughly good and fully devoted to God and His cause. Their religion is a grand and powerful reality in very trying circumstances.

When this mission began, the Fijian language had never been written ; the missionaries, therefore, had to supply it with an alphabet, and reduce it to a written form, and then to set to work to explore its grammatical structure, so as to give the people in their own tongue the Word of God, and furnish them with a useful literature. Very early in the history of the mission the printing-press was brought into use.

When our printer failed in that far-off and out-of-the-way place we were in great difficulty, as a new edition of the New Testament and other books were urgently required. We ordered a man from London who would rough it, be content with the poor fare and small pay and hard work we were accustomed to, but such a man was not found. Then it came to pass that a

French count, an infidel, who was wrecked from an American *beche de mer* vessel, was thoroughly awakened, and sought and found mercy and saving grace. He was completely reformed and wished for employment with us. I taught him printing and book-binding, which he quickly learned; and just then, when we were in deepest need, he became a most efficient laborer with us. He could make sails, splice a rope, pull an oar, sail a schooner, floor a house, put in windows, make a door and fit it in. He became a teacher in our schools, and a good local preacher. The people felt that he loved them, and the best of our converts from any part of Fiji were cheerfully ready to settle down and work with him, so that we had a good staff of earnest and cheap workers in our printing and book-binding establishment. A new edition of the New Testament and all the books we required were well done and quickly supplied, helping on the work amazingly. A whole-hearted man like that was beyond all price. Had one been made to order on purpose for our needs and work, he could not have been better adapted. And the case proved to us the all-sufficiency of God's resources; and just at the right, the very best time on the spot the demand was supplied, and without any cost. Oh, that we looked more to God for all we need! Then we printed innumerable portions of the Scriptures, catechisms (one especially, consisting of passages of Scripture only, which was invaluable), reading, and other books, as well as an excellent and immensely valuable system of theology, prepared by the eminent John Hunt when his heart and mind were in their best state, and when he had gained an excellent knowledge of the language; also an invaluable dictionary and grammar, provided by David Hazlewood, a man not known to fame, but whose record is on high, who did service of immense value in the language and translation department.

Since 1856 large supplies of Bibles and New Testaments in good bold type and strong and some elegant binding are constantly forwarded by the British and Foreign Bible Societies, on which many missionary societies are largely dependent, and from which all are cheerfully and promptly supplied with all they require. These Scriptures are highly prized, eagerly purchased and diligently read, the natives in many instances depriving themselves of the conveniences of life that they may secure and possess God's Word. The proceeds of these books are returned to the Bible House. They have supplied two editions of the completed Scriptures and fifty-six thousand of the New Testament in six editions. Other books in large quantities are also supplied from England, better and at less cost than they can be printed and bound in Fiji, or obtained from the colonies.

Though Fiji is small when compared with the great nations, yet it affords a specimen and example of what can be done by the Word and Spirit and Providence of God, and it enheartens and encourages all to attempt and expect great things for all the nations of this sin-stricken, redeemed world. Ample provision for all our race has been made in the grand atonement and all-prevalent intercession of our great and loving Redeemer, who by the grace of God tasted death for every man, and wills that all should be saved in the gift of the life-giving Spirit who works mightily and can renew every depraved heart; and in the glorious gospel which saves all who believe, God intends to save our fallen race, and will do it. His glory shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it. He hath said it, and He will assuredly bring it to pass. Christ must reign over all. Let us then go forth in faith and preach the gospel to every creature, feeling sure that we have strongest ground for the utmost hopes in

Him who has said : " And I, if I be lifted up from the earth, will draw all men unto me." And again : " All authority hath been given unto me in heaven and on earth ; go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world."

SEVENOAKS, KENT, June 1, 1888.

JAMES CALVERT.

THE KARENS.

[Paper read before the Conference by Mrs. W. F. Armstrong. It made a deep impression.—Eds.]

THE only apology for my appearance here this evening is that I am the only Karen missionary attending this Conference, and so noble a people should not be passed by unnoticed. Thousands of them are praying for us, and it is right that we should remember *them*.

The Karens were once the hill tribes of Burmah, treated by the Burmese with the greatest injustice and cruelty. While they were under the Burmese Government they hid themselves in the jungle on the mountain sides, concealing the paths to their bamboo homes, and constantly moving from one place to another to avoid detection. They were content to live on the produce of their gardens, to weave their own clothing, and to be as independent in the forest as the birds or the bees.

Their religion was peculiar to themselves. They lived *pure, honest, truthful* lives—I speak advisedly—they were unbounded in their hospitality, had *no idols* ; but made offerings to propitiate the demons whom they feared.

They had no books, but they had carefully preserved traditions of a book they once possessed to which they were disobedient, and it was taken from them. Some day—so their legends ran—their white brethren would come across the sea in ships and bring back the book which told of the Great Father. They retained much of the moral and historical parts of the Old Testament in sayings of their old men, and it seems probable that they had at some time had access to its sacred pages.

No wonder such a people should receive the gospel when it came. No people have ever been discovered who were so prepared for it or whose very prejudices were on its side. When missionaries came among them their old men said, This is what our fathers told us of, it is this for which we have so long waited ; and they flocked by hundreds to receive it. Not without change of heart. Their simple faith took Christ at His word ; the Spirit accompanied that word. Though they were ignorant and untaught in schools, they came forward eagerly to learn, believing with all their hearts, and receiving the promise of God " to every one that believeth."

An entire change has been wrought among them in the last fifty years. Now there are over 450 Karen parishes, each one of which supports its own native pastor and its own village school, and many subscribe largely to send the gospel farther on.

There are about 30,000 baptized communicants, and fully 100,000 nominal Christians, about one-sixth of the whole tribe in Burmah.

A marked characteristic of their Christianity is that they are earnest foreign missionaries. They have their own foreign missionary society and send out their own young men to distant countries and other languages, supporting them there and re-enforcing them as the need arises. These have opened up new fields of labor where other missionaries could not reach ; they have taken educated and devoted Karen wives to assist them, and have undergone

much hardship and privation with a true spirit of heroism worthy of any Christian nation. One instance, which I was personally cognizant of, and I have done.

I loved the people dearly; I looked upon them as brothers and sisters indeed, but when my husband went to the Telugus I went too. One of my teachers, who had traveled with me in many a jungle tour, and who loved souls as well as I did, who had risked her life over and over again for Christ's sake, was moved to go with me. This Karen girl went to India and learned the Telugu, both written and spoken, and this more rapidly than any missionary I have ever known. She started a girl's school among them, teaching them in Telugu more efficiently than any of their own people could do on account of her previous training. Of course I speak of work in a new station where mission work had to begin from the foundations. She won many women and children to listen to the gospel, and was everywhere treated with respect. The natives giving her the same title they applied to myself. Indeed, she proved herself in all respects a genuine foreign missionary.

She is now living in Rangoon, where she is married, and works among Burmese, Telugus and Karens, as she has opportunity. She is Secretary of the Karen Women's Foreign Missionary Society, which supports and directs its own Bible women. She is not in mission employ, but is supported by her merchant husband, who also is an educated Christian Karen, speaking daily for his Master during business hours and giving nobly to the cause of Christ, as you in this country do.

I always felt that work among Karens was only half way to heathenism. Among the Telugus I saw many debasing influences of idolatry which I did not find among Karens. In the estimation of those who know them best they are the most remarkable of all Eastern tribes. God has surely some wonderful purpose for them in the future, and we see a forecast of this in their eagerness and ability to work as evangelists among other nations.

Another conference, I trust, may see some of them in your midst to speak for themselves.

HOME WORK FOR FOREIGN MISSIONS.

BY REV. A. T. PIERSON, D.D.

[A paper read at the World's Missionary Conference on Monday, June 18.]

WHAT the source is to the supply, the motor to the machine, the home church is to the foreign field. The vigor of the heart's beat determines the pulse beat at the extremities. It is of first importance that, at home, work for missions abroad be continuous and constant, healthy in tone and spiritual in type.

How shall the churches be raised to the degree of consecration required for the evangelization of the world? Sheldon Dibble used to say that two conversions are needful: first, to Christ as a Saviour from sin; and then to missions as the corrective antidote to selfishness. A century ago William Carey felt the thrust of the keen lance of Sydney Smith, who, by his unsanctified wit, proposed to "rout out that nest of consecrated cobblers"; and Carey had to fight for fifteen years the apathy even of his own Baptist brethren. Dr. Judson's hand was nearly shaken off, and his hair shorn off, by those who, in the crisis which can be met only by self-sacrifice would, to save themselves, willingly let missions die.

Foremost among the means by which deeper devotion to the work of evangelization is to be secured, I would put *the education of the church* in the

very *principle of missions*. Where the hearty acceptance of this is lacking, the impulse and impetus of missions are wanting. The church of God exists, not only as a *rallying*, but as a *radiating*, center. It is indeed a home, but also a school; a place for worship, but not less for work. For a society of disciples to be engrossed even in self-culture is fatal to service, and even to true sanctity. The church is no gymnasium where exercise is the law and self-development the end. The field is the world, and each sower and reaper, while at work for a harvest, gets in his exertion the very exercise which is needful to growth.

So important and so fundamental is this principle of missions, that any church which denies or practically neglects it, deserves to be served with a writ of *quo warranto*. This law of church life must be constantly kept before believers, enforced and emphasized by repetition—that upon every believer is laid the duty of personal labor for the lost. This conviction must be beaten in and burned in, till it becomes a part of the very consciousness of every disciple, until the goal is seen to be not salvation or even sanctification, but service to God and man in saving souls.

In the education of a church in foreign missions, nothing is more essential than that the missionary spirit burn in the *pastor*. A stream rises no higher than its source; and, ordinarily, the measure of the pastor's interest in the world-field determines the level of his people's earnestness and enthusiasm. He ought to be a student of missions, an authority on missions, and a leader in missions. He is not the *driver* of a herd, but the *leader* of a flock: he must therefore *go before*. His contagious enthusiasm and example must inspire in others the spirit of consecration. The personal character of the man gives tone to his preaching, and is perhaps itself the best kind of preaching. That must be a frozen church in which a man, alive with intelligence and zeal for the work of God, could not warm into life and action under such a pastor as the late W. Fleming Stevenson.

The rudiments of a true education being laid, we must go on unto perfection; and among all the means of this higher training we put, first and foremost, a *knowledge of the facts* of missionary history and biography. Information is a necessary part of all university training in missions; not a partial, superficial impression, but *information*—a knowledge of missions complete enough and thorough enough to crystallize into symmetrical form in the mind and heart. Facts are the fingers of God. To a devout student of His will they become signs of the times, and signals of His march through the ages. Like the gnomon of a sun dial, even their shadow may mark the hour in God's day. Prince Albert used to say to the young men of Britain: "Find out God's plan in your generation and never cross it, but fall into your own place in it." There is a pillar of providence, the perpetual pillar of cloud and fire, whereby we may be led. That pillar is built up of facts, oftentimes mysterious and dark, like a cloud, yet hiding the presence and power of Him who dwelt in the cloud and made it luminous.

To a true disciple missions need no *argument*, since the church has what the Iron Duke called her "*marching orders*." But duty becomes delight, and responsibility is transfigured into privilege, when it is clearly seen that to move with the missionary band is to take up march with God. The apathy and lethargy prevailing among believers upon the subject of missions is to me unaccountable in view of the multitude and magnificence of the facts which demonstrate that in the movements of modern missions, more than in any other of the ages, there has been a demonstration and a revelation of God.

We are observing the centenary of modern missions. But the most amaz-

ing results of this century have been wrought during its *last third*, or the lifetime of the generation now living. This World's Conference is simply the church coming together at the Antioch of the Occident to hear those whom the Holy Ghost has chosen and the church has separated unto this work, rehearse all that God has done with them, and how He has opened the door of faith unto the Gentiles. Who dares to say, in the light of modern missions, that the days of supernatural working are passed? So far, as in primitive days, the disciples have gone forth and preached everywhere, it has still been true that the Lord has wrought with and confirmed the Word with signs following—signs unmistakable and unmistakably supernatural. Doors have been opened, within fifty years, that no human power could have unbarred. The mighty moving of God can be traced back through the centuries, long since giving Protestant England a foothold in the very *critical, pivotal* center of Oriental empires and religions. The necessity of protecting her Indian possessions, of keeping open the line of communications between London and Calcutta, determined the attitude of every nation along the water highway. Then from beyond the Pacific another mighty, puissant people, the offspring of Protestant Britain, moved forward thirty years ago to turn the extreme eastern wing of the enemy while Britain was piercing and holding the center. Commodore Perry knocked at the sea gates of Japan, and in the name of a Christian Republic demanded entrance. Rusty bolts that had not been drawn for more than two centuries were flung back and the two-leaved doors of brass were opened to the commerce of the world. Rapid has been the progress of the march of God. Japan unsealed her gates in 1854. From that time not a year has passed without some mighty onward movement or stupendous development. In 1856 the great breach was made in the Chinese wall, and by the treaty of Tientsin one-third of the human race were made accessible to Christian nations, and, as Dr. Gracey says, that wide door was opened, not by the vermilion pencils of the Emperor, but by the decree of the Eternal. The same year, 1856, also saw signed and sealed the Hatti Sherif in Turkey, by which the Sultan, at least in form, announced the era of toleration. The next year the mutiny in India changed the whole attitude of the East India Company towards missions, and prepared the way for the surrender of its charter to the Crown of England.

Let us leap the chasm of twenty years and note the progress of events on the Dark Continent. In 1871 Stanley pierced the jungle to find the heroic Livingstone. In 1873 Livingstone died near Lake Bangweolo; in 1874 Stanley undertook to explore equatorial Africa; in 1877, after a thousand days, he emerged at the mouth of the Congo. At once England took up the work of following the steps of the explorer with the march of the missionary, and now, ten years later, the missions of the great lakes in the east, and those of the Congo basin at the west, are stretching hands to link east and west together. Give us ten years more and Krapf's prophecy will be fulfilled: "A chain of missions will cross the continent." In 1884, fifteen nations, called together by King Leopold and presided over by Bismarck, met in Berlin to lay the basis of the Congo Free State; and in that council not only Protestant, but Greek, Papal, and Moslem powers joined!

Such are some of the great *providential* signs of a supernatural presence and power. What shall be said of the *gracious* transformations that have displaced cannibal ovens by a thousand Christian churches in Polynesia; that reared Metlakahla in British Columbia; that made Madagascar the crown of the London Missionary Society; that turned Sierra Leone into a Christian state; that wrought mightily with Hans Egede in Greenland,

Morrison and Burns in China, Perkins and Grant in Persia, Carey and Wilson and Duff in India, McAll in Paris, and a host of other missionaries !

If disciples are *indifferent* to missions it is because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having that coal and a breath from above, all that is needed is *fuel to feed the flame*, and that fuel is supplied by a knowledge of *facts*. Too much care cannot be taken to supply these facts in an attractive, available form, at the lowest cost. The women's boards and societies have done no greater service than in providing and distributing a *cheap literature of missions*. The printed facts that are to do this work of education must be put in the briefest and most pointed form. This is an age of steam and telegraph. While Methusaleh turned round, we have gone around the globe. Men need now what they can catch at a glance. Ponderous volumes may do for ponderous men, who have leisure for prolonged study and research, but the bulk of people must get their knowledge of facts in a condensed form. Our bulletins must be bullet-ins. Some of us must skim the great pan and serve up the cream in a little pitcher, rich and sweet; we must boil down the great roots and give others the sweet liquorice in the stick, so that a bite will give a taste and make the mouth water for more. Students of missions will read with avidity the Ely Volume, and "the Middle Kingdom," and kindred books that are the authorities on missions; but students of missions are *not made* by this process. We must feed first with milk, and not with strong meat—and by the spoonful, until both capacity and appetite are formed.

The value of simultaneous meetings, missionary conventions, and other special services consists perhaps *mainly* in the wide, rapid, and attractive and effective *dissemination of intelligence*. Truths and facts are brought before the mind with all the help of the enthusiasm of a public assembly. The eye helps the ear in producing and fastening impression. The hearer comforts the living men or women who have come from the field, perhaps with the very idols of the heathen in their hands, or the relics of their superstitious practices; sometimes the native convert, or preacher, himself pleads for his benighted fellow countrymen. And so the most apathetic soul, in whom grace has kindled the fire of love, finds the fire burning, spreading, consuming selfishness, and demanding a proper vent in Christian effort! This is the way that missionaries are made.

In 1885 there assembled at Mr. Moody's boys' school at Mount Hermon, in Massachusetts, about 300 students from the various colleges for a few weeks of study of the Word of God. A few who had in view the foreign field greatly desired a missionary meeting, and all the students were invited. There was not even a missionary map to assist in impressing the facts; the speaker drew on the blackboard a rude outline of the continents, and then proceeded to trace the great facts of missions, and so deep was the interest awakened, that meeting after meeting followed; from about a score, the number who chose the mission field rose to a hundred; then certain chosen men resolved to go and visit the colleges and carry the sacred fire; they went, met their fellow-students, and brought out the leading facts of missions; and to-day, in America and England, a band of probably no less than 8,000 young men and women stand *ready* to go to the foreign field if the door shall open before them. If disciples do not wish to flame with missionary zeal, they must avoid contact and converse with the facts and the heroic souls who are the living factors of missions. It is dangerous business to trifle with the

combustible material, unless you are quite sure there is not even a spark of life or love in your soul!

Among the means of education we mention last what in the order of time and of importance belongs first: the *influence of Christian women* in the home life. If God has shut out the ordinary woman from much participation in public life, and shut her in the home, it is because her sphere makes up in quality what it lacks in quantity. Here are life's arcana, veiled from the common eye; the home is the matrix of character. The faith of the grandmother Lois and mother Eunice still descends to Timothy. Anthusa and Monica still give the church her golden-mouthed Johns and her giant Augustines. To one woman may be traced the rise of the seven kingdoms of the Saxon Heptarchy. At every stream there is a point where a human hand might turn its current, and at that point in human lives the wife and mother presides. The heathen rhetorician Libanius exclaimed: "What women these Christians have!" And, if the secret things were brought to light, it might be found that many, beside Morrison and Burns and Lindley and Pateson, have owed their saintly character and missionary career to the sanctity of a mother. Even before birth, maternal character leaves its impress upon the unborn, and at the mother's breast and knee the earliest lessons are learned in piety and prayer and personal consecration.

The nursery may be the garden where the precious germs are first nourished from which develop pillars of cedar and olive for the temple of God. The Earl of Shaftesbury learned of humble Maria Millis the first lessons in living which made his influence capable of being measured only by parallels of latitude and meridians of longitude, and its results only to be computed by the æons of eternity! My sisters in Christ, do not hesitate to break on your Master's feet your alabaster flask; though it may seem but as waste to some, the house shall be filled with the odor of your consecration, and you shall at least create in the home a mighty mould of character from which shall go forth men and women whose words and deeds shall shake the world!

Here, in the home, if prevailing selfishness and extravagant self-indulgence are to be corrected, must be taught first lessons in giving, the divine doctrine of stewardship, and the responsibilities both of wealth and poverty. Munificent legacies cannot atone for parsimonious gifts. It is not God or His poor who need our gifts, so much as we ourselves need to give. Giving is the sovereign secret of serving, but also of getting and growing. To deny self and help others is God's antidote to that monstrous sin of selfishness which is the root of all others; and so it is more blessed to give than to receive. And if there ever was an altar that sanctified, magnified, glorified the gift, it is the altar of missions. Let the ethics, the economics, the æsthetics of giving be taught at the mother's knee, and we shall have a new generation of givers.

Too much emphasis cannot be laid on placing at the center of the family a consecrated woman. She is like Goethe's mythical lamp, which, set in the humblest hut of the fisherman, changed all within it to silver. She pours on the root of the cocoanut-tree the water, which comes back, by and by, sweetened and enriched, in the milk of the cocoanut which falls from the top. A selfish, sordid woman, presiding in the home, perverts child-life; in such a household there is a malign influence, which, like the mirrors in the temples of Smyrna, represents the fairest images distorted and deformed, and makes even piety seem repellant. The more I see of woman's influence on the whole structure of society the more I feel the stress of the apostolic injunction that the believer should marry *only in the Lord*.

The responsibilities of wealth are to be discussed by another in a separate

paper. But I must add, to complete my own thought, that, among other necessary reforms in our church life, we must cease to *depend upon the donations of the rich*. It is alike harmful to them and to the church. God never meant that with such wealth of divine promises we should appeal to the rich, and especially the worldly wealthy, for money for the kingdom. Such appeals discount our faith, dishonor our Lord, and humiliate the church, while they inflate the rich with self-righteous conceit and complacency as patrons of the cause of God. Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasures of the church would overflow with voluntary gifts of disciples.

Above all other spiritual agencies affecting missions from the home side, we place *earnest and habitual prayer*. This is a supernatural gospel and demands a supernatural power, for conversion is a supernatural work. Not even a knowledge of facts can make a missionary or inspire a missionary spirit. The coal must be there, and the breath of God, before even the best fuel will take fire. A thermometer may be held in the direct line of the sun's rays and show but little rise in temperature, because the radiant heat is reflected from the bright, glassy bulb, like light from a mirror. Heat rays from the sun may pass through a lens of ice, and concentrated to a sufficient degree to ignite, at the focus, combustible material, and yet those rays may not melt the ice of which the lens is formed. It is only when knowledge is sanctified by prayer that it becomes a power.

For one, I regard the increased—or rather the revived—observance of the *monthly concert* as a necessity to true home work for missions. It is now comparatively a thing of the past. Once it was a regular observance of the first Monday of each month; then merged into the first Sunday evening; then the first mid-week service; and in many cases, divided between home and foreign missions, it lost its original special character, and has now only a name to live, and is practically dead. I know a church member who thought the monthly concert meant a musical entertainment. To allow so valuable a help to the culture of intelligent interest in missions to be dropped from our church economy and become an archaeological curiosity is a fundamental mistake. It may be made both interesting and stimulating. I have found the most successful way of conducting it to be to divide the world-field among the church membership, so that every man and woman, willing to help, may have a special field from which to report from time to time, changing the fields once a year, in order to broaden both intelligence and interest. Then have *maps*, and, best of all, maps made by the church members themselves. A man or woman who draws a map of any mission field will never lose the image of that field from the mind's eye. I have had a full set of fine maps made for me without a penny's cost, by members of my own congregation.

The lack of earnest, believing, united *prayer* for missions is both lamentable and fatal to success. Prayer has always marked and turned the crises of the kingdom. No sooner do devout souls begin to unite in definite supplication than stupendous results begin to develop. Fifty years ago the burden of prayer was for the opening of doors, and one after another the iron gates opened as of their own accord. Then the plea went up for larger gifts of *money*; and at a critical period, when the whole onward march of missions was threatened, God gave a spirit of liberality; in 1878, that *annus mirabilis*, some twenty persons gave about four millions of dollars. Woman came to the front, and showed how, by gathering the mites systematically, the aggregate of gifts may grow steadily year by year, and rapidly. Then devout dis-

ciples were led to pray for more laborers, and especially for the consecration of our foremost youth; and now from the universities of Britain and America a host of three thousand young men and women are knocking at the doors of the church, saying, "Here we are; send us;" and even the church that has been praying for this very result can scarce believe that they stand before the gate.

Brethren, we shall have learned little at this Conference if we shall not have learned new lessons of the power of prayer. Themistocles delayed the naval engagement at Salamis until the land-breeze blew which swept his vessels toward the foe, and left every oarsman free to use the bow and the spear. How much wasted time and strength might be saved if the church of God but waited for the breath of the Holy Spirit to provide the impulse and momentum which we vainly seek to supply by our own energy and endeavor! When He breathes and blows upon us, how they who have toiled in rowing are left free to wield the weapons of the Lord's warfare, to exchange secular anxieties for spiritual successes!

Zoroaster bade his followers let the fires go out periodically upon their hearthstones, that they might be compelled to rekindle them at the sacred altars of the sun. What mean the smouldering embers on our hearths and altars, but that we have forgotten whence come the live coals, and the breath which alone can fan them into an undying flame!

THE HEROIC MISSIONARY SOCIETY.

BY ROBERT N. CUST, J.L.D., LONDON.

(Concluded from page 603, August number.)

I now pass to the Heroic Missionary Society. I take as my type "the Moravian, or the Church of the United Brethren;" for the church and society are identical. It was the offspring of a bitter persecution by the Roman Catholics in Moravia: a small remnant fled across the boundary of hated Austria into Lusatia, and settled on the estate of Count Zinzendorf, and founded their city of Herrnhut. I have lately visited it, sat in the council-room, conferred with the leaders of the community, visited their widows and worn-out missionaries in their humble homes, and knelt in their great Freidhof: they were first in the Protestant mission field, they are one of the few associations that have obtained a footing in every one of the five portions of the world: and they deliberately chose the most debased and degraded tribes as the object of their love, because such as they seemed to need the gospel most; their agents in truth wore the garb of poverty, and were poor in spirit also; in the countries, where they worked among slaves, they became slaves also, even as our Lord took upon himself the form of a slave, "μόρφην δουλοῦ λάβων." With the poor Hottentot they were not ashamed to suffer hardship and persecution, and to maintain that these poor outcasts had souls for which Christ had died: with the Eskimo they lived as brethren, and won them to themselves, content with the poorest and most unsavory fare, laboring with their own hands, trying not to be a burden to their church, which was so poor that it has still to be sustained by the alms of universal Christendom, for they were doing work which no other society could do; they literally went about as the disciples of Jesus, without scrip or change of garment, and their examples of self-denial carried the hearts of their people by storm: in these last days they have opened an asylum for lepers at Jerusalem. Their doctrines were as simple as their practice, "Nothing but Christ crucified"; they had a courage which no danger could daunt, and a love which no harsh treatment could efface; who

ever heard of a Moravian appealing to public meetings, or a public press, to organize armed relief-expeditions, or avenge their slaughtered brethren? They took death and the spoiling of their goods joyfully; they had a quiet constancy which no hardship could exhaust; there were, and are, no Exeter Halls to trumpet their praise; in their church there are no rich men to subscribe annual thousands, and yet they have left a mark on the world which no time can efface. Their types were, singleness of purpose, simplicity of bearing, self-consecration, and contentment with a little. If I wished to praise a missionary, I should say that he is worthy of being a Moravian. Many societies have done well, but this has excelled them all, for it has most nearly approached to the ideal church, formed after the pattern of the Founder—first and foremost in the great battle-field, yet seeking the last and lowest among the ranks of men. “I was a stranger, and ye took me in; I was sick, and ye visited me; I was in prison, and ye came unto me.” The blessings of those ready to perish have accompanied, and still accompany, the gentle footfall of the Moravian brethren, as they tread the soil of distant and inhospitable climes, unknown, unpraised, but not unrewarded,

The mode of conducting missions must be heroic also. We have but one life to keep or lose: how can we spend it in the best way? If souls are to be won to Christ, it must be by men or women whose souls are overflowing with love to Christ. We ask not for ascetics, nor adopters of the native dress, nor the turner of the formal prayer-wheel, nor the daily celebrant, but such an expression of character on the countenance, such a mode of utterance, such a voice, thoughts that move, words that burn, as display earnestness and that the soul of the missionary is on fire. All human talents are only so far profitably employed, as they are used to save souls; all human knowledge is of no avail, unless it conduces directly or indirectly to the extension of our Master's kingdom: the simple gospel outweighs it all, so simple that all can understand, so profound that no one can get beyond. The great heroes of whom I have spoken, and the great missionary band of Moravian heroes, differed from each other essentially, but they had formed the same conception of Christ, and of their duty; they looked over the human fences of churches, and saw the awful vision of the face of Christ only; they had a burning desire to carry His message face to face, mouth to mouth, in its naked simplicity; they thought nothing of chapels, and altar-cloths, stoles, music, painted glass and decoration; they took the living Word to dying souls, teaching the poor heathen to live decent, holy lives in this transitory world, and through faith to inherit eternal life hereafter. There was no necessity for hair shirts or flagellations, for long ceremonies or retreats; theirs was the daily round of holy duty, whether steering the mission-ship, building the mission-school, or preaching the mission-sermon, until the very hour that they are called away, which is the best proof that their allotted task was done. I would have you realize the dignity, the greatness of the office: it is not a romantic or sentimental employment, such as discoursing with Brahmins under a tree, or gathering sweet little children in a school; there is much that is distasteful, and humbling, and sometimes a feeling of despair.

The hero must not be cast down, must not be diverted from his purpose, must not change his ground. We can admire the perseverance of a bad man in a bad cause, how much more of a good man in a good cause! The famous Las Casas had a fixed purpose to protect the poor natives of America, and he is reported to have done something every day of his life to advance the one

great idea which dominated his existence. Hudson Taylor has put it well, "Go in glad obedience; in fullest confidence, without anxiety, to do a definite work." Such is the high type, such the practice of those hero-missionaries, whom I have noticed. (See our 'August number.) * * *

Let me look at the subject from another point of view. How much do we read, in missionary letters and reports, of their families, birth of children, death of children, illness of wife, and domestic cares, while the reader is anxious to know how the gospel warfare goes on, what progress has been made. Only imagine the public dispatch of a general or governor in which such details were even alluded to! In private letters to friends such things might be noticed, but not in the documents placed before the committee. Nothing strikes a committeeman more than the preponderate proportion of the correspondence which is occupied with notices of the wives and children of missionaries, as if the committee were a board of guardians of the poor. How often a missionary comes home in full health and vigor, leaving for a time, or forever, a field of work for which he is suited, and in which, after some years of pupilage, he has learned to be useful, because his wife is ill! Would the general commanding an expedition, or the governor of a province, have done so? How often the Indian official, or soldier, has to ship off a sick wife and cannot accompany her! We have not far to look to find out what St. Paul would have said, and what our Lord did say (Mark x : 29). Even in the life of John Williams we find mention of the illness of his wife brought much too prominently forward: he was always anticipating the necessity of an early return to England for her sake: but he clung on for eighteen years, and she arrived home in excellent health, and outlived him some years. It is against this exaggeration of human affections that the servant of Christ should struggle valiantly and prayerfully.¹ * * *

There are giants amidst the body of missionaries, for whom nothing is too good, for they would in secular professions have risen to distinction and wealth, but to a very large proportion this would not have happened. The praise of the good, self-denying, consecrated missionary is in the heart of all who care for such things, and many, unknown to him personally, talk lovingly of him when he is absent, and sadly when he is dead; but the great missionary is thinking always of his own infirmity, of how much he has left undone, and how much he could have done better, and rejoicing that it is given to him to spend and be spent. There is in modern times a far wider spread of missionary spirit than in past years, but it is not so deep; it has become a fashion, not a revelation, in a man's mind.

We find no idle calls on the part of the heroic missionary society, or the survivors and relatives of hero-missionaries, for vengeance on the murderers of the slain; this is one of the features of the gradual degeneracy of the age and the overweening self-assertion of a certain section of the British middle classes. It is well to have a giant's strength, but it is not well to use it as a bully. Nothing would have been easier than to have swept the islands of Erromanga and Nikapu from sea to sea clean of all their inhabitants to revenge the deaths of Williams and Pattison; but the missionary societies protested against the very idea of retaliation, nor would the British responsible authorities have tolerated it. The relations of the deceased did not gather excited meetings in British towns, and pass resolutions, as in later cases, to petition the Government to send expeditions of rescue or intimidation. Such weakness of faith, such want of sound judgment, such incomprehensible mis-

¹ We do not indorse all the strictures and criticisms of the writer in this paper, and think he is at times unduly severe and sweeping. Still, what he writes on missionary subjects—and few write more—deserves careful reading and candid consideration. Missions and missionaries have not a warmer friend than he.—Eds.

understanding of the duty of a Christian man, were reserved to a later age. On the platform the missionary proudly, yet humbly, professes that he carries his life in his hand, ready to live, God willing, and ready to die : if this were not the case, how low the British missionary would rank after the Swede, the Norwegian, and the Swiss, who have no ships to send, and whose countrymen still are ready to give up their lives, and fill up all that remains of the sufferings of Christ. If a missionary has not stomach for such warfare, he had better retire into the safe refuge of a London curacy, or a Lancashire manufactory, where he will find heathen to minister to, without risk to his life, or causing alarm to his over-anxious relations.

The hero-missionary remembers that his service is a life-service, not the pastime of youth, or the employment of manhood, until a good living and a pleasant home is provided for him in his native country. Nothing is so disheartening as to see so many instances of this forgetfulness of their first love, and of the words of our Lord (Luke ix : 62), "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." There should be no discharge in this warfare save death or certified ill-health of the missionary *himself*, not of his wife and his children. It is a matter of congratulation that we have aged bishops content to occupy their posts until death, that we have missionaries who have not preferred the ties of blood or the claims of family to the work which has been the desire of their youth, the joy of their manhood, and the solace of their old age. The hero-missionary is tender in heart, gentle in words, slow to anger, and easy pacified. He is not insensible of the heinousness of sin, but his heart melts in pity towards the sinner. He does not strike with his hand or stick the bodies of the poor natives whose souls he has come out to try to save ; he does not usurp an authority over them because his face is white and he is one of a strong nation, as he remembers that he is their minister, the servant of servants, as was his Master, who washed the feet of His disciples ; he does not tie them up to trees to be flogged, and kept in durance for whole nights, but he attaches them to himself by the silken cords of love.

He may be the son of a noble in his own country, and he is not puffed up, or he may be the son of a country shopkeeper, and he is not abashed, nor does he strive in his new profession to be conventionally treated as a gentleman, for in his humility he takes in either case the standpoint of being a Christian, occupying the same position that was occupied by Paul the great scholar and Roman citizen, and by Peter the humble fisherman : he seeks not high places, nor great companies, nor first-class accommodation in steamers or railways ; he is economic of the funds of the good society which is his nursing mother ; he is not always calling out for grants for his wife or his children ; he does not dwell in a fine, comfortable house, for he minds not high things, and is content with men of low estate ; his door is ever open to the people, whom he came to win to Christ ; his attire is simple, and he seeks not the company of this world, though indirectly the type of the holy, upright man, which he presents to their eyes, has a reflex blessing on their souls ; though silent, his life is a sermon to them. He acts up to the ideal of the Christian soldier which he had conceived in his youth when the message came to him, when the Holy Spirit overshadowed him ; to be brave and strong, yet loving and tender ; full of holy ardor yet self-controlled and free from spurious excitement ; firm in convictions, yet tolerant ; firm of purpose, yet merciful and considerate ; meek and lowly, yet proud of his calling ; fearing God, and fearing no one else.

My friends, you must be thoroughly equipped for the combat with some-

thing more than the surface teaching of the ordinary theological college. One of my fellow-students, forty years ago, at the East India College, was a Jew, a believing Jew and a clever Jew, and he took the highest marks in Paley's Evidences. I asked him whether he were not entirely convinced, and he replied that it had not the least effect upon him. Such must often be the teaching of the ordinary missionary to a Hindu, a Buddhist, a Mahometan, and, to a certain degree, to the Pagan. It is always easy to speak with contempt of the Indian Fakir, smeared with ashes, and sneer at the prayer-wheel of the Buddhist (something very like which in kind is found in many a Christian church) and point out the blots in the Mahometan scheme of salvation : it seems easy to show up the utter abomination of pagan human sacrifices ; but the missionary will find that behind these exoteric symbols there is a radical misconception of the problem of human nature in the minds of the professors of a false religion, and behind the poor ignorant devotee he will find men with minds much moresubtle than his own, gifted with a power of argument far exceeding his own, appealing to authorities, of which the missionary is ignorant. The idol is something more to the believer than a bit of wood and stone : the believers are not men of the nineteenth century, and with the impress of European training. To miracles and prophecies quoted by the missionary the teachers and believers of the false faith will quote prophecies and miracles of their own ; to the words of the Bible and the claim of inspiration they will oppose the words of their own sacred books, and claim equal supernatural authority ; the sequence of historical events and the facts of geography are unknown to them ; it becomes at last a struggle for life upon the first principles of human existence, and the contest must take place upon an arena, of which the poor theological student of England never dreamt, behind the altar, out of sight of the church, in scorn of the Bible or any Christian authority, and nothing but the outpouring of the Holy Spirit can bring the unbeliever to see, and know, and bow to the truth. The Hindu in his prolific literature works out his great metaphysical question, " What am I ? whence came I ? whither do I go ? "

Ποῦ γενέσθαι ; πῶθεν εἶμι ; τίνας χάριν ἤλθον, ἀπ' ἧλθον ;

and it ends in nothingness ; his successor the Buddhist makes this nothingness the object, aim, and end of existence ; the Mahometan boldly pillages the Old and New Testaments to fashion a system which can never respond to the yearnings of the human heart or satisfy its aspirations ; the poor pagan in his blindness is so far ahead of the modern educated atheist, that he feels and admits the presence of the Deity and His omnipotence, and tries to appease Him by sacrifices ; he is ready, however, to listen to something better, and welcomes the teacher, who comes with a semblance of greater knowledge of the great Unknown. We read how, when the first missionary arrived from Rome in Northumbria, and a council was summoned to discuss how he should be received, a wise old baron remarked, that the life of man seemed to them in their heathen ignorance, like the flight of a bird out of the dark winter outside into the warm and lighted chamber, and then out at a window into another world of dark winter at the opposite side ; the passage of a moment from a long unknown past into a long and unknown future ; the contemplation of this was crushing ; and, if the stranger from Rome could tell them something a little more certain, he should be welcomed. Such is the spirit, with which a teacher is welcomed in many a pagan community. But is the ordinary missionary equal to this occasion ? Bred up in an atmosphere permeated by Darwinism and atheism, in a church where more value is placed on the human surroundings, the ritual and the

externals than the eternal truth, can it be hoped that he will mount up to the level of the religion of religions, the object and aim of human existence, and with the Bible in his hand and in his heart, and nothing else, grapple with the Hindu, Buddhist, Mahometan, or Pagan on the common ground of right and wrong, truth and falsehood, judgment and mercy, sin and repentance, pardon and peace, opening out new worlds of thought to his astonished hearers? The hero-missionary can do this. He exhibits his principles, and his doctrines in his Christ-like life and words, and challenges his hearers to show him a better way than the way of self-sacrifice, self-control, and self-consecration, to procure a higher conception than that of the fatherhood of God, of faith in a Redeemer, of the presence and power of the Holy Spirit leading poor weak men to personal holiness.

There are plenty of men who will volunteer to go out and dwell a season amidst the polished Persian, the civilized Arabized races, the Indian, who, with all his faults, is gentle and reasonable, the intelligent Chinese, and the progressive Japanese. They represent nations on the highest rounds of the ladder of civilization, our superiors in many arts and graces, with their monuments of literature, and architecture, and their time-honored customs: they have centuries ago got beyond the epoch of human sacrifices or cannibalism; they have had in their midst great sages who felt after God, if haply they could find Him, men standing on the same platform as Socrates, and Aristotle, and Pythagoras. There is very little discomfort in such service, and no danger; mere worldlings dwell among such races for the purpose of commerce and the service of the state. We do not wish to undervalue such services, for such were the missionary operations of St. Paul among the Greeks and Romans. The process of sapping and mining has long been going on. Education has brought with it a contempt for idolatry, but civilization has brought with it a contempt for all religions, and a disbelief in the supernatural, a doubt as to the reality of a future state.

But this is not the higher order of service; it does not mean the same self-sacrifice; it does not approach so near the services rendered to man by our Saviour; our Lord abased himself when He took the form of a slave and became man for our redemption. He thought it not vile to dwell in the tents of men, and associate with the poor, erring children of men. Pateson and John Williams, and the whole army of Moravian missionaries, learnt to look over the wall of partition that separates race from race, and to call no one common and unclean; there have been missionaries who have had the fortune given to them to go in and dwell among lepers, and have succumbed to the disease themselves; there are those who have found a grace vouchsafed to them to dwell among the poor, dirty savage outcasts of the human family, to submit to insult, hardship and perils; to die in spirit every day, and at length breathe out their last breath in some round straw hut, looking to Jesus, yet still thinking of friends and home.

"Dulces moriens reminiscitur Argos."

But there was no murmuring, for they knew how to be humbled but not ashamed, to be cast down but not disheartened, bearing about them the marks of the spear in their sides, and the print of the nails on their hands and feet. The service of such was great and noble; the heart of the worldling beats high when he hears of such achievements. Surely there must be joy in heaven when one of the miserable savages, to the outward eye nearer the beast than the man, is brought into the fold, and his body becomes the temple of the Holy Ghost, for Christ in very deed died for him also. The self-sacrificing missionary teaches the men to be brave, yet not cruel, and the

women to be sweet and affectionate, yet not unchaste ; out of the stores of his acquired experience he teaches them humble arts, and the very rudiments of knowledge, the very fundamental of human graces, to be decent in act and word, to respect human life, to recognize property, to be sober and chaste, to love God as a father and cease to fear Him like a slave, to bow in gratitude to the free offer of pardon. And yet all this is possible : it has been done, it may be done again ; it must be done by some of you who stand here and hear me this day : “*ἐν τοῦτο νίκα.*”

It will be nothing wonderful, if in due time we convert the people of India, China, and the extreme Orient. They are not wiser and stronger than were the Greeks and Romans in the day of their greatness, and we know that the cross proved sufficient for their conversion. And experience has shown that the same cross is sufficient for races whom Cæsar never knew, of whose existence the Greek philosophers, and even St. Paul, had not the faintest idea. We thus begin to realize the full meaning of the prophecies of Isaiah, “The isles shall wait for his law,” and the words of our Lord, “They shall gather his elect from the uttermost parts of the earth,” and again, in the Revelation, “Behold a great number, whom no man can number, out of every nation, and all tribes, and peoples and tongues.”

There are three classes, in one or other of which you must, as Christian men, range yourselves :

I. Whatever secular station you occupy, whether at home or abroad, you must place the duty of assisting the evangelizing of mankind in the very first rank of duties, for nothing can approach it in importance ; if your lot takes you to non-Christian countries, you will find plenty of opportunities to serve the cause, and bitterly you will regret in your old age, if you neglect your opportunities.

II. If you have a call to go forth as a missionary to the civilized non-Christian nations, if you find yourself in possession of special gifts, consecrate them ; do not take a worldly view of the subject, and mix up a mission to a dying world with visions of early matrimony, social advantage, and a pleasant career. Mere worldlings act thus. Many a soldier, many a student of nature, many a ruler of men has risen far above such a low level of human aspirations. The athlete and the mechanic give you a lesson. Show to the heathen that you come among them understanding the law of self-sacrifice, and that you come not, as the haughty Briton, one who lords it over, and sometimes strikes or ill-uses the lower races, but as their brother and their servant for Christ's sake.

III. But let me show a more excellent way to those who are strong in body, strong in spirit, and also have worked out the sublime idea of self-sacrifice and self-consecration. The call will come to some of you, as it has come to others, in your dreams by night, in your visions by day, as you walk alone, or are in prayer, or in the midnight watches. It will gradually overpower you and make you captive, and at length you will call out with a loud voice, “Send me, Lord, for I am ready.” For still many a sunny island of the South Seas, many a retired valley of the great central plateau of Asia, many a dark, forest-clad savannah of the great valley of the Congo, many a wild tribe of South America, and, alas ! our own fellow-subjects, the neglected, ill-treated Australian aborigines, and the poor Bushmen of the Cape Colony, are waiting, waiting for the moving of the waters of the fountain of life, and for some one to help them down ; lifting up their eyes for the sight of the blessed feet of those who bring the gospel message ; calling for their man, the Allen Gardiner, and Patteson, and Williams of this generation ; they are

standing in your midst, though not as yet revealed to the eyes of men. In the long course of centuries no prophet or evangelist has ever come near these poor heathen; they have laid out of the course of the revolution of the gospel; they are waiting for one who, in his life as well as his words, will illustrate to them the life and passion of our Lord and their Lord; they ask not for the refinement, nor the fantasies of modern religious thought and practice, but with dumb voices they ask the men of the nineteenth century and civilized Europe to teach them to clothe their nakedness, to dwell in decent dwellings, to cluster in villages, to live with one consort, and to respect human life, to do all things in a Christian way, and to realize the presence of the risen Saviour. In the last desperate struggling of heathendom it may be that the man of God, who thus appears like an angel among them, will be killed and devoured; but his death will prove the dawn of the new life; over the martyr-tomb will spring up the new chapel, and the younger generation, who witnessed the slaughter and partook of the terrible feast, will, by the grace of God, be converted and made new men, and, like St. Paul, become evangelists. When their day of grace comes, and they understand the matter, like the Jews at Jerusalem a few days after the crucifixion, they will be pricked to the heart. History is always repeating itself; but on this generation, the men of your age and country, rests the duty of completing the work, till the gospel cover the earth as the waters cover the sea. At the present moment there are regions still unevangelized, sufferings for Christ's sake not yet suffered, and crowns of martyrs and confessors not yet won.

Finally, my dear friends, suffer me to say to you one word more, and this word applies not only to the missionary, whose vocation is the highest of earthly vocations, but to each one of us, however humble and prosaic our special vocation may be. What were we created for? Why are we kept alive, except to do some special work which is marked out for us by the inexorable teaching of circumstances, circumstances which are controlled by the omniscience of God! How can we succeed in any work if our attempts are not sanctified by prayer! "*Labora et Ora*," for true prayer is something done in the service of the Master, followed by praise for being selected to do it; not the empty litany or the conventional prayer-meeting. Say what we like, we are all *day-laborers*, and he serves his God best who does his day's work in the best manner and in the best spirit. None miss so entirely the mainspring of human action as those who strive to dissociate religion from the simple round, the common task of the most prosaic, the most unromantic, the most depressing lot in life.

It is not success that sanctifies the work, for many of the best of us in our noblest undertakings do not succeed. We are thwarted by some narrow-minded obstructers standing on the next round of the ladder above us; we are baffled at every turn, and at length laid aside by poverty, sickness or death. It is not striving that wins; the race is not to the swift, nor the battle to the strong. We must not look for the selfish satisfaction of thinking that we have done something; we must not hope for the applause of bystanders, for the foolish multitude generally praise the wrong person, or praise the right person for the wrong thing. We must find our reward in the work itself; something each day accomplished; something done; some kindly word spoken; some cup of water offered to the suffering; some noble thought cherished, some achievement, which the world ought not willingly to let die, shadowed forth, thought out, conceived, if not actually brought forth. Good work, earnest work, prayerful work, can never be without a

blessing to the worker, which will follow him after life's endless toil and endeavor to his rest, and what greater work than the saving of a soul !

I once stood at the mouth of the great Panjáb Salt Mine on the river Jhílám, and watched the long procession of women, children and men, of young and old, slowly advancing towards me, toiling up the steep incline, each with his head bent and back curved under the burden of rock-salt, which they brought from the bowels to the surface of the earth. This was their hard and palpable day's labor. To the strength of each the burden was adjusted ; the young daily grew into capacity to bear heavier, the old daily felt their strength less equal to their diminishing load, but all rested night after night wearied with their daily round, and all each morning rose to the consciousness of a day's sweating and straining, and a risk of accidents and disease, and the dark river to be crossed at last. Tears started in my eyes as I thought of the sad procession of my contemporaries, whom during my own life I had seen toiling and striving, lifting their heavy burdens, or sinking by the way under them. I thought of the strong and enthusiastic, too eager for the strife, who fell years ago ; the patient and uncomplaining, who toiled on till within the last few years ; the yearly diminishing group of fellow-laborers, with yearly diminishing force, and the dark unknown future before me.

But there is no prison so deep that its depths are not reached by some ray of God's interminable day, and, as I looked into the faces of the salt-bearers, I became aware that one ray of light reached to the lowest slope of their dungeon, and, as they advanced upwards, it ever became brighter and brighter, shining hopefully in their uplifted eyes, and gladdening their hearts with the thought of home, and rest, and of labor, sanctified for the sake of the little ones, the old ones, the sick ones, to whose comforts their earnings ministered. The hero-missionary places the heathen, to whom he goes as Christ's ambassador, in that corner of his heart where other men place their families. Nay, more ; God's great lessons are taught in His works and in His creatures. As each laborer reached the outer world, and flung down his burden, his eyes insensibly turned up with a look of thankfulness and acknowledgment to the kindly light which had led him, and then each unconsciously shrouded his eyes with his hands, as if unable to bear the full glow of unutterable gladness, which the grace of God sends to testify to the sanctity and dignity of labor, however humble and contracted the sphere : "Well done, thou good and faithful servant : thou hast been faithful *over a few things*. Enter thou into the joy of thy Lord."

A TRINITY OF MONSTROUS EVILS DENOUNCED.

[A popular meeting of an extraordinary character was held on Wednesday evening, the twelfth day of the session for the express purpose of giving public and indignant expression to the intensified feeling of the Conference in relation to three stupendous evils which had been brought to its notice during the meeting. It was not down on the programme, but the London papers speak of it as a "magnificent demonstration," and the most "enthusiastic as well as the largest meeting of the series. Several of the speakers were Americans—Dr. William M. Taylor of New York, Dr. A. J. Gordon of Boston, Dr. G. E. Post of our Syrian Mission, and our associate, Dr. Pierson of Philadelphia. We have full reports of the meeting in various English papers, and proceed to give our readers a bird's-eye view of the great meeting, that they may feel the pulse of the world's missionary representatives in regard to such giant social, commercial and national sins as those here unanimously denounced by the largest and grandest popular council ever held. We follow chiefly the report in *The Christian* of London.—J. M. S.]

THE final meeting of the great Missionary Conference will not soon be forgotten by those who were present. It was the largest of the series, and by far the most enthusiastic. The subjects under consideration—the Opium

Traffic, the Drink Traffic, and Licensing Sin—naturally lent themselves to the expression of strong feeling; both speakers and hearers fully took advantage of the opportunity. The opinion was expressed during the evening that in the matter of the opium trade the Christian conscience of Great Britain has of late gone to sleep. The proceedings of Wednesday evening ought to do something in waking it up and keeping it wide awake till the cause for such wakefulness has disappeared. The outstanding features of the evening were the powerfully explosive utterance of Dr. Taylor, of New York, the remarkable reception given Mr. Alfred Dyer, on his return from India, and the heartiness of feeling shown towards our two eloquent American brethren, Dr. Gordon and Dr. Pierson.

"The chair was taken by Sir Arthur Blackwood, who was supported on either side by an array of gentlemen well known for their active interest in questions of national morality. In the opening prayer, Dr. Parsons, of Toronto, struck an appropriate keynote by his reference to the foes that oppose the kingdom of Christ and prevent the salvation of men.

SIR ARTHUR BLACKWOOD'S ADDRESS.

"After some remarks on the wisdom of the decision to hold such a meeting in connection with the Conference, the Chairman said: 'Not as part of a cut-and-dried plan prepared beforehand, not as an outburst of hasty enthusiasm, but as the deliberate, solemn conviction of men and women qualified to judge, you have decided to speak out and denounce certain deeds and practices, and to deplore their terrible results. I am sure I am right in saying that we do this in sorrowful confession of the blameworthiness of the churches, as well as in solemn condemnation of these practices. Were it not for lack of faithful testimony, watchful attention, earnest prayerfulness, courageous utterance, these things could never have attained their present magnitude. Surely the standard of morals in so-called Christian nations and governments must be low indeed, when practices like those cannot only continue unchecked, but be defended; and that not merely on the ground of expediency, but of actual necessity. Where have the churches of Christ been in their testimony against these things? We must confess our own guilt. We are not met for discussion; that time has gone by. Denunciation is our object to-night—unanimous, I hope, and vehement if need be. What cause can demand it more? It is to be the denunciation of deeds done contrary to every precept of the gospel, contrary to the whole spirit of the Christian dispensation, and even protested against by the very heathen themselves. We are indeed deeply thankful that no sooner has one of those practices in its clear and terrible character been fully exposed and recognized than the British House of Commons resolved unanimously (for the few defenders of the practice dared not record their votes against the resolution) that this system should be abolished root and branch.* That proves, thank God, that the moral sense of this nation is still alive with regard to such matters. But doomed systems often live long, and your denunciation and your protest to-night are none the less needful because, so far as that judgment has been uttered, this thing is doomed in all its horrible enormity and atrocity.

We are not only here to denounce, but to deplore the results, direct and indirect, of these deeds and practices. The direct results, alas! who can esti-

* This reference is to the formal licensing of harlotry by the British Government for the gratification of the army in India. A fierce fight has been going on against the awful and scandalous iniquity for months past, led on by Mr. Alfred S. Dyer, who in return has been assailed with as much bitterness as the *Pall Mall Gazette* once received for uncovering similar, though unlicensed, iniquities in London. The British Parliament was finally forced by the terrible revelations made and the protests uttered to repeal the act, just as the Conference came together.—EDS.

mate? Eternity alone will disclose the ruin to the thousands and thousands of bodies and souls of those amongst whom these practices have been carried on by members of so-called Christian nations—carried on by those who ought to have been the protectors and the friends and the saviors of the heathen to whom they went. The indirect results have been no less fatal. What might not the progress of the gospel of Christ have been among the nations of the earth had that gospel been commended and enforced by the lives of those who profess to be Christians? What can more effectually have barred its advance and have stayed its progress? I must allude here, for one moment, to a challenge thrown down to you by the world. It is not often needful nor wise to pay much heed to what the world says about Christian work. Yet at times it is necessary, and I wish to draw your attention to the utterances of *The Times*, which, in a leading article dealing with your Conference, spoke the other day in these words:—

“Criticism cannot express itself as altogether contented with the amount of ground which has been annexed. . . . Before the promoters of missionary work can expect to have greater resources confided to them they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A Congress like the present would be better employed in tracing the reasons for the deficiency in quantity of success than in glorifying the modicum which has been attained. . . . The cause marches at a pace which, unless it is registered by the enthusiasm of Exeter Hall, appears little more than funereal. . . . For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe that they hear too much of foreign missions, the explanation is that they see too little of their results.”

“I think that demand is a fair one, and that we are right in answering the challenge. The world asks, Why have you not accomplished more? It says: ‘Trace the reasons for your want of success, instead of talking about what you have done.’ We have come together for that purpose to-night. Whilst in the spirit of self-judgment and true humility before God for our well-known shortcomings in enthusiasm, in zeal, in self-denial, in prayerfulness, in effort, we declare before the world that, foremost, perhaps, amongst the causes which have hindered the progress of the gospel of Christ in heathen lands, have been the three practices which we desire to hear denounced to-night. How could it have been otherwise, when wherever the missionary has pitched his tent the rum merchant has sent his barrels, so that we have gone to the heathen in certain lands with the Bible in one hand and the rum-keg in another. What can those people have thought of the character of the Christianity which thus presented itself to them? How can we wonder that the gospel makes small progress? With our cannon balls and bayonets we have forced the introduction of opium into China, and, alas! taught the population to grow the drug itself in order to oust our Indian products, thereby inflicting upon them irretrievable injury. What can that people think of the Christianity that came to them in that guise? And, again, when upon the defenseless, uneducated female population of India, a Christian government has fastened the horrible diabolical system to which allusion must be made to-night, and enforced it with all the tremendous weight of its authority; when side by side with the chaplain and the church has been the Government brothel, how can we wonder that there, in India, they have laughed at our Christianity, and cast contempt upon the name of our Lord Jesus Christ? If the world taunts the missionary enterprise with its little progress, and says, ‘Find out the reasons for your lack of success,’ we can indeed say, with all self-judgment as regards our own shortcomings, ‘These practices, carried out by Christian nations, and authorized and enforced by so-called Christian governments, have much to bear of the blame for our want of success.’ It is our business to-night to lift up our voices, and that with no bated breath;

and in no indistinct manner, to declare, in the name of the Lord, and on the ground of every obligation that we owe to Him who has redeemed us by His blood, that, so far as lies in our power, so far as our protests and prayers can effect it, these deadly evils shall be stayed, and, by God's help, be impossible for the future."

THE CHINA OPIUM TRADE.

Rev. J. Hudson Taylor, founder of the China Inland Mission, moved the following resolution :

"That this Conference, representing most of the Protestant Missionary Societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has strongly prejudiced the people of China against all missionary effort; that it deeply deplores the position occupied by Great Britain through its Indian administration in the manufacture of the product, and in the promotion of the trade which is one huge ministry to vice; that it recognizes clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the Government to suppress it, can meet the claims of the case, and it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest until this great evil is entirely removed; and further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India."

"Mr. Taylor observed that the fact that the opium traffic is a huge ministry to vice, and an obstacle to the evangelization of China, is surely sufficient reason why the subject should be brought forward and protested against by this Missionary Conference. He then said: 'I made the statement at a previous meeting, which I will repeat, that while the result of eighty years of evangelistic effort in China has brought us to rejoice in 32,000 converts to Christianity, about 150,000,000 of the Chinese have been either turned into opium smokers or have come to suffer from the opium vice, as husband, wife, father, or mother. If the evil is so rampant, and it is most difficult to help the smoker or his unfortunate family, surely it is high time that our protest was raised against it, and that we did our utmost to bring the evil to an end.'

"Proceeding to quote from official documents and the writings of well-known men, Mr. Taylor showed the iniquitous character of the traffic. Rev. Griffith John condemned it unsparingly, and appealed to 'the great heart of England' to remove the curse. Rev. Howard Malcolm, of the United States, remarked that 'the proud escutcheon of the nation which declares against the slave trade bears in this trade a blot still broader and darker.' Mr. C. Aitchison, chief commissioner of British Burma, in a memorandum addressed to the Government of India, speaks of the 'demoralization, misery, and ruin produced among the Burmese by opium smoking.' After quoting other testimonials, Mr. Taylor contended that England is directly responsible for every acre of Chinese soil engaged in the cultivation of opium. We introduced the drug, and then the people of China raised it themselves. The Chinese appealed in vain to England's kindly feeling and sense of rectitude; they appealed to every sentiment which was likely to move a professedly Christian people: but in vain. Then they came to the conclusion that England has no moral sense, no conscience, but only a pocket, and that the only way to move England was to prevent the money from reaching her revenue by China producing the drug at home, until the pressure of England is removed.

"The government of India is to a large extent the producer of the drug. More than half the drug manufactured in India is produced and sold directly by the government of India. It is said that we need the revenue. Remember the well-known words of Mr. Henry Richard in the House of Commons. He said he had a firm conviction that no nation had ever been engaged in

any business so absolutely indefensible on all grounds as the opium traffic :

“It might be true that the power of England was forcing it upon the Chinese, and was spreading among them demoralization, disease and death—but there was the Indian Revenue. It might be true that the traffic created an enormous amount of ill-will and heart-burning towards England on the part of the Chinese Government and the Chinese people, which had led to one war and might lead to another—but there was the Indian Revenue. It might be true that the traffic constituted the most formidable of obstacles to Christianity among the Chinese—but there was the Indian Revenue. It might be true that it interfered with the development of every kind of legitimate commerce—but there was the Indian Revenue. It might be true that it dishonored the character of England in the eyes of other nations, and prevented her from protesting against similar practices elsewhere—but there was the Indian Revenue.”

“To put it plainly, as Mr. T. A. Denny had well put it, this plea amounts to this, that ‘the English nation cannot afford to do right.’ I sincerely trust that this meeting will make it very plain that in its estimation the English nation cannot afford to do wrong. In conclusion, Mr. Taylor expressed a hope that the wrong may be put right while there is opportunity, and before the wrong-doer is visited by divine judgment.

Dr. James L. Maxwell, formerly missionary to Formosa, seconded the resolution. It is quite true, he said, that the Indian Government is the chief party to the evil. But before that there is a British House of Commons to be reached, and still before that there is the conscience of England to be reached, and, yet again, before that, there is the heart of the Christian church in England to be touched. The question is absolutely beyond discussion. We deliberately cultivate the poppy and minister to the vice of a heathen people; more than that, we fatten upon that vice, in spite of the fact that the rulers of the Chinese have again and again remonstrated with us, and in spite of the fact that our action is leading to the physical, moral and social ruin of the people. Of late years there has crept over the Christians of this country a very strange apathy in dealing with this opium trade. Intellectually we have acknowledged that it is wrong, and we have signed memorials against the traffic; but we have not kept it in our hearts as a burden upon our souls before God. Why do we not arouse ourselves? In this hall to-night, there is a constituency large enough, if set on fire on this subject, to begin to move England from end to end. Who dares to measure what the progress of speed in dealing with this would be, if each of us pledged himself before God not to forget the matter; but in private and in public so to move that this blot shall be removed from the nation? Only let us get to faithful handling of the evil, looking to God for help, and absolute suppression will in due course be reached.” The resolution was carried unanimously.

NATIVE RACES AND THE DRINK.

Dr. W. M. Taylor, of New York, submitted the following resolution, which he supported, by a tremendous earnest and rousing speech :—

“That the International Conference, comprising delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutual agreement should be made to this effect without delay, as the evil, already gigantic, is rapidly growing.

“After stating that he had received several pressing mandates on this topic, to be delivered to the Conference from Presbyterian bodies in the United States, Dr. Taylor said : ‘We who look back to this as our dear old home-land have a very tender regard for her reputation, and we feel sad to have to hang our heads in shame over her when the opium traffic is brought

up against her. But our hands in America are as deep in this drink traffic as yours are, and we come here to beseech you along with us that the Christian Church of Europe and America as a whole shall advertise itself out of this business, and shall declare that whosoever hereafter is responsible for its continuance, that responsibility, by the help of God, shall no longer lie at our doors. I protest against this traffic because of the demoralizing effect it has on the native races. We know something of what it does at home, but these effects are far more tremendous abroad. These native races are in the position of minors or infants. If we insist, and rightly insist, that those who sell liquor to children and minors shall be punished, shall we force this traffic on those nations that are composed of minors altogether? I protest against the traffic, also, because it is destructive of legitimate commerce. The expenditure of resources for the gratification of the drink appetite renders it impossible for the natives to deal in more wholesome articles of trade. I ask you, in the name of common sense and righteousness, if you are going to allow this one deadly traffic to deprive you of honest gain in those countries which in so wonderful a way have been opened up to trade in modern times? If you force rum upon them, you cannot give them cotton, because they have nothing to buy cotton with. But stay, there is one trade that may be improved by the rum trade. I saw in one of your morning papers this week a paragraph with reference to King Quamin Fori, and a visit paid to him by Sir Brandford Griffith, Governor of the Gold Coast: 'All that King Quamin Fori asks is that Her Majesty's representative will instruct the merchants of Addah to pay for palm-oil in cash instead of gin.' The Governor, in answer to this appeal, said he could not interfere with the course of trade. The last sentence in the paragraph is to the following effect:

"The prevalence of the habit among Christian traders in that region of paying the heathen for his goods 'in gin,' may possibly have something to do with the curious circumstance that king after king with whom the governor held a palaver, during his official progress, appears to have asked for a supply of handcuffs."

"Yes, the trade in handcuffs is one that is stimulated by the gin traffic. Here is a trade-mark for the gin bottle. Handcuffs! Handcuffs! Yes, handcuffs that enslave, handcuffs that degrade; O, yes, put it on the gin bottle everywhere.

"I protest against this traffic because of the retribution which it is sure to bring on the nations who protect it. I rejoice in the ringing words quoted by Mr. Hudson Taylor from Mr. Henry Richard: 'The government of God is real; the government of God is moral; the government of God is retributive.' Has Great Britain forgotten to read the lesson of the Indian mutiny? Has America forgotten to read the lesson of the civil war? Shall we allow ourselves to go to sleep again over an evil like this, folding our arms and saying: 'Let it alone; it will take care of itself'? The Governor of the Gold Coast said, 'We cannot interfere with the course of trade.' This has been said again and again in history. It reminds me of the passage: 'Yet a little more sleep, a little more slumber . . . so shall thy poverty come as one that travaileth, and thy want as an armed man.' Oh, that armed man! We saw him in America twenty years ago, and Gettysburg was the retribution of letting it alone. You saw it in the Indian mutiny away back among the fifties, and that fearful time was the retribution of letting it alone. Are we to let it alone again, and bring down still greater retribution upon our heads in America and upon you here?

"Once more I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missionaries. Why should we

go to the heathen handicapped and hampered by men who have no care but to make money, and who have yoked the motive-power of appetite to the car of Mammon, that they may ride the more surely over men? Oh, brethren, as the representatives of the Missionary Societies of the world, let us rise in our might and say: 'It is time that we should be unlimbered and unhampered and delivered from this terrible evil.' If the churches of England were united, and in earnest, and right, no government would be able to resist them. If the churches of England, of Europe, and America were united, and in earnest, and right, no evil in the world could stand before them. Let there be no pessimism among us in regard to this. Pessimism is for those who have no Christ; courage is the characteristic of those who know they have Him with them and in the midst of them. But we must ourselves have clean hands. Let us labor, and pray, and determine in the might of God to lay low everything in the shape of demoralizing traffic with these native races. Let us knock it on the head, and sweep its kennel clean out. The resolution was carried by acclamation.

KING LEOPOLD AND THE TRAFFIC.

"A third resolution, recognizing the benefits that have already accrued to Africa in connection with the founding of the Congo Free State by the King of the Belgians, invoking his aid in suppressing the drink traffic, and appointing a committee to proceed to Brussels and lay this important matter before his Majesty, was submitted to the meeting by the Rev. Dr. J. Murdock, of Boston. In doing so he mentioned an incident told in New York by Mr. H. M. Stanley. When that explorer met the King in Uganda, the King asked him many questions about Queen Victoria, the Emperor of Germany, and others; then he said, 'What tidings can you bring me from above?' Mr. Stanley, unhappily, was not an expert in these matters, but he gave the King a New Testament, which he declared contained the only answer which man could ever receive to that most momentous inquiry. After a long passage across the continent, Stanley came at last to meet with the colored people of the Western Coast, and the first question they asked of him was, 'Have you any gin?' That, said Dr. Murdock, is the difference between heathendom pure and simple and heathendom as touched by the curse of Western civilization. It was in order to touch this evil at its very core that the matter would be laid before the King of the Belgians. The resolution was seconded by Mr. H. Grattan Guinness in a paper full of startling facts, most eloquently and impressively stated. The resolution was heartily agreed to; the gentlemen appointed to carry out its provisions being Dr. Murdock, Mr. Grattan Guinness, Mr. J. Bevan Braithwaite, and Mr. Alfred Baynes.

LICENSED VICE IN INDIA.

"The fourth and last resolution was moved by Mr. Alfred S. Dyer, who, as the Chairman remarked, had only a few days before returned from India. On rising, Mr. Dyer was greeted with oft-repeated rounds of cheering, and it was some time before he was able to speak. He read the resolution as follows:

"That this Conference has heard with shame and sorrow of the extensive system of State-licensed vice carried on throughout India by authority of the Indian government; that at the same time it desires to place on record its deep sense of the great service rendered to the cause of morality and religion by the House of Commons determining the repeal of all legislation which authorizes and encourages vice; and it confidently expects that Her Majesty's government will now take immediate measures to abolish what constitutes a social degradation, and so remove a stumbling-block to religion, and the dishonor to the name of Great Britain which have resulted from this system; and

further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India.

"The time being far spent, Mr. Dyer had proposed simply to read the resolution, leaving it to speak for itself without any advocacy of his own. In response, however, to the calls of the audience, he said: The uppermost feeling in my heart is one of unbounded thanksgiving to God for the great victory which has been gained in the House of Commons in this cause of social purity. I honor the noble men in that House who have stood faithful to this cause amid so much ridicule. I honor them in that they have been faithful to the truth of our Lord Jesus Christ, and I look upon this victory entirely as an answer to the prayers that have been offered up. We have been praying about it in India. Not a day passed that I did not pray for it, so that I feel, as I have said, unbounded thankfulness to God, while I thank those members of Parliament. After seven or eight months' patient investigation in India, and coming into contact also with the drink traffic, I have come to the conclusion that the two great obstacles to the success of missionary work in India are the systems of licensed vice and of licensed drink. I would only add that we must see that the resolution of the House of Commons is carried out in India. I hope in a few weeks to go back there; and I intend to stay there, to act as your representative, to exercise a due vigilance, and to see that the system of licensed vice is abolished. While I am there, I shall also make it my business to investigate further these questions of the drink traffic and the Chinese opium traffic, and to see if I can help you to get rid of them.

"Rev. G. E. Post, M.D., seconded the resolution. He said: 'It was with extreme repugnance that I undertook to speak. My repugnance arose from the fact that I felt myself to be a citizen of another land, and that this was a question which primarily concerned Britain. But in presence of such a question you are not Englishmen, and I am not an American, but we are all of us citizens of the commonwealth of man, and endowed from heaven with the freedom of the city of God. I take that freedom to protest against the worst form of outrage that has ever been perpetrated against a defenseless people, Anglo-Saxon fathers, hang your heads with shame for the cause that brings us here to-night. Anglo-Saxon mothers, turn your hearts away from your husbands and your sons; you cannot look them in the face as you discuss a question like this. Anglo-Saxon daughters, draw your veils over your eyes lest you put me to silence by the mantling blushes on your cheeks. Twelve years ago the civilized world was stirred to its depths by the story of the Bulgarian atrocities. A few undisciplined Bashi Bazouks, elated by victory, were guilty of atrocities which brought down upon their country a desolating war, which dismembered it, and which drew from one of your statesmen that famous utterance that the Turks must be driven, 'bag and baggage,' out of Europe. We have been guilty of an atrocity which surely might justify the statement that we ought to be driven, 'bag and baggage,' out of Asia. This, moreover, is not an atrocity by a few guerilla soldiers, but by a Christian Government, with its two established religions and its numerous churches and chaplains. We have gone into India in an official capacity, to degrade, first our own sons, and then the daughters of the weak subject races. It is with shame that we confess that our race has sunk to such a degradation as that. Turn to a more cheerful aspect, and rejoice at the action of the House of Commons. All honor to those noble men who have stood up and vindicated the right. I repudiate, and never will believe, the accusation, that the medical profession stands

behind these acts. I have been a member of that profession for twenty-seven years. I say that when you press this matter on your legislative bodies, you may rely upon the medical profession being with you. And let us press forward in the consciousness that God is with us." The resolution was carried unanimously.

CLOSING WORDS.

The evening was now far advanced, but the Chairman called out Drs. Gordon and Pierson for brief addresses.

Dr. A. J. Gordon said: "It has been said, and I think truly, that there is enough sentiment, and conscience, and enthusiasm, and spiritual power in this audience to move our governments to the abolition of these terrible iniquities. Let it be remembered for our encouragement that in England, when the slave trade was to be abolished, agitation began with only two or three men, who carried it to a successful issue. I remind you also that our great conflict in America began with two or three men, who for years stood alone. Again, remember that the leader of that movement placed on his banner the motto, 'Immediate, Unconditional Emancipation,' and in spite of all ridicule and all abuse, and all dissuasion, he never would take that motto off his banner, but carried it forward until at last the whole nation followed him, and we swept the curse of slavery from our land. I suppose it will be admitted by our American brethren that the most eloquent man America has produced in modern times was Wendell Phillips. He stood side by side with Lloyd Garrison—the two stood alone for years. I remember the time when they could not rally twenty men in a city to listen to them, eloquent as they were. This, however, is what I am going to say: Oh, English women! oh, American women! do you know what you can do? Just before Wendell Phillips died, I had a memorable conversation with him. Knowing that he had sacrificed social position, and much besides, I had the curiosity to ascertain what led him into the agitation. He had an invalid wife, who for years never left the house. I asked, 'What first led you to espouse the cause of the slave and to stand by him?' He replied, 'My whole career is due to my wife. She said to me before the thought had ever touched my conscience, 'Wendell, you must take up the cause of the slave,' and I did it at her request, and I fought it out because she stood behind me.' There is a lesson for Christian women! And now let us remember that if two leaders can finally bring a whole vast nation to follow them in demanding the abolition of such an evil, we are more than two, and we have had as eloquent men leading us to-night as either of those I have named. Let us follow them. There is nothing that can stand against iteration and reiteration. Suppose you suspended a piece of iron weighing a hundred pounds in the midst of this hall, and, when it was perfectly poised, you brought a schoolboy to pelt it with pieces of cork. At first there would be no impression, but if the boy kept at it long enough and directed the pieces of cork at one point, the time would come when the whole mass would begin to move. In like manner, our testimony may in itself be very weak and unworthy, but let us bring it to bear long enough—testimony after testimony, protest after protest, demand after demand, abhorrence after abhorrence, expressed in the intensest terms against these evils; and by and by the great mass will begin to move, and it will be swept out of the way. Let us not be disheartened. Let us take courage from the assurance that God will bruise Satan under our feet shortly."

Dr. A. T. Pierson, in the course of a stirring address, said: "If I had time I would like to take up the challenge thrown down in that secular news-

paper. For I reckon that it knows a good deal more about the kingdom of Britain and other kingdoms than it does about the kingdom of God. We stood this afternoon in the London Missionary Society's premises, and had rehearsed to us in brief outline the wonderful story of the progress of the gospel in Tahiti and the neighboring groups of islands. The missionaries labored in Tahiti for years without any apparent results, but then within a very short time the people became so thoroughly Christianized that they sent to the other groups, and within forty-four years the regeneration of Polynesia was accomplished. And yet this newspaper thinks that the progress of foreign missions has been funereal! Having told of wonders wrought in China, Dr. Pierson said: We have spoken much in this Conference about the union which has been exhibited. I want to say that I take not the slightest credit to America or to myself for this unity. If in the presence of the gigantic foe that unites all its forces and masses all its hosts against the kingdom of our Lord Jesus Christ, I did not forget that I am an American, and also forget the denomination to which I belong, I should consider myself a fossilized ecclesiastic, and not a disciple at all. When Herod and Pilate are made friends in order to crush Christ and Christianity, it behooves all true disciples to stand shoulder to shoulder, and to close about the ark of God. The fact is, our unity is largely the involuntary unity of those who in the presence of the adversary have come together because they cannot help it; and I think that the methods and manner adopted by our foes make it clear that we can pursue no successful policy of warfare but an aggressive one. We had better stop throwing up defenses, and carry war into the enemy's camp. A positive, aggressive gospel is surely the one that is going to win the day."

THE MISSIONARY MONTHLY CONCERT.

BY DR. JAMES L. PHILLIPS, CHAPLAIN TO STATE INSTITUTIONS, R. I.

ALMOST a century ago a few earnest Christians in England founded the Monthly Concert of Prayer for Missions. To this day it is faithfully observed in many churches of the mother country. More than twenty years ago, when I was a student in the College of Physicians and Surgeons, New York, this monthly concert was regularly held in many of the New England and New York churches; and while visiting friends in the Western States, before embarking for India, I found it in some of the churches there. On coming back to America I have been making many inquiries, and regret to learn that there seems to be a marked falling off in the observance of this missionary service.

The history of this meeting for nearly a hundred years affords ample proof of its importance. Its real value cannot be estimated, for facts and figures can neither detect nor determine the full benefit it has brought to the church of Christ at home and abroad. The journals of missionaries in foreign fields, and records found in our best periodical missionary literature, and in the memoirs of men who have been valiant pioneers in extending the triumphs of the kingdom of God on earth, yield abundant and remarkable testimony to the benefit and blessing that this monthly concert has been to Christian toilers in many lands. It is very cheering to find THE MISSIONARY REVIEW OF THE WORLD calling attention regularly every month to the Concert of Prayer, and the following incidents may serve to illustrate and impress the importance of this service.

Ten years ago, when at home on furlough before, one of the last things I had to do was the raising of an endowment fund for our Bible School in

India. While engaged in this work, which occupied several months, I was traveling much and met with many very convincing proofs of the educating power of the Missionary Concert. One of these I wish to cite, because it illustrates how the regular observance of this monthly meeting tends to plant the habit of cheerful giving, one of the hardest habits, so the pastors tell us, for Christian disciples to acquire.

The committee sent me to some strange spots for money. Every one who has done such deputation work among the churches on either side of the Atlantic knows what surprises, pleasant and otherwise, drop into this line of service, and some of these become the salient points of the scene as you look back upon it in after years. One week day evening I had an appointment in a village of Central Ohio. On stepping off the train, and looking over the place from the railway station, and there learning that the church to which I was sent was without a pastor, I wondered how this appointment came to be made. The outlook was anything but bright.

The hour for the missionary lecture found about seventy people seated in a plain house, the women on one side and the men on the other. They listened admirably to what was said about gospel work in India, and the demand for trained native helpers. A stranger minister had offered the opening prayer, and no one volunteering to take pledges or the collection for my endowment, I asked my brother to wait upon one side of the house, while I did on the other. Catching up paper and pencil, he straightway went for the men, fancying no doubt that the pocket-books belonged on that side of the house. For once it wasn't so, for in cash and pledges together more than ten times as much came in from the women's side as from the men's side of that small congregation. I shall never forget the very first woman whom I asked for money that evening. Her quick answer to my question, "Would you like to help our Bible School?" was significant and cheered me so. Looking up through her glasses squarely into my face, she said:— "*Indeed, I should, sir,*" and she gave me fifty dollars. Another little woman gave me twenty-five dollars, and still another ten. On reaching my lodgings I learned from my kind hostess that these three women were sisters, and naturally I was curious to know their history. One of them lived close by, so the next morning on my way to the railway station, I called upon her and thanked her and her sisters for the good cheer they had given me at the meeting. And from this humble Christian woman I learned these facts. Their childhood home was in Western New York, and they used to attend a Presbyterian church. Their pastor never failed to observe the monthly concert of prayer for missions, at which service he regularly brought before his people the conditions and claims of the pagan nations, the freshest news from the front ranks of Christ's advancing army in all lands, and also the duty and the privilege of helping on this grand movement for the world's evangelization by earnest prayers and cheerful offerings. That faithful pastor had reached his rest and reward in heaven, and I, a stranger from the opposite side of the earth, had been permitted to reap some of the golden harvest for which through years of patient toil he had sown the seed.

Another incident of more recent date illustrates the other side of the benefit that accrues from this missionary concert, that is the cheer it carries to our brethren across the seas. On the 6th of March, 1887, the concert topic in quite a number of churches was New Fields, and particular mention was made in the addresses and prayers of a little station recently opened on the Orissa coast. The young missionary planting this station had met with serious obstacles. A cyclone had blown down his first buildings, there had

been lack of funds for pushing on the work of rebuilding, and other discouragement. He did not know that on the first Sabbath of March we were to offer up special prayer for him in our monthly concert. But the blessing came just the same.

In a private letter this missionary writes : "On the 6th and 7th of March I received a special outpouring of the Holy Spirit. Such courage I have never felt in my work, and all the native Christians felt more or less the same spirit of consecration. The following Sabbath I baptized six, and there are a number among the Hindus and Telugus here who are seeking Christ. Wherever we go, the Spirit of the Lord seems to be going before to open up the way. It has been surprising to me, and the native workers have remarked a number of times, how wonderfully the people accept the gospel."

By the slow course of an ocean mail, our brother on that Orissa coast learned on the 3d of April, from a Boston newspaper dated February 24th, that the missionary concert of March 6th was to make him and his field the special subject of prayer. Whereupon he writes : "Then it flashed upon me like light from heaven that my wonderful blessing on the 6th and 7th of March was a direct answer to your prayers, and I went into the service and told the brethren. Instead of preaching, we had a consecration meeting, in which the power of the Spirit was wonderfully manifest. It was a blessed day. I believe the prayers offered there for this special field were answered. To-day the hardest man in this place sent to buy a New Testament. God's Word will make its way, and His kingdom prevail."

These words from a lone man on a far-off shore speak volumes to every pastor in America and Europe. Would that all pastors, in city and country alike, could be of one mind in observing this Monthly Concert of prayer for Missions. How the church at home needs the quickening and refreshing it would surely bring ! One of the most interesting sessions of the Convention of the International Missionary Union, held at the Thousand Island Park in 1887, was devoted to discussing ways and means for stirring up our home churches to persevering prayer and systematic beneficence in behalf of the millions still in pagan darkness. Over and again during this discussion, it came out that wherever the monthly concert was regularly kept up, the interest in missions was intelligent and aggressive. Beloved pastors of the church of our Lord Jesus Christ throughout all lands, will you revive and sustain this MONTHLY CONCERT, and so teach your people to obey His great command to disciple the nations ?

ISLAM AND CIVILIZATION.

"THE recent controversy as to the comparative merits of Islam and Christianity raises issues deeper and wider than the so-called 'religious world.' It is not Christianity alone, but civilization, which is involved in the issue. I believe that under Christianity alone can man reach the perfect development of his nature. . . . Islam can raise to its own level tribes lower than itself in the scale of humanity ; but this it does at the terrible cost of petrifying them at that level forever—the level, that is, of the barbarous Arabs of Mahomed's day. For, except in the matter of idolatry and infanticide, Islam, as we find it in Mecca, its metropolis, is not in advance of the social and intellectual condition of the Arabs of that time ; and inasmuch as the Koran claims to be the last declaration of the divine will to man, it follows that any progress beyond the Koran is not only superfluous, but impious in addition. And the history of Islam all over the world proves to demonstration that what was antecedently to be expected has in fact occurred. . . .

The Koran, in Islamic belief, was written by the finger of God in the highest heaven before all time, every word and letter of it, in the Arab tongue; was then, at the predestined time, taken down to the third heaven by the angel Gabriel, and there recited, word for word, to Mahomed in an audible voice in 'suras' or chapters, as occasion required, and was by him miraculously re-produced from memory. This is an article of faith throughout the world of Islam; and as the Koran professes to be the last revelation of the divine will to man, it follows, of course, that nothing which is sanctioned in the Koran, explicitly or implicitly, can ever be abrogated, altered, or become obsolete. Nobody who realizes this fact will believe that the Koran can possibly be a preparatory discipline, like Greek philosophy, for Christianity. . . . There is no living voice in the church of Islam to reconcile the past with the present and make provision for the future. It claims an infallibility more sweeping and more rigid than that of the Vatican decrees, but it is the infallibility of a dead pontiff, an ignorant and immoral Bedouin, who died twelve centuries ago. . . . As a spiritual force, in so far as it ever was one, Islam is not advancing, but retrograding. The Musulman world contains no longer a single center from which radiates any intellectual light or any sign of material progress. There is not one Mussulman state in the world which wields independent sway—which, in fact, does not exist solely by the sufferance of Christendom. A creeping paralysis has fastened upon Islam, and the shadow of the devouring eagles may even now be descried on its horizon. How stands the case of Christianity in comparison? Its Pattern Man is not only to the Christian, but to the great mass of intelligent and educated unbelievers, the highest and noblest ideal of humanity that history records or the human mind can conceive. His teaching and example are the most perfect exhibition of human virtue that the world has seen. . . . As to the comparatively slow progress of Christianity and its imperfect success, even within the frontiers of Christendom, we must distinguish between the essence of a system and its separable accidents. Islam, at its best, bears within it the incurable germ of inevitable decay and dissolution. The hindrances to the spread of Christianity, on the other hand, are but parasites which cling to it and which it may shake off. They may be summarized as follows:

"1. The divisions of Christendom. Islam, too, has its sects, and many of them; but they close their ranks and present a united front to the 'unbelievers.' 2. Faulty methods of propagandism, such as neglect of rearing in foreign lands a native ministry, while importing European habits, customs and dress among native converts. 3. The discredit cast upon the Christian name by the lives and demoralizing traffic of professing Christians. 4. To which may be added, as regards India, the active discouragement and even resistance which, until a recent period, a professedly Christian government offered to the propagation of Christianity. . . . It is a superficial view which would confine the comparison between Christianity and Islam to the numerical proportions of their respective adherents, though even on that score Christianity has no reason to blush, as I have already shown, and as Sir William Hunter has explained with respect to India. At the time of Christ's death, 'the number of names together,' who owned themselves His disciples, 'were about an hundred and twenty.' Was that a fair test of the success of his ministry? The apparently signal failures of Christianity have generally been the preludes to fresh victories. So it may be now. The success of Christianity at any given time is not to be measured by visible results. In India, in Japan, in China, in Africa, throughout the Turkish empire, it is

silently sapping the foundations of rival religions. Its ideas and principles are in the air, like those minute yet potent germs of which physical science tells us. Only they are germs of health inoculating diseased organisms with the seeds of a regenerate life. Christianity is impregnating Islam, Buddhism, Confucianism, Paganism, with hopes, aspirations, ideals, principles, which are gradually but surely disintegrating the old order of things, and preparing the way for the reception of Christianity."—*Malcolm MacColl, in Contemporary Review.*

II.—ORGANIZED MISSIONARY WORK.

Established Church of Scotland.

At its recent session the Foreign Mission Committee reported to the General Assembly 827 baptisms as the fruits of the labors of their missionaries during 1887. Of these 676 were in the Punjab, around Sialkot; 120 in the threefold Darjeeling Mission; 13 in Madras, and 13 in Arkonam; 4 in Calcutta, and 1 in Bombay. To these add 1 at Calcutta and 2 at Madras, in connection with the Ladies' Association. There are at present about 3,000 baptized persons in the Church of Scotland's missions to the heathen in India, Africa and China.

RECEIPTS.

The Foreign Mission Revenue from all sources in 1887 was £43,399. This sum includes income at home, £24,481; income abroad, £10,799; interest on invested funds, £1,267; income of Ladies' Association for Foreign Missions, £6,852. As regards income, results, and additions to the staff, 1887 has been the most prosperous year in the history of the Foreign Mission.

The total contributions to the various schemes of the church for the year amounted to £151,805, an increase on the previous year of £9,298.

During the past year there has been an in-

crease in the membership of the church to the number of 7,973. The total number of communicants is 579,002. In 1873 the membership was 460,464, so that there is an increase of 118,538 in fifteen years.

The Free Church of Scotland.

GENERAL abstract, showing the sums raised for the various objects of the church for the year, from 31st March, 1887, to 31st March, 1888:

I. Sustentation fund.....	£167,374 7 4
II. Local building fund.....	65,689 8 6½
III. Congregational fund.....	£163,005 8 5½
Congregational miscellaneous objects	43,123 12 6
	208,129 0 1¼
IV. Missions and education.....	117,916 5 1
V. Miscellaneous	33,746 3 2
Total.....	£592,855 5 1

The missionary receipts were as follows:

Revenue at Home.....	£50,295
Revenue Abroad.....	33,518
For the Conversion of the Jews.....	8,682
Making the whole missionary revenue of the Free Church of Scotland for 1887-8.....	£100,756

United Presbyterians of Scotland.

SUMMARY FOR 1887.

Annual Income, £43,430 13s., Including a Small Expenditure in Spain.

Fields of Labor.	No. of Stations.	Foreign Workers.			Native Workers.			Communicants.	Schools.	Scholars.	Native Contributions.
		Or-dained.	Lay.	Fe-male.	Or-dained.	Lay.	Fe-male.				
Jamaica	46	19	.....	.....	13	82	.....	8,796	68	5,967	£ 6,020
Trinidad	3	2	.....	.....	1	.....	.....	359	2	76	1,426
Old Calabar.	6	6	2	7	4	19	.....	269	16	517	194
Kaffraria.....	11	11	.....	3	.....	65	.....	2,180	32	1,482	1,266
India.....	10	15	3	10	2	195	42	445	92	5,039	217
China.....	4	5	2	1	.....	15	2	499	*	*	80
Japan.....	4	3	.....	.....	2	13	.....	390	*	*	122
Totals.....	84	61	7	21	22	399	44	12,988	210	13,071	£9,325

* Not reported.

The income as given above is over £3,800 more than our report for 1886 gave, and 161 more native communicants.

Irish Presbyterians.

FORTY-SIXTH annual report on Foreign Missions, presented to the General Assembly in Belfast, June, 1888.

The report is encouraging. The year 1887 has been a notable one in the Indian Mission. There were 147 baptisms, and an increase of communicants, and two natives were ordained over congregations of converts from heathenism. The outlook in China to-day is more hopeful than it has been for many years. The income of the Society is also steadily, though not rapidly, increasing, as the figures below will show :

Total sum raised 1884-5, £11,430 5s. ; 1885-6, £12,032 19s. ; 1886-7, £12,728 18s. ; 1887-8, £13,054 16s.

If we add to last year's sum the £2,000 raised for the Stevenson Memorial Fund, it would make the sum total above £15,000.

Presbyterian Church in Canada.

THE report made to the General Assembly, which met in June, is highly interesting and inspiring. Decided progress is reported in all the Missions under the Assembly's care.

According to the returns the Canadian Presbyterian Church now embraces 1831 churches and stations, with 793 ministers. The active membership aggregates 76,226 families, 13,261 single members, while the church-goers number about 400,000. There are 112,940 Sabbath scholars, and 12,976 teachers, having the privilege of libraries containing 183,471 volumes. The income of the Church last year was \$1,772,000, against \$1,245,000 in 1881. Last year \$738,000 was paid in stipends, or an average of \$943 to each minister. \$112,000 was also subscribed last year towards Home and Foreign missions ; \$86,866 for foreign missions, as against \$69,000 last year. Knox and Queen's College each have sent out and support a missionary to China. The Women's Foreign Missionary Society contributed over \$23,000, as against \$18,500 last year.

Wesleyan Missionary Society.

THE seventy-fourth annual meeting of this society was held in Exeter Hall, London, April 30. The abstract of the report shows that the Society's debt has been increased by £6,100, and is now £16,869. Unless there is an increase of income this year it will not be possible to maintain the existing missions of the society.

Total home receipts..... £124,534 19 3

FOREIGN RECEIPTS.

Mission districts auxiliaries..... 5,803 0 6

Total ordinary receipts..... 130,337 19 8

EXTRAORDINARY RECEIPTS.

Contributions for special missions in Upper Burmah, Central Africa, China, India, etc..... 1,508 18 6

Ditto, for St. Vincent Hurricane Distress Fund..... 20 4 4

Total Income..... £131,867 2 6

PAYMENTS.

General expenditure..... £136,124 8 0

On account of Special Missions, etc..... 1,529 2 10

Ditto, Ladies' Auxiliary Committee 313 19 5

Total expenditure..... £131,967 10 3

From which deduct ordinary and extraordinary receipts for the year..... 131,867 2 6

Leaving a deficiency on 1887 account of..... 6,100 7 9

To which add the debt of 1886... 10,768 19 11

Leaving a total deficiency of. £16,869 7 8

GENERAL SUMMARY.

Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe, India, China, West Africa, the Transvaal, British Honduras, and the Bahamas.*

Central or Principal Stations called Circuits.....	336
Chapels and other Preaching Places in connection with the above-mentioned Central or Principal Stations, as far as ascertained.....	1,338
Missionaries and Assistant-Missionaries, including Supernumeraries.....	333
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.....	2,000
Unpaid Agents, as Local Preachers, Sabbath-school Teachers, etc.....	3,859
Full and accredited Church Members.....	32,325
On trial for Church-Membership.....	4,674
Scholars attending either the Sabbath or Day-schools.....	59,388

Church Missionary Society.

THIS society, which has the largest income of any missionary society in the world, held its eighty-ninth anniversary in Exeter Hall in June. Its income for the year was £221,331 (\$1,106,655). We give an abstract of the financial report :

Last year the committee reported the largest ordinary income on record, viz., 207,793*l.*, the advance being mainly due to an exceptional amount of legacies. This year the total is only 194,557*l.*, the lowest in the past five years ; but this again is due to a falling-off of nearly 14,000*l.* in legacies. The receipts from all sources *except* legacies, viz. 173,756*l.*, are the highest in the past five years. The committee therefore feel constrained to utter a note of heartiest

thanksgiving. Moreover, some of the most important gifts of the year do not come under ordinary income. The Extension Fund has received, 8,670*l.*, including a benefaction of 5,500*l.*, specially allocated to Japan and the Punjab. More than 4,000*l.* has been received for the Nyanza Mission. The contributions for the Winter Mission to India amounted to 1,700*l.*; and 700*l.* has been given towards the proposed Hannington Memorial Church at Frere Town. The total receipts from all sources amount to 221,331*l.*

Nevertheless, the facts remain that the deficiency in legacies has diminished the resources at the committee's disposal for carrying on the work by over 13,000*l.*; that the expenditure of the year is more by 2,333*l.* than that of last year, and though considerably under the estimate, has exceeded the receipts by 12,000*l.*; and that the Contingency Fund, which is always the barometer of the Society's position, receiving the

surplus of one year and being charged with the deficit of another, is entirely exhausted for the first time since it was formed, in 1880. Judged, therefore, from a business point of view, the position is a serious one. Yet the committee dare not send back the candidates for missionary service who are coming forward in increasing numbers, and who are plainly brought by the Lord of the harvest to be thrust forth into His harvest. Nor do they believe it is necessary to do so. If only there is faith to roll upon Him the whole burden, and to follow in simple obedience the clear indications of His will, there is no cause for fear. But the committee are bound to state the case to their friends exactly as it stands. Put in one sentence, it is this: to replace the Contingency Fund, and to cover the estimated expenditure of the current year, will require a sum exceeding the income of the past year by 37,000*l.*

Fields of Labor.	No. of Stations.	Foreign Workers.			Native Workers.			Communi- cants.	Schools	Scholar- s.	Native Contri- butions.
		Or- dained.	Lay.	Fe- male.	Or- dained.	Lay.	Fe- male.				£
West Africa.....	42	10	1	4	49	151	75	9,598	96	6,995	7,875
East & Central Africa	11	14	11	1	2	14	7	281	8	528	95
Egypt and Arabia...	2	1	1	..	..	6	..	13	2	140	..
Palestine.....	9	9	1	1	5	48	12	885	45	1,876	266
Persia and Bagdad.	2	4	1	..	1	11	11	93	3	309	Persia only 343
India.....	91	109	12	12	137	1,724	421	24,531	1,314	47,089	6,873
Ceylon.....	12	18	..	1	12	250	93	2,009	192	9,793	..
Mauritius.....	6	3	1	..	4	16	3	421	29	1,470	..
China.....	20	23	5	2	10	242	16	2,570	115	2,007	..
Japan.....	5	12	1	1	3	8	..	336	5	129	..
New Zealand.....	42	15	2	..	25	351	..	2,562	..	..	..
N. W. America.....	31	22	2	..	17	45	13	1,115	43	1,211	..
North Pacific.....	7	7	2	..	..	9	2	201	7	268	..
Totals.....	280	247	40	22	265	2,881	653	44,115	1,859	71,814	£15,452

The London Missionary Society.

The ninety-fourth annual meeting of this society was held in Exeter Hall, May 10, under the presidency of the renowned traveler, Lord Brassey, K.C.B. The testimony of the chairman, who has had such exceptional opportunities for witnessing the work of missionaries in different lands, having, as he himself indicated, seen the work in Labrador, Terra-del-Fuego, in Turkey, India, Tahiti and elsewhere, is very valuable. He admits that there have been indiscretions in some cases, but he adds: "I venture to say that few indeed are those instances of indiscretion in comparison with the mass of noble work which has been done for generations by those who have been sent forth under the auspices of this

and kindred societies to preach the gospel to the heathen." The plea Lord Brassey made for the extension of the work was very effective.

"In the report reference is made to the splendid success which has attended the work of your Society under those illustrious missionaries, Lawes and Chalmers, in New Guinea. We have very interesting details with reference to the progress of the work in India and in China; and as a most remarkable instance of the success of our work, let me refer once more to that devoted zeal which is shown by the native missionaries who are recruited from the South Seas. I do not know any evidence more impressive of the good results of the work which is done by this Society than this most telling fact, that the work which is being carried on by those 180 devoted men and women, who have gone forth from this country, is being supplemented and carried forward by no less than 1,000 native ordained ministers, and 5,000 native preachers. And looking to another and perhaps a less impressive circumstance, is it not exceedingly gratifying to observe that the state-

ment of income which this society has at its disposal for its good work contains an item of no less than £17,000, which is subscribed by the native people from their limited and narrow resources, to carry forward the missionary work?"

The total income of the society for 1887 amounted to £157,000. But no less than £27,000 of this sum came from legacies, which is £16,000 above the yearly average, necessitating much more liberal giving the current year to avoid a heavy debt.

Religious Tract Society.

EXETER was crowded on the occasion of the eighty-ninth annual meeting of the Religious Tract Society. Lord Balfour, of Burleigh, presided. The annual report, read by the secre-

tary (Dr. Green), set forth that:

The receipts from all sources during the year, including the balance at commencement, were £211,108. There was a net increase on the year of £9,098. The total expenditure had been £208,662. The number of new publications issued during the year amounted to 757, of which 214 were tracts and leaflets. The circulation had reached 81,061,050, including 24,590,600 tracts. To this number must be added that of the issues from foreign depots, estimated at 15,000,000; the total amount being 76,061,050, a slight diminution upon the whole as compared with the issues of the previous year, although the circulation of the tracts has shown an increase of 870,300. In the year 1887 no fewer than 222,000 of the London Board School children were presented for examination in Scripture, of whom 5,555 received prizes and certificates.

Methodist New Connexion Missionary Society.

*Annual Income, £7,106.**

Fields of Labor.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordnained.	Lay.	Lay.	Female.					£
China....	1850	50	6	1	47	3	2,436	1,218	6	162	388

* Including the sums spent in Ireland, Canada and Australia. The Mission in Canada in 1874 united with the various other Methodist bodies in the Dominion, and thus was formed "The Methodist Church of Canada."

United Methodist Free Church Missions.

*Annual Income, £21,876 17s. 9d.**

Fields of Labor.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.				£
China.....	1864	3	3	11	306	4	77	34
East Africa.....	1861	5	4	9	180	5	241	24
West Africa.....	1859	6	5	92	2,894	11	1,122	647
Jamaica.....	1893	10	9	48	3,342	31	1,924	1,188
Totals.....		24	21	160	7,622	51	5,864	1,893

* This total includes the sums expended in the colonies of Australia and New Zealand, as well as in heathen lands and in Jamaica.

The Southern Baptist Convention held its forty-third anniversary in Richmond, May 11-15.

Total income from April, 1887 to April, 1888 - - - \$86,385,66

Total expenses - - - 84,848,34

Actual balance for the new

year - - - - - \$1,748,60

The number of missionaries in the employ of the Board during the past year has been as follows:

Arkansas.....	22
Cuba.....	17
District of Columbia.....	1
Florida.....	37
Georgia.....	5
Indian Territory.....	15
Louisiana.....	21

Maryland.....	2
Missouri.....	4
Mississippi.....	3
Texas.....	125
Virginia.....	1
Western Arkansas and Indian Territory..	15
Western North Carolina.....	18
West Virginia.....	1
Total.....	287

WORK DONE.

Missionaries.....	287
Churches and stations.....	1,114
Baptisms.....	4,857
Received by letter.....	2,630
Total additions.....	7,496
S. S. organized.....	431
Teachers and pupils.....	17,240
Churches constituted.....	306
Houses of worship built.....	64
Cost of houses of worship.....	\$54,068
Pages of tracts distributed.....	442,852
Bibles and Testaments.....	1,769
Total Sunday-school publications.....	4,754,000

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

The Jews of Morocco.

By Rev. E. F. Baldwin, our Editorial Correspondent at Tangiers.

MOGADOR, MOROCCO, May 25, 1888.

DEAR EDITORS.—Although I am working as a missionary among the Moors and Arabic-speaking Berber races of this great empire, yet I feel great interest in the Jews which are found crowded together in all its many cities. A few notes respecting them will doubtless interest your readers.

Large numbers of these ancient people of God are supposed to have been settled in Morocco from the earlier centuries of the Christian era. They were greatly increased by the influx from Spain about the end of the fifteenth century. When Columbus was sailing westward to discover a new continent many scores of thousands of wretched Israelites were sorrowfully making their way out of Spain and Portugal, where they had been enslaved and persecuted, and from which they were now finally banished. Spain had long afforded them an asylum. To them is largely due the attainment in arts and letters that marked the period of Moslem conquest and rule in Spain, and which has been so vaunted by the admirers of Islam, which in itself is incapable of aught but blight and ruin. The descendants of these forlorn Jews are now found throughout Morocco. They densely fill the separately walled off portions assigned to them in the Moorish cities. These Jewish quarters are called the *Mellahs* or places of damnation. Into these they are shut from sunset to sunrise. They are downtrodden and despised. They formerly were compelled to wear only black garments. Also when outside their *Mellahs* in many towns they must go in their bare feet. Neither may they ride through the Moorish part of the town. They are in constant dread of the Moors, who oppress and maltreat them. The Jew never makes the least resistance. The fear of the nations among whom they dwell is indeed upon them as foretold.

I recently heard from an eye witness of an appalling circumstance that occurred in Fez, the northern capital of Morocco, now less than a year ago. Several Moors, it is asserted, had been thrown into prison on false claims for debts brought against them by Jews who had the benefit of foreign protection, that is under the protection of one of the foreign consuls. Such protected natives, whether Jews or Moors, cannot be called to account for their actions by the Moorish authorities, being only answerable to the minister or consul who gives them protection. The friends of the aggrieved Moors took summary and dreadful vengeance by waylaying nine of the chief men of the Jewish community, including some of the offenders. They were on their way from the business part of Fez to the *Mellah*, in the gathering dusk, when they were enticed

or forced outside the city walls and there murdered in cold blood. Their bodies were then cut into pieces, and their clothes as well. The money that each one had was put into his hands, which were severed from the bodies. Their headless trunks, their heads themselves, their hands and feet were laid in order in a long ghostly row. The scene of lamentation and woe the next morning, when the entire Jewish population poured out to behold the harrowing sight, was indescribable. The heads only could be recognized. It was impossible to know to which of the murdered men the severed members belonged.

Doubtless the Jews often exasperate the Moors beyond endurance by their usurious if not dishonest extortions. The following incident was just told me by a credible witness. In an inland Morocco city a Moor died, leaving a widow and three little children. Before there had time elapsed to bury him, a Jew appeared, demanding from the widow the sum of \$600, which he claimed was due him from the deceased. The widow protested that it could not be so or she would have known of it. She had nothing to pay. He was one of the protected Jews referred to. At his demand the body of the dead man was brought out of the house which had belonged to him, and his widow and her children were also ejected. She buried her husband and then made her way to the house of the chief rabbi of the Jewish community. She was admitted, her children being with her to add force to her appeal. She told him her piteous tale. He was an upright man. He sent her away to return after three days. That night he called together the leading Jews of the place, the offending Jew among them. The rabbi, when the Jew persisted in its being an honest debt, counted out before him the \$600 in gold from his own store, and, placing their Scriptures before him, demanded of him that he should swear to the righteousness of his claim and then take his money and restore the widow her house. He refused to swear, from which his guilt was evident. The next morning the rabbi sent for mules, and began lading them with his goods, saying he would leave such an iniquitous people before it was smitten with the wrath of God. The Jews gathered about him and entreated him and entreated him to stay, but without avail. Then they insisted on the offending Jew leaving the town, banishing him from their midst. Upon this the old rabbi consented to remain. The Moorish authorities were appealed to, and the *addule*, or Moorish officer who conspired with the Jew and gave him a false paper on which he made his claim, was arrested, and on confessing his guilt was thrown in prison, where he still remains.

On the Jewish Sabbath just passed I accompanied a missionary of the Jews who is laboring here to the Jewish synagogues, and there saw much the same scene as was witnessed when

the Lord and His apostles were on the earth. There was the venerable ruler of the synagogue. Then, too, after their reading of the law and prayers it was virtually said to the friend I was with, "If ye have any word of exhortation for the people, say on." Whereupon he preached Christ to them from their own law, much in the same way that Paul did in Antioch, in Pisidia. The place, the faces, the dress, the manners, the service were all Oriental, Jewish and full of Scripture suggestions. I noticed also that "when they heard that he spake in the Hebrew tongue to them, they kept the more silence." The brother I speak of was a converted Persian Jew who is the assistant of Mr. Zerbib, the missionary of the London Jewish Society for Promoting the Gospel among the Jews. He succeeded Mr. Guinsburg, who was long here, but has now been removed to Constantinople. He was much beloved in this field.

I have no space to speak of my own work, which is among the Moors and other Arabic-speaking races of this vast and almost entirely unevangelized empire. I have recently come to Mogador in the southern part of Morocco, from Tangier, where I have been working for several years. The outlook is full of promise. We are hoping soon to be joined by others. Perhaps I ought to mention that I am an independent missionary, unconnected with any society, and therefore looking to the Lord alone for needed direction and supplies. But we find it true that "He is faithful that promised." Mr. Eugene Levering, 2 Commerce street, Baltimore, receives and forwards funds for me, Dr. John Peddie, pastor of the Fifth Baptist Church, Philadelphia, and Rev. A. C. Dixon, pastor of the Emmanuel Baptist Church, Baltimore, know me well. The church of the first licensed me to preach, and in the church of the second I was ordained. My father was formerly a pastor in New York city.

China.

LETTER from Dr. A. P. Happer :

[This letter was written before the meeting of the London Conference, and contains several important suggestions in relation to its action, most of which received due attention.—EDS.]

CANTON, April 30, 1888.

MY DEAR DR. PIERSON.—THE MISSIONARY REVIEW OF THE WORLD for April has just reached me. I suppose you expect to be in London from June 9-19th at the World's Missionary Conference. I pray that the Spirit of God may be poured out upon the members with great power.

There are some things that should have consideration of the Conference. First, and above all, it will seek to deepen the conviction in the whole Christian church that it is its duty to evangelize the whole world in the shortest pos-

sible time; and to this end it is the duty of Christians to give personal effort and money. Besides this there are some things that need special attention. One is to sound out a strong voice against the Drink Traffic in the Free Congo State. Such a *protest* will be concurred in by the leading influence of the Established Churches of England and Scotland. At the same time, however, the arts of the opium trade and use in China and India, and of the free still system of India ought to be noticed as great hindrances to the evangelization of the 600 millions in these two lands.

Another question in relation to which the Conference should give expression is this, viz.: What shall be done with converts who have, in accordance with the laws and usages which prevail in China and India from the days of Abraham, and before them, two or more wives. The present prevailing usages of different missionary societies is to require them to put away all wives but one. I think this contrary to apostolic usage. I think they should be permitted to retain their wives till separated by death. I send you a printed copy of my views.

The estimated number of Buddhists. Edwin Arnold, in his "Light of Asia," states the number to be 470 millions—the greatest number of religionists of one sect in the world. Others, at Rev. James Freeman Clarke, in his "Ten Great Religions," states the number to be 300 millions, and others at 250 millions, and so on. These statements are made with a view to discredit our holy religion. I regard these statements as entirely *unwarranted and unsupported* by facts and principles which guide in classifying religionists. I inclose a pamphlet in which I discuss the subject and give my reasons for fixing the number of Buddhists at *seventy-two millions*. Prof. Monier Williams, who is a very much more reliable man than Edwin Arnold or Dr. Freeman Clarke, states, as his opinion, that 100 millions would be a large estimate of the Buddhists in the world. It is too bad that Christian writers should accept and publish the opinion of skeptics and infidels on this point when there is positive testimony. If the Conference should appoint a committee on this point who would publish a report, accepting Prof. Monier Williams's estimate of the number of Buddhists in the world, viz., 100 millions, it would be *accepted* by Christian writers as a reliable statement, and do away with this infidel reproach to Christianity. For, with Protestant, Greek and Roman Catholic followers, Christianity has the most numerous following in the world, and an ever increasing multitude. I include a pamphlet on this subject that may go into the hands of such a committee.

In this day of multiplying the number of missionaries, I think it specially important that some arrangements should be adopted to give them some distinct and practical instruction and training regarding the work to be done, and the best way to do it, by missionaries, men and

women. Many men and women come out with the most indefinite idea of what they are to do, or how to do it. I inclose a pamphlet on this point. I do emphasize *how* it may best be none. I favor a professorship in existing institutions, though a *distinct institute* for that purpose *may be best*.

Some of these papers may be of use to you, if these points come up in the Conference, and I notice that several of them are on the programme. The drink trade in Africa, and the opium trade in India and China, I observe, are not down, but I think they ought to be acted upon. The number of Buddhists is a matter of fact, and it somewhat concerns the honor of our Lord, and it is easy to vindicate that point from the taunts of infidels by *stating the fact*.

With best wishes, and praying that a special blessing may rest upon the Conference and the Spirit of God direct all their counsels.

Yours in Christian work,

A. P. HAPPER.

"As the Waters Cover the Sea"

FROM REV. JOHN M. FORMAN.

FATEHGARH, N. W. P. INDIA, May 26, 1888.

"What is the chief end of man?" "To glorify God and to enjoy Him forever."

TO ENJOY GOD. 1. The Christian is sure of heaven, and the joy of heaven is God. So, as to future enjoyment of God, he is certain. Let him, then, be glad of what he has, and go on to the next point.

2. The present enjoyment of God. Any child knows that when he takes candy into his mouth he need not *try to enjoy it*. The enjoyment is inevitable. A man who tries to be happy is unhappy. But even an afflicted and sorrowful soul, when once occupied in seeking to make others happy, is itself happy. When the enjoyment of God is our *aim*, we fail to enjoy Him. Simply because the aim is selfish, and selfishness is sin, and sin hides God from us.

The way to enjoy God is so to live that He enjoy us, *i. e., to please Him*. There is no question as to Enoch's having a keen enjoyment of God, as he walked with God; for in that walking he had "witness borne to him that *he had been well-pleasing unto God*."

The way to enjoy God is to please God. The way to please God is to fall in with His plans. The consummate plan of God is God's glory. Then, though man has *two ends*, he must have but one aim. That one conscious aim or purpose is TO GLORIFY GOD.

Many Christians think this savors of transcendentalism. But Paul, by the Holy Ghost, makes it a plain, business-like, every-day principle. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all *to the glory of God*." Our first petition must be, "Hallowed be Thy name." Christ's loftiest prayer is "Father, glorify Thy name. And there came a voice from heaven saying, 'I have both glorified it, and I will glorify it again.'"

In what is God glorified? *In being known*. A biographer, in making people admire his hero, does a great deal of "touching-up," cutting down faults and expanding virtues. A human character suffers by being perfectly known. But *the glory of God is in being known*. Our business is simply to cry with Isaiah, "*Behold your God!*" One cannot look at the sun without seeing its brightness. One cannot look on Jehovah without beholding His glory.

If, then, we would be God-glorifiers, we must be God-revealers. Isa. ii: 9—"The earth shall be full of the knowledge of the Lord." Hab. ii: 14—"The earth shall be filled with the knowledge of the glory of the Lord." The two are one. To know Him is to know His glory. When His glory is known, then He is glorified. The end of creation and redemption is attained. In both passages it is written that this knowledge is to fill the earth "*as the waters cover the sea*." God has set the limits of the sea, and from limit to limit the waters sweep. The limits of the gospel-sea are nothing short of the limits of "*the earth*."

Here, in India, we have tracts nearly equal to London in population, which are unoccupied. In China there are a thousand counties, averaging in population about the same as English counties, unoccupied. The Soudan, with about 70,000,000, occupied by two young men! If all this extent is to be filled with the knowledge of the King of Glory, we must be at work.

"AS THE WATERS COVER THE SEA."—The waters fill *every crack and crevice*. How different from the knowledge of God thus far. Look at London, Boston, New York, Chicago and the Great West. The number of unfilled corners is appalling. Then look at our *nominally occupied* fields in India, China, etc. Here in the district of Faakhabad (one of our oldest mission-fields) we have yet some half million practically untouched. If this world is really to be filled with the knowledge of Jehovah we must be up and doing. "Woe unto them that are at ease in Zion." A man who carries the name of Christ and does not try to fill the earth with the gospel is a clog to the wheels. He is a destroyer. "He also that is slack in his work is brother to him that is a destroyer."

But what an inspiration in this prophecy! It will be fulfilled. The sea bed with all its roughnesses, ups and downs, is covered by one great ocean. So this earth, scarred and furrowed and valleyed by sin, is to be covered by the glory of the Lord. And when we look we see His glory, glory; nothing but a sea of glory! Praise the Lord! "Let us fall in line with God's plan, not with theories but with work, giving first of all *our own selves unto the Lord*."

"Now concerning the collection," give cheerfully, give liberally, give to the last cent. What is holding the wealth of a million millionaires compared with knowing that we have "fellowship with God" in His glorious purpose? When Alexander Duff was a young man he locked his

closest door and said, "Silver and gold have I none, but such as I have give I thee; I give thee myself." Young man, young woman, go and do thou likewise. And let the mother teach her child from infancy that the only thing worth living for is to fill the earth with the knowledge of God.

"What seest thou? And I said, I see a rod of an almond tree (shaked). Then said the Lord unto me, Thou hast well seen: for I watch (shaked) over my word to perform it." As sure as God is sure, this earth is to be filled with the knowledge of the glory of Jehovah as the waters cover the sea. Brother, if you are not striving for foreign missions, you are missing the purpose of your creation.

LETTER from Rev. F. Leon Cachet:
[Foreign Secretary of the Dutch Reformed Missionary Society, Rotterdam, Holland. The news it conveys will carry joy to the missionary world.—EDS.]

DEAR EDITORS.—Will you allow me room in your highly valued REVIEW to state that the Rev. Mr. Cook's 'powerful appeal,' which you give in your June number (p. 448), respecting the want of missionaries in Dutch India, and which appeared at length in *The Straits Times*, is bearing good fruit already. You must know that there was a change of government in the Netherlands a few weeks since, and one of the first official acts of the new Secretary of State for the colonies, Mr. Reuchenius, was to send a circular to all the Protestant mission societies in the Netherlands, of which the following is a translation:

"COLONIAL OFFICE, No. 46.

THE HAGUE, May 8, 1888.

In an article, 'Netherland's India: An Appeal,' appearing in *The Straits Times*, a Singapore newspaper of March 6th, attention is drawn to what Dr. Schreiber, Secretary of the Rheney Mission at Basmeij, had pointed out ten years ago, that the number of missionaries in Dutch India should be greatly increased, in order to counteract the growing influence of Islam there; and it is further shown how great the need yet is that the number of missionaries should be increased. It appears to me that this article deserves, in every respect, your attention, and I therefore do myself the pleasure to offer you a copy thereof.

I need hardly state that the government would value it highly if the mission societies in the Netherlands would put forth their utmost efforts to increase the number of missionaries in Dutch India, and to counteract the increasing influence of Islam among the heathen in the Indian Archipelago.

The Minister for the Colonies,
(Signed) "REUCHENIUS."

This is a most important document, as it shows that the Dutch Government, after having more than favored the Mohammedans for many

years, at last will throw open the doors to missionary efforts over the length and breadth of Dutch India. Being thus challenged to send out more missionaries it is to be confidently expected that the Christians of Holland will, in the name of God, accept the challenge. So be it.

Japan.

LETTER from Rev. C. S. Eby:

TOKIO, June 23, '88.

DEAR BRETHREN.—I am not sure whether I have not already sent you a copy of my "Appeal for Japan," at all events I send you a copy each by the present mail, and also a copy of the course of lectures delivered in the Meiji Kwaido in 1883, English edition.

I am delighted with the MISSIONARY REVIEW OF THE WORLD, and wish it godspeed; it will do much to stimulate the missionary zeal of the churches and to promote the missionary revival almost upon us. God grant that the real missionary age may soon dawn when the efforts of the churches will be commensurate with their ability and with the opportunities of the hour.

The "Appeal" will speak for itself. I do feel that the imperial opportunity in Japan is not being fully met by ordinary methods, and tremendous forces of prejudice and unbelief and imported misbelief run rampant and almost unrebuked, except in a small way. A large and bold movement "takes" with the Japanese as well as with any people, and through the central institution purpose we shall be able to speak so as to be heard by an empire.

Will you give the aid of your powerful advocacy? Surely there are devoted men of wealth who would invest. May our common Master guide.

Spain.

Our readers will recall the brief appeal we made in our July issue in behalf of these heroic missionaries. The Lord granted speedy help, and we rejoice with His servants.—EDS.]

FIGUERAS, SPAIN, June 30, 1888.

DEAR EDITORS.—The pastor unites with me in thanking you very warmly for so kindly inserting my last letter in your valuable MISSIONARY REVIEW. If you remember, it was there stated that we were anxious to build a Gospel Hall in this dark Spanish town, and that £400 was needed for a site. A friend, then traveling in Italy, most kindly wrote telling us to buy the land at once, adding, 'I will cover the cost.' The pastor lost not a moment in trying to secure it, but the lawyer would not credit the assurance that the money would shortly be sent from England, and refused to draw up the legal document. The landlady, however, agreed to wait a couple of weeks.

The Romanists at once seized their opportunity. Deputations from the Societies of St. Vin-

cont de Paul and the Holy Cross, headed by the rector of the largest church here, called on the landlady and urged that she on no account be guilty of selling land for a Protestant *capilla*. At the same time they laid down the money (£400) for the site, and also £1,400 to purchase a house and garden adjoining, thus effectually shutting the Protestants out on each side. All we could do was to unite in prayer that God would undertake for us and for the honor of His cause. The triumph of the enemies of the truth seemed complete.

But, contrary to all expectations, a *far better* site was immediately offered for sale. It is situated in the principal street, in a central part of the town, having also the great advantage that it commands a *back* street by which many who, like Nicodemus, lack courage, may be able to enter the hall unobserved. Our only difficulty was that the price, including government payments and legal costs, came to £250 more than we had in hand. This we laid before the Lord in prayer, and He graciously answered by inclining the hearts of two of His servants to come to the rescue. In addition to a former donation of £100, a friend in Surrey sent us £200 more, and another in Scotland £50. Thus the *exact sum needed* arrived *just in time* to make the purchase! Truly the Lord has made what seemed so evil to 'work together for good.'

What would not the Romanists give if they could take from us that precious site! But it is legally secured. "If God be for us, who can be against us?" All that now remains for us to do is to *build the first permanent* Gospel Hall in the province of Gorona. Being for the Master's glory, we believe that through His servants He will provide the means.

Since writing the above we have heard, on reliable authority, that a priest belonging to a church quite near to our new site, said, 'I would gladly have given \$5,000 to have prevented the Protestants buying that plot of land.' Last Sunday night, while we were returning home from the service, a man was seen hanging about our house armed with two long knives, and was arrested by the civil guards. We thank God for what we have reason to believe was a narrow escape. Of Rome our Lord's words still hold good, "The time cometh that whosoever killeth you will think that he doeth God service." In preaching among the villages the pastor has to drive along very lonely country roads, often not

returning home till after midnight. Will your readers pray that his precious life, and those of his fellow workers, may be preserved. Our comfort and confidence is that "not a shot can hit till the God of love sees fit." For the angel of the Lord encampeth round them that fear Him, and delivereth them. From month to month our little party give a hearty welcome to your valuable and most interesting *MISSIONARY REVIEW OF THE WORLD*. Wishing it increased blessing and a yet wider circulation,

Yours faithfully,

EMILY LOPEZ RODRIGUEZ.

Africa.

LETTER from Rev. Jos. Clark :

CONGO, PACAVALA STATION, May 9, 1888.

Rev. J. H. Weeks and Mrs. Weeks, also Rev. A. D. Slade, all of B. M. S. (English), arrived safely at Banana on the 24th of April. Mr. and Mrs. Weeks spent some considerable time at San Salvador, Congo, and have been to England for rest and change.

Recent reports from Bishop Taylor's party state that Mrs. Walker has been ill and delayed in journey to Stanley Pool. When taken ill she was fortunately able to be taken on to our Lukunga Station. Messrs. Walker and Burr are also there. About 600 loads of their steamer are now at Isangila ; none beyond.

French, State and trading steamers refuse to take Mr. Brooks and his companion to the falls of the Mobangi, where he desires to be placed so as to work his way to the Soudan. They refuse to leave him in any place except where there is a station with white men.

Recent news from Stanley's *Arunwimi* camp report the whites there all well, but a good deal of sickness among the Zanzibaris. No news of Stanley.

All well at various mission stations.

May, 12, '88.—Mr. J. S. Cutler of Ohio, who joined himself to Bishop Taylor's mission here, died at Vivi on the 3d May of gastritis. He was about 65 years of age.

At Vivi and Isangila the bishop's people are working hard at getting the steamer up country, but they are hampered for trade goods (cloth etc.,) wherewith to pay carriers. Those that are left are not at all dismayed, though their numbers have been greatly reduced. If the Methodist Church would only take up the work, they have a grand opening before them.

IV.—INTERNATIONAL DEPARTMENT.

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

The Medical Work in Missions.*

BY REV. EDWARD CHESTER, M.D.,
INDIA.

THE time has passed for the neces-

* Read before International Missionary Union, Bridgton, N. J., 1888.

sity of urging the importance of the medical, in connection with other forms of mission work. And more than ever before, most missions are feeling that the medical work must be cared for and valued, just

as are the educational, the evangelistic and the congregation and church work, and that for women and girls.

There will be cases where the particular circumstances of location, custom, a deficiency of funds, or a paucity of laborers may render it almost impossible to carry on every form of mission work. But in a mission with a sufficient force, not cramped for funds, and with ability to undertake the various forms of mission work, the medical work should be conducted with the same care and energy as the educational or other form of labor.

The statement that the medical work is very expensive, almost as much so as the educational, will not be found true in all cases. And it is a question whether it may not always be almost self-supporting. Certain it is, that the medical man himself in each locality may do very much to make this work in a mission inexpensive, and it depends greatly upon him whether it is popular with the people and a success or not.

I would start with the proposition that in organizing any new mission in a locality where none had existed before, the medical work should be given a place, as much as the educational or the work of preaching. And even in missions of long standing, if the medical work has not been entertained, I would urge a trial of it, with an eye to the great gain it would be to the mission.

My second point would be that the medical work in a mission must be eminently evangelistic, and in harmony with all the other work of the mission.

A third consideration is that if the medical work is taken up at all in a mission, it must be a thorough and efficient work—one which will command the respect and regard of all classes.

Fourth, and lastly, the exigency of the times demands a much larger force of medical men and women upon mission fields.

1. The medical work should be given a place in every well organized mission. I do not mean the having one or even more men in a mission who know a little about medicine, or even have a degree, providing they confine their medical work to the limits of their own family and servants, or even the families of the catechists and teachers living at headquarters. Nor do I mean an occasional taking up of the medical work for a week or two, and then giving it up for months at a time. With the same expectation of permanency as you would commence a high school or boarding school at headquarters, with the same use of recognized appliances, the same amount of energy and system in carrying on the work, and the same generosity in the use of funds for necessary expenses, thus only, is it of any real use to conduct the medical work in missions. One or more dispensaries at important centers; a hospital, if the funds will allow, and accommodation in this for at least a dozen in-patients, a good supply of inexpensive medicine, so that all the out-patients as well, who attend the dispensary, may receive a supply of medicine; a sufficient staff of native trained assistants to prescribe, compound, and look after surgical cases, with a sufficient stock of surgical instruments for all minor operations. All these are necessary for a successful medical work in a mission.

I have for years, in my mission work in India, found it wise, as enabling me to save myself for more important work, to do nothing myself which could be about as well done by a native. It is on this line that I have always had, in my work in the Dindigal Dispensary, such a staff of native assistants that I could

trust the work to them for a few days at a time, when obliged to be myself out in the villages. In short, I think that in the medical work in missions, as in the educational work, those steps must be taken which will insure success. The natives of India are clever enough to know which are the best schools, the government or the mission schools, and choose the best, which are, as a rule, the latter, even though they know they will have to give an hour a day, for five days of the week, to the study of the Bible. And just so is it with dispensaries in India. As a rule, the mission dispensary is the most popular and has the largest attendance. And it is good policy for any mission to make its schools and its dispensaries the best in the market.

To the work of the dispensary and the hospital already noted, I would add, to be attended to, if possible, by the medical missionary, the training of good native men and women for the work of hospital assistants and nurses. Then native Christians could be selected, and a choice made among these, so as to secure those who would add evangelistic to their medical work.

I would give the medical work a place in every well organized mission, because I believe that, in a very special degree, it adds to the efficiency of every branch of mission work, and makes the work, as a whole, more successful.

I would do so, also, because I think that it furnishes, in the course of a year, a very large number of most attentive and interested hearers of the gospel, not to say scholars. I would do so because I think it gives us an entrance into many houses, and an intimacy and friendship with many of the more intelligent, respectable and influential natives, such as could be secured in no other way. And all this quite aside from the positive good resulting from

the relief of suffering and saving of life.

2. But I pass to the second point: that the medical work in a mission must be eminently evangelistic and in harmony with all the other work of the mission. The more skilful the medical missionary as a physician, the more clever as a surgeon, the better for the work and for making it a success, so far as popularity goes. But it will not be a success as a mission work unless the saving of souls is ever brought to the front as the main object to be accomplished, and unless the medical missionary is eminently a spiritual man with much of the mind of Jesus. As in New England of old, the church and the schoolhouse were side by side, and each helping the other, so should the church and the schoolhouse and the dispensary, on mission ground, work into one another's hands and be eminently fellow-workers. In a mission dispensary, among out-patients and in-patients, there is ample opportunity for making known the gospel. And oftentimes the patients are in such a state of mind that they may truly be said to hear the Word gladly. In every part of our mission work we turn to the Lord Jesus as our great example. But eminently in the medical work must we follow His example in striving to reach the heart and save the soul by showing our desire to relieve suffering, to heal the sick, to give sight to the blind, and hearing to the deaf. The medical work in missions is nothing, save as it helps to show to the heathen that the divine Christ is the center, the soul and the life of Christianity, and that we are His disciples and followers.

3. Our third consideration is that if the medical work is taken up at all in a mission, it must be a thorough and efficient work, one which will command the respect and regard of all classes. In all cases with which

I am acquainted in India, the medical missionary has become proficient in the vernacular, so that he speaks with his native patients without the help of an interpreter. This is seldom the case with the civil or government dispensaries. But this greatly pleases the natives, especially the women. Then, with hardly an exception, the rule in a mission dispensary is one of kindness. Not only is the medical missionary very careful to gain the affection of the native patients by his invariable kindness, but he insists upon his native assistants in the dispensary following his example. And here the natives are not slow to mark the difference between the mission and other dispensaries.

But, important as it is to let the law of the dispensary be a law of love, other things must be added. The work of the dispensary must be carried on with the greatest regularity, precision and care. It must be decidedly first-class work. There is no place here for half-way work, skimping or sham. He who is not willing to give his whole time, his whole heart, and his whole love to the medical mission work, had better leave it alone altogether. The loathsome leper must have our best care as well as the simple cases of fever. Cases of cholera and small-pox can no more be avoided or neglected than the farmer neglect to feed his horses or cattle. The best results, which only follow the best service, must gain for a mission dispensary a good name. Let no one imagine that a mere smattering of medical matters, the knowledge of medicine which would be picked up in reading a few pages here and there of the books denominated "Medicine for the Family" would suffice to enable a man to have charge of a dispensary in India, Japan, China or Africa, where, in the course of a month, there may present themselves almost every

form of medical disease and surgical, of which our best American medical text books inform us. And a medical missionary has seldom the opportunity of holding a consultation with a brother doctor, even in a dangerous case, requiring, perhaps, a most difficult surgical operation. The nearest European doctor, as in the case of the writer, may be 38 miles away, and the medical missionary may have to treat all his medical cases and decide upon all his surgical operations entirely by himself. If a mission would have the medical work a success, it must be willing to take pains to secure a really efficient workman and grudge no expenditure which is necessary to secure him a competent corps of native assistants and a fair supply of surgical instruments and medicine.

The medical mission work has been found to pay, and to pay well, in all cases where it has been conducted properly and in a liberal spirit. Instances to prove this could be given by the hour. Thorough work and the best, carried on in love to Christ and souls, and for Christ's sake, this must be the motto and life of all successful medical mission work.

4. Fourth, and lastly, the exigency of the times demands a much larger force of medical men and women in mission fields. I can speak of India from what I know of the state of mission work there, after an experience of twenty-eight years. But what I note of India, I think, I may, with equal force and truth, say of China, Japan, Turkey, Persia and Syria. Never before has there been such an interest felt in medical mission work; never before such an opportunity afforded for reaching the people through the dispensary. In India the Lady Dufferin scheme has excited an intense interest throughout the whole of India in the medical work for women, and though more lady physicians have come out to

India in connection with the various evangelical missions during the past ten years than in all previous years, yet it seems to-day as if there were places for scores more. And in the medical mission work for women, in all the countries noted above, there is, perhaps, the strongest argument for the importance of the medical mission work, the strongest ground of its great necessity as a part of mission work, than can possibly be given. I need not take from any table of statistics the proportion of women to men in the population of the prominent countries of the East. Their number is immense. And with all this countless number of women and girls there is no possible way of reaching them and influencing them, and blessing them, which will compare with that in the power of the Christian lady physician. To every lady physician now on the ground, in the countries noted above, if there were ten, yes, a score, it would not be one too many for the great and important work the Lord is giving to just this class of Christian laborers.

And the number of male medical missionaries should be greatly increased. We can do much of our work through our native Christians, but they require to be trained for special work. We can never, in any heathen or Mohammedan country, expect to have all the European or American laborers required for the evangelization of these countries. We must call to our aid the natives of the different countries. But for aid in Christian work the missionary must train them for each specific form of mission work. For the medical work, both among men and women, many more native men and women need to be carefully trained, and this is an important work devolving on the medical missionary.

I have already alluded to the large and appreciative audiences which the medical missionary has in his dis-

pensaries. Even for this purely evangelistic work we need more medical missionaries. And I can speak from personal experience when I say that with an efficient corps of trained native assistants in his dispensaries the medical missionary can do a great deal of evangelistic work. For 24 years I have been compelled, from the smallness of our mission force, to have charge of a large and important station, with its churches and congregations and schools of various grades, and the work of the itineracy, or preaching in heathen villages, while carrying on all my medical work. An English service every Sunday evening, with an English sermon, has been thrown in as a matter of simple recreation. It has truly, however, been a great pleasure.

That my Dindigal dispensary has been of the greatest help to me in my general mission work, I have had many proofs. I have gained the good will of the people; our native pastors and catechists can preach and sell Scripture portions and tracts in any part of the station without any fear of insult or opposition. They are listened to with the greatest interest. I would receive a welcome in the house of any man in the whole of the Dindigal district. I find it more easy, on this very account, to establish schools in the villages, and I receive more money from the people for their support. And the Dindigal dispensary and hospital, with about 9,000 new cases every year, and 20,000 old cases, or those coming more than once to the dispensary, and patients coming in the same period from 500 and more different villages, have cost the mission nothing these 24 years, from the first year they were established. For my services, which I am only too glad to give gratuitously, the English Government gives me the whole cost of the dispensary establishment, all the

medicines required each year, and all the surgical instruments and hospital appliances. The American Board of Foreign Missions kindly gave me the money for the hospital and dispensary buildings, which secures these permanently to the mission.

And I see no reason why the English Government would not grant this favor in any part of India, if satisfied that a medical work in a given locality is needed, and will be carried on efficiently.

After these twenty-eight years in India, watching with intense interest the work in various missions and various localities, I have been forced to the conviction that it is not best to undertake any one form of mission work at the expense of the others, but rather have them all carried on with as much skill and energy as possible, letting each help and support the other. I would not, therefore, exalt the medical work beyond others, which for many years have been found worthy of trial. I would, however, strive to have this work given the place it deserves, and fairly tried.

When we see in England and America the splendid buildings which are being erected for hospitals, when we know what large amounts are necessary to carry them on successfully, we cannot believe that this medical work is being tried, and the large expenditure made without careful consideration. More costly hospitals are being built and a larger expenditure incurred, because it is known that the work appeals to the interest and sympathy of the whole people. And none the less is this medical work needed in heathen lands. We cannot conduct it on such a magnificent scale as in this country. It is not necessary. But we can show the heathen, in a much less expensive manner, the same lesson of the gospel, and how our Lord and Master cared for His fellow men, and went

about doing good to all. A mission dispensary on heathen ground is a beautiful and striking object lesson. It is ever educating the heathen in the first principles of the gospel. Its golden word is "Love," its motto, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

International Missionary Union, Fifth Annual Meeting.

As the International Missionary Union is a unique institution, not yet fully understood in many quarters, and unheard of in some others, we may once more introduce it to our readers as a permanent organization seeking to accomplish in its measure, the same general ends aimed to be reached by the great missionary conferences in bringing together the missionaries of all societies, from all fields, that they may annually compare views on current developments of Christ's kingdom in the several parts of the globe. The Union was organized at Niagara Falls, Canada, in the summer of 1884, met there again in 1885, and at Thousand Island Park in the River St. Lawrence in 1886 and 1887. It is composed of returned foreign missionaries of all branches of the Evangelical Protestant Church, temporarily or permanently in America. Its international character has thus far embraced representatives of the British Empire and the United States of America. The constitution names as the object of the Union "to promote the general cause of Missions in all possible ways, chiefly by the diffusion of missionary intelligence, the discussion of missionary topics, and the increasing of mutual acquaintance among missionaries of different churches and countries."

The Union holds one meeting a year, as near August as possible, on invitation of such community as may proffer entertainment to its members

and be easily accessible. The total number of missionaries now enrolled is 134.

On the roll of attendance at the

fifth annual meeting, held in Bridgeton, New Jersey (1888), are found the following names:

Years of Service.	NAME.	Field.	Denomination.
1868—	Rev. H. N. Barnum, D.D.	Turkey.	American Board.
1860-'64.	Rev. A. Bates.	Ceylon.	American Board.
1879-'81.	Rev. W. H. Belden.	Bulgaria.	American Board.
"	Mrs.	Bulgaria.	American Board.
1861-'69.	Mrs. M. H. Bixby.	Burmah.	Baptist.
1890—	Rev. E. Chester, M.D.	India.	American Board.
1867-'74.	Rev. M. B. Comfort.	Assam.	Baptist.
1878-'84.	Miss C. H. Daniels, M.D.	India.	Baptist.
1869-'70.	Rev. J. A. Davis.	China.	Reformed.
"	Mrs.	China.	Reformed.
1834-'84.	Rev. William Dean, D.D.	China.	Baptist.
1883—	Rev. N. H. Demarest.	Japan.	Reformed.
1846—	Rev. S. B. Fairbank.	India.	American Board.
	Rev. L. A. Gould.	China.	Baptist.
	Mrs.	China.	Baptist.
1861-'68.	Rev. J. T. Gracey, D.D.	India.	Methodist Episcopal
1866—	Rev. R. H. Graves, M.D.	China.	Southern Baptist.
1837-'77.	Rev. Cyrus Hamlin, D.D., LL.D.	Turkey.	American Board.
1885—	Ira Harris, M.D.	Syria.	Presbyterian.
1884—	Mrs.	Syria.	Presbyterian.
1846-'72.	Rev. Allen Hazen.	India.	American Board.
	M. B. Kirkpatrick, M.D.	Burmah.	Baptist.
	Rev. R. M. Luther, D.D. (Secretary).	Burmah.	Baptist.
1873-'83.	Rev. James Mudge.	India.	Methodist Episcopal
1870-'78.	Rev. R. E. Neighbor.	India.	Baptist.
1861-'82.	Mrs. S. E. Newton.	India.	Presbyterian.
1866—	Rev. H. V. Noyes.	China.	Presbyterian.
1872—	Mrs.	China.	Presbyterian.
1873—	Rev. G. W. Painter.	China.	Southern Pres.
1870-'81.	Rev. C. W. Park.	India.	American Board.
1865—	Rev. J. L. Phillips, M.D., D.D.	India.	Free Baptist.
"	Mrs.	India.	Free Baptist.
	Reginald Radcliffe, Esq.	Russia.	Church of England.
1877—	Rev. J. H. Roberts.	China.	American Board.
1880-'86.	Rev. W. Royall.	China.	Southern M. E.
1882—	Rev. E. C. Scudder, Jr.	India.	Reformed.
1854—	Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S.	China.	Inland Mission.
1848-'56.	Rev. George Thompson.	Africa.	Am. Miss'y Society.
1880-'87.	Miss Jennie S. Vail.	Japan.	Methodist Episcopal
1846-'64.	Rev. Edward Webb.	India.	American Board.
1872-'82.	Miss Lula Whilden.	China.	Southern Baptist.

To this group of missionaries was added Rev. Dr. Wm. Kincaid, one of the Secretaries of the American Board, who made a handsome address, in which he recognized the special benefits of such a union, not only to the missionaries, but to missionary secretaries and other prominent home workers for missions. Rev. Dr. Luther, a member of the Union by virtue of service in Burmah, is also District Secretary of the American Baptist Missionary Union. Miss McIntosh was the only lady secretary this year, and she represented the young organization of the Woman's Board of the Southern Baptist Convention. No one was discouraged by the small number in attendance, as compared with previous years, but

heartily sustained the Executive Committee in the experiment of appointing the meeting away from popular summer resorts, and though the smaller number was doubtless in part attributable to this "new departure," yet the meeting was acknowledged as equal to any of the preceding meetings in all other respects, and superior to them in some features. Bridgeton, through its churches, represented by their Ministerial Union, became the host of the Union from July 5 to July 12 inclusive. It is a beautiful, thriving city, with glass, nail and iron manufactures and extensive canning interests, seminaries of learning, a personally highly respected mayor and council, and *not a saloon!* The hospitality was cordial,

and the guests found themselves affected with "enlargement of the heart"; the local newspapers gave daily reports of the meetings; fast friendships were made, and we trust both entertainers and entertained were made mutually helpful to each other in spiritual things. It will not be surprising if a gracious revival of religion shall follow on this sweet season of the "communion of saints."

The devotional meetings which occupied the first hour of each day's exercises sustained the character of those of previous sessions. Dr. Dean pronounced them amongst the most precious of his experience, and declared that of Tuesday morning to be the best meeting he had been in since he returned from China. Of course, it was with depth of tenderness that these members prayed for missionaries' children. The session devoted to interchange of thought on the specific power of the Holy Ghost was not only one of earnest self-searching, but of discrimination between even the most highly analyzed moral character and power and the supernatural operations of the adorable Spirit.

If ever, since Pentecost, a company of Christians realized more fully the unity of the Spirit, it would be difficult for any who enjoyed these hours to name the place or time. The deeply spiritual character of the devotional hours of the Union through its five annual meetings suggests that that they be placed in the list of "movable feasts." It were worth traveling across the continent to experience the indwelling, the abiding presence of the Holy One as it was realized at Bridgeton. One may go in the strength of such meat more than forty days. Some of the addresses, eminently those of Rev. J. Hudson Taylor and his associate, Reginald Radcliffe, Esq., only served, if possible, to deepen the divine impressions of the devotional hours. Even the peculiar service with which these

annual meetings are usually inaugurated served to stir the finest religious emotions. This "Recognition meeting," in which each missionary introduces himself or herself, stating field, form and years of service, call to the work, special difficulties, trials and triumphs, or other personal facts, tends at once, and at the beginning, to blend souls that have hitherto only known each other through remoter agencies in purest fellowship. Cloud-pillar and fire-pillar, springs in the desert, manna that "tasted to every man like that which he liked best," dew on Hermon, vision, miracle, parable and prophecy—all were recalled or realized in this mosaic of Christian narrative. One becomes confident that neither the Acts of the Apostles nor the eleventh chapter of Hebrews is yet finished, as he listens to these "testimonies." God does "in very deed yet dwell upon earth and among men."

Turning from this feature of the week to the free "round table" conversations on practical problems, one finds in these meetings what Dr. Chester would call "sanctified common sense." The hour given to the consideration of the subject of reproduction of western ecclesiastical forms on foreign mission fields was the most remarkable of its kind the writer ever knew.

It was much more remarkable than any participating in it had planned or could have anticipated. The frankness and freedom, the manifest intent to lay aside as far as possible the bias of education, association or other preference, that each might contribute his quota to the honestest possible inlook to the real needs of the foreign churches; earnest Christian rivalry in making concessions, without yielding or expecting any to yield what he was supposed honorably to maintain—all made this company of ten denominations appear a charmed circle. The equal of it has seldom been experienced. If

the spirit that pervaded that company could become the spirit of the churches everywhere it would make but a mite of difference what forms of church government and polity obtained. Here was a Congregationalist brother saying that in his district the churches would in his judgment soon form into a modified episcopacy, as a form of government most suitable to the native mind; and another, a Presbyterian, declared to be, in fact, a bishop over the churches under his care; and others, not Presbyterians, conceding that the Japanese would probably prefer and possibly come to demand a Presbyterian form of government, and yet another declaring that the Anglican Church in China did not aim to strictly reproduce the Episcopal polity, but to recognize in it such modifications as might naturally grow out of its new relations.

Some of the discussions were much more formal than others, and were introduced by able papers. One of these was by Rev. Edward Chester, M.D., on "Medical Missions," to which we have given the position of leading article in this department, and which it is possible may be printed hereafter in other form for general circulation.

Dr. Cyrus Hamlin's paper on "Five Hundred Years of Islam" was a terrible impeachment of Islamic civilization. We hope to be able to favor the readers of the REVIEW with this paper, and some others also hereafter. The wide range of experience and observation, and the intimate personal acquaintance with Islam in Turkey, Persia, Bulgaria, Africa, India, China, Ceylon, and other quarters of the globe, by the members present, made the discussion of the subject of "Islam as a Civilizer" one of rare value and interest.

A paper presented by the writer of these lines on Bible and other translations in the Mexican vernaculars, and another paper on the narrowness and the limitations of the North

American Indian vernaculars by Rev. E. Arnold, of the St. Regis Reservation, caused considerable discussion and showed wide diversity of view. The question whether it was desirable to bring natives from the foreign fields to give them an education in Europe or America developed the existence of only one set of opinions. All declared against the course, as leading to most unsatisfactory results.

A paper from Rev. Dr. Cunningham, formerly of China, now Secretary of the Sunday-School Union of the M. E. Church, South, was read, and followed by healthy discussion on the development of this and other agencies for increasing the interest of the home churches in missions. Rev. Dr. Barnum of Persia, who contributed much of wisdom and interest to several of the leading discussions, read an able paper on "Some points of comparison between the missionary work of to-day and the early planting of Christianity."

Women's work for heathen women was considered during one session, and the missionary ladies took part in the discussion, rendering there, as they did at the evening platform meetings and special afternoon ladies' services, the most helpful interest to the whole annual session. Their contribution to the spiritual directness and power of the devotional exercises was of great worth.

The papers and addresses cannot be all recounted, though none were below the merit that would entitle them to special mention. The evening platform meetings were devoted to countries or to subjects, as "India," or "Medical Missions." One whole evening was occupied by Rev. J. Hudson Taylor, founder and present Superintendent of the celebrated China Inland Mission, in narrating his personal experiences and the development of his peculiar work which challenges so large attention. The spiritual effects of the sim-

ple story were not the least of the results of the evening with this brother, who was admitted to membership in the Union. The Union had been represented at the World's Missionary Conference in London by two of its members, Rev. W. H. Belden and Mrs. Belden, and an hour was profitably and entertainingly spent in listening to their report of the great meeting from the personal and social, as well as the more official side. They evidently absorbed much, and were able happily to reproduce it for the delight of others. It was to Mr. and Mrs. Belden that the Union was primarily indebted for the courtesy of entertainment in the city where they reside.

The address by R. Radcliffe, Esq., before the Union, on his personal experiences as an evangelist in several countries in Europe, eminently Italy and Russia, was instructive and practically suggestive. It was a surprise to most of those present, surely, to be told that Russia is perfectly free for any number of evangelists who may go from person to person, and do effective work through interpreters.

The officers of the Union were, in the main, re-elected, but Dr. Dean was added to the list of Vice-Presidents, a class which Dr. Hamlin already graced.

The Rev. Mr. Mudge says;

"Notes can give but little idea of the rich feast that was spread before us for each of the seven days, enlarging our stores of information, quickening our sympathies, broadening our view, deepening our consecration, and intensifying our love for the work of saving the nations. We floated on a stream of keen enjoyment where the points of beauty succeeded each other with almost bewildering rapidity. The people of Bridgeton, who opened their doors to us with most cordial and abundant hospitality, showed also by their attendance a high degree of appreciation of the great privileges thus brought within their reach. Their pulpits were nearly all filled on Sunday by the missionaries, and the testimony of the pastors was that an entirely new era of interest in missions among their people would date from this Convention. The members of the Union will certainly hold in grateful remembrance their unstinted kindness."

Several missionaries not present sent their congratulations, and made suggestions of value for the future usefulness of the Union. We furnish herewith the personal letter of the venerable Dr. Wood to the meeting at Bridgeton.

LETTER from Rev. George W. Wood, D.D., to the Secretary of the International Missionary Union:

Unable myself to attend your meeting last year, I was glad that the missions in Turkey were so well represented by Drs. Hamlin and Barnum; and I hope that they and others from that field may be with you also at Bridgeton during the present week. It would gratify me highly to be with you in bodily presence, as I shall be in spirit and fullest sympathy; but the ordering of the Divine Will, ever wise and good, denies me this privilege. From my late temporary sojourn in Summit, N. J., I have come with my wife for a little visiting among relatives and friends in Livingston County, N. Y., on our way to Dakota and Montana, to spend the summer, if the Lord will, with children whom we have in those Territories.

The death of our brother, Dr. Byington, has brought a great affliction upon the missions in Bulgaria and Turkey. Cut off in mid career of a most useful life, he speaks to us impressively of the supreme importance of spiritual and eternal realities as a motive power in all Christian activity, and in the spirit of a true consecration, of a wise husbanding of physical energy in order to continuance of service in a world where the most that we can do in the longest period that may be allowed to any of God's servants, is so greatly needed.

May I express in a word the joy which I feel in the multiplying evidences of a new uprising of a zeal, not blind or transitory, for the conquest of the whole world to the dominion of Immanuel, our Saviour and Lord? The trend of divine providences over our entire globe and the work of the Spirit in its measure and fruits in the hearts of Christ's true disciples, while accompanied with much that is painful, bring to the church an appeal which it becomes us to welcome with cheer and thanksgiving, and glad response in the line of individual and organized efforts to which we are called. May your consultations be stimulating and productive of richer results for good than in years past, when occasion for congratulation was so great. In the might of the forces of evil in our own country and in other lands, let us see no ground of discouragement; for greater is He that is with us than can be all they who are against us. Whatever drawbacks or defeats may occur, these are permitted for beneficent ends to which they are needful or may be made subservient. What we may not now understand, we shall see hereafter

with adoring admiration of the wisdom that is higher than ours.

As I look forward, knowing that my connection with present forms of service is coming to its termination, I desire, with penitent confession and supplication in respect to my own relations to the cause I love, to give the hand of fellowship, with words only of encouragement, to the young and vigorous who have the priv-

ilege of carrying it forward to new triumphs. May they be wise, faithful and happy, and in their turn be succeeded by a generation who shall be more honored and blessed even than they, as workers together with God for the fulfillment of all that He has promised to do for men.

With fraternal affection and regard, yours most sincerely,
Geo. W. Wood.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

JAPAN.

ABOUT twenty-five years ago a native of Japan, not known by name to modern history, conceived the idea that for his country to open her gates to Occidental civilization would be a benefit and blessing, and with the prophetic foresight of a practical patriot and statesman, he dared publicly to advocate the abandonment of the exclusive policy hitherto pursued by his nation. For such advocacy he became so obnoxious to his countrymen that it was resolved to put an end to his influence by putting an end to his life. On a great festival day, when Japanese came from all quarters to do honor to the gods of the kingdom, three bands prepared to waylay him: he escaped the first, but fell into the hands of the second and perished.

A few months ago, a native pastor was celebrating the Lord's Supper in one of the Christian churches of the island empire. He was a relative of that murdered man who was the first modern martyr to his country's advancement. In the congregation an old man arose and begged to be heard. He said, "I am one of those who murdered that man, twenty-five years ago, and I want to confess my part in that crime." The young pastor said, "By all the ancient customs of Japan, I am bound to avenge that blood-feud by plunging my dagger into the throat of the man who was the murderer of my relative. But Christ's blood reconciles all blood-feuds, and in Christ's name I wish to extend to this brother the right hand

of fellowship." What a scene was that to betoken the change that twenty-five years had brought!

The whole nation is awake and advancing. In 1873 the name of Christian was odious in Japan; now there are 16,000 who are loyal to Christ, a multitude of students there are waiting to learn of this new religion; and thousands are on the very pivotal point of destiny, the question must speedily be determined whether they become Christians or agnostics and atheists. Years ago a school for boys and girls began in Yokohama; now the boys' school is moved to Tokio, and becomes the Union College, with 300 students, under presidency of Dr. Hepburn; and the girls' school remains at Yokohama as the Isaac M. Ferris Seminary. Christianity is penetrating to the very borders of the land of the Rising Sun. The Government itself offers to aid teachers while they are studying the Japanese tongue, and the door is wide open to Christian missions. Five denominations are united in the Union church, which is represented in the Union College. Young men are so anxious to get an education and be fitted to preach to their countrymen that they resign lucrative positions, or refuse tempting offers for secular positions, in order to fit themselves for Christian service. Who shall guide these inquiring, intelligent minds and encourage these young disciples, unless the church in this land supplies men and means? Was there ever such opportunity offered by God for the evan-

gelization of an empire containing thirty-eight millions of people! How slow we are to go in and possess the land! With a proper, prompt, energetic occupation of these wonderful fields of Christian labor, we might turn the whole future of the Sunrise Kingdom in the direction of the cross. Not only is all antagonism abated, but Japan actually invites Christian teaching and missionary labor. The plowman may overtake the reaper, and the treader of grapes him that soweth the seed. The sower must carry the sickle.

KOREA.

AFTER a strict isolation of centuries this hermit nation is open to the gospel. Its territory is partly peninsular and partly insular; the peninsula is about 400 miles long and 150 miles broad, and is shaped like Italy. Numerous adjacent islands constitute the Korean archipelago, chiefly of granite rock, some rising 2,000 feet above sea-level. The population numbers from 8,000,000 to 12,000,000.

The predominant religion is Buddhism, though there are some followers of Confucius, as in China, and some of a religion similar to that of the *Sin-tu* in Japan. Indeed, Korea seems, in some respects, a cross between these two immediate neighbors. In 1882 Korea was, by treaty, opened to American commerce, the key used by God to unlock this empire to the gospel was the *medical mission*. Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago, Senghuni, a distinguished official, professed conversion and was baptized under the name of Peter; the missionaries were popular, and the more educated classes saw that even this corrupted form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led

on a persecution, and the Catholic converts recanted or fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found a way into Korea by way of China and Mantchuria, and the Jesuits claimed 15,000 converts even as late as 1857.

But we are especially concerned with the late opening for Protestant missions. Japan in 1876 made the first complete treaty with her neighbor across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, H. N. Allen, M.D., a medical missionary in China going there. The American resident minister, General Foote, gave him an appointment as physician to the legation. Dr. Allen was simply tolerated at first by the Koreans; but during a revolt in Seoul, he skilfully treated several persons of rank who had been wounded, and saved the life of the king's nephew, Min Yong Ik. He found the native doctors and surgeons trying to staunch the wounds with wax, and his own scientific treatment won the admiration of the Koreans. The king's nephew declared they that believed him "sent from heaven to cure the wounded." His medical services to the royal family led the king to build a government hospital, which he named *Hay Min Lo*, House of Civilized Virtue, and which he placed under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission finds in Rijutei a true helper who has devoted his energies to giving the Koreans the New Testament in their own tongue. Mr. Arthington, of Leeds, gave the money to pay for printing 3,000 copies of the gospels of Luke and John; and so

the last door is opened by this hermit nation for the admission of the gospel. The working force has been increased by the addition of Rev. Mr. Underwood and Dr. Herron and his wife; and some are so sanguine as to hope that God is going to work a greater and more rapid change here than in Japan. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the queen, and so earned favor with the king. At once he went to Japan, where he learned the way to Christ more perfectly, and so was led to undertake, like Luther, to give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just beginning missionary teaching in Japan, and now Japanese converts are proposing to go to Korea as evangelists!

SUGGESTIVE PARAGRAPHS.

Desire of Japanese Philanthropists.—The Rev. J. H. De Forrest, a missionary in Japan of the American Board, says in a recent letter:

"Thoughtful Japanese have long been watching missionaries and their methods of work; and when they compare the gifted women engaged in school and evangelistic work with the better classes of women here, they see that something—either that Christianity or civilization—has given the women of the west a position that excites their admiration and earnest longing to have the women of Japan gain a similar place of influence. They also see that unless some way of elevating woman is systematically undertaken, Japan cannot push forward into the position of a truly civilized country. Hence it happens that woman's work is now attracting the thought of philanthropists, who are asking in public and in private that we aid them, especially in the establishment of Christian girls' schools. We have already at hand importunate calls for lady teachers from Tokio, Okayama, Takahashi, Matsuyama, and other large cities; and what shall we do in the face of these requests? Professor Toyama vehemently says, 'It is an opportunity that missionaries cannot afford to lose.' In asking you to do all you can to take advantage of this unexampled

change in public opinion, we would emphasize this fact, which very much simplifies the problem: that you are not now asked to build and furnish school-houses, supply native teachers, pay annual deficiencies, etc., but simply to furnish and support lady teachers to work with sympathetic Japanese in giving the girls of Japan a Christian education. The ripe opportunity consists in this—that not only Christian churches, but non-Christian philanthropists, are looking to Christianity as to the only force they know of that will lift woman out of her ignorance and degradation, and enable her to exert such an influence in the home as do the women of Christian lands."

Dr. Wm. Fleming Stevenson, while an enthusiast in Missions, said to his brethren:

"We must not be over sanguine as to the reception given to the gospel in heathen communities, as in Japan. It is partly of an Athenian type, born of curiosity and love of novelty; and partly the result of proverbial politeness, giving courteous audience to a foreigner; and partly the fruit of a progressive, aggressive spirit, which, especially in educated people, takes to Occidental civilization; and partly the movement of governmental policy. From motives of State, neutrality is exercised. The Sabbath is observed in Japan only in government offices where are many foreigners. The edict against Christianity is not repealed, and much real hostility hides behind the veil of indifference."

The Mildmay meetings and all the great religious societies' anniversaries held in England and America, in the month of May, have already their counterpart in Japan. This year the tide of these has been at its flood for nearly the entire month in Tokio and vicinity. The meetings may be said to have commenced with the fourth biennial meeting of the General Assembly of the United Church in Japan, when fifty-seven churches, represented by their delegates and a nearly equal number of natives and foreigner ministers met in Tokio, and a large number of clergymen of other churches were invited to sit as corresponding members.

Mistaken Devotion.—In one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when, the wearisome exertion being ended,

the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meetings, and ever bustling from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have a rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored by it.

Every indication goes to show that the Hermit Nation, as Korea is called, is rapidly leaving the hermitage and coming to the fore. The United States steamship Omaha has just arrived at Yokohama from Korea, and Captain McNair reports his observations from a visit to that country, at whose capital, opened up to Americans by the treaty of 1882, he met the American Consul. For miles, in the journey to Seoul, the capital, the country looks like one vast cemetery, with its thousands of green mounds on hillsides where sleeps the dust of more than ninety generations. The crops are grown, the trades flourish as they do here. They have crime and criminals just as we do, but unlike our own courts, Korea punishes thieving with decapitation, consequently a great many heads roll about wanting bodies to fit them. Remington and Martine rifles, with Gatling guns, the telegraph and electric lighting abound in parts of Korea, so rapid is the march of civilization. Mission work is just beginning to occupy the ground, and no doubt there it will meet with great opportunity for spreading the gospel, although at first the work will have to be limited to the youth. Korea now contains a population of 20,000,-

000, about that of the United States in 1845.

How the Gospel was first Planted in Korea.—This incident is related by Mrs. Fannie Roper Feudge, Baltimore, Md. :

"Among many efforts made during the present century to carry the gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the hermit kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap, while there, the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl; and then, in her great loneliness and sorrow, she recalled the words of her little page about Jesus and His love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

TEXTS AND THEMES.

Zech. iv : 6—"Not by might (numbers), nor by power, but by my Spirit."

Zechariah is encouraging Zerubbabel, who was disheartened in attempting to build the second Temple by paucity and poverty of the returned captives, who must be his human dependence. God assured him that not by a host of people, nor by human resources, but by His Spirit, all work for God is to be accomplished. When His Spirit moves, the most colossal mountain of obstacles becomes a plain.

To enforce and illustrate this, the vision of this chapter is portrayed.

The candelabrum represents the church of God—God's golden light-bearer. The reservoir of prophecy supplies the lamps with oil. But the reservoir itself must be supplied by golden pipes, and these must connect with the living trees, which are per-

ennial oil-producers. These trees, represent Jesus Christ in His royal and priestly offices as Mediator, in which offices He was typified in Zerrubbabel and Joshua.

The way to build and nourish churches is to depend on the Holy Spirit. The foundation must be laid in Jesus, and then the structure carried from corner to capstone as a work of grace. Let us not despise the day of small things. If the seven eyes of omniscience are supervising our work, and the seven hands of omnipotence are building for us, even the feeblest, faintest body—a mere remnant—can build the temple of God in a strange land. This has been the hope of missions always. Not one step has ever been taken successfully in dependence on numbers or wealth or social patronage. In no work does the Holy Spirit's

personal influence more obviously appear. This compels us to shout "grace! grace!" all the way from cornerstone to capstone.

Exodus xxxviii: 8—"And he made the laver of brass . . . of the looking glasses of the women assembling."

The banished metal mirrors of the women were contributed to be melted and cast into a laver for God's tabernacle. What a sacrifice of vanity! and what a lesson for us on the way to furnish God's house with needed supplies!

1. We ought to sacrifice our luxuries.

2. Common things may be put to uncommon uses—a brazen mirror becomes a brazen laver.

2. The instruments of vanity unto the sacred vessels of the tabernacle.

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

Africa.—Mr. Moir, of the African Lake Company, states that at least ten thousand slaves cross Lake Nyassa every year. "I once looked into the hold of a slave-dhow," he says, "and saw eighty or ninety little children there. Oh, friends, if you had seen those eyes gazing up into yours, you would pray earnestly that this 'open sore,' as Livingstone called it, might be healed."—*Spirit of Missions*.

—The first Christian church in the Congo Free State was organized in November of last year, and there are now 1,062 converts in the Congo Mission.

Alaska.—The reports of the churches in South-east Alaska are full of encouragement. Rev. S. Hall Young reports from Fort Wrangel 47 communicants; 7 added on examination and one by certificate; adult baptisms, 7; infant baptisms, 4; enrollment of Sabbath-school, 50; collections for all purposes, \$277. Rev. Eugene S. Willard reports from the native church, Juneau, communicants, 27; added on examination, 14, and by certificate, 13; adults baptized, 14, and infants, 1; enrollment of Sabbath-school, 80. Rev. Alonzo E. Austin reports from the native church, Sitka, communicants, 222. Added on examination, 111, and by certificate, 1. Adults baptized, 108, and infants, 75. Enrollment of Sabbath-school, 175. Collections for all purposes, \$70.

The native church among the Hydahs, Rev. J. Loomis Gould, missionary, has 42 communicants. At the communion of the Thlingit Presbyterian Church, Sitka, on May 5th, Rev. A. E. Austin received six adults and baptized four infants.

Austria.—The British and Foreign Bible Society distributed by sale and gift 20,597 Bibles, 102,011 Testaments and 45,391 portions, making a total of 167,959 volumes. The largest number was in the German language, the next in Hungarian, then Bohemian, Hebrew, Roumanian, Servian, Polish, etc.

Burmah.—Sir Charles Bernard, who has two sisters working as missionaries of the Church of Scotland in India, has recently stated some interesting facts about the Christian Karens of Burmah. He says they number about 200,000, that is, about one-third of the Karen people. There are from 500 to 600 congregations practically if not entirely self-supporting. It is their practice to set apart as much produce of their land as will support their native pastors, and this they do before appropriating any of the harvest for themselves. They also send missionaries into Siam, and support them fully.

—The annual meeting of the Bassein Sgau Karen Churches was held recently. During the year, 563 have

been baptized on profession of faith, of whom an unusually large number have come from the heathen. The total contributions of the churches of the association for the year amount to Rs. 41,000. The pupils in the town high school have increased to 400, the largest number ever known in the history of the Bassein Sgau Karen Mission. Besides the Sgau Karen Association, there is a Pgho Karen Association having about 1,500 communicants. The Henthada Karen Mission numbers 2,000 communicants. These Christians have taxed themselves voluntarily to raise Rs. 5 per member toward new school buildings in the town of Henthada. Already Rs. 7,000 have been paid in, and the rest will be forthcoming soon. It must be remembered that the great body of the Karens are small rice cultivators, yet they are willing to bear heavy burdens in order that their children may receive an education.

China.—The news from Central China, received by the China Inland Mission, is very encouraging. Mr. Stanley Smith reports 210 baptisms at one time, and as many inquirers. The Rev. G. Clark tells of preaching to immense audiences, sometimes as many as 4,000. It is stated that "a few as influential men as the empire has produced have embraced Christianity, others are ready to do so, or wish to reap the benefit of its civilizing influences." Nine men have been baptized and admitted to the Lord's Supper by the China Inland Mission at Honan. This is stated to be the first Christian church founded in this province of 15,000,000 souls. The only other society at work in the province is the Baptist Missionary Society, and there are but three European agents in all this vast population.—*C. M. Intelligencer*.

China Inland Mission.—*China's Millions* for July says of last year's labors: "Looking on the work of the whole year, we have to praise God for the addition of between five and six hundred members to the churches—a larger accession than we have ever yet had to report. We look for yet greater results this year. All the stations and out-stations can be better worked by our augmented numbers."

France.—By the aid of the American Bible Society the Bible Society of France has printed 10,000 copies of the New Testament, and distributed by sale and gift 13,938 volumes, of which 196 were Bibles, 9,486 Testaments and 3,487 portions. About one third of the entire number were

given away, the rest sold. The American Bible Society has also made a grant of \$1,500 to the Evangelical Society of France to aid in its work of Bible distribution. That society has had in its service during the year 42 colporteurs, and distributed 28,745 volumes of the Scriptures.

Germany.—Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 such men to carry the gospel to the whole world in twenty-five years.

—Pastor Rohrbach, of Berlin, said that he gained his first ideas of evangelistic work from Mr. Moody, and when he read of the work of Robert Moffat in Buchuanaland, he asked, "Cannot the same power be brought to bear upon Germany?" He was glad to say that the initiatory work of Dr. Schluebach, Dr. Somerville, Dr. Ziemann, and others, had done a great deal for the cause of evangelization.

Hawaiian Islands.—Seventy years ago the inhabitants were deprived heathen, and human sacrifices formed a part of their religion. In 1820 the American Board sent the first missionaries there. From that time there was steady progress; at one time, during a great awakening, 1,700 persons being received into the church in one day. The time came when the islands could be called Christianized, and in 1863 the American Board closed the evangelizing agency, continuing only the educational, and an independent self-sustaining native church was formed under the name of "The Hawaiian Evangelical Association." From a report of the Association made in 1886 we gather the following: There are fifty-eight Hawaiian churches connected with the Association reporting 5,387 members, who paid \$8,463 for pastor's support; \$9,829 for church building; \$3,655 to send the gospel to others; \$5,593 for miscellaneous purposes; a total in one year of \$28,143.

Holland.—The Minister of Colonies, Mr. Keuchenius, has sent a missive to the various Missionary Societies in

the Netherlands, declaring in it, that the Dutch Government should like to see if the societies or unions aforesaid could contribute largely to increase the number of missionaries in the Dutch East Indian Archipelago and to stop the progressing influence of Islam among the heathen population of these islands.

N. D. SCHUUMANS.

HAARLEM, July 5.

—The evangelical population founded a union for the purpose of establishing schools independent of the State because of the law forbidding the reading of the Bible and Christian teaching in official schools. These independent schools are prospering; at the end of 1886 there were 441, in which 71,000 children receive a good education.—*Journal Religieux.*

India.—The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defense of Brahminism are scattered widely over the country. Just now we hear of a Hindu Tract Society started in Madras, which is issuing large editions of handbills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good, and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference, and will lead to decision, either for Christ or against him.

—A Parsee Student. A Parsee girl in India named Sorabji has become quite distinguished for her intellectual ability. In her University course she has gained scholarships each year, and has kept at the head of the list of competitors in English. She has recently graduated in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Best of all, she is a Christian, and the child of Christian parents, one of seven sisters, all of whom have been well educated and are doing good service as educationists. Her mother has established a successful high school in Poonah.

—Calcutta has 200,000 Mohammedans and one ordained missionary to them.—*Indian Witness.*

—The Methodist Episcopal Church has in India foreign, native and zenana missionaries, 4,450 members,

8,523 probationers and 10,180 Christians. This is Bishop Thoburn's "diocese."

At the Conference on Foreign Missions in London, Sir W. W. Hunter said that while the ordinary increase of the population of India had been 10½ per cent. the increase of Christians had been 64 per cent. in the last ten years.

—The Indian census shows that the native Christians are increasing fifteen times as fast as the general population.

—The Maharajah of Darbhanga, of Bengal, has given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully \$1,700,000.

Italy.—In this stronghold of Roman Catholicism the work of the British and Foreign Bible Society has met with marked success during the past year, the distribution being 33,349 copies in advance of the year preceding. The figures are: Bibles, 7,322, Testaments, 18,885, and portions, 102,821; total, 129,028.

—A Japanese correspondent writes to the *Christian Union*:

"Sunday, March 25, was another red-letter day in Kyoto. Twenty-five young men and eight young ladies, students in our *Doshisha* schools, publicly confessed Christ as their Saviour. This, with six young ladies baptized in January, and forty-three young men baptized in December, makes eighty-two accessions from the school during the current school year. Ten were received into one of the city churches on the same day. One of the young men joining from the school is a son of one of the most famous men in Japan. The Osaka Church will dedicate a very large and commodious church April 5."

Jews.—The number of Jews in the world is estimated by the *Hebrew Annual* at 6,500,000; of these 300,000 are in Palestine. The largest dispersals are in Russia, which contains 2,550,000, of whom 766,000 are in Russian Poland; in Austria-Hungary, 1,645,000; Turkish Empire, 300,000; Roumania, 265,000; United States, 230,000, and Abyssinia, 200,000.

—Alexandria Reports for 1887. The Rev. William Kean, the head of the station, gives a frank statement of the difficulties of work among adult Jews. Miss Kirkpatrick reports continued success in the two schools under her charge, the fees of the girls' school not only paying all expenses, but with £25 from the Glasgow Ladies' Associ-

ation, meeting all the requirements of the poor school in the Jewish quarter of the town. Mr. Douglas Dunlop, the head of the boys' school, reports 251 pupils (124 being Jews) enrolled in the boys' schools, 190 being in attendance at St. Andrew's school. Of the 190 there were 63 Jews, 42 Roman Catholics, 31 Protestants, 24 Moslems, 23 Greek Church, and 7 Copts; or, with regard to nationality, 51 Egyptian, 45 British, 25 Greek, 25 Italian, 20 German, 11 French, 8 Austrian, 3 Spanish and 2 Swedish pupils. The ages of the pupils were remarkable. Of the 190 enrolled in St. Andrew's school 6 were over 20 years of age, or 21 over seventeen, or 42 over fifteen, or 78 in all over thirteen. The New Testament is carefully read and explained in various languages every day, and all the Jewish boys without exception take full part in the devotional exercises and religious instruction. At the Sunday-school there is a good attendance of Jewish boys—sometimes a dozen of them senior pupils. The basis of the success of the school is the solid and high-class commercial education provided, for which £347 were realized in fees in 1887.—*Church of Scotland Record*.

—The Mission work among the 6,400,000 Jews of the world has been developed with especial rapidity since 1881. An investigation made then showed that there were engaged in it 20 societies, employing 270 missionaries. Statistics recently published report the existence of 47 societies, with 377 missionaries. The increase in contributions has not been proportionally large, being only about \$96,000. Of the \$432,000 which constituted last year's income, \$363,163 were given in the British Isles. The missionaries make their headquarters at those cities where the Jews chiefly congregate. Fifty-eight work in London; 14 in Buda-Pesth; 33 in Constantinople, and 28 in Jerusalem. A proportionally smaller number of workers are stationed at the less important cities.

MISSIONARY SOCIETIES' RECEIPTS FOR 1887-8.

—The seventy-second annual meeting of the American Bible Society, New York, was held May 10. The cash receipts for general purposes amounted to \$557,340, and disbursements, \$506,443. The receipts from legacies for general purposes amounted to \$113,778; from churches, individuals and auxiliary donations, \$85,405; from books and the purchase account \$296,540; from trust funds, etc., \$23,944; from

rents, \$32,986, and the remainder from miscellaneous sources. The appropriations already pledged by the Board for foreign work during the coming year amounted to \$183,076. To translate, publish and distribute 500,000 volumes of the Scriptures in foreign lands, \$143,570 was paid.

—The address of the Methodist bishops at the General Conference shows that in the past few years 450,000 souls have been brought into the church, and the membership increased from 1,769,534 to 2,093,935. Receipts for missionary work last year upwards of \$1,000,000; appropriations for next year, \$1,200,000. The church claims 12 theological seminaries, 54 colleges and 120 seminaries, with a property valuation of \$25,000,000.

—The General Assembly of the United Presbyterian Church of North America recently held its sessions in Cedar Rapids, Iowa. Ten Synods and 61 Presbyteries belong to the Assembly, with 753 ministers, 3,580 elders and 98,992 members. The contributions of Sunday-schools and missionary societies for the past year amounted to \$1,019,937.

—The foreign missions of the Protestant Episcopal Church report communicants as follows: Liberia, 472; China, 374; Japan, 429; Haiti, 355; total, 1,730. The income was \$175,848.46, including a balance of \$20,739.51 from last year. There is a balance of \$44,974.38 in the treasury.

—The English Wesleyan Missionary Society expended last year \$700,000, and reports statistics as follows: Stations, 339; preaching-places, 1,224; missionaries and assistant missionaries, 324; other paid agents, 1,825; unpaid agents, 3,651; church members, 31,268; scholars, 58,108.

—During the six years, 1881-7, the Northern Baptists expended for Home Mission work, as shown by the receipts of the "American Baptist Home Missionary Society," \$2,256,656. For the same period they expended for foreign missions, as shown by the receipts of the "Baptist Missionary Union," \$2,327,239. The Southern Baptists during the same six years contributed for Home Missions \$455,399, and for Foreign, \$472,411.

—The Methodist Episcopal Church, South, reports a total of members and preachers of 1,107,456, an increase of 41,079. It has 11,364 churches, valued at \$15,204,883.

—The United Presbyterian Church of Scotland reports 565 congregations, an increase of 1, and 182,170 members, an increase of 107. The total congregational income the past year was \$1,603,500.

—The German Evangelical Lutheran Church Synod embraces 246 ministers, 387 congregations and 38,000 members, 219 parochial schools, and an average yearly attendance of 6,427.

Russia.—Rabinowitz. *The Free Church of Scotland Monthly* contains

a letter written by Rabinowitz to Dr. Wilson of Edinburgh, dated March 12. Dr. Somerville, who will be remembered as the Scotch minister who has preached in Constantinople and in various parts of the world with such good effect, had visited Rabinowitz at Kischineff, which is the capital of Bessarabia, some eighty-five miles northwest of Odessa. Dr. Somerville stayed with this Christian Israelite a few days, preaching, as Rabinowitz says, "to a house crowded to overflowing by children of Israel coming to see the eminent and respectable doctor." And he adds: "Dr. Somerville was moved to his very heart, seeing how here the Jews, with God's Word in the hand, are seeking the Lord their God, and David their King, Jesus Christ."

—Lord Radstock gave some interesting instances which had come under his notice. Two prominent workers had been banished; one had to walk 1,000 miles in chains to Siberia, but his joy was that he would "now have the privilege of preaching the gospel to the prisoners," who could not otherwise be reached. In St. Petersburg the "open meeting" principle works admirably, because when the gatherings are broken up by the police—as is invariably the case when discovered—the converts are each competent to minister the Word to others, and thus, as in the early days of the church, the scattering of the people secures the scattering of the seed. In fact, on one occasion a number of imprisoned converts were released, because by their testimony "they did more harm in prison than out."

Scotland.—At the first meeting of the National Bible Society directors for the new year, held in Glasgow, the total income for 1887 was reported to be £33,432 7s., being only £335 1s. less than the income of 1886, which included £4,875 of a fund raised in honor of the society's semi-jubilee. The expenditure had been £30,992 6s. The issues in 1887 were 632,073 copies or parts of Scripture, including 164,729 Bibles, 180,662 Testaments, and 286,682 portions. Though somewhat less than the exceptional circulation of the last two years, these figures are considerably beyond any former record. The issues at home were 220,754 copies, and abroad 411,319.

Siam.—At a meeting of the Presbytery of Siam, it was reported that an addition of 48 members by confession, and five by certificate, makes the whole number of communicants in connection with this Presbytery now 381. One new church was organized and one student licensed to preach the gospel.

—The Rev. Mr. Eakin, the mission-

ary who came to this country to obtain funds for the erection of a Christian high school in Bangkok, has returned to his field of labor. He secured \$15,000 in this country, to which the King of Siam will add \$5,000. The erection of the school is thus made possible.

Sweden.—The Swedish Magazine, *Lunds-Missions Tidning*, gives the present number of baptized converts of the Berlin society as 16,539 at 47 stations. The last year's contributions of these amounted to \$3,780.

Syria.—The Quaker women have a "Syria-Ramallah Home." They propose to build a girls' training-school there, for which \$3,000 is raised, twice that amount being needed. Sybil Jones was the first woman to preach the gospel in the land since the apostles' day. They have a school at Mansurieh, near the Syrian Mission, on Mount Lebanon. The Philadelphia Society supports a Bible woman in this mission.

—The Mission at Brumana on the heights of Mount Lebanon, overlooking Beirut, 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 30 inmates, and for girls with 20, and a well-ordered hospital with 15 beds, besides 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.—*Presbyterian*.

—The Pilgrims to Mecca this year from Syria are very few. The steamers offer great inducements, but as the pilgrimage takes place in June and July the people dread the intense heat of Mecca and stay at home. A Moslem of Beirut was asked, "Are many of the Beirut Moslems going to Mecca this year?" "No," said he; "only about ten." "Are those who go generally made better men by the pilgrimage?" "Better! They are worse. Mecca is the wickedest place in the East; full of robbers, thieves and pickpockets, and everything vile. Hardly a man goes but is robbed."

Switzerland.—The Basle Mission has 111 missionaries and European teachers in its three fields, and 489 native pastors, catechists, evangelists and teachers. In 1884 there were baptized in Africa, India and China 531 adult heathen, 204 heathen children and 773 Christian children. The Basle Mission Church numbers to-day 17,053 members.

Turkey.—We are beginning to hear of spiritual results following the administration of relief to the famine sufferers in Turkey. In some places portions of the Scriptures have been distributed with needed bread for the body. Mr. Gates of Mardin reports that in one village a man said, after an earnest discussion: "It is nothing other than the words of this book which have sent us this aid." A Moslem at one village affirmed: "I know that the Protestants are the best of all the sects." "How do you know that?" said a bystander. "You are a Moslem. What do you know of the teachings of the Protestants?" The Moslem replied: "I know by one sign. If I go to a priest, he says to me, Give. If I go to a Moolah, he says to me, Give. If I go to an official or a friend, they say to me, Give. All say, Give. The Protestants alone say, Take. Their schools say, Take; their teachings say, Take; their charities say, Take. By this I know that they are the best." Mr. Gates reports that villages are asking for teachers, and that the evangelical helpers are honored wherever they go among the mountains.—*Missionary Herald*.

Women's Missionary Work.—The Women's Foreign Missionary Society of the Presbyterian Church in Canada reports \$10,058 as the amount of last year's receipts. Its foreign work is thus summarized: Three schools for our own Indians in the Northwest, one girls' school in Formosa, six schools under the care of our ladies in Central India, six native teachers assisting in these schools, two Bible women, general missionary work in the hospital, villages and zenanas, three missionary teachers, one medical missionary, one lady ready for the work, one lady in Canada receiving medical education, donation for Trinidad.

—The money given by the women of the Presbyterian Church in the United States during the past sixteen years amounts to \$2,150,000, representing the entire support of more than 200 women missionaries, 200

native Bible readers, and more than 150 schools.

—The Woman's Foreign Missionary Society of the M. E. Church just made to the quadrennial conference, is full of encouragement. The report covers the past four years.

The society now numbers 4,383 auxiliaries, with an annual membership of 115,228. The German work had fully justified the expectations of the originators and had grown constantly. The last report gave a total of 104 auxiliaries, with 2,694 annual members and 19 life members. The aggregate receipts of the last four years have been \$658,898.77, an increase over the previous four years of \$154,314.23.

—The Woman's Society of the American Baptist Missionary Society received, East, \$55,890; West, \$25,882.

—Reports of the Five Women's Foreign Missionary Societies of the Presbyterian Church for the year ending May 1, 1888, namely:

Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia: Receipts, \$149,640, a gain of \$19,821; Auxiliaries, 2,000, gain, 221; Missionaries, 133; Native Teachers and Bible Women, 91.

Woman's Presbyterian Board of Missions of the Northwest: Receipts, \$2,472, gain, \$15,412; Auxiliaries, 1522; Missionaries, 63; Native Teachers and Bible Women, 49.

Women's Board of Foreign Missions of the Presbyterian Church, New York: Receipts, \$62,544, gain, \$12,407; Auxiliaries, 900, gain, 76; Missionaries, 41; Native Teachers and Bible Women, 30.

Woman's Presbyterian Foreign Missionary Society of Northern New York: Receipts, \$10,413; Auxiliaries, 118, gain, 14; Missionaries, 5; Native Teachers and Bible Women, 13.

Woman's Presbyterian Board of Missions of the Southwest: Receipts, \$7,217, gain, 508; Auxiliaries, 47, gain, 8; Missionaries, 7.

Total receipts, \$312,286, gain during the year, \$48,143; Auxiliaries, 4,587, gain, 319; Missionaries, 254; Native Teachers and Bible Women, 83.

—The Fifteenth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church of the Pacific Coast is an exceedingly interesting one. The receipts from all sources were \$10,700.40.

—The Woman's Union Missionary Society of America has in Calcutta and the villages south of it 22 schools with 1,178 girls, and 114 zenanas in which are 130 regular pupils. A Bible lesson is given every day in the schools and at every visit in the zenanas.

—At the recent annual meeting of the Church of England Zenana Missionary Society it was stated that there had been good success at almost every station. The receipts for the year were \$133,000. There are now at home nearly 900 associations, and upward of 500 working parties in support of the mission.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

WORLD-WIDE DISTRIBUTION OF THE BIBLE.

[Rev. John Wilkinson (London) has published a powerful tract with the above caption. We avail ourselves of his statistics relating to Bible distribution.—EDS.]

REV. JAMES JOHNSTON, in his "Century of Christian Missions," puts the population of the world at about 1,470,000,000 : Protestants, 135,000,000 ; Greeks, 85,000,000 ; Papists, 195,000,000 ; Jews, 8,000,000 ; Mohammedans, 173,000,000 ; heathen, 874,000,000 ; altogether about 1,473,000,000 as the world's population at present. The Mohammedans and the heathen together make 1,047,000,000, besides about 11,000,000 of Jews. These 1,058,000,000 are unevangelized. Besides, there are millions of Greek Catholics and Roman Catholics as destitute of the Bible as are the Mohammedans and the heathen.

It is estimated that there are yet more than 3,000 languages and dialects into which the Holy Scriptures have never been translated.

At the head of the list of agencies for the distribution of the Bible is the British and Foreign Bible Society. According to the report of 1886 the issues of the Society were as follows :

From the Bible House, London : Bibles, 636,411 ; New Testaments, with or without Psalms, 1,190,891 ; Portions, 365,517. Total.....	2,192,819
From depots abroad : Bibles, 195,102 ; New Testaments, with or without Psalms, 625,295 ; Portions, 1,110,688. Total.....	1,931,085

Total for the year, of Bibles, New Testaments and Portions..... 4,123,904

Total portions, 1,476,205, divided by 32, and thus reducing them to whole Bibles, make 46,131 ; which brings out the following total of Bibles, New Testaments and Portions reduced to Bibles : Bibles, 831,513 ; New Testaments, 1,816,186 ; Portions, reduced to Bibles, 46,131. Total..... 2,693,830

The issues of the National Bible Society of Scotland for the same year, 1886, were as follows : Bibles, 154,450 ; New Testaments, 256,507 ; Portions, 234,705. Total..... 645,662

Total portions, 234,705, divided by 32, and thus reducing them to whole Bibles, make 7,335 ; which brings out the following total of Bibles, New Testaments, and Portions reduced to Bibles : Bibles, 154,450 ; New Testaments, 256,507 ; Portions reduced to Bibles, 7,335. Total..... 418,692

The issues of the Hibernian Bible Society for the same year were as follows : Bibles, 20,897 ; New Testaments, 25,362 ; Portions, 12,346. Total..... 59,105

Portions reduced to Bibles, 402, which with Bibles and New Testaments make a total of Bibles, New Testaments and Portions reduced to Bibles, of..... 46,661

The issues of the American Bible Society, as given in the report for the same year, were as follows : Bibles, 363,714 ; New Testaments, 598,515 ; Portions, 469,211. Total..... 1,437,440

Total Bibles, New Testaments and Portions reduced to Bibles..... 982,892

The report states that "there are at least twenty-five German Bible Societies. Some of them are very small." Only four or five occupy a prominent position. These are : (1) the Prussian Chief Bible Society, for the eight original provinces of Prussia ; (2) the Württemberg Bible Institute, for the kingdom of Württemberg ; (3) the Saxon Chief Bible Society, for the kingdom of Saxony ; (4) the Nuremberg Bible Association, for the kingdom of Bavaria ; and (5) the Berg Bible Society, on the Rhine. The circulation of the Prussian Chief Bible Society for 1885 reached 97,400 copies ; 80,694 of them Bibles. None of these were issued by the British and Foreign Bible Society, but were additional. "The other four Societies mentioned put into circulation, in 1884—39,539, 20,731, 6,752 and 17,477 copies respectively. About one-half of these books were supplied by the British and Foreign Bible Society. The work of the remaining twenty Societies was limited in extent, and comprised but few of the British and Foreign Bible Society's books."

Now let us gather the sum total of Bible circulation by these German Bible Societies:

First we have the Prussian Society.....	97,400
Then we have the Württemberg, Saxon, Nuremberg, and Berg Societies, altogether 84,499 ; from these we must deduct half, as reckoned to the British and Foreign Bible Society's issues—so these four Societies circulated.....	42,250
We put down for the other twenty small Societies a circulation of.....	60,350

This will make a total for the twenty-five Societies of..... 200,000

The Trinitarian Bible Society's report for 1887 says : "The circulation of Scripture during the past year has been as follows, in twenty languages" :—

Bibles, 3,354 ; New Testaments, 11,038 ; Portions, 96,620.....	Total 111,012
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Special sale of Hebrew New Testaments, 75,000; special grant of Hebrew New Testaments, 25,000. Total 100,000
Total circulation, sales, and grants.... 211,012
The Portions, 96,620 reduced to Bibles, by being divided by 32, make, in round numbers, 3,020; which with the Bibles, New Testaments, and special 100,000 of Hebrew New Testaments, make the total..... 117,412
Totals.

British and Foreign Bible Society—Bibles, Testaments and Portions: issued from the London House and from depôts abroad.. 4,123,904
The same total, with Portions reduced to Bibles..... 2,693,830
National Bible Society of Scotland—Bibles, Testaments and Portions..... 645,662
The same total, with Portions reduced to Bibles..... 418,692
Hibernian Bible Society—Bibles, Testaments and Portions..... 59,105
The same total, with Portions reduced to Bibles..... 56,661
American Bible Society—Bibles, Testaments and Portions..... 1,437,440
The same total, with Portions reduced to Bibles..... 92,982
The twenty-five German Societies.... 200,000
Trinitarian Bible Society—Bibles, Testaments and Portions..... 211,012
The same total, with Portions reduced to Bibles..... 117,412
Grand total, including Bibles Testaments and Portions. 6,477,123
The same total, with Portions reduced to Bibles.. 4,459,487

Only *four-and-a-half millions* of Bibles are being produced a year, while the annual increase of the world's population is estimated at *twelve millions*!

BIBLE WORK IN CHINA IN 1887.

	Bib's	Testaments	Portions	Total
<i>B. & F. Bible Soc.</i>				
North China.....	194	790	75,228	76,212
Central ".....	173	839	83,652	84,664
South ".....	.....	.....	.....	91,010
Total B. & F.	367	1,629	158,880	251,886
<i>Scotch Bible Soc.</i>				
North China.....	.....	136	7,229	7,365
Central ".....	.....	1,952	168,859	170,811
Total N. B. S. S. .		2,088	176,088	178,176
<i>Amer'n Bible Soc.</i>				
Sales—Depot.....	80	689	713	1,482
" Missionaries..	120	2,062	29,932	32,134
" Colporteurs..	77	2,059	203,782	205,918
Donations—Depot..	35	121	1,145	1,301
" Missionaries..	48	899	9,837	10,784
" Colporteurs..	.....	72	1,184	1,256
Total Am. B. S. .	360	5,922	246,593	252,875
Grand total, 1887...	727	9,639	581,561	682,937
Total, 1886.....	1,019	14,256	493,678	583,429

—Chinese Recorder.

PRESBYTERIAN MISSION OF NORTHERN BRAZIL.—STATISTICS FOR 1887.

NAME OF CHURCH.	Members Received.	Children Baptized.	Elders.	Deacons.	S. S. Scholars.	Total Membership.	Total Baptized Children.	Native Preachers.	Native Helper.	Colporteur.	Candidates for Ministry.
Recife.....	7	6	1	.....	25	58	39	.....	.....	.....	.....
Goyanna.....	17	7	1	1	.....	32	29	1	.....	.....	.....
Fortaleza.....	11	8	1	.....	47	40	27	.....	.....	1	1
Mossoro.....	9	3	1	.....	20	21	12	.....	.....	.....	.....
Parahyba.....	5	1	1	1	.....	17	3	1	.....	.....	.....
Maranhã.....	11	3	.....	.....	16	26	15	.....	.....	1	.....
Pao de Assucar.	18	17	.....	.....	18	17	.....	1	.....	.....	.....
Maceio.....	8	1	.....	.....	3	1	.....	1	.....	.....	.....
	81	46	3	3	108	215	143	3	1	2	2

Catholic and Protestant Converts.

—DR. WARNECK, who also is a leading authority on mission matters, has compiled some statistics on the number of converts reported from Catholic and from Protestant societies. His summary is that the former reports 268,700 converts in Africa, 2,000,000 in Asia, 55,000 in Oceania, 330,000 in America, or a total of 2,053,700. Protestant societies report 577,000 in Africa, 700,000 in Asia, 280,000 in Oceania, and 688,000 in America, or a total of 2,245,700. Dr. Warneck remarks:

"I must confess that these figures surprised me. Considering the grand and imposing organization of the Catholic Church, the larger number of its missionaries, their rapid method of receiving into church communion larger numbers, and the great advantage enjoyed by the fact that they have been at the work many centuries before our work began, I had thought that numerically their mission success would vastly exceed that of the Protestants. Leaving out of consideration Asia, where chiefly those who are descendants of converts of earlier centuries in China and India swell the number in the Roman Catholic reports, it must be seen that everywhere else the mission work of the Evangelical Church is far in advance of that of the Roman Catholic."

—Mission work of the Catholic Church is in the hands of the Propaganda Society. In the periodical *Katholische Missionen* recently this Society makes its report for 1886.

According to this France furnished about two-thirds of the funds needed for the work, namely, 4,855,658 francs; Germany contributed 409,271 francs; Belgium, 358,767; Elsass and Lorraine, 286,987; Italy, 382,214; Great Britain, 166,319; Switzerland, 77,139; the Netherlands, 112,551; Spain, 97,522; Portugal, 47,249; Austria, 88,403; Hungary, 3,952; Bulgaria and Roumania, 500; Russia, 528; the Scandinavian countries, 847; Asia, 8,405; Africa, 35,373; North America, 100,928; Central America, 566; South America, 55,569; Australia, 14,519.

Jews.—From the *Hebrew Annual* we learn that France contains 600,000; Germany, 562,000, of whom 39,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,644,000, of whom 688,000 are in Galicia and 638,000 in Hungary; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000 (Russian Poland, 763,000); Turkey, 105,000; Belgium, 3,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,500; Greece, 3,000; Servia, 3,500; Sweden, 3,000. In Asia there are 30,000 of the race. Turkey in Asia has 195,000, of whom 25,000 are in Palestine, 47,000 in Russian Asia, 18,000 in Persia, 14,000 in Central Asia, 19,000 in India, and 1,000 in China. In Africa 8,000 Jews live in Egypt, 55,000 in Tunisia, 35,000 in Algeria, 60,000 in Morocco, 6,000 in Tripoli, and 200,000 in Abyssinia. America counts 230,000 among her citizens, and 20,000 more are distributed in other sections of the transatlantic continent, while only 12,000 are scattered through Oceania. The entire total of the Hebrew race on the surface of the globe is estimated at 6,300,000.

—The French Protestant missionaries among the Bassutos of south-eastern Africa report for 1886-7 as follows:

Stations.....	17	(Same as previous year.	
Out-stations.....	89	Increase of	5
Native helpers.....	160	"	18
Marriages.....	109	"	14
Infant baptisms.....	322	"	64
Catechumens.....	2,245	"	337
Communicants.....	5,525	"	335
Total number adherents...	7,770	"	672
Scholars.....	4,066	"	982

Congregational Statistics.

Churches : whole number.....	4,404
" new.....	246
" gain in number.....	127
Members : whole number.....	457,584
" added on confession.....	41,156
" " by letter.....	26,185
" " total [189 not divided].....	67,530
" removed.....	38,644
" apparent increase.....	28,886
" gain [actual, comparing totals].....	21,205
" difference [due to inaccurate reports].....	7,681
Baptisms : adult.....	20,123
" infant.....	11,966
Families reported.....	263,775
Sunday-schools, members.....	551,691
" gain in members.....	29,704
" average attendance.....	324,719
" united with the church from.....	18,399
" benevolent contributions of.....	\$162,012

BENEVOLENT CONTRIBUTIONS OF THE CHURCHES:

For the year 1887 only.....	\$2,095,485
Increase over 1885.....	418,475
Of which for Foreign Missions.....	319,404
" Education.....	221,237
" Church Building.....	122,590
" Home Missions.....	436,577
" A. M. A.....	151,698
" Sunday-schools.....	28,986
" New West.....	43,960
" Ministerial aid.....	9,133
" Other objects.....	787,731
Legacies paid.....	829,662
Home Expenditures.....	5,078,980
" Increase.....	1,100,755

—*Congregational Year-Book for 1888.*

American Baptist Missionary Union.

RECAPITULATION.

The Burman Mission.—51 missionaries, 16 men and 35 women (including wives of missionaries); 13 ordained and 39 unordained native preachers; 21 churches, 1,636 members, 150 baptized in 1887.

The Karen Mission.—47 missionaries, 15 men and 32 women; 10 ordained and 351 unordained native preachers; 494 churches, 26,008 members, 1,877 baptized in 1887.

The Shan Mission.—6 missionaries, 2 men and 4 women; 7 unordained native preachers; 2 churches, 42 members, 1 baptized in 1887.

The Kachin Mission.—2 missionaries, 1 man and 1 woman; 2 ordained and 1 unordained native preachers; 3 churches, 39 members, 3 baptized in 1887.

The Chin Mission.—5 missionaries, 2 men and 3 women; 15 ordained and 16 unordained native preachers; 7 churches, 174 members, 52 baptized in 1887.

The Assamese Mission.—9 missionaries, 3 men and 6 women; 2 ordained and 9 unordained native preachers; 15 churches, 786 members, 37 baptized in 1887.

The Garo Mission.—4 missionaries, 2 men and 2 women; 5 ordained and 6 unordained native preachers; 10 churches, 986 members, 165 baptized in 1887.

The Naga Mission.—8 missionaries, 4 men and 4 women; 5 unordained native preachers; 3 churches, 70 members, 6 baptized in 1887.

The Telugu Mission.—44 missionaries, 19 men and 25 women; 56 ordained and 137 unordained native preachers; 52 churches, 66,629 members, 2,321 baptized in 1887.

The Chinese Mission.—30 missionaries, 12 men and 18 women; 7 ordained and 33 unordained native preachers; 19 churches, 1,566 members, 51 baptized in 1887.

The Japan Mission.—25 missionaries, 8 men and 17 women; 5 ordained and 21 unordained native preachers; 11 churches, 770 members, 211 baptized in 1887.

The Congo Mission.—23 missionaries, 17 men and 11 women; 4 churches, 246 members, 191 baptized in 1887.

European Missions.—972 preachers; 654 churches, 66,146 members, 5,532 baptized in 1887.

In the missions to the heathen there are 60 stations and 831 out-stations. Including those now absent from their fields, there are 262 missionaries, including 159 single women and 84 wives of missionaries.

In all the missions there are 263 missionaries (including lay evangelists), 1,798 preachers, 1,296 churches, and 127,208 members; 10,602 were baptized in 1887.

Increase from last year.—14 missionaries, 31 churches, 3,678 members.—*Seventy-fourth Annual Report.*

Facts Concerning the College Department of Young Men's Christian Associations of North America.

- 231 college associations are in existence.
- 41 have been organized within the year.
- 179 have an aggregate membership of 9,863.
- 203 have an active membership of 8,699.
- 174 have an associate membership of 2,240.
- 177 have 2,570 members serving on committees.
- 143 expend annually \$6,067.
- 4 have buildings; Princeton, valued at \$20,000; Hanover, \$1,000; Toronto University, \$7,000, and Yale University, \$50,000.
- 59 have rooms devoted exclusively to their use.
- 54 have furniture valued at \$20,732.
- 18 have libraries of 3,655 volumes, valued at \$3,577.
- 27 had 101 lectures during the year, and 68 had 144 sociables.

RELIGIOUS MEETINGS.

- 87 report 93 Bible classes, with a total average attendance of 1,688.
- 59 report 99 training classes, with a total average attendance of 1,024.
- 188 report 198 prayer-meetings, 147 of which have a total average attendance of 3,993.
- 84 report gospel meetings, 50 of which have a total average attendance of 1,481.
- 23 report song services, 13 of which have a total average attendance of 394.
- 80 report missionary meetings.
- 3 report daily prayer-meetings.
- 19 report 21 cottage or neighborhood prayer-meetings.
- 8 report meetings in almshouses, jails and hospitals.
- 18 report 27 Sunday-schools conducted in their members.
- 137 associations observed the day of prayer for colleges the last Thursday in January, 1888.
- 131 observed the day of prayer for young men, the second Sunday in November.
- 200 report 31,420 young men as students in their colleges.
- 157 report 9,956 young men, students of their colleges, as members of evangelical churches.
- 150 report 1,746 professed conversions during the year.
- 161 report that 2,750 students in their colleges intend to enter the ministry.
- 48 report that 135 of these have been converted since entering college.
- 24 report that 86 of these have been converted the past year.
- 19 report that 64 have been influenced in their decision for the ministry by the work of the College Association.
- 59 report that 126 students in their colleges intend to be foreign missionaries.
- 4 report that 5 of these have been converted the past year.
- 3 report that 16 of these have been influenced in their decision for the foreign field by the missionary department of the College Association.

—The International Committee of Young Men's Christian Associations at 40 East 23rd street, New York, has just issued the Association "Year-Book for 1888." There are now, according to this annual report, 1,240 associations in America, and 3,904 in the world. The American associations have a membership of 170,000; they own buildings valued at \$5,609,265, and have a total net property of \$7,261,658; last year they expended \$1,181,338 in local work, and \$104,949 in general work. 752 men are devoting their entire time to the local, State and international work as secretaries and assistants; there are 23 State committees that employ one

or more traveling secretaries, and the International Committee's secretarial force numbers 14. 77 of these associations are engaged specially in work among railway men; 10 among German-speaking young men; 273 are in colleges; 29 are colored and 18 Indian. 228 associations report educational classes in from one to fifteen branches of study; 287 report special attention to physical culture through gymnasiums and out-door sports; 398 Bible classes, 367 Bible training classes, and 661 weekly prayer-meetings are among the services for young men only, which are reported.

—In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sabbath-school scholars, an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible, an average of 100 to each station. Including all classes, there are now identified with Protestant Christian missions 3,500,000 persons, served by 40,000 missionaries. The nationalities friendly to Protestant Christianity, or nominally Christians, contain a population of about 150,000,000, or *one-ninth* of the whole population of the earth, covering 14,000,000 of square miles, or one-fourth of the whole geographical surface of the globe. The Greek and Roman Catholic churches cover 18,000,000 square miles in nations friendly to them or dominated by them, and have 250,000,000 of adherents. The Mohammedans have a following of about 200,000,000 nominally. Strictly pagan countries, therefore, have yet a population of *one billion* souls who are not reached by Mohammedan, Catholic, Greek or Protestant churches.

—Statistical tables in the Baptist Year-Book show the total number of members in the 31,891 Baptist churches to be 2,917,315, indicating a gain of 184,745 members during the year. The number of baptisms reported is 158,373, which is 2,995 more than were reported a year before.

—"The Presbyterian Church of the United States, all branches, have over 15,000 churches, 11,500 ministers, 1,500,000 members, and expends annually in her work \$16,000,000; has also 46 colleges, with 5,000 students; 20 theological seminaries, with 1,900 students; 34 female seminaries, with 4,000 pupils."—*Dr. G. P. Hays.*

—The statistics presented at the last International Sunday-school Convention show that while there are in the Sunday-schools of our country and the Dominion of Canada seven million children and youth, there are more than nine million outside of the Sunday-school. Dr. Worden stated that of this number 800,000 are in New York State, 575,000 in Pennsylvania, 440,000 in Ohio, 365,000 in Kentucky, 340,000 in Indiana, 600,000 in Illinois, 550,000 in Missouri, 228,000 in

Kansas. In three years the gain in Sunday-school membership has been nearly 500,000; but this is small, compared with the gain in our population, which increases more rapidly every year.

—The Welsh Calvinistic Methodists embrace 1,220 churches, 129,000 members, 1,012 ministers, and 1,450 Sabbath-schools, with home and foreign missionary societies.

—The German Evangelical Lutheran Church Synod embraces 246 ministers, 387 congregations, and 38,000 members, 219 parochial schools, and an average yearly attendance of 6,427.

—The African Methodist Episcopal Church, whose General Conference recently in session at Indianapolis, reports a membership of 403,351, and the total of money raised for all purposes during the year 1887 as \$1,064,569. There are 3,394 churches and 690 parsonages, valued at \$5,340,889. There are 17,009 stewards, 14,190 stewardesses, and 14,778 class-leaders.

The statistics of the United Presbyterian Church for the present ecclesiastical year are:

	1887.	1888.
Total membership.....	94,641	98,991
Total congregations.....	885	907
Total pastoral charges.....	678	708
Total contributions.....	\$977,860	\$1,019,937

—According to the Year-Book of the Disciples of Christ for 1888, they have 6,437 churches, 620,000 communicants, 4,500 Sunday-schools, with a membership of 318,000, and a teaching force of 33,340; number of preachers 3,263. The value of church property is \$10,368,361.

—In Germany and Switzerland there are eighteen foreign missionary societies, with between 522 and 550 missionaries in the field, and with an income of about \$720,000. The particular circumstances of their origin, no doubt, account for this state of things, but it certainly ought now to be possible to consolidate the smaller societies, and thus save the expense of so many different officials.

—Mr. David McLaren has made a careful examination and analysis of the home contributions of four great missionary societies and of the British and Foreign Bible Society during the fifty years of the present reign. The annual average amount of the five societies for the last ten years was £556,631, shown as follows:

Baptist Missionary Society.....	£57,229
Wesleyan Missionary Society.....	109,433
Church Missionary Society.....	193,670
London Missionary Society.....	80,742
British and Foreign Bible Society.....	109,557

The total contributions for the fifty years were £10,798,160, being about the amount spent on drink in this country in sixty days. One feature brought out by the examination is that, when a large sum has been raised for a special object, the income of succeeding years has not suffered in consequence.

—The Roman Catholic Propaganda of the

Faith in foreign parts was organized in Lyons, France, in 1882. Since that time it has received an aggregate of 230,000,000 francs, mainly in small amounts. Its receipts during the past year were 6,648,000 francs, of which 4,350,000 were drawn from France.

—According to the Directory of the Roman Catholic Church for 1888, there are, in England and Wales, 2,314 Catholic priests to 1,728 in 1875, and these preside over 1,304 churches, chapels and stations. Scotland has 5 bishops, 324 priests and 237 churches and chapels. The Roman Catholic population in 1887 is given as 1,354,000 in England and Wales, 326,000 in Scotland, 3,961,000 in Ireland. Together with the colonies, the number of Catholics under British rule is 9,682,000.

—New England Catholic statistics count up as follows: Priests, 906; seminarians, 233; churches, 602; chapels and stations, 133; colleges, 7; academies, 38; parochial schools, 205; pupils, 69,105; charitable institutions, 36; Catholic population, 1,185,000. This estimate is based on the reports of the parish priests to their ordinaries. It is rather under than over the figures. Exceeding care is taken in making this census. Estimations are generally based upon baptisms, marriages, etc., which yield a certainty on the safe side, but which exclude that host of Catholics who hold their religion loosely, who seldom attend church, who frequently neglect to have their children baptized, yet who are substantially Catholics, if anything, and who sometimes, sooner or later, return to the faith of their fathers. There are at least a million and a half Catholics in New England. It has been asserted, without contradiction, that over half the population of Boston are Catholics.—*Catholic Review*.

—In 1881 the 1,200 members of the United Presbyterian Board in Egypt—most of them very poor men and women—raised more than \$17 each, for the support of churches and schools. Look on this picture, then on that. Christians in America give 50 cents each to missions. Christians in poor Egypt give \$17 each for missions, and yet America is considered a Christian nation!—*Presb. College Journal*.

—The wealth of church members in the United States of America in 1880 was 8,723 million dollars. Of this one-sixteenth of one per cent, or one dollar out of \$1,586 is given in a year for the salvation of eight hundred million heathen.

—It is difficult so learn the statistics of Jerusalem. Probably as reliable information as can be secured is given by the *Bote aus Zion*, a carefully edited German Protestant quarterly, published in the Holy City. The Mohammedans number about 9,000, the Jews 18,000, and the Christians 7,000, making a total of 34,000. The Jews generally claim more, making the estimate as high as 30,000.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 10.—*Old Series*.—OCTOBER.—VOL. I. No. 10.—*New Series*.

I.—LITERATURE OF MISSIONS.

A CRUSADE FOR MISSIONS.

[EDITORIAL.—A. T. P.]

[The following solemn and earnest appeal we are sure will be received in the spirit in which it is made, and, we trust, will not have been made in vain. We who have staid at home, and so have not felt the touch of those great movements and mighty throbbings, of which London has been the center, are not prepared to appreciate the full force of the feeling which dictates this bugle-call from across the sea and the intensity of the conviction which thrills along every line of this stirring appeal.—J. M. S.]

THE time seems to me to have fully come for some new movement, which I can call by no other name, and for that crusade I solemnly appeal to my brethren in the pastorate to set themselves apart.

The evangelization of the world is a problem so grave and so great that it demands men, in a peculiar, if not an exclusive sense, devoted to it. The church needs to be aroused, quickened, stimulated, to new endeavor, prayer, consecration, giving, if we are to overtake the present generation with the gospel. To do this work of arousing the church, information must be gathered, facts collated and marshaled in effective array, and then presented with readiness of memory and of utterance, with the unique power and force that come from a mind and heart on fire with intelligent zeal and holy enthusiasm. For this work who are naturally fitted as are the devoted pastors of the churches? They are the leaders of church life and church work; their contact with the people is constant, and their touch is sympathetic; they are in the very position to take up such work with every advantage and hope of success.

Of course such a work demands a special training. There are certain lines of study and research, personal acquaintance with missionaries and mission-fields, providential contact with the work at a hundred points of approach, and the habit of advocating missions, which are requisite for the fullest measure of preparation to carry on such a crusade; but no man has the chance of such university training in the school of missions so available to him as the pastor. He whose yearnings and leanings are in this direction will unconsciously develop power in the work.

Nothing is more imperatively needed at this precise emergency, the crisis of missions, than a generation of such pastoral crusaders. There

is no need of abandoning the pulpit and parish to enter upon such a crusade. The churches need not even be neglected, left unshepherded, unsheltered, like a scattered flock, in order that a pastor may go about, like Peter the Hermit, on missionary tours. The pastor must care for the flock, of course. But there is a larger, broader work for Christ than any individual church presents, and every minister of Christ owes somewhat to the church at large. He ought to feel and recognize the call to ministerial service to the whole body of Christ, and seek training for that larger service.

I am persuaded that in most cases a man is more effective as a pleader for missions who is making such appeals to only one branch of a general work for Christ and His church. We need to remember that the pastoral office is the first and highest in the church. Its forms of activity are so manifold and multiform, that it cultivates every part of the man; every faculty finds employment. To do the work of preacher and pastor, instead of making a man narrow, broadens him. His very appeals for special causes, such as Home Missions, Foreign Missions, City Evangelization, are rendered only more effective by his not becoming a mere specialist, absorbed in one particular subject or object. The tendency of doing only one thing is to be short-sighted, and see only one interest, and so unduly magnify that one object. A specialist in benevolence is apt to lose breadth of view, width of sympathy, and he cannot make up for such lack by mere length of tongue. The two great qualities, "audibility and volubility," may be enough for some men, but they do not prove sufficient for holding and rousing the people.

I would not have pastors abandon their flocks and folds to enter the new crusade for missions. How often have we observed that a pastor who is a powerful advocate of some one or all of the benevolent agencies of the church degenerates as soon as he becomes a secretary of a board or an agent. He gets formal, official, a mere functionary. And because he is expected to magnify his office, and exaggerate the relative importance of the cause he represents, he loses power with the people.

Hence, in order to be more useful in pleading for missions, it may be well for a man to keep out of all official relations with a board or a society in all ordinary cases. It takes a really extraordinary man to keep out of the trammels of a perfunctory routine. For myself, I have sedulously avoided all such complications, preferring to be first of all a preacher and pastor, and, as such, whenever God gives opportunity, and as He gives ability, lift up my voice for every true, noble and effective form of church beneficence, with no fetters on my tongue or my independence. To do the best work in missions, it is best for me, and probably for most men, to remain pastors; and their words will have all the more spontaneity, enthusiasm and real power when they speak not as agents or secretaries but as pastors.

At the same time, I cordially recommend my fellow pastors to avail themselves, especially when they are abroad, of opportunities to gather information by personal visits and contact in the mission fields themselves. Nothing so vividly impresses the mind as the sight of the eyes, and nothing so fit for vivid, graphic, telling description and reproduction. If a pastor is going to take a vacation abroad, why not, for the sake of his own church and the church at large, take his vacation where recreation and investigation may be combined? Dr. Gordon and myself went to Paris together to visit and investigate the McAll Missions. We spoke twice a day in the various *salles*, through an interpreter, and saw the work for ourselves. But the help of M. Saillens, Dr. McAll's main helper in his work, enabled us to see Paris in the meanwhile as we could not have done it alone. I had written much and spoken often on the McAll Mission work, but never had I such a conception of its simplicity and effectiveness. He who would be a powerful pleader for missions will do well to avail himself of every chance to come into personal, vital contact with mission fields and mission workers. In fact, many a church might well send a pastor abroad to carry cheer to missionaries on the field, and gather a store of facts, and best of all a new enthusiasm. The time so spent would not be lost to the church at home. A true pastor may well desire to visit fields and conduct a personal investigation of the work, in order to fit himself better to do the work of a home pastor. The more many-sided a man is, the better-informed he is, the more intelligent his zeal in the wider work of God, the more keenly alive to the wants of the world-field, the better is he fitted to guide the flock at home, especially if his church chance to be a large and leading one among the churches.

Brethren of the ministry, much as we need missionaries on the foreign field, we need, even more, missionary pastors on the home field. We need men who shall make a business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign. Such men inspire a whole church, lift it to a higher level, quicken intelligence, and arouse zeal. They are the true and powerful pleaders for missions. Give us more of such men—men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions. Then we shall have a true missionary revival, and the pulse of a sluggish church shall beat with new life, and a new missionary era shall dawn.

THE GREAT MISSIONARY CONFERENCES.

THIRD LETTER FROM A. T. PIERSON, D.D.

EDINBURGH, July 16.

The grand World's Conference in London was but the beginning of

a series. The so-called Mildmay Conference, at Mildmay Park, almost immediately succeeded it—July 27–31—and the delegates have found in their travels that at every new point gatherings awaited their coming, where the eager multitudes were waiting to gather at least some fragments of the feast. In this Athens of the British Isles, for instance, the pulpits were filled all day yesterday by delegates, and at a monster-meeting in the Synod Hall last night, addresses were made on the subject of missions by Dr. A. J. Gordon and myself.

I have thought that to many who may not see the reports of the Conference, now preparing *in extenso*, it might be well to present a few choice bits of the feast. And so I have been at pains to gather up a basket of fragments, to let our readers see what was the character of the fare distributed at the banquet board. Those who wish to have the reports in full will do well at once to send orders, with two dollars and a half, for the two large volumes of verbatim reports, to Rev. James Johnston, Secretary, care of Y. M. C. A., Exeter Hall, Strand, London. The reports will be published about January 1, 1889.

1. *Christianity and Civilization*.—Bishop Colenso attempted to civilize without Christianizing. He got twelve Zulu lads and took them for a limited time into his service, not making any attempt meanwhile to convert them. When the time expired, he reminded them how faithful he had been to them and to his promise not to seek to bias them at all as to their religious faith. The next day all were gone, leaving behind only their European clothes, as they went back to barbarism. It is said that Colenso went over to the American mission, laid on the treasurer's table a fifty-pound note, and said: "You were right, and I was wrong."

Christian nations were defeated in the Crusades: they deserved to be, for the *Bible was carried behind the sword*.

"Among the Zulus, the first sign of approach to Christ is a desire for clothes. A man comes one day and buys a calico shirt; the next, perhaps, and buys a pair of duck pants; then a three-legged stool, for he can no longer sit on the ground, and with shirt and pants on, and seated on that stool, he is a thousand miles above the level of the heathen round him."—*Dr. Lindley*.

2. *The Power of Christian Schools*.—We do not appreciate the value of the educational element in missions. The missionary superintendent in Utah lately undertook to lecture on subjects such as would interest the Mormons, beginning with lectures on humor, in which he had to explain his own jokes and stories to his stolid and stupid auditors. As soon as he had convinced them that he knew more than their own priests, of science, history, etc., he opened a school, and their children came to learn, then a Sunday-school, and so an evangelistic service.

In Beirut, the Christian church, the medical college and the girls' schools go side by side. The very Pashas confess the power of these

schools, and the Arabs had to open girls' schools in self-defense, and having no fit teachers, sent to our schools for teachers for their own. Education acts as a prophylactic, upsetting the unscientific and absurd geography, cosmogony, etc., of paganism, and so the religion itself.

Education of a Christian sort tends to upset the heathen faiths, by first undermining the heathen systems of false science which are inseparably bound up with the religious system. For example, the absurd Hindoo cosmogony cannot stand before the revelations of modern astronomy, etc. The antagonism between the truth and error is irreconcilable. On the other hand, the more the Bible is studied, the more it is found to be in accord with all the great scientific facts not known when the Bible was written. The leading truths of geology, astronomy, comparative anatomy, physiology, etc., find in the Word of God no antagonism. In fact, we may almost say, they were anticipated in its wonderful phraseology.—*A. T. P.*

Medical Missions.—It is noticeable that Christ sent forth His apostles, not only to preach and teach and testify, but to heal the sick.

3. *The Progress of Missions.*—In the Fiji Islands one wretched cannibal gloried in his shame. He was wont to put down one stone for every human body of which he partook, and his horrid memorial reached the number of 872 stones! At the late jubilee of missions not one avowed heathen was left.—*Rev. John Calvert.*

4. *Preparation of Missionary Candidates.*—It is very desirable that while in the course of preparation they be kept as much as may be into contact with souls. Isolation and seclusion for study during a long period sometimes leaves a student with a chronic or at least intermittent chill. Intellectuality often develops brilliance, but the brilliance of an iceberg. It is well to keep up the warmth of love and passion for souls by evangelistic labor—and all the better if among the lowest classes; for he who is not ready to preach the gospel anywhere is fitted to preach it nowhere. He who can reach the lowest can commonly reach the highest, but the reverse is not always true. We need men in earnest, not for salaries and positions and honors, but seekers after souls.—*A. T. P.*

5. *The Rum Traffic.*—When Stanley came to Aganda, the king, Mtesa, asked after Victoria, the Emperor of Germany, etc. Then he said, ““Have you any tidings from *above*!” Mr. Stanley was not quite so much at home on this subject, but he could at least give the king a New Testament. But it was noticeable that when Stanley reached the mouth of the Congo, the one unfortunate question there was, “*Have you any gin?*” The very day that the American Baptists in Boston accepted the Livingstone Inland Mission, 200,000 gallons of rum sailed from Boston to the Congo, in a single ship.

6. *The three eras of missions* have been: 1. The *apostolic*: the result was the conversion, nominally, of the Roman Empire. 2. The *medi-*

æval: the result was the nominal Christianization of Europe. 3. The *modern*: the result of which is to be the evangelization of the world.—*Dr. Philip Schaff.*

7. *The Opium Trade in China.*—The sum of all villainies is the opium traffic. It entails more and worse evils than drink, slavery and licensed vice put together!—*J. Hudson Taylor.*

8. *The Gospel in Tahiti.*—The London Missionary Society sent the first missionaries to Tahiti in 1797. They worked till 1813, sixteen years, and not one convert. Then a change came over the whole land. So rapid was the development that in 1821, eight years later, evangelists—natives—went out to the Hervey group. Eight years more passed, and, with John Williams, native evangelists pressed on to the Samoan group. Another nine years, and the New Hebrides were reached; and, in 1841 to 1843, the Loyalty Islands and New Guinea. What a remarkable proof and fruit of the power of the gospel!—*Wardlaw Thompson.*

The progress of God in the march of missions has been correspondingly rapid with the capacity of the church to keep up with the Great Leader.—*A. T. P.*

9. *Buddhism and Other False Faiths.*—Buddhism has, in fact, no God. 2. No family life. Women he abhorred and would not speak to them, and so Buddha taught his followers.

The goddess Kali is worshiped because believed to have control of aches and pains. Of the Buddhists of Ceylon 90 per cent. are demon-worshippers. Much is said about the "Light of Asia." But the so-called light of Asia is the light of Oxford and Cambridge. Arnold reads his own conception into Buddhism, and then attributes it to Buddhism. He owes his own conception to Christianity. Buddhism is to be judged by its practical results and fruits in life and character. In comparison to the light of the world, the light of Asia is but darkness.—*Prebendary Edmonds.*

Buddhism accommodates the natural heart of man. It is all things to all men, without bringing to any man salvation. All the heathen faiths yield to the carnal element in humanity; they foster pride, lust, selfishness, avarice, self-righteousness. There is no hatred of sin, love of holiness, or unselfish benevolence taught. Even benevolence is only another form of selfishness.

10. *The Bible a Missionary Book.*—If you cut out of the Bible whatever pertains directly or indirectly to missions—all precepts, promises, parables, discourses—all the drift and tendency of prophecy and history, and gospel, and epistle, in the direction of missions—and all dispensational dealing and leading having the same significance—you will have nothing but the covers left.

11. *Mistakes of Preachers.*—One of the greatest is that we have too often preached on missions only when we *wanted a collection.* All our

preaching should have a missionary character and tone.—*Rev. Geo. Wilson.*

The preacher ordinarily determines the level of the missionary interest and intelligence of his congregation. What a mistake, then, for him to be uninformed and unenthusiastic in respect to the work of God. He ought to be at the very head, the leader and inspirer of missionary study and consecration.

12. *Miscellaneous.*—Such words as “conversion,” etc., are God’s edge-tools, and even the devil gets hurt if he fools with them.—*Rev. Mr. McNiel.*

“To-day, June 18, is Waterloo day. The Congress of Vienna adjourned on that day to unite with other nations to drive back Napoleon as a common foe to the peace of Europe. Does it not behoove us to adjourn this Conference to unite our forces against the common enemy of mankind?”—*Sir John Kennaway.*

One hundred nations lie east of the Soudan, embracing 100,000,000 without a missionary.

In the importation of rum into Africa, the order for liquor was accompanied by an order: “Send us *handcuffs*.”—*Dr. W. M. Taylor.*

We must discriminate between Romanism as a religious faith and Romanism as an ecclesiastical system, and between the abettors of this Papal despotism and its victims. Many mistakes have been made in approaching Romanists. Many so-called Catholics are themselves conscious of the tyranny of Papal supremacy.

EARLY MISSION WORK AMONG THE INDIANS OF NEW ENGLAND.

BY JULIA M. BLISS, LONGMEADOW, MASS.

THE “Indian Question” is not a new subject. This generation is not the first to seek to have it righteously settled, to be baffled by its perplexities, or to be moved to earnest work in behalf of an unfortunate race. If the matter so greatly interests Christian philanthropists to-day, much more was it a subject of solicitude to the fathers of New England, who planted their colonies in the midst of the natives. They gained a foothold by the destruction of thousands of Indians by terrible diseases, but still, large and fierce tribes and numerous remnants of tribes surrounded them; their embarrassments and difficulties were manifold, and their endeavors to deal kindly and justly with their savage neighbors were scrupulous and unremitting.

The establishment of missions among the Indians was the carrying out of purposes formed by Pilgrims and Puritans before they came hither. One of the “reasons” given for the coming of the Plymouth Colony was “a great hope and inward zeal” for making Christ known “in those remote parts of the world.” So with the Bay

Colony, that was one of the objects mentioned in their charter, and among the "reasons" for their "undertaking," and on their first seal was an "Indian having a label going from his mouth, 'Come over and help us.'" They surely needed help, for they were in a forlorn and wretched condition, improvident, depraved, living more like animals than men, the "veriest ruins of mankind."

Some efforts were early made in their behalf; Squanto, Sagamore John and a few others in each colony were, as the English rejoiced to believe, the "first-fruits." But the hardships were so great, especially in Plymouth, that it was some years before regular labors were begun among them.

In 1636 Plymouth passed laws to provide for the preaching of the gospel to the Indians, but in the larger colony, the work under Eliot, though later started, progressed more rapidly. Skillful in languages, compassionate, generous, uniting zeal with tact and discretion, truly apostolic in spirit, Eliot was admirably adapted to be the leader in this work. But he was not left to carry it on single-handed; he had the encouragement and co-operation of the General Court, of his church at Roxbury, and of the best men in and around Boston, especially the ministers, those in the vicinity supplying his pulpit when he preached to the Indians. The General Court ordered, in 1644, that the county courts should attend to the civilizing and Christianizing the Indians in their shires; in 1646, that two ministers should be chosen annually to preach to them, and that something should be given by the court to those who were willing to be instructed; and in 1647, that quarterly and monthly courts should be held where Indians assembled, all fines to be used to build houses for worship or schools "or other publick use." So Eliot's work was begun with its aid and sanction.

Having made some progress in learning the language, without which he could not have gained even a hearing, in 1646 he began his direct mission labors at Nomantum, a part of the present town of Newton, preaching the first time so that the Indians "understood all." Unwearied by toil, undaunted by hardship and danger, he pressed the work forward and brought it to such a promising state that, in 1649, through the efforts of Mr. Winslow, a society was formed in England for propagating the gospel among the Indians. Its revenue in a few years amounted to £500 to £600 annually; the Commissioners of the United Colonies, while that body had an existence, were the almoners, and returned yearly an account of expenses to the society. The General Court early contributed to it £500, and the towns £1,560.

It seemed to Eliot that no great progress could be made until the Indians could be brought into some civilized way of living. So the "praying Indians," who had "felt the impression of his ministry," and who were desirous of more settled homes, were gathered into towns, built and governed by themselves, under English instruction.

Natic, the chief of these, and covering six thousand acres, was settled in 1651, and into it were gathered the Indians near Dedham and some from Concord. It was laid out with three principal streets; and upon these, parcels of land were set apart for a dwelling, garden and orchard, "one to be assigned to each native head of a family." The town contained a bridge 80x9 feet in length and height, with stone abutments, a palisaded fort, and a "common house" for worship, school and other purposes, all made by the Indians. There was manifested a strong desire for improvement among the natives. They began to dress like the English, to give up their savage customs, to till the ground; the women learned to spin, so there was a great demand for farming implements and spinning-wheels. They began to put away their immoralities, to keep the Sabbath, to catechise their children, and to pray in their families. Schools were established, and the brightest pupils from them were put under competent masters and instructed in Latin, Greek and English.

In 1654, at Natic, was formed the first Indian church of those who had been most carefully examined and re-examined by the ministers, and who gave good evidence by their "confessions" and lives of being true Christians.

That the "Scriptures might not in an unknown tongue be locked" from the natives, Eliot, in 1649, began his translation, the first from the English into a heathen language. This work of vast labor, because of the strangeness of the language and the "interminable" words, was carried on at intervals, for beside the Indian work he had the care of an important church. In 1661 the New Testament was completed, printed at Cambridge, and a handsomely bound copy was sent to Charles II., to enlist his interest in the good work. In 1664 the whole Bible was printed at Cambridge, and two hundred copies were at once put into circulation. If no living man can read that translation, who shall say it was made in vain?

Eliot was anxious to have a trained native ministry, and for this purpose provision was made at Cambridge. Not far from 1661, a brick building for about twenty students, and called Indian College, was built there. Two Indians completed the course, one was drowned just before taking his degree, and the other died soon after his graduation. Others died who had been instructed there, so "many friends began to doubt the success of the enterprise," and after a time the building was used for other purposes.

Meanwhile the work had been carried on in Plymouth by the "godly and gracious Richard Bourn," and in 1666 he was able to gather a church at Marshpee. John Eliot and his son, the governor, several magistrates and ministers of Plymouth helped in organizing it; and all the churches of the colony, having read the "confessions" of the Indians, gave their approval.

One of the most hopeful fields was Martha's Vineyard and the adjacent islands. For forty-four years the Mahews—father, son and grandson—labored for the good of the poor inhabitants. In 1641, the Worshipful Thomas Mahew had a grant for settlement of these islands and was made the Governor of the English. In 1644, his son Thomas Mahew, the pastor of the English on Martha's Vineyard, became greatly interested in the Indians and began to visit and instruct them in their homes. He often lodged with them, enduring cold and wet, thus bringing upon himself many "pains and distempers." At last he so won upon them that they were willing to meet for preaching and instruction, and in a few years his efforts were so much blessed that "many hundred men and women" in these islands gave evidence of being intelligent Christians. He continued his "painful labors" till 1657, when, intending a short trip to England, the ship in which he sailed was lost. His father took up the work which he had laid down; he visited and encouraged the Indians, and, with the aid of some native Christians, induced those of Gayhead to yield to the gospel. Mr. John Cotton of Plymouth preached to them two years, and in 1670, with the advice of the best men on the island, a church was formed at Martha's Vineyard, and Hiacoons, the first convert, was made pastor. After this John Mahew assisted his grandfather until the death of the latter, when for seven years the chief work devolved upon him, until he died in 1688, leaving the Indians with well instructed native teachers, and pretty well established in ways of Christian living.

Before Philip's war, when the work was most prosperous, there were about four thousand praying Indians and six churches, two in Massachusetts, one in Plymouth, two in Martha's Vineyard, and one in Chappaquiddick, an adjacent island.

Some obstacles to the work were the various dialects in use, and frequent wars between tribes, especially in Connecticut, and the violent opposition of many sachems, who prevented any instruction of their people. It may be noted that generally only the broken remnants of tribes showed any inclination to lead better lives. The Narragansetts rejected all efforts in their behalf; and when Mr. Eliot visited Philip, hoping to induce him to hear his message, Philip, taking a button on Mr. Eliot's coat, said "that he cared for his gospel just as much as he cared for that button." If Mr. Eliot could not move him, who could have done it?

At the beginning of Philip's war, the condition of all the Indians had been much improved by the coming of the English. The smaller tribes had been preserved from destruction by English protection; a portion had been greatly benefited by these special efforts in their behalf, and all, in a measure, by the introduction of seeds, farming implements and domestic animals, and by the great increase in their trade.

This dreadful war, which for a time almost threatened to destroy the colonies, was unfavorable to the mission work. The Christian Indians were hated by the others and exposed to danger from them, and many of the English became suspicious of all Indians, which was not strange perhaps under the circumstances. Many of the Christian Indians were faithful and aided the English, but some, lured by the wiles of Philip, went over to the enemy. Many from Natic, Stoughton and other places were taken to Deer Island for their safety, and on their return after the war, their towns in the Massachusetts colony were reduced from fourteen to seven. But the work revived under the labors of Mr. Rawson, Mr. Treat, Mr. Thatcher and others, and about the year 1700, there were altogether, thirty congregations of praying Indians, twenty-four native helpers, and "more than three thousand calling on God in Christ and hearing His holy Word."

FOURTH LETTER FROM A. T. PIERSON, D.D.

[The following communication, although somewhat personal, we are sure will intensely interest our readers. We may here give expression to a fact—known to us from a hundred sources—that our dear friend and editorial associate not only took a very prominent part in the Conference, and in various after-meetings, in London, but his addresses were received with very marked favor, and seemed to enthuse his audiences in an unwonted degree. Scarcely a day has passed since the great Council opened that he has not addressed vast assemblages, often more than once a day. And the following letter, and the document appended, which we give below, will show what he and his greatly beloved co-laborer, Dr. A. J. Gordon, of Boston, are doing, and have been doing, in Scotland, since the London Conference closed. God seems to be calling these devoted servants of His to do a great work for foreign missions in that grand old historic church—in the land of Knox, and Duff and Chalmers—and giving up their long-cherished plans of extended travel on the Continent, they have heeded the Providential call, and have begun a "Crusade for Missions" that may lead to far-reaching, glorious results. This work, to which two of the leaders of the Conference are so urgently called by the united voice of the Scottish Church, is part of the fruit of the recent World's Conference on Missions. The prayers of the American Church—honored by having two of its well-known and beloved pastors selected to carry the sacred fire from London and kindle a flame in Edinburgh, Glasgow, Inverness, and other parts of Scotland—should go up in behalf of these, our representatives, not only that a tidal wave of missionary revival may follow them there, but that they may come back to us in due time, so endued with the spirit of zeal and of the Holy Ghost, as shall fit them to be the leaders of a mighty "Crusade for Missions" throughout the great American Church, whose scores of delegates did such grand service at the great Conference.—J. M. S.]

MY DEAR YOKEFELLOW :

SCOTLAND, July 28, 1888.

I send you a letter, and you may publish or not, as your judgment may indicate.

The meetings in London were so enthusiastic and inspiring that a great desire was expressed to get a few of the delegates to go to a number of other points and in some measure carry the sacred fire. From time to time public meetings have been held in other places where delegates chance to have been temporarily sojourning, and the interest awakened in London has been extending elsewhere, both through the pen and the tongue.

During a tour on the Continent, in which Dr. Gordon and myself were companions in travel, and while we were at Paris visiting with great delight the various McAll Mission *salles*, we found that arrangements had been perfected for a series of missionary meetings in Edin-

burgh for July 14-17. These dates were chosen in order to reach the University students before their dispersion for vacation. It implied a very decided alteration in all our plans, as we desired to go on to Rome while on the Continent; but as it seemed to be God's call, we yielded to the earnest and pressing invitation of brethren in Edinburgh, and abandoning, at least for the time, our Continental trip, went to Edinburgh. The series of meetings which had been planned began with a garden party on the grounds of Duncan McLaren, Esq., where, on the early evening of Saturday, July 14, about seventy-five of the leading people of Edinburgh were gathered. A few informal addresses were made by delegates who were present, including Mrs. G. Stott, of Wen Chou, China; Mrs. Armstrong, who has been identified both with Burmah and the Telugus in India, and by her husband, and a short address by myself. On Sunday Dr. Gordon, myself and Rev. Mr. Armstrong were put in the pulpits of the leading churches, and in the evening an immense assemblage was convened in the Synod Hall in Castle Terrace. The meeting was much prolonged. Addresses were made by Dr. Gordon and myself, as also by Dr. Simpson and several others, and five medical missionaries were set apart for the foreign work. On Monday evening a meeting was called at the Free Assembly Hall, following an afternoon meeting, which was conducted by the ladies alone, and which was a meeting of singular power. At this afternoon meeting Mrs. A. J. Gordon spoke, followed by Mrs. Armstrong and Mrs. Moses Smith, Miss Child, Mrs. Stott, etc., and it could be easily seen that the tide of missionary interest was rising rapidly. The Scotch are not easily moved, but when they are moved, have corresponding momentum. Notwithstanding the afternoon meeting was continued so late, the evening audience filled the Assembly Hall. Lord Polwarth presided. Dr. Gordon, as usual, made a most happy and powerful address, and it fell to me to make the closing speech. The sympathy of the audience was manifest and profound. The tide was still rising. As I concluded, the solemnity and the silence impressed us all that God was there, and that He was using the facts and appeals presented to move the great audience as only He can do it. The brethren gathered around Dr. Gordon and myself, and suggested that we should visit other cities of Scotland and endeavor to arouse deeper and wider interest in missions. The next evening a sort of conversation was held at the church offices on Queen's street, on which occasion brethren from all parts of Scotland convened for a stated meeting, and we had the rare opportunity of reaching and touching many springs of church life. There the proposition was first made formally that we should spend some months in a mission tour of Scotland, and consent to fill appointments made for us by a central committee representing all various branches of the church. The proposition was startling and novel. It involved an abandonment of all previous and

personal plans. But such a deep spirit of prayer seemed to have been awakened, and so much unity and harmony between all the brethren that we could not abruptly dismiss the matter from our minds. We took it into prayerful consideration, and consented to spend one more Sabbath in Edinburgh. After occupying pulpits again on July 22d, another and a very large meeting was called for Sabbath evening in Synod Hall. Sir William Muir was in the chair, and Dr. John Lowe, who is connected with the medical mission, presented to us a very earnest letter on behalf of all the brethren, imploring us to ask a six months' furlough of our congregations and take a wide tour of Scotland in the interests of missions.

There were some very remarkable tokens of God's will that appeared to Dr. Gordon and me to mark this very unexpected appeal. The effect of our addresses and those of others upon the popular mind, and particularly the minds of our brethren of the ministry, was such as could be traced to no human source. Some of the oldest ministers present remarked to us that they remembered no meeting so marked by the divine presence and power. Then the wonderful unity and unanimity of the movement. Brethren of all branches of the Church, and from all localities, seemed impressed with the same idea that the thing to be done was to ask us to take this missionary campaign in hand, and that the leading of God was perfectly clear in the matter.

At each successive public meeting, and meeting of the ministers and the committee, the unanimity was more manifest, and the conviction grew in depth and power, that the hand of God was pointing in one direction. After Dr. Lowe had read his letter, the audience rose as one man to signify their cordial assent to the proposal, and it became clear to Dr. Gordon and myself that we ought at least to go on a short, experimental tour, leaving the further steps to be made apparent as the necessity for taking them was more apparent. We, therefore, undertook the work for a limited time, leaving to God to indicate whether He had any further work for us to do which was imperative enough to justify the prolonging of our stay in Scotland. Generous provision was made by the committee in Edinburgh for our traveling expenses and our entertainment while engaged on this service, and the offer was made to send brethren to occupy our home pulpits should that provision render our way more clear.

Upon that mission tour we are now engaged. A meeting was held at Oban on Thursday, and the others are arranged for at Inverness, Nairn, Dundee, Aberdeen, Glasgow, etc. Should no very clear and emphatic leading of God indicate a further duty in the same direction, a few weeks will close our little campaign. But if it is manifest that a wider door opens before us, the way will no doubt be made clear and the obstacles will disappear as we proceed.

This is but one indication of the far-reaching results of the World's

Conference of Missions. The sound of it has already gone out to the ends of the earth. An appetite for missionary meetings, a relish for missionary literature and information, a spirit of intelligent zeal and consecration, and many other results already hint at a very large harvest of which these are first-fruits. Delegates have gone in every direction, bearing coals from the same altar and fires, and kindling everywhere. The printed reports have been widely scattered, and will be more widely. There will be, we doubt not, a new era of giving and self-giving.

In our addresses we have sought no mere ephemeral impression by an appeal to emotion. We have felt that a true interest in missions must be built upon the basis of an intelligent conviction—that disciples need to be informed—confronted with the great facts of missionary history. We have sought, therefore, simply to mass, or rather marshal, these facts before the mind—to show how plainly the work is God's work—to indicate providential and gracious signs of His going before and with the missionary band. And everywhere we find a most absorbed and attentive audience. The turn in the tide of missions has evidently come, but it is a turn toward, not the ebb, but the flood. Both Dr. Gordon and myself regret that our great work at home does not seem to allow of an extended absence and work in this direction. There is a wide door and an effectual opened before us, and there are *not* many adversaries who show open opposition. Now is the time for some one to enter this door. A crusade of missions is called for, and where is Peter the Hermit? A reform in missionary methods is called for, and where is the Luther, the Wesley, the Owen for the crisis? A reconstruction of our habits of giving is needful, and where is the Zinzendorf to lead the way to a higher level of consecrated beneficence? Let the whole Church pray for the present epoch and the coming men for the crisis.

August 4, 1888.

DEAR BROTHER: I sent you a letter a few days ago, referring to the marvelous movement here for a missionary campaign. I now send you the letter of the Committee referred to, read and adopted in Synod Hall at the great meeting. I think this and the letter I sent you ought to be published as soon as possible, not because of personal references, of course, but as a signal token of the outcome of the World's Conference in London.

VISIT OF DELEGATES TO SCOTLAND.

CENTRAL COMMITTEE.

Rev. W. Adamson, D.D.

" R. G. Balfour.

" James Buchanan.

" Principal Cairns, D.D.

" Professor Calderwood, LL.D.

" Professor Charteris, D.D.

" Lewis Davidson.

" E. C. Dawson, M.A.

Sir Thomas Clark, Bart., Lord Provost.

Rev. Robert Craig, M.A.

Rev. G. D. Cullen, M.A.

" William Grant.

" James Gregory.

" T. T. Lambert.

" W. Landels, D.D.

David Lewis, Esq.

Robert Lockhart, Esq.

Rev. John Lowe, F.R.C.S.E.

R. A. Macfie, Esq.

J. S. Mack, Esq.

J. T. MacLagan, Esq.
 Duncan M'Laren, Esq.
 Rev. Norman M'Leod, D.D.
 " John M'Murtrie.
 W. White Millar, Esq.
 Andrew Mitchell, Esq.
 Rev. Murray Mitchell, LL.D.
 Sir William Muir, K.C.S.I., LL.D.
 Rev. Thomas Nicol, B.D.
 Sir Charles Pearson.
 Rev. W. Robertson, M.A.
 " Archibald Scott, D.D.
 " Principal Simon, Ph.D.

George Smith, Esq., LL.D.
 Rev. Professor T. Smith, D.D.
 Henry Soltan, Esq.
 Rev. W. Stevenson, M.A.
 Peter L. Stuart, Esq.
 Rev. C. R. Teape, Ph.D.
 James Thin, Esq.
 Rev. Alexander Whythe, D.D.
 " George Wilson.
 Thomas J. Wilson, Esq.
 Robert Wilson, Esq.
 Rev. John Young.
 Colonel Young.

Professor Simpson, M.D.

Mrs. Cleghorn.
 " David Dickson.
 " Gordon, Sen., of Parkhill.
 " Lowe.
 Miss Mackenzie.
 Mrs. Miller.
 " Duncan M'Laren, Jun.

Mrs. M'Murtrie.
 " Moffat.
 Miss Paton.
 " Reid.
 Mrs. Hugh Rose, Jun.
 " Sandeman.
 " Soltan.

The REV. JOHN LOWE, F.R.C.S.E., 56 George Square, Edinburgh,
Convener of Central Committee.

The foregoing Edinburgh ministers, laymen, and ladies, representative of all the Evangelical Churches, have formed themselves into a Central Committee to promote the unanimous desire of the great united Missionary meeting held in the U. P. Synod Hall on Sabbath Evening, the 22d of July, and presided over by Sir William Muir, K.C.S.I., LL.D., Principal of the University of Edinburgh, expressed in the following letter, which was read on that occasion :

"EDINBURGH, 22d July, 1888.

"To the REV. A. T. PIERSON, D.D., and the REV. A. J. GORDON, D.D.

"BELOVED BRETHREN : With feelings of devout thankfulness to God we welcome you amongst us. Not a few present at this meeting enjoyed the privilege of forming your acquaintance in London, and of listening to your heart-stirring addresses at the great Missionary Conference recently held there, and they ventured to invite you to visit Edinburgh that their fellow-Christians here might have the opportunity of participating in the privilege they themselves enjoyed, and in the blessing God so graciously bestowed upon that remarkable Missionary Convention.

"Without consulting your own convenience, and denying yourselves the pleasure of an extended tour on the Continent, which you had contemplated previous to your return to America, you responded most kindly to that request ; and the 'times of refreshing from the presence of the Lord' which we have enjoyed—the inspiring missionary meetings that have been held—the quickening of missionary zeal which so many of us have experienced—the blessed spirit of unity which prevails, and which so signally marks the movement—and, above all, the spirit of grace and supplication which has been poured out—are all, we believe, indications that God has been leading us, that this movement is in His hands, and that, in answer to prayer, as the outcome of the great Centennial Conference, we may encourage ourselves with the thought that the desire of many hearts is about to be realized, that a new era in the history of the missionary enterprise is about to be inaugurated—an era which shall be signalized by a holy alliance for the world's evangelization, by more self-sacrificing consecration to the work, by greatly increased liberality for its support, and, above all, by more fervent, united, expectant prayer for a Pentecostal effusion of God's Holy Spirit the wide world over.

"We are longing and praying for such a new departure, for a revival of missionary zeal in the churches throughout our land ; and we gratefully acknowledge that your presence amongst us, and the solemn appeals you have made to us in your public addresses, have kindled our missionary enthusiasm and revived our drooping faith.

"This great united missionary meeting, representative not only of the various churches in our city, but of the friends of Missions throughout our land, most earnestly and solemnly invite you, beloved brethren, to prolong for a season your visit to Scotland, and we ask that you, along with other delegates to the great Missionary Conference, would kindly consent to place your services at the disposal of a central committee, about to be formed, representative of all denominations, in order that missionary meetings, such as have been held in Edinburgh, may be arranged for in as many towns throughout the country as possible, the one object in view being the deepening and extension of the missionary spirit among the churches.

"We are led to understand that you are both pastors of large and flourishing congregations in America, and your anxiety regarding your work there must be great ; but we believe that whatever

the friends to whom the arrangements will be committed can do to lessen your solicitude, and to provide what may be needful for the efficient carrying on of your respective congregational work in your absence, will gladly be done by them.

"Engaged, as you will be, in such blessed work for the Master, you and we may rest assured that the great Head of the Church will not permit your self-denying service to go unrewarded, but that while we are enjoying your ministrations here, and the fire is being kindled throughout our land, as we pray it may, your beloved people will receive a double portion of the blessing, and you, and we, and they will rejoice together."

At a meeting held on Monday, July 23d, in 5 St. Andrew's Square, after prayerful consultation, the Central Committee adopted the following resolution, which was communicated to the Rev. Dr. Pierson and the Rev. Dr. Gordon :

"Impressed with the conviction that the blessing attending the United Missionary Meetings recently held in Edinburgh is a manifest indication that the Lord is owning the abundant labors of their beloved brethren, Drs. Pierson and Gordon, in promoting a deep and widespread interest in the cause of the world's evangelization, and believing that the great Head of the Church is calling them to engage in more extended service to the churches throughout our land, the Committee hereby solemnly invite them to prolong their visit to Scotland, and to accept as many of the pressing requests, which are flowing in for their services, as they possibly can before they return to America.

"The Committee further request Drs. Pierson and Gordon kindly to inform them how they can, financially and otherwise, lessen their anxiety regarding their congregational work in America during their absence."

The following extract from a letter addressed to the Convener of the Central Committee will show the spirit in which Drs. Pierson and Gordon have entertained our request, and the plan upon which they have determined at the outset, at least, to carry it out :

"We have left home with great interests intrusted to our leadership, not only in our own congregations, but in the community at large, and the denomination to which we belong, and to prevent any such interests from serious damage, we had both planned to be at home again by the time when our autumn work would begin. Dr. Gordon had taken passage for August 9th, and I for September 1st. To delay return longer would necessitate very great inconvenience to us, to our families left without a head, and to all our church work and Christian work at large. Should it be plain to us that such a course was demanded of us by God, that would decide the matter at once.

"We thank God for our courteous reception in Scotland, and are quite ready to make visits to a few of the centers of Church life and work, to arouse a more intelligent interest, if we may ; but so far we see no reason why those visits should not be made at once, and in rapid succession.

"This may not be the most favorable time in your judgment, but all things being considered, it seems to us the most favorable for the promotion of the interests in view, without imperiling others, equally sacred to us, elsewhere. Moreover, He who has the times and seasons in His hands, has timed our visit, and we think He would not send us here when He saw it was not, on the whole, the best. . . . We go step by step, but cannot plan for a long way ahead. We are not free, but are under a sacred bond of obligation as pastors and workers at home. If, as we go forth in God's name, He makes clear that there is a special call to wider work in this land, we shall no doubt hear that call, but we cannot anticipate such an exigency.

"Our brethren must make all plans for us with reference to immediate service, and let the future be cared for as it is unfolded in God's Providence.

"Yours, with many prayers for the coming of the Kingdom,

"(Signed)

"ARTHUR T. PIERSON.

"A. J. GORDON."

THE INSTITUTA JUDAICA.

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

AMONG the notable features that stamp the present as the greatest missionary century since the days of the Apostles is also the revival at the German universities of the famous *Institutum Judaicum* of Halle. At nine of these high schools in the land of Luther, at several in the Scandinavian countries and in Switzerland these associations, of Israel-loving students have been organized. The total membership is now between three hundred and four hundred ; a general organization has been effected, which holds delegate meetings annually, somewhat after the manner of the Inter-Seminary Mission Alliance in America. Two pub-

lication concerns have been organized in the special interest of the work, one at Leipzig, which has published about two dozen tracts and is beginning to issue larger works, and one in Berlin, which has sent out five or six excellent tracts. At Leipzig a special seminary has been founded for the education of missionaries to work among the lost sheep of the house of Israel, and this city has also been made the center for operations in this field extending throughout the provinces of Austro-Hungary and southeastern Russia. All this has been done within the last six or seven years, and proves beyond a doubt the existence of an ardent love for Israel and an anxiety for Israel's acceptance of the inheritance which the fathers rejected.

These institutes do not aim primarily at direct work in Israel. The programme is widely stated as the effort to spread "truthful knowledge of Christianity among the Jews and truthful knowledge of Judaism among the Christians." The hindrances to work among these people exist to a marked degree both among the Christians and among the Jews. The deep-seated antipathy toward the latter has exhibited itself in hideous forms in that crusade of hate, the anti-Semitic agitation, which has aroused a powerful popular sentiment against them throughout central and eastern Europe. So much has this been the case that they have been charged before the courts of justice of having murdered Christians to use their blood for ritual purposes, as was seen in the famous, or rather infamous, Tisza-Eszlar case in Hungary, where a young girl, Esther Solymossi, mysteriously disappeared on the 1st of April, 1882, and a witness, Moritz Scharf, swore that he had seen her murdered in a Jewish synagogue. The agitation was fed still more by the charge made by the Roman Catholic Professor Rohling, of Prague, claiming that such sacrificial use of Christian blood was sanctioned by the "Shulchan Aruch," the official ritual and ceremonial codex of the Jews.

On the other hand, the Jews have not forgotten the treatment they have received from pseudo-Christian hands during many centuries, and naturally question the virtue of the good news which the gospel of the Christians proposes to bring them. To this fact comes a further one, namely, that since the beginning of the present century the political and social disabilities of the Jews have been removed. For the first time they can engage in the struggle for existence and power on an equal footing with their Christian neighbors. Of this privilege they have taken such advantage that they are crowding into the positions of honor, influence, and power in every department of public life. It is this greed for station and for power, making modern Judaism so ambitious beyond all measure, that constitutes an important element in the anti-Semitic movement, and to some extent, at least, justifies the agitation, which is anything but a mere revival of the blunt hatred of the Middle Ages. But upon the Jews the opportunities of the present

day have awakened a greed for power that banishes almost all love for spiritual thoughts and spiritual possessions. Psychologically, it can be readily understood how the very advantages which the liberal spirit of the times has bestowed upon this remarkable people has, through misuse and perversion, become a hindrance to their acceptance of the great gift which modern civilization can offer, namely, Christianity.

It is the recognition of these facts which make the peculiar work and programme of the institute of the German universities intelligible and correct. A German is nothing if not thorough, and the friends of the best interests of Israel are preparing the soil before they try to sow seed. Their work is directed both to themselves and to the Israelites. At their meetings they study the principal works of post-Biblical literature, *i. e.*, those that will throw the best light upon the character of the Judaism of our day, and thus give a clear view of the problem to be solved. The head and leader of the whole movement is Professor Franz Delitzsch, the Leipzig veteran of more than seventy-five years, whose love for the despised race has never faltered, and who in the interest of the work has for twenty-five years been publishing the quarterly entitled *Saat auf Hoffnung* (Seed Sown in Hope). His zeal has enlisted the co-operation of such men as Köhler, in Erlanger; the late Schlottmann, in Halle; Caspari, in Christiania; Strack, in Berlin; Zöckler; Cremer, and Bredenkamp, in Greifswald. These men were or are at the head of these institutes in the various universities, deliver lectures on subjects of interest, teach post-Biblical Hebrew, and, in general, labor to advance the interests of the good cause. The publications of the book concerns in Leipzig and Berlin differ considerably from ordinary missionary literature. They are unique in kind, aiming primarily at instruction, and not merely at exhortation. The experience of men working in this field with a view of gaining a clear conception of the problem and the best methods, official documents referring to the strange Jewish-Christian movement in southeastern Russia under Rabinowitz, the Messiah as depicted in the Old Testament and as fulfilled in the New, the meaning of Paul's statement that all Israel shall be saved, the question of the permissibility of killing unbelievers according to Jewish law—these and problems like these are discussed for the instruction of both Jew and Christian, so that, through an elucidation of *status controversiæ* between them, the way for evangelistic work can be prepared. That such work is already being done is seen from the establishment of the seminary in Leipzig, at whose head stands the venerable Delitzsch himself, from the appointment of the energetic William Faber as the head of a band of workers among the Jews, from the fact that, largely through the agency of these associations, no less than 80,000 copies of the classical Hebrew translation of the New Testament has been distributed among the Jewish population of eastern Europe, where it is proving to be a missionary agency of phenomenal

success. There are at the present day ministers of the gospel in America, preaching the blessed Word, who were converted from Judaism in Russia through the influence of Delitzsch's translation.

In addition to the smaller books mentioned, the Leipzig Institute has published, also, the large work of the late Pastor Ferdinand Weber, entitled "Die Lehren des Talmuds," the only complete and satisfactory discussion of the teachings of the Jewish religion as developed in the Christian era. The Berlin Society has published two tractates of the "Mishna," with complete notes, by Strack, as also a learned discussion of the Jewish interpretations of that gospel chapter of the Old Testament, Isaiah liii. A quarterly, called *Nathaniel*, is also issued by them, edited by Strack.

The organization and flourishing condition of these Institutes are all the more encouraging evidences of genuine evangelical zeal, when we remember from what intellectual and not spiritual aspect Germans are apt to look upon the study of theology. Self-consecration and personal dedication to the Lord and His work are not considered essential to the same degree to this study in Germany as the case is in America. Accordingly, we find fewer practical evidences of positive Christian faith in German than in American theological students. Missionary associations have, indeed, existed all along in connection with nearly all the universities, but their membership and activity has never been great. None have ever displayed the zeal exhibited by the *Instituta Judaica*.

But then the *Institutum* has a noble ancestry and pedigree. It is a revival of a movement that began early last century at Halle. It grew out of the ferment of Christian zeal thrown into the somewhat formalistic church life produced by the rigid confessionalism of the preceding century. This ferment was the Pietistic movement, under the leadership of Spener and Franke. A pupil of the latter was Johann Heinrich Callenberg, who was won for the cause through the influence of his pastor and spiritual adviser. Callenberg organized, in 1725, an *Institutum Judaicum et Mohammedicum*, with the special aim of publishing works that would bring the gospel of Christ to the Jews and the Mohammedans. A printing concern was established, Hebrew and Arabic type secured, tracts published in German, in Hebrew, and in the Jewish jargon, and thousands of these were eagerly read by the Jews of the day. Another object was to take care of those Jews who had been won for the gospel, and who were, for that reason, persecuted by their former co-religionists. A third object was to educate men to evangelize the Jews. All this work continued to be carried on with good success until Callenberg's death. He found no successor, and soon after that the period of rationalism began in Germany, which blighted even fairer fruits of Christian activity than was the Institute. Now, after the sleep of a century, it has, phoenix-like, arisen again,

with more vigor and vitality than it ever possessed. May it ever flourish and prosper !

MISSIONARY HISTORY.

BY A. J. GORDON, D.D., BOSTON, MASS.

[Address at Synod Hall, Edinburgh, Scotland, July 15.]

GOD does not ask us to give *men* ; but to pray the Lord of the harvest to send forth laborers into His harvest. We cannot give men ; they, having a will, must give themselves. But God does ask us to give *money*. He calls and qualifies the workmen ; but as a gold sovereign or a silver dollar has no will of its own and can make no choice, we who have the money and have the will must give it. Man must not rob God ; neither will God rob man, *i. e.*, He will not take our money as by force, but only by our free consent. Robbery lies very near to charity. If I take another man's money, without his consent, even for a benevolent purpose, it becomes robbery ; if with his consent, and by argument and persuasion, it becomes charity. It is stated by one who is a student of statistics, that not less than \$8,000,000,000 are hoarded up and lying idle in the hands of professed disciples in America, in money, stocks, lands, jewels, silver-plate, works of art, etc.

We hear of a "crisis of missions." But there is a crisis within a crisis. We need a great revival of the giving spirit. A child was recently gilded over to represent a cherub, and died in three hours. Exhalation through the pores is as necessary to life as inhalation through the lungs. And the church would die were all channels of giving stopped.

This review of missionary history has demonstrated the certainty and celerity of God's blessing upon work done for Him. Morrison in China, Judson in Burmah, Carey in India, Moffat in Africa, each waited *seven* years before the first sign of converting grace and gospel triumph greeted their eyes. Now God seems to be in haste to work wonders. When Darwin first went to Terra-del-Fuego he found a type of humanity so degraded that he found it hard to say whether they belonged above or below the line that separates man and beast. But Allen Gardiner made three attempts to reach these half-animal tribes. He died without seeing fruits ; and his body was found by a rock on which, in chalk, was written his dying testimony : "Wait, O my soul, upon God, for my expectation is from him."

Gardiner died, but his work went on ; and when again Darwin visited that southern cape, he found results of missions so amazing that he wrote a letter asking to become an annual subscriber to missions !

From Hernhutt, two men, David Nitschmann and Dober, went forth, marching 600 miles to reach the seaboard, then finding their way as best they could to the West Indies, becoming as slaves to reach the slave population of St. Thomas. One hundred years after, it was estimated

that 13,500 converts were gathered as the fruit of the work of those two heroic souls !

Livingstone was not the first that died on his knees praying for Africa. George Schmidt died also on his knees in prayer for the Dark Continent, and when the way opened to resume the mission, his successors began to preach, without design on their own part, under the very tree he planted.

God makes what seems to be a disaster to glorify Him. When Judson and his wife changed their conviction on their way to heathen lands and became Baptists, it seemed only a calamity to divide the small missionary force of the American Board. But that event stimulated the Baptists of America to form a Baptist Board of Missions, and round that society have since rallied 3,000,000 church members. At the Jubilee meeting of the American Board, Dr. Anderson, the venerable Secretary, referring to this early and apparently disastrous division in the missionary force, reached out his hand across the platform to the Secretary of the Baptist Board and said : " But now, my brother, it is all plain ; we see why God decreed that division."

Men little know what use God will make of them. Claudius Buchanan wrote " The Star in the East," and that made Adoniram Judson the heroic missionary that he was, and the rallying center of a great denomination.

" Man's extremity is God's opportunity." May we not reverently reverse the proverb, " God's extremity is man's opportunity"? Is not this an extremity in the kingdom of God? Does not God now need as never before a consecrated and energetic church to carry on the work and make it a short work in the earth? It seems to me as though in these last days God were in haste to accomplish prophecy and fulfil His promises to His Son. This Conference at London was a kind of Centennial Exhibition of Foreign Missions.

Let us inventory the goods :

1. *We have a church united in spirit, divided in form.* Where the church has had most rigid and frigid outward conformity, there has been the least missionary spirit. On the contrary, where nonconformists have multiplied missionary zeal has increased. It seems as though God were using the very divisions of the church to promote missionary activity. Would there be thirty-three societies in China and thirty-five in Africa if there were not denominational divisions in the church? But, thanks be to God, every fragment of the shattered mirror of the church represents and reflects a full-orbed sun. Doubtless, not until *He* comes again will the church be perfectly one. " I beseech you, by the coming of our Lord Jesus Christ and our gathering together unto Him."

2. *We have one Bible translated into about three hundred languages and dialects.* A polyform Christianity and a polyglot Bible. What

must have been the ecstasy of Moffat when he reached the last verse of the last chapter of his translation into the Bechuana tongue !

All great reformatations have begun at some *text*. Luther started with this : "The just shall live by faith." The English Reformation began with, "This is a faithful saying, that Christ Jesus came into the world to save sinners," etc. Augustine's new life began with, "Put ye on the Lord Jesus Christ."

3. We have a *revived Christian* conscience. Formerly even Christian nations were guilty of complicity with slavery and drink. Now the popular mind, which has been long roused to the guilt of slavery, is arousing to the crime of selling drink. It is remarkable that wherever the gospel goes, there Satan goes with rum to offset and upset gospel triumphs. If the governments have no conscience, then this convention ought to become an external conscience to protest against, and compel a reform in, these monstrous evils. A suspension bridge cannot easily be broken down by mere weight ; but a battalion of soldiers marching across it, keeping time to music, might cause it to sway and break. Let us march to the music of one tune, and by our united motion set swaying this bridge of diabolical traffic in the bodies and souls of men. Let us have two things : godly *aspiration* and holy *emulation* in this great work.

THE BASEL MISSION.

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

[The writer of this interesting and highly valuable article was instructor till recently in the Presbyterian Theological Seminary at Beirut, under Dr. Dennis. This, we are confident, is the first thorough account of the Basel Mission that has appeared in English. Mr. Hulbert recently spent two weeks in the Mission House itself, at the invitation of its Superintendent, and the editor of the *Basel Missionary Magazine* looked over these notes and made suggestions. He seemed anxious that the matter should appear before the American public in an exact form. So that this article is the result of personal inspection on the ground and conference with the highest officials, and hence its statements may be relied upon as scrupulously accurate, and as presenting the latest facts and statistics of the Mission. The writer will follow it with a briefer paper on the actual life in the Mission House and the various peculiar enterprises of the mission.—Eds.]

ONE of the most interesting missionary institutions in Europe is found in the old mediæval city of Basel, in Switzerland. This romantic old town is situated on the great bend of the Rhine as it turns toward the north and bids adieu to its Alpine birthplace. Its venerable University and cathedral church, associated with memories of great scholars and churchly councils, have given it a marked place in the intellectual and religious life of Europe. It is centrally located, and within a few miles from its ancient gates are found the territories of France and Germany.

A stranger landing at the Baden station makes his way through the smaller section of the town, on the right bank of the Rhine, crosses the ancient bridge under which rush the green waters of the river, threads his way past the market-place, turning ever toward the right, up the streets ascending the "berg," and comes at length upon the

"Spalenthor," one of the three remaining gates of the Roman wall, and which is perhaps the chief relic of the olden city. Passing through the arch and proceeding a few moments to the north, along "Missionstrasse," he stands at length before the spacious and imposing group of buildings where the Basel Mission has its home.

The principal structure is a little retired from the street and is surrounded by umbrageous trees and a beautiful garden. It consists of a main section running away from the street, having at either end large wings, all four stories high. It contains the main offices of the society, the museum, library, dormitories and refectories for students, and apartments for teachers, matrons and servants. This fine structure was the gift of Christof Merian, a wealthy citizen of Basel, and was presented to the society when the mission moved from the eastern part of the city. A few rods further along on Missionstrasse is a home for the daughters of missionaries. In front of it is a dwelling for one of the managers. Behind the main building before referred to, and facing another street, is the home for the sons of missionaries, and across the street from this is the establishment where are located the commercial and industrial affairs of the society. Here, embowered in trees that are continually melodious with the song of birds, within hearing distance of the neighboring clock in Spalenthor, chiming at every quarter hour, with the hum of the busy city just near enough to recall the fact of a toiling and needy world, the "brethren" of the Basel Mission House prepare themselves for a life of self-sacrifice and of earnest endeavor to carry the truth concerning the Master to the ends of the earth,

The Basel Mission has, in its origin and management, unique features, which will, perhaps, make interesting a brief sketch of its career. In the latter part of the last century the original and central points of the newly awakened mission life in Germany and Switzerland were chiefly Berlin and Basel. As early as August 30, 1730, the German Christian Society (*Der Deutschen Christenthums Gessellschaft*) was founded at Basel, under the influence of Dr. Urlsperger, who had been in England. This society undertook, as a kind of a union, to collect and impart information far and near concerning the kingdom of God. It corresponded to the London Missionary Society. In fact, there was a mutual correspondence between the two organizations. In 1801 Friedrich Steinkopf, who since 1798 had been secretary of the Basel Society, went to London as preacher to the German Savoy Church, and in 1802 became a director of the London Missionary Society. In 1804 he took part in founding the British and Foreign Bible Society. He became the connecting link between England and Basel, and his influence was one of the principal causes which led to the founding of the Basel Mission.

In Berlin Joh. Jänicke, pastor of the Bohemian Bethlehem congregation (not Moravian) became acquainted with English missionary ac-

tivity through his brother, Joseph Daniel, and his friend, Herr Ven Schirnding, and was induced to found a mission school. That brother, in 1788, was sent as a missionary to India (where he died, May 10, 1800,) by the Society for the Propagation of Christian knowledge. He had been recommended to that society by Ludwig Schulze, who was then director of the celebrated Francke establishment, in Halle. Inspired by the formation of the London Missionary Society, Herr Von Schirnding declared his readiness to pay 1,200 thalers (\$900) for every youth who would offer himself to be educated for mission service. In 1788 he was intrusted by the London Missionary Society with the task of uniting in one center the several missionary efforts of devout Christians in Basel, Elberfeld, and East Friesland. He was even made director of the society in Germany. It was he who encouraged Joh. Jänicke to open his mission school in Berlin, and he also supplied the first money.

This school was opened February 1, 1800, as the first real mission school of the evangelical church. The school at Gosport, England, was founded in 1801; that at Berkel, near Rotterdam, in 1810, and that at Basel in 1815. The Berlin school flourished until the death of Joh. Jänicke in 1827, when it soon went to pieces under unskillful management. It has sent out eighty missionaries, who entered the service of the English and Dutch societies. Among them may be named Rhenius, Nyländer, Albrecht, Schmelen, Riedel and Gützlaff. The place of this school was then taken by the Berlin Missionary Society, founded in 1824, which in 1829 opened a missionary seminary of its own.

It has seemed important to give these items concerning the work in Berlin for Joh. Jänicke was directly connected with the organization of the Basel Missionary Society. C. F. Spittler, who had come to Basel as successor of Friedrich Steinkopf (Lay Secretary), had repeatedly thought of entering the mission seminary at Berlin; and at the suggestion of the Committee of the German Christian Society, proposed to Jänicke that, in view of the evil times in North Germany and the straightened condition of the school, it would be desirable to remove his institution from Berlin to Basel. Jänicke, although he had repeatedly received money and pupils from Basel, thankfully declined the offer. In view of the considerable distance from Berlin, and the constant hindrances of war, and from the fact that in Basel itself missionary zeal was increasing, and larger contributions were forthcoming, Spittler began to see clearly that Basel should begin a work of its own.

In May, 1815, Basel was about to be bombarded from Hüningen, and the greatest excitement prevailed. The Rev. Nicolaus Von Brunn (who had come to Basel in 1810) held his usual monthly missionary meeting. At its close a young man presented himself for missionary service. Von Brunn suggested to Spittler that in some way such young

men should be educated at Basel itself, and then be recommended to the English societies. From that moment those two men conspired to carry out that project. The Central Committee of the German Christian Society in Basel was invited to take up this work as a part of their activity. The committee thought such an establishment ought, as was the case in Berlin, to be carried on as a private school. After some delay Spittler received permission from the Basel government to open such a missionary institution. Thereupon he urgently requested his friend Blumhardt, who from 1803-1807 had been in Basel as theological secretary of the German Christian Society, to organize such a new establishment. But he did not see his way to take charge of such a private enterprise.

In September Steinkopf arrived in Basel and induced Spittler to form a special committee for the purpose of carrying out his project. The Rev. Von. Brunn (President), the Rev. Mr. Wenk (Secretary), the merchant, Mr. Marian-Kuder (Treasurer), Prof. Lachenal and the Rev. Mr. La Roche were won over to the plan. On September 25, 1815, they held, with Spittler, their first meeting as a mission "collegium" in the parsonage of St. Martin's Church. Blumhardt was now called to take charge of the work. As a married man he requested a salary of 1,000 florins. This the timid committee did not feel able to guarantee, and went about to appoint an unmarried man who was a candidate for holy orders. At this juncture, at a session of the committee held October 3, Steinkopf came to the rescue by promising contributions from England; and he pointed out that the city of Basel, out of gratitude for its preservation during the recent war, should contribute toward the spread of the kingdom of God throughout the whole world. At any rate, he urged, economical considerations should not deter them from engaging the services of so efficient a man as Blumhardt. Thus Christian Gottlieb Blumhardt came to Basel as the "Inspector" or manager of the Basel Mission Society in the spring of 1816, and on August 26 of the same year opened a mission school with seven pupils.

The important thing to notice is that the Basel Mission was the product of the heads and hearts of a few earnest men, the whole tenor of whose lives was in utter contrast with the rationalistic and chilling atmosphere of the contemporary church in Germany and Switzerland. The society which was founded was not the outcome of a church movement. From this beginning it has been under the control of no organization outside of its committee of private Christian gentlemen, which is self-perpetuating, and which has a large sprinkling of laymen. The society from the first has drawn its funds (voluntary subscriptions) from Switzerland and Southern Germany. Würtemberg has especially led the van as regards gifts of money, and supply of teachers and students. The Basel Mission belongs in reality to the old Alemanic

German race, and is returning through this organization the missionary favors which it received from Fridolin, Columban, St. Gall and other early Celtic apostles in mediæval days. It is one of the outcomes of the Pietist movement in Germany, and to-day is upheld by that large number of devout Christians in Central Europe, who are in the world, yet not of the world ; in the State church, and yet not of the State church, but whose quiet lives of Christian endeavor form the great undertone of the vital church life of modern Germany and Switzerland.

The Basel Mission School, under the efficient management of Blumhardt, slowly began to gather headway. For the first few years its students, when ready for active service, were ceded to foreign societies, especially to the Rotterdam and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zeremba and Dittrich were ordained as the first Basel missionaries for southern Russia. Thus the first independent German missionary society arose in Basel. From that time on the history of the society may conveniently be divided into four periods, corresponding to the work of the four successive inspectors. The first extended from 1816 to the death of Blumhardt, December 19, 1838 ; the second embraces the era of Hoffman, from 1839 to 1850 ; the third that of Josenhaus, from 1850 to 1879 ; the fourth that of Otto Schott, from 1879 to 1884. At that date the present efficient leader, the Rev. Th. Oehler, son of Prof. Oehler, famous for his Old Testament studies, took up the important task.

During the first period we note the careful hand of a diplomat. Blumhardt was a very cautious man, which characteristic brought him the reputation of being versed in the art of masterful inactivity. He was slowly forming ties at home and abroad. With the instinct of a statesman, he steered his craft through all sorts of difficulties, and quietly made all sorts of men and circumstances serve the cause of missions. In a truly evangelical spirit, and with the tact of a born teacher, he framed the first house regulations and made out the routine of study for the school. From 1816 he edited the *Evangelical Missionary Magazine*, and in 1828 started the *Heidenbote*. He wrote a history of missions in several volumes, and withal managed the finances of the society so frugally that at his death the mission-house was supported by the income of the magazine and the *Heidenbote*, and an available fund was raised to the amount of 100,000 florins, with a reserve fund of 20,000 florins. He was not an experimentalist, and never yielded to any call that did not seem directly from the Lord.

The following missions were started during the era of Blumhardt :

(a) One in South Russia (1821), which on the 23d of August, 1835, with all other evangelical work in Russia, was suspended by an imperial ukase, and finally dissolved in 1839. Before the work was stopped, however, the Bible had been translated into Turkish-Tartaric and the modern Armenian languages ; Armenia and the regions toward Bagdad and Tabreez had been

visited, and an evangelical congregation had been established among the Armenians at Schamachi.

(b) Eight men were sent to Liberia in 1827 and 1828, but four soon died, and the remaining four settled in other regions.

(c) In 1828 the mission on the Gold coast was founded, but during the first twelve years as many missionaries died without having seen the fruit of their labors.

(d) In 1834 Hebich, Greiner and Lehner were sent to the west coast of India. They were welcomed with a Christian kindliness by Mr. F. Anderson, an English magistrate in Mangalore. Mögling, Weigie and Gundert followed them. They began their work at once among peoples of three different languages. There was, however, a want of sufficient organization, and disintegration was threatening.

Under the second "inspector," William Hoffman (1839-1850), the command was, Forward! He piloted the missionary ship out upon the high seas. Under Blumhardt the practicability of establishing missions, and the Christian obligation to do what could be done for the heathen had been demonstrated. Hoffman sought to emphasize the fact that that obligation rested upon the whole Christian Church. He placed the whole plan of his work more clearly before the public. Public and private assemblies were more and more convened in the churches. New auxiliary societies were founded, new men and new sections of the country were won over to the cause. He brought the work of the society into higher estimation by providing more efficient instruction in the mission seminary. He founded a preparatory school for the young men, and the course of study was extended from four to six years. In ten years the income had almost doubled. The number of stations had increased fivefold. New life was thrown into the mission on the Gold Coast by settling twenty-four colored Christians at Akropong from the West Indies in 1844. This step placed the work in Africa on an assured basis, chiefly by making it impossible for the society to withdraw. In India several new enterprises were undertaken. In 1846 mission work in China was begun, at the suggestion of Gützlaff, by Lechler and Hamberg. In 1846-50 attempts were made to establish the work in East Bengal and Assam, but later the field was relinquished to other societies. In 1847 Inspector Hoffman attained the maximum of missionary efficiency. Later he was incapacitated by illness; there was a pause, and in 1850 he resigned his position.

As Hoffman had conducted the fleet out into the wide sea, so Josenhaus, the third inspector, 1850-1879, guided its course more compactly. Blumhardt was the diplomat, Hoffman the conqueror, and Josenhaus proved to be the lawmaker and the organizer. He commenced his work with a visit to India in 1851. He carefully regulated the various relations of the missionaries, stations and districts, both among themselves and toward the home committee. A liturgy and a discipline for the congregations were introduced. Schools were gradually organized. The tilling of land, shops and places of industry for the relief and

occupation of natives who were willing to work, were set under way. The land previously owned by the society was more thoroughly cultivated. At home, the affairs of the society were concentrated and the mission made more independent, if possible, of the churches and the auxiliary societies. The houses for the education of the children of missionaries were erected in 1853. An invalid and widow's fund was established. Mite societies were organized; agents were assigned to various fields to solicit money. The new mission house was erected chiefly through the munificence of Mr. Marian in 1860, and the churches in the various mission fields were called upon to contribute more liberally to the support of the society. This was an era of large expenses, and yearly deficits were heroically made up. The mission field was not extended, but efforts were concentrated in every department, and the efficiency of the work of the society largely augmented.

The brief term of office of the fourth inspector, Otto Schott, (1879-1884) did not allow of any particularly marked developments. But in some respects he added considerably to the efficiency of the society. In the home department he succeeded in avoiding the deficits of his predecessor's era. He won over to the missionary cause a number of outsiders. He went to India on a tour of inspection and there emphasized the work among the heathen, rather than that among the native Christians. Female and medical missionaries were sent out for the first time. Finally he withdrew from the inspectorship, largely because he was conscientiously opposed to what he considered to be the secular influence of the mercantile establishments connected with the mission.

In 1882 one of the secretaries, the Rev. H. Praetorius was made sub-director and was sent out on a visitation tour to the Gold Coast, accompanied by Dr. Maehly, who was charged with a medical visitation of all the stations and to report on the sanitary condition of the Gold Coast. This tour proved a very costly one to the Basel mission, for Mr. Praetorius was stricken down by the climate and died. He was their most promising man, and every one had expected a new magnetic life would be given to the society when, in due course of time, the directorship should be placed upon his shoulders. Since 1884 Rev. Th. Oehler, a comparatively young, but a thoroughly equipped man, has held the directorship of the Basel mission, January 1, 1887, a new field was taken over by this society from the London Baptist Missionary Society at Cameroons and Victoria when that colony was annexed to the German Empire.

To-day the Basel Society has four fields of labor, East India, China, Gold Coast, and Cameroons and Victoria in West Africa; 44 stations, 89 ordained, male European laborers, 81 day European law workers, 85 female European laborers, 577 native workers; 19,988 adherents; 9,497 communicants, 207 schools and 7,486 scholars. The annual income of this society is £36,000, of which the native converts contribute £778.

CHRISTIAN CIVILIZATION AND LANGUAGE.

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

It is very curious, and very comforting, too, to observe that, although the realm of the ancient Pharaohs receives some of the severest threatenings to be found in all the Bible, very many of them are immediately followed with glowing promises. And most of these are couched in language suggested by the customs and natural phenomena there. Now, it must be noted, that every one of these predictions is hopeful. Suffer me to relate just how we reached the interpretation of one verse.

The road to the Pyramids, after an abrupt but not unwelcome departure from the precincts of old Cairo, dusty and odorous, lies for a large part of the way through a pleasant series of cultivated gardens, brilliant with tulips, and then continues along the borders of luxuriant fields until we reach the confines of the desert itself. But the verdure gradually degenerates into mere stubble when the sand begins a desperate struggle for the dominance. The track is slightly elevated, beaten down into a compact mass like matted gravel, the ditches on either side of it being filled with aquatic reeds, bulrushes, indeed, resembling those from which Jochebed plaited the ark when she decided to cast the unprotected Moses out upon the charities of the world. These long withes of water vegetation are so thin and slender, towering tall and rank from the pools, that even a child could easily scratch across the outer skin of any one of them and cut it through with his nail.

Yet they looked so strong that my old instinct returned, and for a moment I imagined they would make capital riding-whips with which my donkey could be encouraged. So the dragoman plucked three or four for the generous energy of our party lagging behind. But instead of gaining a whip, we got one of the finest illustrations of Scripture we met in the East. For, on handling the lithe little stalks, which seemed as tough as willows, we discovered they had positively no strength of fiber or substance within : they were hollow, and the moment the thin cuticle of silvery coating was in the least abraded, it appeared that an inexplicable demoralization was the result. All the stability and all the power of self-support was singularly gone from the whole plant. I could scarcely hold mine upright, for it would not bear its own weight on its stem. The slightest wind playing upon it in my hand bent it over in a dozen places, and drove the frail head drooping down into the swamp. Somebody said it was "bruised," and then each of us in turn alertly repeated the familiar text. Accurate and beautiful beyond conception seemed to us then the inspired symbol of divine gentleness employed by the prophet, "and the bruised reed he will not break."

Catching our figure, therefore, from the land we are studying in prophecy, we feel ready to say that what the Lord offers everywhere is

grace, mercy, and peace to Egypt. In the words of Isaiah, following a series of heavy denunciations, will be given blessings: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction."

Just now a more cheerful turn of affairs is indicated in a range of glowing promises of resuscitation under providence which was before long to grow gracious. Some cities of Egypt were to begin to feel the impulse of a vast civilization; the inhabitants would learn to speak a new language, even the language of Canaan. Five of them in particular should be converted unto the true God, and swear allegiance and loyalty of religious service; among which is given one that seems to have a fame of supreme wickedness in its name, the "City of Destruction," the old name which John Bunyan chose as the designation of his allegorical town, from which the alarmed pilgrim fled with his fingers in his ears.

Of course, the primary meaning of this declaration is that civilization from Canaan shall press across the borders of Egypt; the dull Orient shall feel the sprightliness and impulse of the Occident. From the North shall come cool bracing winds of enterprise which will awake the enervate South into activity. But this cannot be all that the inspiring prediction means; the expression is not unusual in prophecy. Zephaniah says the same thing under a similar figure: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Much learning has been exhausted in a vain attempt to fix localities and identify histories, so as to settle exactly what five cities are intended in this announcement. Heliopolis, Memphis, No-ammon, Alexandria, and Tahpanhes have been mentioned. But in despair of becoming clear, some commentators have apparently been ready to grow mystical, and assert that five was only a round number derived from an Oriental custom of counting on one's fingers. The "City of Destruction," rendered immortal in literature at least by the allegory of "Pilgrim's Progress," is without doubt Heliopolis; but whether the name signifies that Heliopolis from which came most of the famous obelisks scattered over the world, was so very wicked as to be called Destruction itself, or the rather was so strong with its vast university and real learning as to destroy those other towns in their ignorance and vice, can never be decided—and really the question is not worth the discussion.

But this other question concerning the new tongue to be introduced into Egypt is very curious and interesting. Is the English language the "language of Canaan"? Some facts are of great importance concerning the growth in the use of a common method of speech throughout that vast region of the Orient. Letters can be sent, and telegrams

can now be dispatched, with more chance of safety over all the Mohammedan precincts if they are written in the language of America and Great Britain. The foreign conversation in Cairo and Constantinople, when heard on the street or in the hotels, is not now in French, but in English.

But it is more likely that the prophecy means that there will be an influx of ideas and intelligence, and notions, and customs, and views, into Egypt from Canaan and Palestine. This, indeed, has had many remarkable fulfilments. There were vast numbers of Jews that went over bodily into the Delta when Alexandria was founded. More lately than this in the history came Onias with his followers, who erected a temple at Heliopolis, ruins of which have just now been found at Tell el Yehudiyeh, near Kanatir, on the Nile. Then there were immigrations of Christians into Egypt only a little while after the crucifixion of our Lord and the dispersion of the disciples. Mark the Evangelist came over to establish a flourishing church in Alexandria, and died there as a martyr to the faith. Thus this land has always been receiving since help and strength, religion and literature, from Palestine; and if it be the language of Canaan that is meant, the symbol becomes exquisite; for in these later years the mother-tongue of Christians is the language of a whole world of intelligence and spirituality. Only with the Christian faith arrives the civilization which can regenerate a great people.

It will be well now, if we desire to become acquainted with some of the peculiarities of the Orient produced by the direct attack of an Occidental civilization upon its old traditions and customs, to seek a line of illustrations the most conspicuous and commonplace, such as an ordinary tourist may meet. We must begin with a rapid and picturesque view of the land under this more favorable aspect. With all its desolation Egypt has this hope, although it is nowhere recognized in Egypt itself; namely, that the whole country will ere long be civilized from the European and Asiatic centers of life and light, and ultimately, in God's own good time, will be converted to Christianity and to God.

Modern conveniences of travel are the very consummation and even the incarnation of incongruity in the lands of the Bible. The whistle of a locomotive, while one is pensively looking at the uncouth hieroglyphics on the shaft of Cleopatra's Needle, is simply an astonishment. It does not hurry you into the cars; it suggests nothing beyond a piteous bewilderment. You cannot get your mind back into its former grooves. Two worlds and two ages are trying to occupy the same intellectual space. And there are more than seven thousand miles, and more than four thousand years, between them. When one looks across the low Plain of Esdraelon, in order to trace the track over which Elijah must have run before Ahab's chariot from Mount Carmel to Jezreel, and finds his vision tangled and obstructed by the wires and poles of an

electric telegraph, he cannot clear his mind for ordinary consistent thought.

Especially in Egypt this thing looks like a caricature. Scenery there is not constructed for the play of a proper civilization as most of us have become accustomed to it. Hardly anywhere is there a slope violent enough to give water the force to turn a wheel. "The ineffable quiet of the indolent palms is sadly disturbed by a screech of the engine from the railway train, dashing its relentless way into the midst of the tranquil plumes. It seems more than a shame to fill our steamboat boilers from the steady Nile. You are provoked at a sarcastic or ribald suggestion to print way-bills on papyrus. It is as much as our veneration for Oriental scholarship can bear to find our railway passes worded in that beautiful Arabic type. We wonder whether the reason why the departing train is behind time in starting—as, of course, it is—must be found in the fact, which we impatiently observe, that the conductor over yonder is on the ground at the side of the road, saying his prayers. Thus the entire scene appears unreal. Civilization, Occidental and vigorous, is confronting barbarism, Oriental and effeminate. One finds himself constantly trying to smooth out the ruffle, to calm the conflict, to reconcile the incongruity, or to adjust the contradiction. When we are fairly seated in a car, labeled with the name of an English maker in Birmingham, and are asked for our tickets by an amiable guard dressed in bag-trousers, with a silk sash around his lithe waist, and are forced to meet his demand for our *billets* in French—it really makes us seem illusory; we think it doubtful what we shall come to be in the end; we grow dreamy, and feel like an imposition.

Add to this the fact that all our accustomed means of communication with the outer world fail; not a sound around us is intelligible. "Therefore my heart is glad, and my glory rejoiceth." When the Psalmist said that he had a very becoming appreciation of the value of his tongue—for that was what he was speaking about. Any man's tongue is his glory, if he can only use it; but if fate shuts him off from first possibilities, he sinks most ingloriously into a piece of ticketed experience going dumbly through enigmas. Of itself, the Arabic language as confronted in Egypt brings not one item of information even to educated American citizens. Previous learning along ordinary lines fails at every point. You cannot read the names of the stations, or the artistic signs above the doors. You cannot copy them in your note-book, even after you have been told. Such impenetrable mysteries are around you at each moment that for once you grow humble. You hurry along on a distinctly new plane, like a bride in a honeymoon, far above all of the usual sublunary ranges of things; yet with sometimes a quite human wonder, very modestly indulged, what some of the sublunary things are.

TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

THE Missions-tidning för Finland, published in Swedish and Finnish by the established Lutheran Church, the head of which is the Archbishop of Abo, quotes the following from the Swedish traveler, George Pagels :

"Cannibalism is more widely spread in the Congo Valley than a traveler would easily suppose. Those who are addicted to it keep it very secret; it seems as if, even among these creatures, standing at so low a point of moral development, there is some dim sense that, of all hideous things, this is the most hideous, the most monstrous. The tribes of the Batekas, the Bangalas, and the Arouhis, are especially notorious as men-eaters. The Batekas, however, who dwell in the wide districts around Stanley Pool, now begin, under the influence of the missionaries, to lay aside the abominable practice. How it is farther inland, we do not know from personal observation, but reports from there warrant our assuming that the habit is universal."

The Church of Finland has a mission in Owamboland, in South Africa. Last year 84 natives were baptized. The *Lund Missions-tidning* reclaims against the statement which puts Sweden almost at the bottom of the missionary scale as respects her gifts of men, and quite at the bottom as respects her gifts of money, making out that, while England sends out 4.8 persons for every 100,000 of her population, Protestant France, 4.2; Switzerland, 2.5; the Netherlands, 2.3; Germany, 1.8; Norway and America each, 1.4; Sweden only sends out 0.8, being superior only to Denmark, with her 0.6. As to money gifts, the scale presented is as follows: England, 60 *ore* for each person; Protestant France, 39; Switzerland, 19; the Netherlands, 17.9; America, 15.3; Norway, 9.9; Germany, 9; Denmark, 4, and Sweden, 1.9. In fact, declares *The Tidning*, Sweden, in 1886, sent out *one* missionary to every 100,000 of her population, and now somewhat more; and instead of contributing 1.9 *ore* per head, she contributed 6 *ore*. A gratifying rectification.

I observe that the Danish missionaries in the Madras Presidency think rather disparagingly of street-preaching, and of some forms of discussion. Herr Jensen writes :

"Last year I wrote a little about the opposition we began to meet with in our street-preaching. Since then it has increased considerably, and it seems sometimes as if they were uppermost and we undermost, they exulting, and we groaning under defeat. In my last year's letter I referred to some encounters with Hindus, which these had arranged, and which Lazarus and I attended. The Hindus had invited a catechist of the Scottish mission to dispute with them. And this catechist was so overjoyed at the opportunity, that nobody else could put in a word. On the other hand, the Hindus would only consent to discuss Christianity as a doctrine, something to which we never consent. The first two of these meetings were small, but they grew every time. There were five or six of them, and at the last there were some 2,000 present. Anything more pitiable I have never heard or been present at. The Christian catechist came armed with his Bible and Concordance; his heathen antagonists also with a Bible. A chairman was chosen, as I understand, a Brahmin. The discussion was throughout in Tamil. The subjects of discussion were various theological questions, among them the two natures of Christ. The Christian thought surely, after every encounter, that he had dealt a mighty blow for Christianity, and the heathen thought that he had taken its very life, whereas, the truth was, that Christianity, as such, had simply not come into discourse at all between the two. I attended the meetings because I held it to be my duty to be present, but I sat so bewildered over all this learned discussion over Christianity, that I had hard work to keep my thoughts to the matter in hand. It is sorrowful to see Christianity dragged down to become a matter for learned or unlearned jangling; it can only lose thereby. Our Lord Jesus' way of proceeding was quite otherwise. He also sought to take his antagonists in their own craftiness, but he never took the learned way. He threw his barbed shafts into their consciences."

Thus the gospel abroad, as at home, has to make its way slowly, by its own power, through all the imperfections of its professors and preachers. Mr. Jensen, being waited on by some heathen, with various questions, told them that if they were troubled about their personal relation to God in heaven, he was ready to help them, but that if they came as aliens from

Christianity, merely to air speculative doubts, he had nothing to say to them. They sat mute and confused, listened respectfully to what he had to say, and went quietly away. Bishop Caldwell, of Tinevelly, I believe it is, who answers the inquiry whether the native Christians of South India come over to Christianity from high motives, by the remark that it is absurd to ask if a class of people accept the gospel from lofty motives who never knew what a lofty motive was in their lives. The matter of lofty motives, for them, lies shut up in the gospel itself, to become effective in the future. Meanwhile, we must be content with a reasonable evidence of sincerity. In like manner, deep experimental piety among them will long be rare. The following remarks of Mr. Jensen bear in this direction. He says :

"There is scarcely any one in India who forsakes heathenism and goes over to Christianity because he is roused from death to life, in the sense in which we at home understand the words. As Ochs says : 'Awakenings, such as are found among Christians, are not to be expected among heathen, where there is not spiritual sleep, but spiritual death. They are not awakened to the consciousness of sin, which worketh repentance toward God, and therefore they do not stand in any living relation to Jesus. The way to Jesus goes inexorably through a consciousness of sin, which sets aside all the props wherewith we formerly believed we should be able to crawl to heaven. Practical life has hitherto shown that heathenism is too deeply sunk in deathlike torpor to let itself be awakened as we at home are awakened. As rare as it is, that in Denmark a child passes through a conscious awakening, so as thereby consciously to lay hold of the Saviour, even so rare will it be to come upon cases of conscious awakening among these children of heathenism. But, although we cannot be fully understood by our children, when we speak to them of the power of sin in our hearts and of grace in Jesus, who can heal all the wounds of sin, we do not, therefore, give up our little ones, but labor, each one of us, as well as we may, that they may abide in Him into whom they have been grafted. The day comes in time for them, when they are to choose God or the world, and well for us if we have done what we could to implant that in them which shall lay hold of the Lord and say nay to sin. The people we live among here are children in development, but deeply sunk in wickedness, so deeply that in various respects it cannot see evil as evil.'

Mr. Jensen remarks on the far greater seemliness of behavior among the lower classes in India than in Europe.

"The people here lie literally half-dead, and can, spiritually regarded, move neither hand nor foot. An elderly clergyman said to me at home, that I had surely seen the very essence of devilishness among the heathen. I thought that devilishness in its foulest form must be looked for in Christendom and not among the heathen. Here the devil has enjoyed his possessions in peace ; no one has disturbed him, and why take any great pains to fortify his kingdom ? Where his mortal enemy, Jesus, displays His power in His children, there the devil has to brace himself, to exert himself with all his force, and to lay all manner of fresh plans to strengthen his people, and if possible to win back what he has lost. Here all is death. In Europe all is in development ; but is not the kingdom of sin in Europe also in development ? Here all is petrified."

Mr. Jensen remarks further, that in the living multiplicity and distinctness of personal relations in which Christ is known to advanced Christians at home, He can scarcely be said to be known to the native Christians of India. They have made, so to speak, a wholesale exchange of one creed for another. They are not troubled as to belief. As heathen they were accustomed to believe *everything*, and as Christians they are ready also to take everything in a lump. The delicacy of spiritual discrimination which shall distinguish lesser and greater things, and apprehend Christ, not merely as the Helper in death, but as the Great Companion and Guide in every juncture and question of life, is rather of the future than of the present.

Mr. Jensen gives an account of the late National Congress held in Madras, and attended by 600 delegates (including various native princes) from all over India. Among them was the eminent native Christian, Banerjea, of whom he speaks as follows. If I remember right, an eminent native clergyman of the same name has lately died. Probably they were relatives.

"Banerjea is a converted Brahmin, a lawyer. At one of these meetings he gave a political discourse, which carried everything with it. His name, in these days, was upon the lips of every cultivated Hindu. After the Congress was over he held two meetings in a very ample hall of the Bible Society Building. Although I was half an hour too early the first evening, the hall was almost full

and was soon crammed. In the little interval of waiting I sat and listened to the Hindus talk about Banerjea. Indeed, they talked of nothing else. One assured another that Banerjea was a most convincing speaker; another declared that Banerjea was an honor to the Hindu people. Meanwhile our man came in; a small, unimposing person. He bowed his head and looked abashed. The whole Hindu assembly clapped their hands with as much enthusiasm and perseverance as if one of their great forefathers had come down to them. He then delivered a Christian discourse of which, without odious comparisons, I may say, that it was the best I have ever heard in India. It was given in English. I have never heard a man who led me so forcibly as Banerjea to declare involuntarily: These are true and well-considered words. He spoke slowly and composedly; his style was equable and easily apprehensible; and there was a dignity in all the simplicity which was thoroughly fascinating. Nor had I ever previously heard a man who, through the whole speech, so steadily laid hold of both the thoughts and the feelings of his hearers. He, as a Brahmin, understood the philosophy of the Hindus, and was not unacquainted with that of Europe, but even in that part of his discourse in which he pointed out the impotence of philosophy to bring the dead soul to life, he spoke so equably and straightforwardly that one wholly forgot that it was philosophy which was under consideration. In his two discourses he laid special stress on the truth, that Christianity is simplicity itself, and therefore fully adapted to every one's capacity, and to the universal longing of the soul. . . . He therefore did not conceal from the Hindus that Christianity is not a doctrine, but revolves wholly around a person, Jesus. A doctrine abstractly proposed is something which one can admire, but to love it, to surrender one's self to it, is an impossibility. Of such a self-surrender of affection only a personality can be the object. And Christianity has its central point in the personality of Jesus; in view of Him must the decision be made. . . . Notwithstanding this living testimony against sin, his clear childlike presentation of Christianity as having its center in Jesus, and notwithstanding the thoroughly disparaging manner in which he spoke of the philosophy of the Hindus, so great was the power of his presence over them, that when he concluded, they broke out again into the same unrestrained applause with which he had been received. Then one of the first princes of India the King of Vizianagaram, went up and thanked him. There was, in Banerjea's simple, equable manner of address, something before which every one involuntarily bowed, and in his eloquence an absolutely irresistible power."

In the June *Blad* Herr Berg touches upon the way in which grace lays hold, for a particular work, upon a foundation of Nature.

"While it is an irrefragable truth that living faith in Jesus Christ and abounding love, conjoined with the aspirations of hope, must possess and fill his heart, who, as messenger of the Lord and the Church among the heathen, will work for their salvation, so it is equally certain, that besides these gifts of grace, there must be various natural gifts or conditions at command, which, united with the gifts of grace, are of peculiarly happy effect for carrying out the work of missions. Among these gifts of nature, next after the talent for languages, I would lay stress on the love of travel, the love of seeing, and of gaining information about what one sees. This lightens, indeed, removes, many of the difficulties involved in an itinerant life. And as such a life falls more or less to the lot of most missionaries, it is a very fortunate thing when they are impelled to it, not by a bare sense of duty, but also by natural pleasure and interest."

The Danish Mission is seeking to extend its activity from the Tamils to the wild Malayálas of the hills. Mr. Berg describes his first meeting with one:

"We went about the marketplace to find some of these rude mountaineers, and coming to a tree where some Mohammedan merchants were sitting and measuring out seed, I saw a man sitting in a slouching attitude on the ground, the sweat running off from his face; he was evidently very weary. Before him lay his heavy load of fruit. He wore no turban, but instead of it a sort of cloth cap, which in connection with the rest of his attire gave him a somewhat wild expression. Over one shoulder he had a strap, by which hung an earthen bottle. As soon as I saw this man, I said: This is no Tamil. He was, in each and every point, so different from the people I had hitherto seen, that I could only stare rather blankly at him for a while. But interest in him mounted to sympathy, for when he looked up to us with his shy and timid glance, there was something in his eye which was known to me, something which appealed to me and fettered me immediately. I have often seen the same expression in the countenance of a frightened child. It is the expression of the suffering and longing of a soul, which can pray by a look without being itself aware of it."

The *Neueste Nachrichten aus dem Morgenlande* (latest reports from the Orient) for January has the following:

"Whoever, coming from the port of Jaffa, has ascended the last heights before the Holy City, and now—a moment never to be forgotten for every one who has experienced it—approaches the towers of Jerusalem, remarks to the right of the road, on a little eminence, a stately house. On festal days there waves from its pinnacle, together with the German flag, the blue ensign of Kaiserswerth, and the words of our text stand inscribed in large letters on its front: 'Talitha Kumi.' This is

the training-school of our evangelical deaconesses for poor Syrian maidens, and derives its name from the Lord's Word of Life. Among all the weight of wretchedness which rests upon the land and people of the Holy Places, not the least burden is the ignominious position of woman. In the land in which a woman became the mother of the Son of God, in which devout women composed his sacred body to rest in the rocky grave, in which a woman heard the first announcement of the Resurrection, the lot of the Christian women has been depressed almost to a level with that of their Mohammedan sisters. In that house, however, the Lord Jesus Christ, through the ministration of his female disciples, grasps the hand of many a poor Syrian maiden and says to her, 'Talith kumi,' If, then, in those places of blessing, our evangelical hospitals and schools, you see the daughters of the Orient also mingling with the German women in these services of love, or if, on an excursion through the mountains, a young mother, holding her child on her arm before the door of her little house, in some remote village, returns your salutation in the German tongue, and you, on entering, mark something of the influence of a Christian matron and mother, you then recognize the blessing going forth from the house Talitha Kumi."

"What has become, in Jerusalem, of the blooming Christian Church of the early centuries? Is that it which you see in the cloister, whose gates open yonder before you on some spot of historic note in the lonesome rocky valley, or in that palatial building of the city, in which a thriving trade is carried on with the piety of the pilgrims? Is this the ancient Martyr Church of the first love, this communion, which in her wretched houses of worship mumbles unintelligible prayers in a speech long extinct, or in her grand cathedrals kisses the images of her saints? What with us is accomplished by false enlightenment, which out of the gospel takes the life, by cutting out of it the heart, the love of a God manifest in the flesh, who was in Christ reconciling the world to Himself, the same thing is accomplished yonder in the Orient by the form under which everything becomes rigid. Everything has been turned into a form, the worship of the congregation, the creed of the church, the life of the Christians. We can scarcely wonder that from such a Christianity there was so extensive an apostasy to Islam, to that religion without saints, without images, with the simplest worship and the briefest creed."

The simplicity of Islam is here somewhat exaggerated. But Islam is certainly baldly simple compared with Oriental Christianity. "The Oriental church, among her festivals, celebrates also the feast of the Discovery of the Cross," which the Roman Catholics, with ominous appositeness, call the Invention of the Cross. "But even if she had really once found it, as the devout Empress Helena imagined she had, what would the splinters of that most holy Cross, on which the desire of all the world, on which our Saviour Christ has hung, have availed her church, since this soon forsook"—at least too largely—"the Crucified, her first love. The cross of Christ, and, indeed, the Lord himself, who has turned the accursed wood into the Tree of Life, have been dug out of the rubbish of human traditions and formulas by that miner's son of Eisleben. The Feast of the Reformation is the true festival of the Finding of the Cross. And it is laid upon us to communicate to all that which the grace of God has bestowed upon us; but especially to those peoples of the East, who once heard and obeyed the call of pagan Europe, 'Come over and help us,' but now, in paralyzed helplessness, need the Prince of Life to come and lay his hand upon them and bring them to life."

A WONDERFUL CITY.

[The Rev. William Burgess, Wesleyan Missionary at Hyderabad, in his speech at the Annual Meeting of the Wesleyan Missionary Society at Exeter Hall, gave the following particulars regarding the city in which he labors.—Eds.]

"HYDERABAD, the capital of his Highness the Nizam, is the first city of the Deccan, and the fourth of the Indian Empire. It has a population of 400,000, and it is a veritable Indian Cairo. Its streets exhibit more varieties of Hindu races than any city between the Himalayas and Cape Cormorin. Afghans, Arabians, Persians, Parsees, Telugus are among the nationalities that crowd its marts of commerce. It is the home of the India's greatest prince. One cannot attend a state banquet out yonder, served with silver and gold, and look upon the groups of brilliantly-attired officials, gold-belted and clad in

lace and rich brocade, lounging on silken cushions or elaborately-carved alabaster seats, without being dazed with the splendor of Oriental pomp, and feeling that the sublime traditions of the Golconda kings and the strange wonders of the 'Arabian Nights' find their counterpart in actual fact to-day in India. Often, when moving amid the blaze and glitter of Moslem pageantry, a solitary messenger of the Cross, I have mused and prayed and wondered when all this gold and frankincense and myrrh would be laid in willing tribute at the feet of Him whose star wise men in the East now see rising, and in some instances, too, are following, that secretly they may worship Him, the Bethlehem-born. But if Hyderabad is the metropolis of Moslem courtesy, of high-breeding, of luxury, and of polished *finesse*, it is also the center of seething political ferment and the wildest religious fanaticism. Hyderabad is unquestionably one of the most peculiarly interesting cities of India. No Englishman is allowed to live within its walls, nor can he enter its gates without the written permission of the British ambassador resident at the Hyderabad Court, and then only on the back of an elephant, and under the escort of two men of the British cavalry,

"A stranger on entering the city for the first time feels a sense of insecurity, and experiences a peculiar sensation of disquietude, for every man he meets is armed to the teeth. The noble, ensconced in his cushioned howdah, has a crooked tulwar across his knees and a six-barreled revolver by his side, followed by Arab troopers and household retainers with guns ready primed. Even begging fakirs have a couple or three daggers hidden away in their belts. It is almost provocative of a smile, when custom has worn away the fear, to look upon a Rohillah fairly weighted with his murderous weapons. He carries a long straight sword, so made as to enable the wearer to use it double handed; shields of thick hide, with brass bosses, hang at his back, and villainous looking knives repose at his girdle. He carries also a matchlock, powder-horns, and a tinder-box, with a fuse always smouldering, tiny implements of hatred hidden in his turban, and deadly elegancies stowed away unseen in the different folds of his dress. Almost every third shop you come across in Hyderabad is an armory, where you might find weapons worth fabulous sums, and daggers so studded with jewels that one might almost fancy that the object is to render assassination æsthetic.

"The city gives one the idea of being on half-cock, as though a spark only were necessary to plunge the whole into turmoil and revolution. The advisability of disarming the people has formed the subject of dispatches from the government many times, but nobody has the courage to attempt it; no, not even the Nizam himself. Your missionaries are destined to play a more important part in that consummation than government order or royal prohibition. Christ's command to you to-day is 'Bring him to Me.' That, and that alone, will still the rage of passion. Christ's presence alone will beguile misery of its woe, and charm hatred into mercy. If you want to save Hyderabad from future turmoil and revolution, if you want to free the oppressed form of lawless tyranny and an unjust tax-gatherer, if you want to tighten the bond of loyalty to the British crown, you cannot do it by the clash of swords or the rattle of military, and by no coercion bills. My remarks have no political tendency. No, you cannot do it in that way. Better throw around the city of Hyderabad the silken cords of love, and in obedience to Him under whose command we serve, 'bring him to Jesus.' This is the center of your new mission in the Nizam's dominions. It is the fierce tide of political unrest and religious fanaticism that your two or three agents are seeking to stem. They are there at your command, and they ask you to

stand by them. The difficulties that confront them are almost Herculean; but they are not downhearted, for in their hands they have a charm more potent than shrapnel shot or sharpened steel—the story of the Cross—a charm that for two thousand years has thrown its fascination into the world's heart and wrought its wonders. The wizardry of that spell Hyderabad cannot resist; it, and it alone, will break the strength of Moslem hate, tame the spirit of Moslem fanaticism, and bring them both in fetters to the feet of Salem's King. By the initial stages connected with the establishing of a new mission in a purely independent State, which is hardly touched even in its outer fringes by any form of Christian effort, I have sometimes been driven well-nigh to the verge of perplexity; and had it not been for the consciousness that there were true, loyal hearts in the homeland bearing me up in the arms of faith and prayer, and that the promise spoken centuries ago was mine, 'I will never leave thee,' I should have almost given up the thing in despair.

"Acquisition has followed acquisition, but it has always been won in the very teeth of the fiercest opposition. So in our school work our very success provoked the bitterest animosity, not in the parents of the children, but in breasts of sundry educated Baboos from the north who affect agnosticism and worship Bradlaugh. Schools were put down in the very shadow of our own. Now I have my mission-house, my school-chapel, my theological institution, and the general machinery of missions in that far-advanced station in Hyderabad. And so in other places outpost after outpost has been stormed and won. The standard of Christ has been planted firmly in places where your European influence was never felt nor the European voice ever heard. It is not eight years ago since our first entry was effected into the dominion of the Nizam. As I think over what you are doing this morning, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.' You have five native ministers with the true Methodist ring in their preaching and in their experience—men whom it is an honor to be associated with, men who are able to stand shoulder to shoulder with any other ministry the wide world over. We have baptized 450 converts from Hinduism, and in our congregations we number more than 600. We have the nucleus of a native Christian church in five distinct centers. One of these has already reached that sublime state of excellence according to the mission-house—self-support—and two others are slowly but surely climbing up to the same pinnacle of ecclesiastical fame. Eight years ago you had no foot of ground, you had no brick even in Hyderabad. Now you have property, exclusive of the value of the land, worth 20,000 rupees, not one-tenth of which has come from the Mission-house. We have Hyderabad ready to receive us; Hyderabad belongs to Christ."—*Illustrated Missionary News*.

THE NATIONAL PROSPECTS AND RESOURCES.

BY D. D. P., OF THE U. S. N.

It is a familiar assertion, but one to which each new step taken in the civilization of the globe adds fresh pungency and force, that the geographical position of the United States of America, both as regards interior development and foreign commerce, is superior to that of any other nation in the world. A country extending from latitude 25 deg. to 49 deg. north, and from longitude 75 deg. to 125 deg. west, not only contains climates to suit all temperaments, but comprises an area (including the lately acquired possessions in the far Northwest) of 2,208,900,000 acres. This vast territory is filling up

with emigrants from all parts of the world, bringing their money and household effects, and their hardy frames and muscles wherewith to open up the wealth that lies buried in the mountains and valleys of the land. Germans, Irish, French, Scotch, Americans, vie with each other to see who shall push farthest the bound of civilization.

The enormous strides made by the United States—a nation not a century old—are, of course, due to the fact that it came into existence during an age of progress. “Brother Jonathan” has surely lived longer than old Noah, who, in his 950 years, saw only forty days and nights of events which caused him any excitement or promised the least progress. I think the chances are that the hundreds of years passed by those antediluvians upon earth were spent in a kind of lethargy, and that instead of advancing they were often set back.

Annual statistics almost bewilder the reader with their exhibit of material wealth that yearly flows into our possession; while cities are springing up as if by magic, where but yesterday the antelope and the buffalo divided with the savage the sovereignty of the wilderness. The general mineral resources of the United States are doubtless greater than those of any country on the globe; but its inexhaustible coal mines, with the measureless wealth they contain or represent, are worthy of special comment. The coal fields already discovered cover an area of 200,000 square miles—that is to say, twelve and a half times more than is to be found in the aggregate coal deposits of Great Britain, France, Belgium, Prussia, Bohemia, Saxony, Spain and Russia.

The possession of these immense deposits of coal at once betokens and assures future enterprise in America to an extent practically beyond limit. Such an agent at hand to produce power on land and sea, and applicable to all improved mechanism, becomes the symbol of the national strength of the Republic. Through it iron roads are belting the country in all directions, and the locomotive whistle is frightening the Indian's game from the prairies. It keeps in motion hundreds of thousands of spinning jennies, which turn raw material into articles of luxury and of necessity. To it is due the rapid transfer of merchandise in peace, and in war the transportation of armies and navies; changing the whole character of warfare, accelerating events, deciding the fate of battles, and the destiny of nations. The coal mines that abound throughout our domain will continue to build up great manufacturing establishments. It is not possible, in short, to over-estimate the national value of these resources.

Of the great gold belts stretching across the United States the chief are the Appalachian gold field, traversing a line parallel with the Atlantic coast; the Rocky Mountain gold field, traversing the newly organized territories; and the great Sierra Nevada gold field, traversing the country bordering on the Pacific.

The influence of the last-mentioned gold deposits on national development is seen in the rapid advance of California, which, in 1846, had a population of a few thousand Indians, lorded by a few rich land-owners and dissolute priests. The State now has a population of nearly half a million energetic people, who are sending a hundred millions yearly to our treasury to help pay the interest of the national debt. At this moment it is the wealth of California alone that keeps up the balance of trade, without which, in the present disorganized condition of American finances, the nation would be so deeply indebted to foreign countries as to collapse for want of means to go on with.

The iron wealth of America is also too enormous to be estimated; indeed, it is impossible to compute the vast amount of this useful and indispensable

metal which lies buried in the earth everywhere throughout the Union. Good authority has declared that the State of Missouri alone contains iron ore sufficient to supply a million tons per annum of the manufactured product for the next two hundred years. Extensive copper mines exist at various points from the valley of the Mississippi to the Pacific; while lead, tin and zinc are found in large quantities in several States and Territories. In 1848 the country began to develop the mineral wealth of California. Since that year over one thousand millions of dollars have been produced from her soil. The younger States are making large additions to the American yield of gold and silver.

These facts, hastily grouped together, relate to only one element of national wealth, namely, the mineral resources of the country. I could easily take up and display in like manner its agricultural, commercial, inventive and manufacturing powers and prospects, to make the story complete.

II.—ORGANIZED MISSIONARY WORK.

The General Baptist Missionary Society.

EXTRACTS from annual report for 1877-8:

Total expenditure for the year has	£	s.	d.
been.....	2,994	12	2
Total income.....	8,107	1	5

The balance due to bank, May 31, 1888, being.....£887 10 10

The balance now due to the bank (£887 10s. 10d.) is less by £309 19s. than last year, but this is owing to the extra amount received in legacies. Had these not come in, the balance against the Society would have been £1,828 10s. 10d., or an increase during the year of £631 1s.

The income is made up as follows:

Contributions from	£	s.	d.
churches, etc.....	3,111	3	4
Legacies.....	941	0	0
Dividends and interest....	191	9	2
Sacramental collections...	120	1	9

4,363 14 3

Grant of Bible Translation Society...	150	0	0
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From capital account.....	212	7	0
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From Mrs. Buckley (on interest)....	200	0	0
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Amount received (and expended) in

India.....	3,020	4	10
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Amount received (and expended) in

Rome.....	160	15	3
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£8,107 1 4

The committee states that the ordinary increase from the churches has been less by £219 9s. 2d. than it was last year; £337 3s. 4d. less than in 1886, and £481 13s. 11d. less than in 1885.

American Baptist Missionary Union.

SEVENTY-FOURTH anniversary at Washington, D. C.

The total receipts of the Union for the year ending March 31, 1888, were \$411,385.39, including a balance of \$1,219.77 from the previous year, and \$20,550 to be added to permanent funds. The receipts for current expenses were from the following sources: Donations, \$174,662.93; legacies, \$94,229.35; Woman's Society, East, \$55,384.05; Woman's Society, West, \$25,882.06; Bible-day offerings, \$4,779.12; Henry Reed Steamboat Company, \$1,127.99; interest, \$3,913.02; income of funds, \$18,136.10; government grants in aid of schools, \$7,519.62; other sources, \$3,981.38. The appropriations for the work amounted to \$390,586.48, and \$20,550 was added to permanent funds, leaving a balance of \$248.91 carried to the next year.

It is specially to be noted that the appropriations were \$38,696.79 more than last year, and the donations fell off \$1,824.92. This would have left the treasury largely in debt, had it not been that the committee were able to transfer \$58,000 from the Judson Memorial Fund, established by the legacy of Governor Coburn, of Maine, to the general account. This is very appropriate, as the large increase of appropriations is chiefly due to the establishment of new stations in Upper Burmah. This coming year, the Society has no such sum in reserve to make up deficiencies.

President Pillsbury's address to the Union was a rousing plea for larger gifts and a higher consecration. After a rapid glance at the history of the Union and of the church it represents, and an analysis of the Treasurer's Report, he says:

"Consider for a moment the example of brethren in other denominations. The Almanac of the American Board affirmed: 'Were all the male

and female missionaries of the American Board Congregationalists (five-sixths are), there would be one in 24 Congregational ministers, and one in 946 of the church members, laboring on foreign missionary ground.' There are 20,477 ordained ministers and 2,917,315 members in our Baptist churches. Were we as fully engaged in foreign work as our Congregational brethren, there would be almost 3,100 Baptists at work in Asia and Africa, of whom 853 would be ordained ministers. As it is, we have not, all told, North and South, 300 missionaries. Measured by the Cambridge 'Confession,' we Baptists are doing one-tenth of our duty under the 'great commission.'

"Again: the total receipts of the American Board last year were \$679,573.79. Dividing this among the 436,379 Congregationalists shows an average of over \$1.56 per member for foreign missions. But in the 31 States and Territories, including Missouri, contributing to the Baptist Missionary Union, are 809,760 Baptists. Plainly, \$390,835.39 divided among us allows but little over 48 cents per member to feed the dying millions without Christ. Herein our noble Congregational brethren outdo us three to one. Yet further, if we consider the actual donations, the amount actually given by living stewards of God's wealth and gospel, the average contribution making up the the \$174,662.93 is less than 21½ cents per member; or, leaving out the 117,654 Missouri Baptists, and distributing the entire donations among strictly Northern Baptists, raises the average Baptist gift of the year to 25½ cents. Herein is reason for radical reform.

"Suffer me to glance at another denomination's work. Let us compare the average giving of Presbyterians and Baptists in five great States, older and younger, viz.: New York, Pennsylvania, Ohio, Illinois and Minnesota. New York Baptists average 31 7-10 cents per member; Presbyterians average 86¼, almost 2½ to our one. In Pennsylvania, the Baptists average 21 3-10, Presbyterians, 53 cents per member. The Ohio Baptist averages 16 7-10 cents per member, and the Presbyterian brother 34¼ cents, to give the nations the bread of life. Illinois Baptists average 13 9-10 cents per member Presbyterians average 46 4-5 cents (half as many Presbyterians contributing twice as much), to carry out the last great command of Christ. Minnesota Baptists average, including the women's societies and Sunday-schools, 53¼ cents per member; Presbyterian, 1.79 6-10 cents, a glorious rate, enriched with the blessing of the world's Saviour.

"The average contribution for the States above-named is: Presbyterian, 79 6-10 cents, Baptists, 22 6-10 cents per member, over three and a half to our one. Conceding the superior wealth of the former denominations will not explain this difference; and may not Presbyterian superiority in wealth, if it exist, arise from habitual generosity of obedience in evangelizing the world? 'Give, and it shall be given to you,' is God's rule. . . .

"A year ago we voted an advance from \$400,000 to \$500,000 in rate of expenditure. But, were it not for a generous legacy, we should not have provided the \$400,000. The \$100,000 advance was not sustained financially by a single dollar. Dr. Ashmore moves for the modest enlargement this year of 39 new stations. We must not falter. They must be manned, or where is the strength of our love and faith, or sincerity or obedience? Is it true that a stolid indifference is so thoroughly characteristic of us as to foredoom to failure any advance, and compel us to abandon the effort? The gospel age has ripened to its culmination. All the forces of eighteen centuries of moral and historic energy now converge. The last hour, the grand, the supreme, is ushered in, and will pass with this generation. We have seen the last of stupid, slumbering, age-abiding heathenism. God has given us the post of honor in the leadership of Carey, the conversion of Judson, the glorious gift of the Congo Mission. Shall we fail to hold it? Will the whole army ever move—this mighty Baptist army now so inert? 'The children of Ephraim, being armed and carrying bows, turned back on the day of battle. They kept not the covenant of God, and refused to walk in His law, and forgot His works, and the wonders that He had shown them. Shall Baptists be the Ephraimites of Gentile Christianity? Can two-thirds of the denomination turn against the line of our prayers and firm intent of God?'"

The annual report of the Home Missionary Society of this denomination shows the total receipts for the year aggregate were \$551,595.92; expenses, \$309,759.84; balance on hand, \$241,838.08. By his will, Governor Coburn, of Maine, left a legacy of \$200,000 to the Society, of which one-half was designated by the testator for free schools for the negro, and \$50,000 to Wayland Seminary, of Washington. The work extends over 47 States and Territories of this country, and 14 foreign countries.

Baptist Missionary Society in Northern India.

THE report for 1887, a pamphlet of 126 pages is full of interest:

The total membership reported is 4,232, of whom 3,740 are natives; baptisms during the year, 198. There are 5,141 scholars in day schools, and 2,558 in Sunday-school. There are about 50 foreign missionaries in connection with this Mission; the number of native ordained preachers is not given; 114 "evangelists" are returned. The native church at Backergunge and Madaripur has 1,800 communicants, who represent a probable Christian community of 4,500; Serampore reports 32 members; Benares, 19; Poona, 19, and Bombay, 5. No financial statistics are given, so that one is at a loss to know to what extent the mission is encouraging self-support. The number of native Christians has increased from 3,110 in 1881 to 3,740 in 1887.—*Indian Witness.*

Missions to Seamen (English).

THE Society's thirty-second annual report furnishes the following :

The Society has 74 honorary chaplains, 23 chaplains, 44 Scripture-readers, and a number of other agents working afloat in fifty different sea-ports, at home and abroad, who are furnished with forty mission vessels and boats in roadsteads, etc., and have 42 churches, institutes, and mission-rooms in docks, etc. It further states that last year witnessed considerable spiritual progress among seamen, fishermen, and barge-men. Through lack of funds, the committee had been compelled to refuse urgent requests

for religious ministrations at several ports. It appears that two-thirds of the English ships of war are without chaplains. With regard to temperance work, it was stated that whole crews of total abstainers are frequently to be met with.

The United Presbyterian Church.

THE twenty-ninth annual report shows that the Foreign Mission work of this church during the past year "has been signally marked with the favor and blessing of God."

SUMMARY OF WORK.

	Egypt.	India.	Totals.
Centers or Districts.....	7	8	15
Stations.....	85	69	154
Foreign Missionaries.....	11	8	19
Unmarried Women Missionaries.....	10	11	21
Physicians.....	1	1	2
Native Pastors.....	10	12	22
" Licentiates.....	7		7
Organized Congregations.....	24	8	32
Communicants.....	2,807	4,571	6,878
Schools.....	82	134	216
Pupils in Schools.....	5,601	4,341	9,942
" Sabbath-schools.....	4,338	1,325	5,663
Contributions.....	\$5,902 00	\$435 40	\$6,337 40
Tuition Fees.....	\$10,449 00		\$10,449 00
Books Distributed (Vols.).....	33,609		33,609
Proceeds of Sales of Books.....	\$7,815 00		\$7,815 00
Total paid by Natives for preaching, schools, books.	\$27,173 00		\$27,173 00
Value of Missionary Property.....	\$207,810 00	\$20,922 00	\$227,732 00

RECEIPTS AND EXPENDITURES.

	1888.	1887.
Received from Presbyteries.....	\$56,263 13	\$48,939 56
" " Bequests.....	15,176 00	8,737 92
" " Women's Auxiliary Board.....	7,595 59	1,626 76
" " Ladies' Missionary Societies.....	4,003 74	8,803 48
" " Individuals.....	7,739 35	5,002 07
" " Sabbath-schools.....	6,120 94	8,536 89
" " Gibson Trust Fund.....	1,851 65	902 13
" " Interest.....	1,572 71	1,994 99
	<u>\$100,323 11</u>	<u>\$83,943 80</u>

(Of which \$10,415 30 was received for debt.)

	CR.
Remitted to India, and Checks Paid.....	\$38,000 00
" " Egypt, " " ".....	38,000 00
To Egypt and India, remitted on debt account.....	13,523 34
" Amounts paid for Children in this country.....	1,387 34
" " " Travel out of this country.....	2,061 52
" Expense, (Stationery, Rent of Safe, etc.).....	128 46
" Salary (Officers of Board).....	800 00
" " (Missionaries in this country).....	1,031 93
" " (Dr. Gordon, additional).....	1,000 00
" Outfit.....	750 00
" Printing and Mailing Reports, Abstracts, etc.....	1,424 54
" Interest.....	218 48
" Legal Expenses.....	145 85
" Gibson Trust Fund (Remitted).....	1,351 65
	<u>\$100,323 11</u>

United Brethren in Christ.

TOTAL receipts for year ending March 31, 1888.....	\$66,238 16
Total expenditures for same period.....	65,904 43
Bal. in treasury, March 31, 1888.	\$333.73

Freedmen's Aid Society.

THE report of the Freedmen's Aid Society of the Methodist Episcopal Church states that the church now has a membership of 450,000 among the 13,000,000 whites and 7,000,000 negroes of the South, with more than a million adherents.

The financial secretary states that in twenty years, in establishing and sustaining Christian schools in the South, the Society has disbursed \$1,921,585.81, and for the ten months of the present year \$91,496.21 expended, and the aggregate expenditures of the Society since its organization are \$2,013,082.61. To this add \$180,000 increase of our Endowment Fund and we have a grand total of \$2,201,082.61 thus far appropriated. The increase in income during the last quadrennium over the former one is \$173,336.90. The collections during ten years show that during the last decade the total receipts of the

Society annually were much more than doubled, increasing from \$63,402 to \$163,271. The conference collections in ten years have increased 145 per cent. The number of charges not taking collections has decreased nearly one thousand, while the total number of charges taking collections has increased two thousand. During the quadrennium \$679,362.25 have been disbursed by the Society; \$254,935.43 have been expended in lands and buildings, which is \$71,884.38 more than during the preceding quadrennium. In each succeeding year a larger amount has been paid to our teachers, and during these four years the payments amount to \$340,464.72. This exceeds the sum paid to teachers the preceding four years \$127,234.26. If we add together the amounts paid for the salaries and traveling expenses of corresponding secretary, assistant corresponding secretary, agent, clerk hire, and amounts paid for bookkeeping, office expenses, printing, postage, etc., we have \$45,506.81, the total cost for administration for four years. Among the colored people 22 institutions have been sustained, 127 teachers have been employed, and 4,632 pupils have been taught. Among the white people 13 institutions, 84 teachers, 2,097 pupils.

China Inland Mission.

Established in 1863.

THIS prosperous mission owes its origin, and largely its success, to the missionary zeal and enterprise of Rev. J. Hudson Taylor, who first went to China in 1853 as a medical missionary, and, on account of the failure of health, returned to England in 1860. Mr. Taylor's deep anxiety for China led to the formation of the China Inland Mission, and in 1866 he returned to China, taking with him 15 missionaries. The suc-

cess has been remarkable. The income, which for the first ten years averaged about £5,000, last year (1887) exceeded £32,000. The gifts have varied in amount from three penny postage stamps to £3,000. The mission staff, which at the end of the first ten years numbered 36 missionaries and 16 wives of missionaries, now numbers 286, including 53 wives of missionaries, most of whom were missionaries before marriage. The catholicity of the mission has been maintained, and the mission staff consists of members of the Church of England, Presbyterians, Wesleyans, Baptists, Congregationalists, and Brethren.

The China Inland Mission has 53 stations in which there are resident missionaries. These are situated as below. In several provinces the opening of a station was preceded by some years of itinerating work.

Year first Station opened.	Province.	No. of Stations.
1866	Cheh-kiang.....	13
1867	Kiang-su.....	3
1869	Gan-hwuy.....	4
1869	Kiang-si.....	4
1874	Hu-peh.....	4
1876	Ho-nan.....	2
1876	Si-chuen.....	4
1877	Kwei-chau.....	1
1877	Shan-si.....	11
1878	Kan-suh.....	4
1879	Shan-tung.....	3
1879	Shen-si.....	2
1881	Yun-nan.....	2
1875	Bhamo, in Upper Burmah	1

There are also about as many more out-stations.

ANNUAL INCOME, 1887, £32,000.

No. of Stations.	Foreign Workers.		Native Workers.			Com-muni-cants.	Schools.	Schol-ars.	Native Con-tributions.
	Ordained and Lay.	Fe-male.	Or-dained.	Lay.	Fe-male.				£
58	132	101	12	85	20	2000	18	208	782

The McAll Mission.

THE following extracts from the sixteenth annual report of the "Evangelistic Mission in France," better known as the "McAll Mission," furnish valuable information as to the methods of work pursued and the results attained:

GENERAL TOTALS FOR 1887.

Religious meetings for adults (12,599), attendance.....	889,696
Sunday-schools, children's services, young women's classes, etc. (4,423), attendance.....	224,537
Total of religious meetings.....	17,022
Total attendance at meetings.....	1,114,233
Domiciliary visits.....	21,567 73
Bibles, Testaments, portions, tracts and illustrated papers circulated....	468,273
Increase of attendance for the year...	43,234

To these must be added the total number of stations, 118, an increase of 14 for the year, and of sittings, 17,029, an increase of 1,557. The receipts for the year were £15,746 17s. 6d., which met the current obligations and left a balance in the treasury of £185 10s. 6d.

The Waldensian Church.

We are indebted to the *Church at Home and Abroad* for the following statements. The annual report of the Waldensian Commission on Italian Evangelization shows that the historic church of the valleys is still an active witness to the truth.

LABORERS.

Ordained pastors.....	37
Evangelists.....	6
Teacher-evangelists.....	10
Colporteur-evangelists.....	5
Male and female teachers.....	56
Male and female Bible-readers.....	2
Colporteurs.....	1
Bible-wagon conductor.....	1
Warehouseman.....	1

Total..... 124

or 85 men and 39 women.

The 124 workers are subdivided as follows :

Waldensians by birth.....	46
Protestants not Waldensians.....	5
Converts from Catholicism.....	52
Children of converts.....	21

124

FIELD OF LABOR.

Take a map and glance over the Italian peninsula. Let your eyes pass from Mount Blanc in the north to Reggio in Calabria in the south, let them take in Sicily, the Island of Elba and a part of Sardinia, and you will have before you the extent of the field where we believe it is God's will for us to scatter broadcast the good seed. Therein are found—

Churches.....	43
Stations.....	38
Localities visited.....	178

The following statistical table will show at a glance the work that is going on :

Attendants at the services.....	5,923
Occasional hearers.....	47,191
Members of the church.....	4,005
Admitted during the year.....	558
Catechumens.....	450
Scholars at the day school.....	2,206
Scholars at the Sunday-schools.....	2,482
Scholars at the evening school.....	729

To the number of occasional hearers add the thousands who are evangelized in private conversation, on the railway and elsewhere, either by evangelists or by Bible-readers and colporteurs, or in particular by the conductor of the Bible-wagon. By means of this last we reach a number of persons whom we could approach in no other way. The laws of Italy do not allow preaching in the streets and squares, as is done in England. By means of the Bible-wagon we get over the difficulty as follows : the conductor of the wagon, on arriving at a town, goes to the municipality and hires for a day, or for several days, as the case may be, a stand on the public

ground : he stations his wagon there, opens it, displays his books, and there he is quite at home. Some of the passers-by begin to draw near in order to look at the books, and then the conductor reads to them, with accompanying explanations, and replies to any objections raised by the hearers. It is no longer a mere sale of books, it is a true work of evangelization, with which the law can find no fault, because it places what is said on the same level as other merchants' praises of their wares ! How many thousands of persons have thus heard something of the gospel who otherwise would never have known of it ! Were we to say that in one way or another we bring the good news of salvation to 80,000 souls, we should be sure of not exaggerating.

The Original Secession Synod.

DURING the financial year just closed the receipts for the three funds available for the mission work abroad have been as follows :

The Foreign Mission Fund.....	£422	4	7½
The Orphanage Fund.....	123	5	3
The Seoni School Fund.....	239	12	1

Making a total of..... £790 1 1½

This shows a deficit of about £44 when compared with the previous year's income, and is accounted for by the absence of numerous personal donations which were sent in last year in response to a special appeal made by the Finance Committee in view of extra outlay. The expenditure for the year may be thus classified :

Salaries of agents and general disbursements.....	£383	2	9½
Upkeep of Orphanage.....	139	18	9
Salaries of teachers and outlay for school.....	253	17	3

The total expenditure for the year being..... £776 18 9½

Darjeeling Mission Institute.

Established 1870.

CHURCH CENSUS—17TH MAY, 1888.

Name of Church.	Families.		Com-muni-cants.		Non-Communi-cants.				Total.		Grand Total.
			Male.	Female.	Adults		Infants*	Male.	Female.		
	Male.	Female.			Male.	Female.					
Darjeeling	58	25	24	26	20	35	39	86	83	169	
Kurseong	24	15	17	9	9	15	12	39	38	77	
Nagri.....	14	8	10	5	12	10	25	25	50		
Salom.....	11	5	8	6	3	8	3	19	14	33	
Kainjilia.....	4	3	2	2	2	2	2	7	6	13	
Teral.....	42	17	16	24	18	9	17	50	51	101	
Totals...	153	73	77	72	57	81	88	226	217	443	

* Under 14 years of age.

London Society for Promoting Christianity Amongst the Jews.

EIGHTIETH report, adopted at Exeter Hall, May 4, 1888 :

Your committee report that financially the past year has been one of considerable anxiety. At its commencement, when framing their estimates, they had to face an expenditure which, besides making provision for the proposed missionary schools in Galilee, required an income of £36,500, while their resources could only be safely estimated at £34,000.

The committee regret that the aggregate for the year has only reached £33,925 13s. 6d. whilst the expenditure has amounted to £37,344 11s., so that the adverse balance of the general fund from the preceding year has now been increased to £3,724 18s. 9d., for which sum provision must now be made.

The committee earnestly appeal to their friends and supporters, especially to those who have the conduct of auxiliary associations, for renewed effort, so that the income for the current year may be raised beyond the experience of the past, and they may be enabled to carry forward their great work without let or hindrance from lack of means.

Your committee cordially acknowledge the unflinching devotion of their friends in Ireland to the cause of Israel, in spite of local and domestic anxieties.

They also thankfully appreciate the sympathetic support afforded by the Episcopal Church in Canada, whose recognition of the duty and privilege of helping forward the society's work is most encouraging.

The best thanks of your committee are due to those friends who so readily responded to the appeal on behalf of the society's temporal relief fund, which is entirely dependent upon special contributions for support. Those who are brought into close contact with the trials and difficulties of baptized and inquiring Jews alone can realize the value of this little resource in times of need, which deserves more regular support. The contributions received during the year have amounted to £268 16s., whilst the expenditure has been from necessity limited to £188 15s.

Five thousand six hundred Bibles and 4,018 New Testaments, whole or in part ; 47,219 missionary books and tracts ; 119,764 periodicals ; and 59,301 home tracts and appeals, have been issued from the society's depot during the year.

The amount realized by the sale of Scriptures has been £182 16s. 1d.

The report testifies to the still declining influence of rabbinism—to a diminished prejudice against Christianity—to the readiness of Jews to listen to your missionaries, and willingness to study the Holy Scriptures—and, more particularly, the remarkable attendance, both at home and abroad, to hear special missionary sermons. Your committee would devoutly

praise God for these tokens of encouragement ; but growing demand ever calls for redoubled effort. Notwithstanding the temporary financial depression, your committee appeal—and appeal most earnestly—for such support as shall not merely sustain, but widely extend the blessed work of the society. Emphatically is it God's work. He declares that as in times past the Gentiles obtained mercy through Jewish unbelief, even so now the Jews remain in unbelief, that through Gentile mercy they may obtain mercy. He assures those who are working out this principle, that as in the days of Elijah, so now there are the seven thousand elect in Israel. Of these your missionaries have been, and still must be permitted, in God's purpose, to gather "one of a city and two of a family." In faith, in prayer, and with unremitting labor shall the Lord's work be sustained until that day when Israel's blindness shall be removed, and the veil shall fall from the nation's eyes ; when "there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob," and the "redeemed of the Lord," both Jew and Gentile, shall return, and shall "obtain joy and gladness, and sorrow and sighing shall flee away."

British Society for the Propagation of the Gospel Amongst the Jews.

FORTY-FIFTH annual meeting, May 8.

FINANCIAL REPORT.

The funds intrusted to our care last year amounted to £8,152, that is upwards of £2,000 less than the Jubilee year. This is due to the difference in the amount of the legacies received. In the Jubilee year the sum received by legacies was £4,637 13s. ; last year, £2,391 7s., being £2,246 6s. less than the Jubilee year, showing that we must not depend upon that class of receipts as a permanent source of revenue. The expenditure in 1887, the Jubilee year, was £8,547 ; last year it was £9,175 10s. This increase is partly owing to the expenses incurred by the removal of missionaries to new spheres, and partly to the augmentation of our missionary staff. Four new agents have been appointed, and have proved themselves to be "workmen needing not to be ashamed." The number on our staff at present is 31, and these are assisted by more than 80 voluntary workers, making upwards of 110. We are sorry that the fund for the maintenance of the "Home for Aged Christian Israelites" is still at a low ebb, and that the "Temporal Relief Fund" is at present empty. The enlargement of that Fund so as to put it within our power to assist our missionaries, not only at home but abroad, would result in unspeakable good to Israel. A thousand a year for temporal aid could be most profitably dispensed. Will our friends remember that the highest form of Christian sympathy is practical, and deposit with us that sum yearly for wise distribution ?

The late Lord Shaftesbury took

great interest in this Society. At the annual meeting in 1845, in the presence of a most remarkable audience, being chairman, he uttered these passionate words :

"Our church and our nation have been called to the glorious service of making known the gospel of Christ to the many thousands of Israel. Now, in whatever light I view this great question—whether I regard it as purely secular, whether I regard it as purely religious, or whether I regard it as partaking of both characters—I see no subject which can surpass, or even approach it in magnitude and in all those

attributes which feed the imagination, and stir into life the warmest energies of the heart. We rejoice in the ends and hopes of this Society, as seeking the fulfillment of a long series of prophecies, and the institution of unspeakable blessings, both in time and in eternity, for all the nations of the world. It is our duty, our most high and joyous duty, that every effort be made, that no expense be spared, that all our toil be given, by day and by night, that into every prayer, with all our souls, this special supplication should enter, for the revival and exaltation, be it figurative or be it literal, of repentant and forgiven Israel."

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Brazil.

[The editors have received the following suggestive and interesting communication. They are in hearty sympathy with its spirit and valuable hints, and will welcome from any source any fraternal helps toward the wider usefulness and greater efficiency of this REVIEW.]

JAHU, BRAZIL, January 11, 1888.

TO THE EDITORS OF THE MISSIONARY REVIEW:

—From this far corner of the foreign field allow me to extend a hand of welcome to the new champion of the mission cause. A magazine with so complete and well-matured a programme, intrusted to editors who have given such unequivocal proofs of their qualifications for the work, and their heart interest in it, is sure to be a success, will do much for the advancement of the Lord's work in the world.

Will I be considered presumptuous if I express the hope that the MISSIONARY REVIEW, while doing all in its power to enlist the sympathy and interest of contributors in the foreign mission work, and to stimulate them to greater efforts for its support, may give special prominence to the collection of material for the formation of that "Science of Missions," which is so great a desideratum, and the data for which are at present so meager and unsatisfactory.

It seems to me that the REVIEW might do a good work in this direction by promoting accuracy and completeness of information in regard to the *comparative success* of the different *missionary agencies*; showing by facts and figures which are the agencies that have been attended with most decided and satisfactory results, or, in other words, upon which has most evidently been set the seal of the divine approval. The denominational magazines limit themselves almost exclusively to encouraging and stimulating facts, as their object is to maintain, and if possible, increase the current of contributions into their mission treasury—any other class of facts does not come within their scope. What every

earnest and sincere student of missions wants, however, are *all the facts*, whether encouraging or discouraging; the *whole truth* in regard to every department of the work, regardless of the effect this may have upon the income of any society. An independent magazine like the MISSIONARY REVIEW may well be made the channel of such information, and thus do much toward disseminating correct views on mission policy, while at the same time inciting the different missionary societies to the adoption of more definite and consistent plans of operation than at present obtain in most of them.

Another good work, which it seems to me the REVIEW might do, is to show by authorized statements, the *comparative expenses* of the different missionary agencies, and the proportion of consecrated funds absorbed by each. One of the first steps in this direction would be to bring public sentiment to bear upon the different societies, to induce them to give publicity to the facts in regard to the distribution of the mission funds. Our magazines record in detail the amounts contributed by the churches all over the land, but give us no information, except in a most general way as to how this money is employed. It is impossible to tell from the reports how much is spent upon educational work, how much upon publication, how much for the support of native pastors and teachers, etc. The contributors have a right to this information, while at the same time it is only by a comparison of the comparative success of the different agencies with their comparative expenses that any rational plan of distribution can be determined.

It also seems to me that the REVIEW might do much good by emphasizing the fact that the great problem before us in the immediate future is not so much how to increase the contributions of the home churches, as how to *develop the resources of the native churches*, and stimulate them to the performance of their duty in supporting their own teachers and preachers. The church at large would probably be astounded if it knew how considerable a proportion of its contributions were expended upon those who

are already Christianized, and capable of supporting their own religious and educational institutions, and consequently diverted from the direct work of evangelization. The stream of contributions from the home churches has remained so long stationary that there is little hope of any decided increase in that direction, while on the other hand, an examination of the statistics of our Presbyterian Church show that the contributions of the native churches amount to only about 3 per cent. of the whole amount expended upon the foreign field, and only about 8 per cent. of what is expended upon native agencies, showing that there still is much to be done in working up the native churches to the performance of their duty in this respect.

It is also important to notice that if the home churches were relieved of the support of the native teachers and preachers, who should properly be maintained by their own people, an amount of money would be released which would probably be sufficient to support all who are likely to offer themselves as workers among the unevangelized, but which cannot now be sent for want of funds.

Would it not also be in place for the **MISSIONARY REVIEW OF THE WORLD** to suggest that superintending the distribution of the funds on the foreign field and development of the native resources equals if not surpasses in importance the raising of money from the home churches, and can only be accomplished by confiding it to some properly qualified person as his special work. The two branches of the work are as distinct and require qualifications as different as the manufacturing and sales departments of any large business. No one would think of confiding the superintendence of the shops to a man, all of whose training had been acquired in the counting-room, no matter how great his abilities in this line, much less of requiring him to manage the shops from the counting-room, determining the location of the different workmen, the apportionment of the work among them, etc., without ever having entered the shops, or having any practical knowledge of the work to be done there.

But this is exactly what our church is doing when in her choice of Foreign Secretaries she limits herself to men who, though abundantly qualified for interesting the home churches in the Foreign Mission work, and raising money for it, have no practical experience in work on the field, its special possibilities and difficulties.

A man to do efficient work in development of the native resources, must have learned by personal contact with the natives to love and sympathize with them as brethren in the Lord, must have had some practice in dealing with the suspicion and jealousy which so frequently manifest themselves when the money question comes up between the native and foreign laborer, must know how to make due allowance for national differences of temperament, disposition and modes

of thought, as well as habits of life and expenditure based upon the long established custom of depending upon a foreign source for their support. He should also be one who has had some experience in working up the natives to self-support, know something practically of the best methods of presenting the subject, the most effective motives, the real capabilities of the native contributors, and where reductions could be made in expenditures, in order to bring the basis of remuneration of native laborers down to the level of the probable native contributions, etc. There are many returned missionaries in the United States now occupying positions of honor and trust who doubtless combine all these qualifications; why should not some of these find a place in the Board and among the Secretaries of our Foreign Board?

Would it not be a good idea to open in the **REVIEW** a Symposium upon different points of missionary practice and policy, giving the public the benefit of the matured views and experience of prominent men from all parts of the field, thus gathering together a mass of facts and principles, the study of which would be invaluable to those who propose entering upon the foreign mission work. A useful and almost necessary adjunct to this would be a section for **Missionaries Exchanging Views**.

I take the liberty of including a list of subjects that I would like to see discussed in such a symposium. I have thought a good deal on all these subjects, and in regard to some of them have arrived at conclusions at variance with the present practice of our church, but as my experience has been limited to a single field, would like a basis for a wider generalization before coming to a definite conclusion.

Yours respectfully,

J. BEATTY HOWELL.

SUBJECTS SUGGESTED FOR SYMPOSIUM.

Boards of Foreign Missions and their Secretaries.—What are their functions and authority? What are their proper relations to the home church and to the missionaries on the field?

The Missionary.—What constitutes a call to the Foreign Mission work? What are the absolutely necessary qualifications for this office? Should those who enter upon this work be expected to consecrate themselves to it for life? Should the missionary's salary be calculated upon the basis of a bare support, or of a comfortable living? and what has been the practice of the different societies in this respect?

The Mission.—What are its powers and functions, whence its authority, and what its true relations to the native Presbyteries?

Schools as an Evangelizing Agency.—Their place in the scheme of missions, to what extent authorized by the Scripture, and warranted by results in conversion of souls and building up of the church?

Self-Support.—Is the support of native evangelizing agencies exclusively by the contri-

butions of converted natives desirable, practicable, and actually realized ; and what are the most approved methods for obtaining that result ?

Native Candidates for the Ministry.—How far should they be obliged to follow the curriculum prescribed in our Confession of Faith ? How far should they be aided financially in obtaining the necessary education ? What has been the practice and what the results in the different fields ?

Church Buildings for Natives.—How far is it advisable to aid in their construction, or rent with mission funds ? What has been the practice and what the results in the different fields ?

Paid Native Lay Laborers.—To what extent can they be profitably employed, and in what ways ?

Mission Compounds (buildings).—Where and how far are they necessary, and of what character should they be ?

Contributions for Special Objects.—How far should they be encouraged ? To what extent is it possible to incorporate them with the present system of distribution, according to appropriations asked for by the missions and approved by the Central Committee ?

Missionary Training Colleges.—How far is it practicable and advisable to give a preliminary course of instruction in mission economics to those proposing to enter upon the foreign mission work ? Would not greater uniformity of policy and harmony of action be thus insured ? Beside missionary bookkeeping and hygienics, what else might be profitably included in the course ?

Siam.

LETTER from Rev. Jas. B. Thompson.

[This letter is in reply to a Medical Mission student, seeking information. We give it, as the information it furnishes may be of service to many beside the person to whom it was written.—EDS.]

PETCHABUREE, SIAM, March 26, 1888.

DEAR SIR.—Yours of January 20th has just reached me. I am not in the least surprised to receive letters from persons altogether unknown to me, neither do I think strange of it, for I well remember how I once sought the very information you ask for, and obtained it in the same way that has suggested itself to you. I rejoice to hear from you.

Now for the points on which you wish to be informed.

1. Is Siam specially fitted for medical mission work ? In Persia, Syria, Korea, China, and among certain classes in India, medical missionary work is *specially fitted* to pioneer the cause of Christ, because in those places you must, to a certain extent, touch the heart of the people before you can gain the ears. In Siam it

is not so. In every part of the country you can find willing audience, giving ready assent to all you may say. In this Siam is not specially fitted for this kind of work.

But when Christ sent forth the first missionaries, commanding them to *preach and to heal*, who can say that one country may have the preacher and another the healer ? Can the medical missionary win the hearts and confidence of China's millions, and thus secure an opportunity for presenting gospel truth ? He can do the same here. If in India or Korea he can alleviate human sufferings which, but for his presence, would be grossly maltreated by native ignorance and superstition, he can do the same here.

If the medical missionary is needed in other fields as a matter of human wisdom and forethought, to guard the lives and health of his ordained brother and family and the lady teachers, he is as much needed here. Is there a call for the training of native young men in Western medical science in China, Syria, India, or Japan ? The same work is waiting to be done here.

2. *The peculiarities of the field.* (a) *Climate.* The temperature ranges from 58° to 98° F. Even the warmest days are made quite bearable by a sea breeze which blows in from the Gulf all the afternoon. The wet season begins in April or May, and the dry season about November. The direct rays of the sun render it unsafe to venture out unprotected, as the experience of many foreigners would show. The heat, moisture and malaria combined have a most depressing effect upon the exuberant spirits which every missionary shows at first.

(b) The attitude of the government is favorable. The King has said on more than one occasion that he welcomed the American (meaning the Protestant) missionaries to his country. He and many of the princes and nobles have contributed to our work. In many provinces the governors invite the touring missionary to their houses and ask to hear the gospel preached. The Prime Minister has offered houses and land in a large neighboring province if we will place a medical missionary there.

(c) *The people.* Physically they are far below their Chinese neighbors. Living in the shadow of the equator and taking little or no precaution to shield themselves from the direct rays of the sun, coupled with a diet compared with which the cats and rats eaten by John Chinaman would be an Epicurean feast, it is not surprising that the vast majority of them are nothing more than physical wrecks. Mentally they are not capable of much exertion. Place a Siamese and a Siamo-Chinese at the same study, and the one with Chinese blood will master it in much less time. For devising ways or for anything demanding forethought, a Siamese cannot be depended upon. Hence it is not difficult to understand that *morality* they also rank very low. All their surroundings and habits of life are such as to beget the most immoral of thoughts, feelings and practices. Of course, I refer here to the average

Siamese, as you meet him in missionary work. Among the higher classes there are some bright examples of what these people might be if suitable opportunities were before them and improved.

(d) Work already done in this field. From what we have seen as to the condition of the people, do not feel that they are beyond hope. For many years the missionaries labored here without results, but since the first converts began to come there has been a steady growth to the church until now we find seven churches with about 500 members. There are members or inquirers in nearly every village for many miles around our Petchaburee station, and in two or three neighboring provinces 500 miles down the west coast of the Gulf are several members and many inquirers, pleading for a missionary to teach and baptize. Many of the native Christians have made such progress in the spiritual life as to shame the average church member at home. We frequently learn of experiences here that compel us to say, "Surely God is working among this people."

We have a number of native colporteurs, or catechists, and five licentiates. The Bible and many tracts have been translated and printed, and thousands of copies scattered over the country. Tours have been made in all directions, though by no means all the provinces have not yet been reached. Boarding and day schools for both sexes have been established. Medical missionary work has been carried on more or less since the first missionaries came here about the year 1835. Prejudice has been broken down, and the people now have a good degree of confidence in our medicines and treatment.

3. How about self-support? Is it possible or practicable? Perfectly possible. A man desirous of doing so could become wealthy in a few years. But as to its being practicable, I think the majority of missionary societies would prohibit it, for the reason that we should show the heathen that our religion is a benevolent one, and that we as its representatives are working from disinterested motives. There are those who question whether this is the wisest course.

4. What qualifications are necessary in a medical missionary coming here? Aside from those spiritual qualifications, which all recognize as essential to missionary service, I would urge the advice given me: "An abundant supply of sanctified common sense." If a man comes here without it, he will likely find it necessary to return home in a short time to procure a supply or mourn over his deficiency. This sanctified common sense should be of such a nature that a man would be capable of taking a hand at almost anything in an emergency, and such emergencies are frequent here.

To work to best advantage every man should be married, and every woman have a husband. The Siamese mind is suspicious of a person claiming to be single. They may believe you in every other matter, but with regard to your

domestic relations they will not hesitate to set you down as being as adept at deceit as they know themselves to be. Then, too, it is an expensive matter for a single man to keep house here alone, and he would most probably board with his married colleague. Now, it is a well-known fact that life in the tropics tends to make one irritable, and when this is added to the natural bearishness of an old bachelor, it will require a great deal of the grace of God to keep him working in harmony with his fellow missionaries. We might sum it up thus: A single man will be exposed to strong temptations, aspersions will be cast upon his character by the natives. Others—not his kindred—will be compelled to bear with his crankiness, and he himself will be unfitted for a large part of his work by want of practical experience of married life and human nature as it develops in the family.

A course in arts is not necessary to one coming here, but it is a useful addition to his intellectual qualifications. If a physician cannot be too well educated in and for his profession at home, he ought not to come to a heathen land with any less knowledge. Students are to be taught. A medical record is to be made up, and medical science advanced by such contributions as a thoroughly competent, wide-awake medical missionary can give. All the mental training a man can have will not fit him any too well for those terrible moments that will come, when, far removed from consultation, he must decide questions and prescribe treatments, the issue of which may be of far more importance to him than life itself.

Let your medical course be as complete as possible, giving due attention to every specialty. Ophthalmology, for cataracts await you. Rhinology and laryngology, as throat and nose troubles abound. A troublesome otitis will present itself to you. Dermatology will claim much of your time. You will be culpable if you neglect gynaecology and obstetrics, for while you will not have many cases in that line among the natives, the missionary ladies should not be deprived of competent medical care.

One really particular qualification would be that the intending medical missionary to Siam—as indeed to any tropical climate—should acquaint himself as far as possible with tropical diseases before leaving home. Nearly every disorder is more or less modified by the tropical malaria ("Diseases of Tropical Climates," by McLean: Macmillan & Co., London, gives valuable hints on the subject). The male physician can reach all classes of people in Siam, and there is no occasion for lady doctors here—more than can be said to exist in America. China and India require the lady physicians, and thither her forces should be turned.

In closing, let me urge upon you the claims of Siam. For two years we have been asking for one more medical missionary, and no present prospect of his coming. There is room for eight or ten, while even a dentist could find grand

opportunity for Christian work here, though he would have to come out at his own charges.

This is, of course, a tropical country, and the climate trying to a foreigner, especially until acclimated. The records show that many have broken down on this field. In some cases these breakdowns are the direct result of the climate, but in a large number they are more directly chargeable to errors and indiscretions on the part of the new arrival. If a man or woman is asthmatic or rheumatic advise against coming here. The same also if suffering from functional heart trouble, phthisis, chronic diarrhœa or dysentery.

Lastly, the time to arrive here is preferably December or January. The most unfavorable season is from October 1st to December 1st.

Trusting that you will find this at least a partial answer to your questions, and a help to any who may think of coming to this country, I remain,

Sincerely yours in His service,

JAS. B. THOMPSON.

P. S.—If any one decides to come to Siam, and wishes information of a more minute kind as to outfit, etc., it would be a pleasure to either Mrs. Thompson or myself to communicate with them.

India.

LETTER from Rev. M. J. Coldren,
of the Free Baptist Mission :

CHANDBALLY, INDIA, Feb. 24, 1888.

MY DEAR DR. PIERSON.—We have a very encouraging work here among the Orgas. It would not be at all surprising to see a general break any day, and hundreds and thousands come unto the Lord. There are already about 5,000 who have broken caste and joined themselves under a leader who has for eight years been preaching Christ as the only Saviour, and that all people are equal in caste. He dares not claim to be a Christian, and has not been baptized. He was led to this belief by a tract which he chanced to get hold of some years ago. He expresses the most implicit faith in God the Father, and Christ as His Son. As might be expected, he has some heathenish ideas. But he gives many evidences that he has really been converted, and by judicious management not only he, but all his followers may be led publicly to profess Christ. I believe that God is in him, preaching to the people, and is no doubt accomplishing more through him than He could by one openly professing Christianity, because many have learned to think of Christians as their enemies, and so the simple name is sufficient to close their ears against instruction, and hence God is using this man under another name to preach His gospel.

I examined the man very closely yesterday as to what he preached, and I find him thoroughly sound on the fundamental principles of salvation. He gives a most wonderful experience in his conversion. Let Orissa, and especially the villages round about Chandbally, be before you in time of prayer. Pray earnestly for this man,

who is the leader of so many, that God will make him a great power in building up His kingdom here.

Let me say that I have taken THE MISSIONARY REVIEW from the first issue, and that no one copy has given me such hope and strength as No. 1, new series. I see, as I have never seen before, that anything less than a full and complete consecration and perfect love is a hindrance to the cause of Christ. I have been in the habit of thinking that in proportion as I was consecrated I would be successful; that the unconsecrated part would be simply a loss. But now I see it differently—that it is not only a loss, but a positive hindrance. Nothing short of a perfect love and a complete consecration can ever make us powerful to the tearing down of the strongholds of Satan.

Mexico.

LETTER from Miss E. Le Huray,
Miraflores, Mexico :

Mirabores must, indeed, be a favored place, for here we have no priest against whom to contend, and we have all the children in town who do not work in the factory. As I often go with them to their homes, I think we have more than half the parents in the place. The girls and myself are frequently invited out to dine. These visits are a great pleasure, we are so gladly received.

How I wish you could see me when school is dismissed! The children crowd around me, and want to know whom I am going to visit to-day. They follow me all over the village, telling me their little confidences—what happened when this one died, or that one moved away, etc. When we go in to read or pray with the mother of one of them, they all sit quietly in the doorway and take part in the little meeting. Whatever else they do, they grow up having a knowledge of the Bible, and accustomed to prayer; all else God will care for, and it is written (for my most blessed consolation), "My word will not return unto me void, but will accomplish that which I please, and prosper in the thing whereunto I sent it."

Not only do the members of our church come to us, but often, especially in cases of sickness, others will send to the mission, asking for the minister. It is these features that make the work so encouraging, and could you, at home, see all we do, your hearts would be greatly comforted.

This afternoon, when your letter came, I was doing work not properly mine—that is, conducting a funeral. As the native minister has not yet come, I being the only missionary, the poor people think I can help them, if no one else can. So this morning, as two of our little school-children had died in the night, their parents, although nominally Catholics, asked if they could bring the children to the church and have some sort of a service over them, if only a prayer. We did the best we could, for it was too late to get

help from Mexico—brought all the school-children together and read the burial service, sang and prayed. It was a touching sight to see the two small coffins side by side, and the little flock of children bearing flowers.

I could hardly command my voice to make the prayer, especially as the church was filled to the very doors. But it was a little thing to do after all, and if it brought consolation to any heart, we feel well repaid. It is things like this we are doing all the time. We have conducted several church services, also (for want of some one to do it better), and have opened our house for prayer-meetings. So you see we are very busy, very happy, and our hearts, in an especial manner, full of God's peace and His blessed presence.

A poor old woman from the town came up to the mission one day, saying that her husband was dying, and asking with tears for some one to come speak a few words to him and make a prayer before it was too late.

They rarely send for a priest in the presence of death, but almost always call for us. I told her we had no minister, but that I would gladly go with her and do what I could. It was the old story; they were old and out of work, and so poor, she said, for want of nourishing food, her husband was dying. She herself was barefoot, dressed in rags, and so old and thin and wretched it made one's heart ache to see her, without hearing her sad story. I followed her to her little hut, some distance down the road, a place often passed before, but which, it so happened, I had never visited.

I have seen a great many poor homes in Miraflores, but never one quite so poor as that, where, in the one room of the little hut, there was not one article of furniture.

You cannot imagine what a terrible responsibility it is to feel that you must say some last words to one who in a few hours will be in eternity. At home it would be different, for there they would have heard it all before, but here they are neither Catholics nor Protestants, and totally ignorant of all that concerns their salvation.

The dying man lay on some rags on the floor, which itself was of earth—cold and damp. They were very anxious that we should pray with the poor man, but when I knelt beside him and took his feverish hand in mine, he was too far gone to be able to hear the Scripture read or the prayer made, and only wistfully turned his eyes upon me, as though trying to hear. I shall never forget how dreadful it made me feel to know that he was, perhaps, then dying, and we so helpless to say or do anything that might help to save his soul. I went away thinking: "How can we take life so lightly?"

The next day it rained so hard I did not see him. The following morning, as early as I could, I went to the house, but on entering saw at once that he was dead. There, stretched on the cold earth, wrapped only in a sheet, lay his helpless

form, while watching at his side were his wife and daughter, dressed in rags and pitiful to behold. The little money I had given them the day before had bought a candle which stood lighted at his head; the poor old wife at his side was silently wiping her eyes with the soiled and torn fragments of her dress. A little later Galdino and I went again to pray with them and found the house quite full of sympathizing friends, who listened gladly to all that was said concerning the death of Lazarus and the hope of the resurrection.

How I wished that those who speak lightly of missions might have seen this pitiful death, the solemn service for the body, and the mournful burial that took place upon the hill. His poor old wife, half naked, followed the coffin, carrying on her shoulder the spade to fill in the grave and the ropes with which to lower the remains in the ground. And all without the blessed consolation we Christians have in such an hour. If I could only believe that the prayers at the dying hour were heard at last I would feel relieved of a weight that has been pressing on me for days. If I could but have heard the assurance, "This day shalt thou be with me in Paradise"! It is only because we believe *God came into the world to save sinners* that we can go about our work as we do.

GENERAL INTELLIGENCE.

—Our Missionaries. During the last hundred years the convictions of Christendom in regard to missionary work have undergone a profound change. When Carey, the father of Protestant missions in Bengal, propounded, at the meeting of Baptist ministers a century ago, the duty of preaching the gospel to "the heathen," the aged president is said to have sprung up in displeasure and shouted: "Young man, sit down. When God pleases to convert the heathen He will do it without your aid or mine." A second Pentecost, he thought, must precede such a work. To another pious Nonconformist divine the proposal suggested the thought, "If the Lord would make windows in heaven might this thing be?" Ministers of the Kirk of Scotland, which has since labored so nobly for the education of India, pronounced the idea to be "highly preposterous," and extolled the simple virtues of the untutored savage. A bishop of the Church of England, the church whose mission-

aries now compass the earth, argued publicly and powerfully in opposition to such schemes. The British nation, as represented in Parliament, declared against them. Its servants in the East regarded the missionaries as dangerous breakers of the law. But for the benevolence of a Hindu money-changer the first English missionary family in Bengal would, at one time, have been without a roof. But for the courage of a petty Danish governor the next missionary party would have been seized by our authorities in Calcutta and shipped back to Europe. A hundred years ago the sense of the churches, the policy of Parliament, the instinct of self-preservation among the Englishmen who were doing England's work in distant lands, were all arrayed against the missionary idea. The missionaries had to encounter not less hostile, and certainly better founded, prejudices among the non-Christian peoples to whom they went. For, until a century ago, the white man had brought no blessings to the darker nations of the earth. During three hundred years he had been the despoiler, the enslaver, the exterminator of the simpler races. The bright and brief episode in Pennsylvania stands out against a grim background of oppression and wrong. In America ancient kingdoms and civilizations had been trodden out beneath the hoofs of the Spanish horse. In Africa the white man had organized a great export trade in human flesh. In South Asia cities had been sacked, districts devastated by the Portuguese. Throughout the Eastern Ocean the best of the nations of Europe appeared as rapacious traders, the worst of them as pirates and buccaneers. In India, which was destined to be the chief field of missionary labor, the power had passed to the English, without the sense of responsibility for using their power aright. During a whole generation the natives had learned to regard us as a people whose arms it

was impossible to resist, and to whose mercy it was useless to appeal. . . . During the last twenty-five years the study of the science of religion, or, speaking more accurately, of the histories of religions, has profoundly modified missionary methods. That study has led the world, and is compelling the church to acknowledge the good in other faiths. . . . Between the missionary conceptions of the beginning of the century and of the present day there is all the difference between St. Peter at Joppa and St. Paul on Mars' Hill. In the non-Christian religions, the early Protestant missionaries be held only unclean things, four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. The modern missionary to the Hindus takes the tone in which the great proselytizing apostle addressed the Brahmins of Europe at Athens; he quotes their literature, and starting from their devotions at their own altars, he labors to supplant an ignorant worship by an enlightened worship, by an enlightened faith. . . . The science of religion, or more correctly, the study of the development of religions, has armed the missionary with new weapons. In controversial combats it enables him to wield the sharp blade of historical criticism with an effectiveness hitherto unknown. In dealing with individual inquirers it qualifies him to point out how the venerable structure of their ancestral belief was no supernatural edifice let down from heaven, but was distinctly and consciously put together at ascertained periods, by human hands. In popular appeals, it gives him the means of accurately and powerfully pressing home the claims of the religion which he advocates, as against those which he would supersede. For the great religions of the world took their present form in ages when mankind was very unhappy. In the East, the logic of extremes accepted, once and

for all, the conclusion that existence is in itself a long suffering, and extinction the sole deliverance. Hinduism and Buddhism embodied their deep despondency in different terms—liberation, absorption, or the blowing out of one's being, as a woman blows out a lamp. But underlying all their euphemisms is the one conviction that life is not, and cannot be, worth living. Christianity avoided the difficulty arising from the obvious miseries of mankind by another answer. From the first it declared that life might become worth living, if not here, yet elsewhere, and the later developments of Christianity have directed their energies to make life worth living here also. Apart from other aspects, Christianity, as a help to humanity, is a religion of effort and hope; Hinduism and Buddhism are religions of resigned acceptance, or of despair. They were true interpreters of Asiatic man's despondency of the possibilities of existence in the age in which they arose. They are growing to be fundamentally at variance with the new life which we are awakening in India. I believe that Hinduism is still sufficiently plastic to adapt itself to this new world; that it has in it enough of the *vis medicatrix nature* to cast disused doctrines and to develop new ones. But the process must be slow and difficult. Christianity comes to the Indian races in an age of new activity and hopefulness as a fully equipped religion of effort and of hope. And it comes to them in a spirit of conciliation which it did not disclose before. It thus presents its two most practical claims on human acceptance. For, although to a fortunate minority Christianity may be a religion of faith, yet I think that, to most of us, it is rather a religion of hope and of charity.—*Sir W. W. Hunter, in The Nineteenth Century.*

—John Bunyan Still Living. He who has the missionary spirit cannot be shut out from a dying world.

The cell of the prison will become the pulpit for a world-wide evangelism. The tongue will find utterance, if only to the ears of a jailer and fellow prisoners. The pen will become a tongue to tell the story of redemption, and the press will become the ally of the pen in making its voice universally heard and immortally effective. What a blessing was Bedford jail, that made John Bunyan the omnipresent and undying preacher to the millions whom his voice could never have reached through the centuries during which his voice is hushed in death! If our lives are given to God, they may be safely left in His care. Not a hair of our head will perish. The lamp we have sought to light at His altars, and then to place high up upon His lampstand, He will not put under a measure or quench in darkness. We may think our influence circumscribed and even lost, when He is but enlarging its circumference and extending its dominion. How wide is the circle of true missionaries, and how enduring the period of their power! Two hundred years have passed since the tinker of Elstow breathed his last. But like the fabled grave of another beloved John, at Ephesus, the very earth heaves with his breathing. He is not dead and can not die.—*Dr. A. T. Pierson, in Aug. Miss. Review of the World.*

—Elect Nations. I believe in the doctrine of elect nations, as for example, the Jews, the Greeks, the Romans, England, Germany, America; that these nations have a rôle given them by the God of Nations; that God affords them their opportunity to fulfil this rôle, called them to the kingdom of their own peculiar period, gives them their day of visitation, when He takes the field with them. We sit down coolly and calculate our population in the year of our Lord 1900. What do we care about population—we who took the continent with 101 souls! Whether that population be Christian—that is the question for us,

and that will depend upon whether we know the day of our visitation, whether we remember the pit from which, in the old world, God digged us, and dominion of the earth's forces—does it not seem to tend to one thing, to give us the leverage by which to move the earth? If we stand in God, we can do it. Are not our gold and silver God's? Are not our sons and daughters God's? By the act of the Pilgrims, is not this continent God's? All that the nations ask is to be fed from the crumbs that fall from the Master's table here. We have only to eat and to distribute. And I say that, with all America's resources and America's possibilities and America's temptations, she is safe only as she takes the world, not upon her shoulders, as Atlas did, but upon her heart, as did her Master; only as she loves it and as God loves it. So that, to Americans, the home missionary problem and the foreign missionary problem are one and the same. The first and great commandment is America; the second, and that which is like unto it, the world, by America! God's few are mightier than the world's many. Numbers are often the source of weakness. They beget pride, and turn the heart away from God. It is not salt alone that He wants; it is salt that has not lost its savor. It is not Gideon alone that he wants; it is Gideon and the sword of the Lord.—*Rev. J. E. Rankin, D.D.*

—**Christianity and Civilization.** *Rev. James Chalmers, an experienced missionary in New Guinea:*

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I trust will not be handed over to the tender mercies of France; I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I have lived for ten years in the Hervey group; I know a few of the groups close on the line, and for nine years I have lived with the savages of New Guinea; but I have never met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Gospel and commerce; but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the southern Seas, it has been where the gospel has been preached: and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching

Christ. Civilization! The rampart can only be stormed by those who carry the cross."

—**Progress of Missions.** For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in the world only 5,000,000 Bibles, in 1880 there were in the hands of humankind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one-fifth of the world's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan governments, and 14,000,000 square miles under Protestant rule.—*Christian at Work.*

Africa.—**The Congo Free State.** Col. Sir Francis de Winton, Administrator-General of the Congo Free State, says that of the 475,000 square miles which compose the table-lands of the Upper Congo Valley, there is hardly 100 miles of area not approachable by a waterway.—Three hundred and eighty-six tusks of Ivory, averaging fifty pounds each, were offered for sale at Stanley Pool station in one day. When some method is devised for getting the ivory to the coast without slaves, the slave-trade will be abolished. Both the ivory and the slaves who carry it are now sold; but neither trade would be sufficiently profitable alone.—The extensive territories of the Niger Basin, left under English control by the Berlin Conference, are to be governed by "The Royal Niger Company," organized on the same plan as the East India Company. The company has adopted rules granting freedom in religion and commerce, and discouraging slavery.—A contract has been signed by an international syndicate, for a loan of \$25,000,000, to colonize the Congo Basin.—Preparations are being made to build the railroad along the southern bank of the Congo, past Livingstone Falls, to Stanley Pool; and the King of Belgium

has ordered the building of steamers on the Upper Congo out of native wood.—Lieut. Wissmann states that the Lower Congo, which is the best known, is the least favorable section of the country.—Lieut. Von Nimptsch regards the Kasai as “of greater importance to commerce than the Congo itself.”—Stanley took 999 days to cross Africa. Lieut. Gleeurup, the ninth man to cross, took but eight months.

—The Mohammedan Emir of Nupe, West Africa, has sent the following stirring message to Bishop Crowther of the Niger Mission :

“It is not a long matter ; it is about barasa (rum). Barasa, barasa, barasa ! It has ruined our country ; it has ruined our people very much ; it has made our people mad. I beg you, Malam Kip, don't forget this writing ; because we all beg that he (Crowther) should beg the great priests (Committee of the Church Missionary Society) that they should beg the English Queen to prevent bringing barasa into this land.

“For God and the Prophet's sake. For God and the Prophet, His messenger's sake, he must help us in this matter—that of barasa. We all have confidence in him. He must not leave our country to become spoiled by barasa. Tell him, may God bless him in his work. This is the mouth-word from Malike, the Emir of Nupe.”

—Says Canon Farrar, in the *Contemporary Review* :

“The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips ; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the raging Phlegethon of alcohol, than which no river of the Inferno is more blood-red or more accursed. Is the conscience of the nation dead ? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep ?”

—A New African State. Among all the remarkable enterprises of which Africa is now the scene, there is probably none which exceeds in interest that which is now unfolding in the vast regions northeast of Zanzibar.

We have already told of the agreement between Germany and Great Britain, stipulating that British influences may operate without interference in the country between the east coast and Victoria Nyanza, north of a line drawn from Mombasa to the middle point of the east shore of the great lake. We have also described the British East African Company, organized to develop this large region. The British Government has now granted a charter to this company, giving it full powers to maintain an armed force, erect forts, levy customs and taxes, open trade routes, and to perform all other functions

of government. At the head of the company is Mr. W. Mackinnon, one of the wealthiest ship-pers in England, and identified with the British India Company. For several years he has been conspicuous for his faith in the wisdom of investing capital in developing trade and civilization in Africa. He headed the British syndicate which offered to build the Congo railway, a project which fell through because King Leopold would not give the concessions demanded. He assumed the larger part of the heavy cost of the Emin Pasha relief expedition. Associated with him are a large number of prominent people, among whom is the Baroness Burdett-Contts, and the co-operation of this lady was perhaps secured by the fact that the purposes of the company are partly philanthropic.

The company has already arranged to fortify several points along the coast and some of the adjacent islands for the purpose of hemming in the slave-traders. With the Congo State and Emin Pasha on the west, the Germans on the south, and the British Company on the east and north, the hunting-grounds of the Arab slavers will be pretty well surrounded, and Mr. Mackinnon believes that in this way it may be made so difficult to follow the trade that it will practically be killed at its sources of supply. The company has also acquired the large island of Pemba, on whose plantations are many of the victims of the recent revival of the slave trade. While putting an end to illegal traffic, the company hopes to open up safe trade routes, along which cottons and hardware may be taken by white merchants to the millions of people living around Victoria Nyanza, all of whom are eager to get European goods, and who have ivory and other products to exchange. The Arab caravans carrying European goods to this region sometimes number a thousand persons.

The region which has thus come nominally under the control of the British East African Company is about 600,000 square miles in extent. It is to be governed by directors under the control of a board of managers in London. Thomson, New, Johnston, and a half dozen other explorers who have visited this region, tell us that it embraces much of the finest land in equatorial Africa, and that a part of it is filled with rather industrious and teeming populations. It will be interesting to watch the developing of this new attempt to extend civilization and to found a new State in Africa.—*New York Sun*.

Burmah.—A missionary of the Society for the Propagation of the Gospel in Burmah says that the six strong points in the ramparts of Buddhism are these :

1. It is the ancestral religion, and has all but universal sway. No dissenters.
2. All the boys and young men at some time wear the robe and live in the monastery.
3. The women are more devout Buddhists than the men.

4. It is the one bond of national life.
5. Science, art, knowledge are all saturated with Buddhism.

6. The coercive power given to the religion by its union with court and crown.

These points, he thinks, will be carried in the following order, the sixth having already been overcome :

6. The crown and coercive power has gone, and the monks will now form independent corporations.

5. Western art, science, knowledge and trades will undermine and supplant the old system.

4. The national life must separate from decaying religion, and find newer and more vigorous life, with civil and religious freedom under the fostering care of England.

3. Women will find brighter, nobler hopes and work under the gospel ; and their devotion become fixed on Christ, not Gau-da-ma.

2. More active intellectual life will burst monastic bonds, and the youth of the country become no longer willing to submit to its irksome restraints.

1. The magnitude and extent of the old religion will hurry it on to destruction when once decay has set in.

China.—J. Hudson Taylor says that China has coal deposits enough to provide the world with coal for 2,000 years. There is a tradition that St. Thomas went to China in the apostolic age, but as he gave them no Bible the work was not permanent. The Nestorians went there from the seventh to fifteenth centuries, but they again gave China no Bible. So also the Romanists in the thirteenth century, but they made the same mistake. The Jesuits took science, but not Scripture. The first British ships took opium. But Robert Morrison went to China, and then the Bible began to be given to the Celestial Empire. There are now 150,000,000 of opium users in China. In 1856 Mr. Taylor went with Wm. Burns to Swatow, headquarters of the distribution of opium in that district. Children, and even wives, were sold for the sake of procuring this deadly drug, and this represents the sum of all villainies and miseries, working more ruin than drink, slavery and licensed vice combined. Such is the testimony of Rev. J. Hudson Taylor, the head of the China Inland Mission.

—The way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favorite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about

one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm; and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—*Baptist Missionary.*

—Rev. George Owen, missionary from Exeter, said, in Exeter Hall : " It gives me very great pleasure to support a resolution of thanks to Almighty God for increased opportunities of usefulness. I think we have great reason to thank God for what He has done in China. The doors of that long-closed land are now open to us ; with few exceptions we can travel from end to end of that mighty empire ; we can sell books and preach the gospel in most of its cities, towns and villages without let or hindrance. We have great liberty of action and splendid opportunities of preaching Christ to the Chinese. And that is a thing for which we may well give thanks. Think of it : eighteen magnificent provinces, each as large as Great Britain, 1,500 walled cities, some 7,000 towns, and over 100,000 villages are now open to the preaching of the glorious gospel. Fifty years ago, I believe, there was not a single Protestant convert in the empire of China ; thirty years ago there were some 400 or 500. At the end of last year there were 32,000 men and women in full church membership, there were 13,000 children in our schools learning to know Christ, and besides these there are thousands—nay, tens of thousands—who have learned to honor Christ and respect the gospel. That, I think, is something for us to rejoice over."

China's Awakening.—The Chinese Kingdom, whose extraordinary inhabitants a thousand years ago had become proficient in many arts and technical discoveries, made use of the mariner's compass long before the inventive Italians had discovered their magnetic needle. They had employed cannon before Berthold Schwarz, made gunpowder, established a paper currency in the thirteenth century as efficient as the Chase national banking system ; eat their meals from the finest porcelain, while in the castles of German barons only tin plates were in use and wooden bowls in the huts of the German peasants. The extraordinary race which, long before Gutenberg, employed movable type in printing, and

whose gold, silver and bronze works of art were the admiration of the world from the earliest period of antiquity, has, at length, aroused itself from its long Rip Van Winkle sleep. Every mail from the Flowery Kingdom brings fresh evidence of the fact. It is wonderful, and not yet fully ascertained, how a people that in the Middle Ages, while there reigned in Europe the most barbarous condition, stood upon an elevation of culture which has only been attained by us in modern times, should abruptly come to a standstill, as if a moral tetanus had fallen upon their social existence. The Chinese were engaged in mining long before the Greeks or Phœnicians; but for three hundred years their metallurgical industries had almost wholly ceased, mining becoming arrested, and their output of gold sinking to the lowest minimum. These mines are again about to be put in operation. Some few days since an enterprising American set out for France with inspectors, miners and machinery in order to re-open the mines in the province of Shan Tung. These mines gave, in their day, an abundant product; but in the fifteenth century, it is said, the discovery was made that metallurgical industry brought about a plague in the country; stormy weather was ascribed to the influence of evil spirits let loose by it; and one day the emperor issued a decree which interdicted mining operations of every description. Since that time the Chinese have restricted themselves to gold washing. Experts assert that the ore in Shan Tung will yield \$20 to the ton. As the Chinese laborers work for very low wages, an enormous profit may be anticipated from the output. Thus the powerful kingdom of the far East is waking up in every field of useful occupation to a new existence, and with the adaptability of the Mongolian race it will not be long before they will be able to continue their mining operations without the guidance of the Caucasian. There are already men-of-war, commanded and manned by Chinamen, an achievement that twenty-five years ago would have been considered impracticable.—*Public Opinion.*

France.—“Numerically, Protestantism in France is very weak,” says the *Journal Religieux*.

“Those competent to estimate give the number as from 700,000 to 800,000. This is few for a country with 36,000,000 of inhabitants. How much more it might have been but for the expulsion of the Huguenots! There is, however, progress. In 1809, Mr. Recolin says, there were only 150 pastors in France; now, even after the loss of Alsace, there are 870 pastors, of whom 85 belong to the Independent churches. It is also true that the Protestant minority occupies an important position in public life. In every department

of human activity Protestants have acquired a distinguished place.

“As to ecclesiastical organization, French Protestants are divided into three groups: the Reformed Church, the Church of the Confession of Augsburg, and the various Independent churches. The Reformed Church is the most considerable, comprehending about 600,000 members. Its connection with the State deprives it of the free action that might render its decisions even more effective than they now are. The Church of Augsburg Confession has lost three-fourths of its members by the annexation of Alsace to Germany. It counts about 80,000 adherents, with ninety pastors.

“The Independent churches number from 15,000 to 20,000 members; the most numerous is the Union of the Free Evangelical churches with about fifty pastors. These churches represent with courage and firmness the principle of the independence of the church, but their direct influence is restrained by their numerical weakness. The Methodist Church counts thirty regular pastors and about 100 local preachers. The other denominations, Baptists, etc., are of less importance.”

Germany.—At one of the meetings of the recent London Conference Mr. Grattan Guinness, who presided, read extracts from a paper received from Mr. Grundiman, who was not able to be present, on German Protestant Missions:

In a very interesting manner he reviewed the missionary enterprise of Germany, pointing out that up to a recent period one of the strongholds of opposition to missionary work was the University of Jena; now a missionary society has been formed among the students there. The political press, which formerly was silent on the question, now freely ventilates the cause of foreign missions. Dr. Grundiman showed that the noble tree of the Moravian brethren, planted through the instrumentality of Count Zinzendorf, had for a considerable time stood alone. Fourteen other societies are growing up side by side with it, and many have already become strong. The Gossner Mission has in Ischutia, Nagpore, among the Kolki tribes, more than 30,000 converts, and the Rhenish Mission has about the same number in South Africa and Dutch India. In Sumatra especially the mission among the cannibal Bataks has prospered in a marvellous manner. The Berlin South African Mission has likewise experienced blessed results. When the secretary visited the field twenty-one years ago there were something like 1,600 converts at the different stations, but when, three years ago, he went back he found the number had increased to 16,000,

and the latest report mentioned 19,000 converts. The Basel Mission, mainly supported by Christians in South Germany, in West Africa, India, and China, has something over 20,000 converts. The Leipsic Mission has in India 14,000 converts, and the Hermannsburger Mission in South Africa, 12,000 converts.

Hawaii.—The Hawaii Islands have a population of 20,000 Chinese, who are engaged in all manner of pursuits and show their native thrift and capability for work in whatever business they engage. Many of them are on the sugar plantations; at Spreckelville (named after the sugar king) there are 1,100. Most of them are from the same district as the Chinese here, but many are of the *Hakka* class, of whom we do not see so many. For the past 25 years evangelistic work has been carried on among them by the Hawaiian Board of Missions. During the past few years Mr. F. W. Damon and his wife have had almost sole charge of this work, and report much encouragement in it. There is a Chinese church in Honolulu and another in Kohola, on the island of Hawaii, and missionary tours have been made to the other islands, where the gospel has been proclaimed. An interesting feature of the work is the use of the magic lantern, oftentimes under the open sky. Sometimes the beautiful view, representing the wise men following the star, shone out against the starry background of the actual heavens before an assembled audience composed of Chinese, Japanese, Portuguese, Gilbert Islanders and Hawaiians, while at times the explanations were given in five different languages, and much good has been done by this object teaching. In Honolulu a fine Young Men's Christian Association building has been erected by the Chinese, and the Association has been doing good work. This work should be of especial interest to us, for we labor in much the same methods, under many of the same disadvantages, and among the same class of people. The report for 1887 is intensely interesting, and will be sent to any one on application, with stamp, to Mr. F. W. Damon, Honolulu, Oahu, H. I. Mr. Damon is connected with the American Board.

India.—Singapore, a city on the island of the same name, has a small Jewish congregation and a syna-

gogue. At the beginning of the present century this island, situated at the most southerly point of the Indo-British empire, was desolate and a meeting-place for tigers from the neighboring country. Even now tigers sometimes swim through the narrow channel which separates the island from the continent, and come to the gates of the city. At present the city is of great importance to the commerce of the world. All ships from Europe and Asia to Siam, Anan, China and Japan pass the island and stop there for coal and provisions. About forty Jewish families are residents, mostly hailing from Bagdad. A few come from England, and one firm, Katz & Brother, from Germany. They follow the Sephardic rite, no rabbi, but a shochet, who is at the same time Hebrew teacher. The vernacular is English, but most of the Jews speak also Arabic.

—A Hindu woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

—There is no doubt that caste must undergo great modifications in the near future. The diffusion of knowledge exposes its hollowness and cruelty, although neutral text-books do not give men the "courage of their convictions." That the "mild Hindu" should become so hardened and unnatural as to refuse a dying man a drink of water, as caste forbids him to do, is sufficient condemnation of the inhuman system. The political aspirations of the Hindus are directly contrary to the spirit of caste. Nationality demands intelligence and conscience, and the legal equality and responsibility of men. If a Sudra may not become a ruler, then nationality is a myth; if he may, then caste is dead. Patriots must be severely tried to see the veneration with which the grave-clothes and bands of caste are cherished by some would-be reformers.—*Indian Witness*.

—Mohammedanism and Female Education. A printed circular has been widely distributed in the zenanas of the Northern Punjab, in India, adorned with the crescent and star, in which Mohammedans are most earnestly exhorted to organize girls' schools for the education of the female sex, "according to the Koran," to prevent Christian missionaries from extending their influence over Mohammedan women.

—Mohammedans. It has been often

referred to that in India there are over forty millions of Mohammedans under British rule. The Queen-Empress rules over more Mohammedans than the Sultan of Turkey. These Mohammedans of India are the descendants of the great Mohammedan invaders of past days. Partly they are the descendants of Hindus (chiefly of lower castes), who, as in Bengal, either through force or hopes of gain, exchanged their rude idolatry for Islam. These Mohammedans of India contain among them men of commanding ability and dignified position at the courts of Mohammedan princes, men of high standing in the councils of the several governments of India, men of learning and culture. That all these millions of Mohammedans are fellow-subjects with us, under the rule of Queen Victoria, means that they are in India brought under specially favorable circumstances for becoming acquainted with the gospel. It means also that they have the protection of a powerful government in the profession of that religion which their honest conviction may lead them to adopt. Mr. Wherry said, at the Decennial Missionary Conference in Calcutta, in 1882, "The progress of learning, the spread of Western science, the appliances of travel, the increasing facilities of intercommunication by post and telegraph, the publication of a multitude of newspapers and periodicals, and the very powerful influence of the English people resident in India, combine to make the Moslems of India, of all the followers of Mohammed in the world, the most amenable to the influences of the gospel."—*Church Miss. Intelligencer*.

Italy.—Politically, the Italians are Protestants, while religiously they are Roman Catholics. We must distinguish between the few who are the *abettors*, and the many who are the *victims* of Romish despotism. One of the daily papers of Italy is now publishing the Bible in its columns in 210 parts.

Japan.—Rev. John Gulick of Japan said that a flood of atheistic literature was entering the country from abroad, and the few thousands of Christians in Japan were not numerous enough to influence in the right direction the 35,000,000 of the Japanese. What is to be done for Japan should be done quickly, as the Japanese were moving forward, and would have to decide soon as to

whether they would embrace the religion or the irreligion of Europe.

Persia.—Robert Bruce, D.D., of Persia, said at a late meeting of the Church Missionary Society, that so far from mission work among Mohammedans being a forlorn hope, he was acquainted with three Church of England clergymen who were once Mohammedans, and one of them has baptized fifty converts.

South Sea.—The London Missionary Chronicle gives extracts from a letter of a visitor among the missions in the South Seas, who some time since had written a series of articles to one of the Sydney papers, speaking very contemptuously of missionaries and their work. This man was at that time, as he now admits, "a renegade, reprobate, and enemy of the gospel," and in the "bondage of selfish obduracy and vice," but having been converted to Christ, he makes a most humble confession, expressing the deepest regret and shame for the slanders he had uttered, and acknowledging that he had written statements about matters of which he knew nothing. There is room for more confessions of this kind from some who have disparaged missions when they knew nothing about them, or who were so in the bondage of sin that they were wholly out of sympathy with any efforts to promote righteous living. We have in mind at this moment an author whose recent cynical utterances about missions and missionaries in Japan would have little weight with the public if the full history of the man were known.

Syria.—A letter received, very recently, from Dr. H. H. Jessup, of Beirut, states that: 1. The gospel is now established in the Turkish empire as never hitherto. 2. The Sultan has made legal the circulation of the Scriptures in all parts of his dominions. 3. The native churches are now coming into a self-supporting condition. 4. The government looks with special favor upon native, rather than upon foreign, evangelistic agencies, and so encourages a native ministry.

Tahiti.—Lately Mr. Green landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not \$5 in money on the whole island. However, he sold them all on credit, trusting for remittance from money

to be received from the ship's purchases of provisions on land. He thus disposed of \$100 worth. Anxious to redeem their pledges, the natives brought their fowls, pigs and goats to the officer, and every prom-

ised dollar was paid to the missionary. And this among a population of only 140 persons so poor that even the women were dressed in garments of grass.

IV.—INTERNATIONAL DEPARTMENT.

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

Five Hundred Years of Islam in Turkey.*

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

ALTHOUGH Constantinople was not taken and the last remnant of the Greek empire destroyed till 1453, yet practically Sultan Muhammed and Bajozet, in the victories of Kossovo, 1389, and of Nicopolis, 1396, established the Ottoman power over those regions known as European Turkey. The Osmanli Turks, therefore, the bravest, the most persistent, the most capable of instituting and maintaining government, of all Moslem peoples, have had possession for five hundred years of the fairest, richest portion of the old historic world. The possession was complete when, in 1453, the capital fell into their power, and the crescent replaced the cross on St. Sophia.

These five centuries present to us the most favorable test of the faith of Islam which history contains. The government has been administered in the interests of the faith. It has been a religious government. Its inspiration has been the Koran and Koranic tradition. Its sovereign ruler claims to be the "Caliph," the successor of Muhammed, the infallible repository of the faith, and his claim is admitted by the Moslems of every land. Islam thus came into the possession of a wider territory than Rome ever controlled.

Its domains in Europe, Asia and Africa secured to it the accumulated riches of the world, not only in what is usually termed wealth, but in

* Read before International Missionary Union, Bridgeton, N. J., July, 1888.

science and art. In all that constitutes civilization the East was far in advance of the West when this Osmanli dynasty arose. The Crusaders, who treacherously took and sacked Constantinople in 1203, expressed their astonishment at the arts, the splendor, the luxuries of the desolated city.

Islam had possession also of all the sources of wealth. It had every variety of soil and climate, and produce of the earth between the temperate and the tropic zones. Its mineral wealth was vast, and is still undeveloped. In the shores and harbors of the Mediterranean, the Sea of Marmora, and the Black Sea, with the great rivers Nile and Danube, commerce was offered advantages which no other power possessed. Europe stood in awe of this mighty power, and was only anxious for defense. In all the science and arts of war, as existing in the fourteenth and fifteenth centuries, Islam had the advantage. In 1326 the second Sultan of this dynasty organized a standing army, with regular pay for officers and men, with military uniform and music of drum and fife; with infantry and cavalry, and an order of battle conformed to the organization of the army. In a word, Islam had its own way, could choose its own mode of action, and it must now be judged by its results. Among its subjects it had a Christian population on conditions which it imposed. There was no superior power to fear. When the first Sultan of this dynasty took Nice and carved over the gate, "There is but one God,

and Muhammed is his prophet," Russia was a barbarous power under the domination of the Mongol Tartars. Germany, France, Italy and England, were in a much lower state of civilization than the inhabitants of Syria and Asia Minor. These now "Great Powers" were slowly getting into shape. This history of modern civilization dates from a later period—the fall of Constantinople, 1453. Islam, then, has had its fairest trial in Turkey, on three continents, with the choicest treasures of each at its command. By their fruits ye shall know them applies to nations as well as individuals.

I shall bring Islam to trial on four points—population, wealth, arts of peace and war, and social life and missions.

I. First, then, we refer to the population. When the Osmanli Turks began to exhibit their ambition and capacity for rule, their growth in numbers was exceeding rapid. Seated on the banks of the Sangarius in Bythome, they had a fertile county around theirs, and two demoralized and crumbling empires to take possession of. The Turkish Seljukron empire was in a state of disintegration by internal dissensions. The Greek empire has been so shattered by the infamous crusade under Dandolo that it had never recovered unity, and was full of plots and counterplots. The first Sultan Osman, from whom the Turks call themselves Osmanlis, exhibited so much moderation as well as valor, so much justice toward all, in government, that many Christian villages submitted to him for the security which his government offered them. According to the law of the Koran, all believers in a revelation from God and having a book—a Bible—if they submit without fighting, are to be secure in all the rights of property by paying the *haratch*, or tax of subjection. No military service could be required of them.

But the second Sultan, Orkton, saw

clearly the great advantage that would accrue to the Christian population over the Moslem to be freed from military service. He found the remedy in the institution of the Janizaries. He selected 1,000 of the finest Christian youth, put them under special and severe training, with a simple nutritious diet, and developed them into the finest body of athletes ever known. There was nothing known in the art of war to which they were not severely trained. For three hundred years 1,000 Christian youth every year (Von Hommer thinks 500,000 in all) were thus taken to form that terrible corps of Janizaries which was the Ottoman reserve, and which decided many a hard-fought field for the Ottomans.

All captives taken in war were held for ransom or held as slaves. The women were made the wives or concubines of the captors. The children were often adopted in the harems, and became Moslems by education. As the empire constantly enlarged its boundaries, mosques and chapels, and meddres, or colleges, arose on every side, and the preaching of the faith was supported by the victorious power of war.

After the fall of Constantinople, 1453, and the submission of Greece, the extension of the empire by war nearly ceased. The population, both Christian and Moslem, had become vast and was the greatest empire of the age, and all Christendom prayed in all public prayer to be delivered from Turks, infidels and the devil. But the Christian population during all these weary centuries endured the cruel oppressions and resisted the missionary efforts of the Moslems. In population they held their own better than the Turks.

The conscription of a thousand Christian youth every year was more than counterbalanced by their universal exemption from other military service. Turkish fatalism exposed their armies to fearful losses by

cholera, plague, and other epidemics. Many thousands would be swept off in a bad encampment before the commander would remove to a healthier place. So soon as the period of conquest ceased, the scale of increase of population began to turn against the Moslems.

The fact has now become notorious. The Christian populations have been gaining upon the Muhammedan in all this century, and probably in all the last.

In Asia Minor, which is, *par eminance*, the home of the Turks, their numbers are positively diminishing. Travel where you will in the interior, you see signs of decay in all the Turkish villages, and signs of growth in all the Christian. Testimony is borne to this fact by many travelers, and I have repeatedly noticed it myself.

But the fact is placed beyond doubt by the official measures of the Turkish Government. The same percentage of the Moslem population in conscription for the army does not give the same number of soldiers. The per cent. has been raised. About fifteen years ago this matter was discussed in Turkish newspapers. Why is the Moslem population diminishing? It was said by some, absurdly, that patent medicines are so extensively imported and used that this infidel medicine is destroying the faithful.

The real reasons are not difficult to ascertain. Female infanticide in various artful forms is confessedly prevalent. The midwife knows that the natural (?) death of a female infant, the sooner the better after birth, will procure her a *backshesh* from the father. If maternal instincts are strong, the mother has to guard the life of her infant daughter with extreme jealousy and devotion.

But the military service, falling entirely upon the Moslems, is a still greater check upon population. The poor commissariat, the bad condition

of the camps, the defiance of ordinary rules of health, are a great drain upon the very muscle and sinew of the Turkish population.

During this century the Christian population of the empire has nearly or quite doubled. The Moslem population has hardly held its own. Things are slowly moving towards a point when the Turk must retire from the supreme authority which he now exercises. It must come in time, even if foreign wars should not hasten it. On the point of population Islam has lost the game. She has played it her own way. She has chosen all the adjuncts and circumstances of the game on her own soil, and has suffered an ominous defeat.

Look for a moment at some of the chief divisions of her empire :

At the beginning of this century Moldavia and Wallachia were tributary provinces on the Danube, receiving their governors from the Sultan, having a population rising 3,000,000. They are now an independent kingdom, under protection of the Great Powers, with a population of 6,000,000. If we assign 10,000,000 to the rest of European Turkey, hardly 4,000,000 can be allowed to the Muhammedans ; probably 3,500,000 would include them all. Bulgaria, Servia and Bosnia are practically lost to the empire. Asia Minor is the chosen home of the Turks. The estimates of her numbers as a race vary from 11,000,000 to 13,000,000. I take the lower number, and the Roumanians, Bulgarians and Armenians outnumber them. The Turks are a brave and sturdy race, but Islam has taken them from the front into the rear of all the powers of Europe.

II. As to the economy of wealth, what has this religion to show to the world. It came forward to European view with all the wealth of the East in its grasp. In soil, climate, natural production, in rich mines and forests, in its waterways and harbors, it had the most glorious opportunity the

world could afford for developing vast wealth and stretching the arms of its commerce to India and China in one direction, and to all the European nations upon the Mediterranean and the Danube. Africa, also, was largely its own. But what a miserable and deplorable result of five centuries of trial! As a government the empire is absolutely bankrupt. Its foreign debt amounts to very nearly one thousand millions of dollars. On a part of this debt it pays one per cent., and upon a large part nothing. It pays the rank and file of its own army nothing but rations and clothing. It oppresses Christian and Moslem alike with a destructive taxation. As England has craftily bound it to free trade, and, notwithstanding its cries of distress, will not let it go, there is no hope for the future. The people have been growing poorer and poorer for the last forty years, but notably since the war with Russia in 1877. If a drought falls upon any place famine follows, and thousands die every year from famine. This empire inherited and has wasted all the riches of the East. It has developed nothing. It has blocked all progress. It received ten talents, and buried them all in the earth, and has allowed them to be stolen. And it is Islam that has done it. It is this faith that has governed and controlled all things. It can never raise a people to a true civilization. It has been tried on the grandest scale and along the track of centuries, and instead of wealth, poverty; instead of comeliness, rags; instead of commerce, begging—a failure greater and more absolute than history can elsewhere present.

III. What has Islam accomplished in the arts of peace and war? Her artisans in the manufacture of arms were not inferior to the European. Her steel, her Damascene blades have been celebrated for centuries. She early introduced the use of firearms. No such cannon had ever been

cast as those used in the siege of Constantinople. But these arts were not her inventions. For a time she knew how to use and to encourage the skill of her Christian subjects. But even this has gone down to oblivion. Her textile industries were beautiful, but have disappeared. Her dyes were unequalled for brilliancy and fastness, but they are now among her lost arts. In foolish treaties she has given up her industries and her freedom of action into the hands of foreigners. She pursues a system which discourages enterprise, art and industry. Instead of being the first, she is the last among the nations. Instead of being the head, she is the tail. If she gains a victory, it is with arms of foreign make. Her great victory at Plevna was gained with rifles made in Providence, R. I., and with ammunition from New Haven, Conn. As to the fine arts, they have no place for even a mention.

Now, as Islam claims the entire regulation of life, and to include all that is needed for human happiness and progress, we are entitled to charge this faith with the ignorance and incapacity which have wrought out these results. It has had a fair chance, and more than a fair chance, in the presence of Christendom. This faith has developed itself according to its own essential nature. Its present condition is a demonstration of its fitness, or unfitness, to be a religion for civilized man.

IV. We pass, fourthly, to its social life and missions.

The missionary, wherever he goes and whoever he is, reproduces the social life to which he belongs, and out of which he has come. He aims to do this. It is expected of him that, both by precept and example, he will lead his proselytes into his own way of living.

It is absolutely essential, then, to the right understanding of Moslem missions, that we should understand the social structure which is the

product and the expression of that faith. The following five things are inherent in the system, are sanctioned by the Koran and by the great code of Muhammedan law. They are distinctly treated of and constitute the Moslem life.

1. First is polygamy. The prophet himself had nine wives and many concubines, but the law limits man to four wives. Of his slaves he may have as many concubines as he pleases, or as he can. Polygamy is chiefly the curse of the rich. The higher, the ruling classes, the *mollahs*, officers of the army, the navy and civil government, are polygamists—are expected to be. It would be considered mean and disgraceful to have wealth and station and and only one wife and a concubine or two. The peasantry, the laboring men, generally have but one wife. Could the African slave trade be abolished the equality of numbers in the sexes would still further limit the supply. The highest grades of Moslem life are essentially corrupted and made effeminate, luxurious, indolent, incompetent, by this curse of its social life.

2. Divorce is a great institution. It is made very easy. Every believer is permitted to divorce a wife twice and marry her again, but after the third divorce he must wait until she has married another man and become a widow or been divorced by him, and then he may marry her. There seems to be no limit to the number of times he may divorce and marry the same woman, if only a marriage to another man and a divorce intervene. Divorce is so easily effected and is so much a prevalent custom that it far outstrips any they yet know in New England or other American States. It sometimes occurs that a man has a dozen or twenty wives in the course of as many years, and yet never transgresses the Muhammedan law of four at a time. I have heard of a Moslem

having twenty-three wives by successive divorces, and yet only one at a time. The social life of a Moslem people can never rise to the dignity of a true civilization. It is only in case the wife has become the mother of sons that her place is at all secure.

3. A third institution is concubinage. It was perhaps the design of the Prophet to limit the number of concubines to four, but as the slaves taken in war were the property of the captors, a Moslem, by the laws of war, could do what he pleased with his slaves, the limitation intended by the Prophet is of no avail. The Moslem's concubines are, for the most part, purchased slaves. The Georgian and Circassian market is very quiet and secret, and one cannot tell to what extent it prevails. But the African market is always active and the supply is large. It is this constant demand for household servants and concubines that makes the overthrow of the Arab slave trade so difficult. So long as concubinage exists, so long will the trade in female slaves continue. The slave trade furnishes nearly all the household servants of a Mussulman's establishment, and is considered by him his legitimate and rightful source of supply.

4. We must therefore regard slavery as a fourth and legitimate institution of Islam. Wherever it has freedom of action it is established. Captives in war—men, women and children—are slaves, unless redeemed. While Islam was a conquering faith its supply was abundant. When it ceased to make war with European powers, or was compelled to submit to European laws of war, the supply ceased, and the African slave trade through Egypt opened. That slave trade continues to the present day, and neither the Sultan of Turkey or of Zanzibar, nor the Khedive of Egypt, will make any honest effort to stop it. It will exist so long as

Islam is a governing power. In its great code of laws it has twelve chapters on slaves and slavery.

5. There is the death penalty to any and every renegade from the faith. No law of the Koran has been more rigidly adhered to than this. Every Moslem is taught that the renegade, having three times the call to repentance and rejecting it, has forfeited his life. In lands where the faith cannot rule this penalty is probably in all cases inflicted by secret means, by poison, assassination or false accusation of some crime. The convert's only safety requires him to leave his people and place of residence at once. This has been a very strong point in this faith. This death penalty, so universally taught and executed, is the reason why this faith has lost so few by conversion.

Now, this is the system which is to be reproduced by Mohammedan missions to the heathen. If we are to form any intelligent judgment of this recently much lauded work, we must keep in view the system of which that work is the expression. It introduces the heathen to a social life which always has wrought into it these five elements—polygamy, divorce at pleasure, concubinage, slavery, and the death-penalty to the faithless. It does bring to the heathen some great truths—one God, prayer, no cannibalism, no drunkenness, no idols, no idolatrous worship. It enforces so much of mental cultivation that the prayer is repeated five times a day. All this is in advance of the African forms of heathenism. But there is no renovation of character, and the paradise held up to view as the end of the race is so utterly and unutterably a sensual paradise that the heathen, and they alone, are naturally attracted to it.

The Importation of Opium Into the Port of San Francisco From Hong-Kong and Macao.*

BY J. G. KERR, M.D., CANTON, CHINA.

THE warfare against alcohol is meeting with encouraging success, and ere long the shouts of victory will be heard from every hill-top in our land. But while alcohol, the great curse of the family and the home, is being conquered and chained, another enemy of the human race is secretly invading our country and fastening its grip on our vitals. As yet its presence is scarcely perceptible, but if our temperance organizations will appoint a suitable man to investigate the matter, the threatening danger will be shown by facts which exhibit the prevalence of opium and morphia-eating and the increase of opium-smoking, as introduced by the Chinese.

The object of this paper is to call attention to the preparation of opium for smoking, and the importation of the extract for smoking into California. Opium is produced in India, and its growth, preparation and sale is a monopoly of the British government, the revenue in India amounting to many millions of dollars annually. This opium is imported into China through Hong-Kong, a British colony, and here a large quantity undergoes the process of "cooking," or the preparation of the smoking extract; and the sale of the monopoly brings a large revenue to the colony. The smoking extract is also prepared in the Portuguese colony of Macao, forty miles west of Hong-Kong. The "cooking" of opium, or the preparation of the smoking extract, is a pharmaceutical process which requires great skill and care, and only skilled workmen are employed. Large copper pans and charcoal furnaces are employed, and the utmost vigilance must be used to prevent burning, which, even in one pan,

* Read before International Missionary Union, 1888.

would involve the loss of many dollars.

The smoking extract prepared in Hong-Kong and Macao, besides supplying local consumption, is exported in large quantities to Australia and California, for the use of Chinese emigrants in those countries. That prepared in Hong-Kong is quietly taken on board the steamers there, and attracts no attention. But when the Macao article is exported the steamers must call there. These lines were written on the local steamer, leaving Macao for Canton, and the chief officer remarked to me, "There is an American mail steamer over here for opium. Nothing ever brings them here but opium." Ten days ago a missionary friend was leaving for home on the Pacific mail steamer, *City of Peking*. He came from Hong-Kong to Macao to say good-bye to friends there, and as I was there visiting a member of our mission who was ill, I was glad to meet our friend at this parting interview. He returned to Hong-Kong, went on board the steamer, and found she was to call at Macao. He came ashore and spent the night, and we made arrangements for him to return to the *City of Peking* with the opium, which was to be part of the cargo. The agent and officers had kept very quiet about the intended call of the steamer at Macao (the newspapers had no hint of it), thus showing that they had a consciousness of the disreputable character of the business they were engaged in. This opium, which was taken to the *City of Peking*, was contained in about 250 boxes (more or less), and each box held 100 small copper boxes, hermetically sealed, in each of which were five taels, equal to six ounces and two drams of the smoking extract. The value of the opium in each one of these copper boxes at the manufactory was \$5.60, and each wooden box (about one foot by one foot by twenty inches) was \$560. Supposing the

total number of the boxes taken at Macao on board the *City of Peking* to have been 250, the total value of the opium was \$140,000. To this must be added the freight, insurance, duty at San Francisco, to give the full value of this precious cargo when delivered on the shores of our happy country.

The average amount of opium smoked by one man in a day is three drams. Each of the copper boxes contains fifty drams; at three drams per day this would last sixteen days. This cargo contained 25,000 copper boxes of fifty drams each, and at the rate of two boxes per month for one man would supply 1,041 men one year, or 2,082 men six months. The custom-house records at San Francisco will show how much of this opium for smoking is imported, and an approximate estimate can thus be made of the number of men who are slaves to this habit.

Japan Notes and Incidents.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

A YOUNG man named Sakuma Kichitaro was formerly a pupil in Mr. Fukuzawa's school at Tokyo, and while there was a zealous opponent of the Christian religion. With some of his companions he succeeded in breaking up one of the religious meetings held in connection with the Third General Assembly, which met in Tokyo in November, 1885.

After completing his studies he went to his home in Boshu, and became an active member of the Liberal party, and in his zeal for that cause spent a considerable part of his fortune. He afterwards concealed one of his political friends and associates who had been guilty of crime, and for this offense was arrested and confined in jail for some time awaiting his trial.

During his stay in the jail, a Christian official placed in his hands a copy of "Martin's Evidences of Christianity," which he read with much interest and pleasure, and was thus convinced that the religion which he had hitherto denounced was true, and he now embraced Christianity with the same zeal that he had hitherto opposed it.

When he was afterwards sent to the prison he asked the privilege of taking Bibles with him that he might use them for the good of the inmates, but his request was denied. Still he was not discouraged, and resolved to do what he could.

His efforts to help others met with no favor, but decided opposition. Not only did his companions refuse to hear his teachings, but they even tried to prevent his own private worship. Yet he was not at all dismayed, or turned aside from duty. Every morning and night he knelt in the midst of his ungodly and scoffing companions, and poured out his heart to God in earnest and audible prayer.

This conduct greatly annoyed the others, and they apparently resolved to put an end to his devotions. So when he was upon his knees in prayer they would catch hold of his feet and pull him down, and thus, in various ways, annoyed him in order to compel him to cease. But, like Daniel in the heathen palace, he knelt as before, and night and morning offered prayer to God.

Since Sakuma has been released he has led many others to the Lord, and among them nearly all of his own family and immediate friends. He is acting as an evangelist in the region where he lives, and it has been the purpose of his heart to become a regular preacher of the gospel. His wife is a woman of superior education and abilities, and she is in full sympathy with him in all his desires and efforts to teach his people.

A NATIVE JAPANESE REQUESTS PRAYER.

THE following request for prayer was presented at the union meetings in Tokyo :

"DEAR BROTHERS AND SISTERS IN CHRIST
JESUS OUR LORD AND SAVIOUR :

"Hearing that all the missionaries of Tokyo have opened a daily prayer-meeting, I will ask you to pray to the Almighty God for a widow who has forsaken her son. I beg to ask your prayers for my dear friend Tomiyasu's mother. He came to our school in the fall of 1880, and since that time was my Sunday-school pupil. Gradually his heart was brought to Christ, and he united with the Shinsakai Church.

"He was well taught in the Scriptures, and before he was baptized knew he must bear the cross if he follow Christ. He was like a man who counted the cost before he built a tower, and like a king who consulteth what to do before he goes to a war. He was from first quite different from common believers in our school. He did not hesitate in anything to do for his Lord.

"Once when the Christians of our school have decided to give our tracts as we go along on Saturday or Sunday, he was one of those who did it willingly, while others delayed to do it. His first work done for his master, soon after his union to Him, was to send letters and portions of the translation of the New Testament to his mother, with the earnest prayer that she may know and believe in her Saviour. This roused her anger, for she, being an earnest believer of Buddhism, is a worshiper of her ancestors.

"She thought that her son being a Christian is a great shame to her and disgrace to her family. She had lost her husband when Tomiyasu was very young, and since that time she cared for and educated him, hoping to see him useful to the society, and also to make her happy in her old age. Thus she was greatly disappointed by seeing her son believe Christianity, the foreign and false religion, as she called it.

"She sent a letter to him with anger and tears, forbidding him to believe Christianity. When Tomiyasu had received this letter he was greatly troubled in his heart, yet his faith was as strong as before, and he continued to send her letters persuading her to believe on Christ. He is very fond of his mother, and obedient to her in every respect, so that she has not any hesitation to write in her last letter, 'You have been obedient to my words in every thing before.'

"Troubles continued more than a year, and finally, in the middle of last month, he received a decisive letter from her, saying : 'If you won't obey your mother's words you are not my son any more ; you cannot inherit your father's house ; I will send you neither money nor clothes hereafter.'

"At this troublesome moment he wrote me (when I was in my native province) that : 'My mother sent me a letter saying I am not her son any more because I served Christ. My path is dark as pitch dark, and I cannot see one step farther ; but I remember the words of the Psalmist, "When my father and mother forsake me, then the Lord will take me up." Please pray, my dear brother ; pray, pray, pray !'

"His uncle wrote him a few days ago, urging him to write a note that he will not believe Christianity, because if not his mother will commit suicide, leaving his younger brother and sister without a guardian. He is troubled of this greatly, yet he prays and trusts that God will keep her from this dreadful deed.

"I believe God will keep Tomiyasu, and watch over him, for he is a true disciple of God. I will not ask you to pray for him, for he is at his Master's feet, and He will keep him always. But I will ask you to pray for his mother, for Tomiyasu is greatly troubled on her account, but not for himself. He is always saying, 'Though my mother forsake me, I will not forsake her.'

"Dear brothers and sisters, please pray especially for her to-day, believing that God will change her heart. Almighty God promised and said : 'I will give them one heart, and I will put a new spirit within them ; and I will take the stony heart out of their flesh, and I will give them a heart of flesh.'

"Your obedient servant,

"HATTORI AYAO."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

TURKEY.

TWENTY-FIVE years ago Dr. Kolb estimated the adherents of various religious faiths in European and Asiatic Turkey at 31,500,000, about one-half being Moslem, one-third Greeks and Armenians, one-fifth Roman Catholics, and the remainder Maronites, Nestorians, Jews, Syrians, etc. In no country, perhaps, beside, do we find so great a variety of races and religions.

Mohammedan is the ruling faith and the State religion. Previous to 1856, a Mohammedan of Turkish birth becoming a Jew or a Christian was liable to the death penalty, as Islamism is universally intolerant. But in that year, by a *hatti-sherif*, or *hatti-humayum*, the Sultan abolished this penalty, and conceded to all the right to embrace any religion. To this result the British Empire in India contributed.

Turkey lay about midway *en route* between London and Calcutta. Turkey, taking the attitude of resistance, might block up England's highway to her Indian Empire. The Sultan could lock the gates of the Golden Horn and blockade the Syrian ports, obstruct the passage across the Isthmus of Suez from the Mediterranean to the Persian Gulf, and thus compel British merchantmen to round the Cape of Good Hope to reach India. He must not be a foe but an ally. England must have a casting vote in the councils of the Sublime Porte. Hence Britain kept her ablest diplomatist there, and the wars with Egypt in 1840, with Russia in 1855 at the Crimea, and with Persia the year later, as well as many measures of statecraft, were prompted by the necessity of protecting those East Indian possessions, and keeping open the line of communication.

But the only perfect security must be found in the abolition of the persecuting policy of the Moslem

powers. When the Armenians were approached early in this century by missionary effort, the Sultan Mahmoud II. encouraged outrages on the native Protestants, and not until his army was defeated on the Plains of Nezib, and his own death followed, did the exiles dare to return.

In 1843, an Armenian who had embraced, and then renounced, Mohammedanism was executed at Constantinople. This led the Christian governments of Europe to demand a pledge that no such insult to the Christian religion should be repeated. Four years later the English ambassador secured imperial action constituting the native Protestants a community, separate and independent; and in 1856 the *hatti-sherif*, with the signature of the Sultan, formally announced the era of toleration.

This imperial decree may have been regarded in those pashalics under the Sultan's immediate sway, but it has been a dead letter in more remote districts, where bigoted Moslems have had control. Still it was the first grand step toward the establishment of religious freedom and the encouragement of Christian missions among thirty or forty millions of people.

Turkey, although by the treaty of Berlin her territory in Asia and Europe is reduced, still sways over one million square miles and over twenty millions of people; and by six articles in that treaty the subjects of the Turkish government are assured of civil and religious liberty. In 1878 Asiatic Turkey came under a British Protectorate, and a "defensive alliance" was formed between the two nations, by which Britain pledged her help "by force of arms" when necessary, and the Sultan pledged himself to certain reforms, mainly having in view the protection of native Christians and Christian mission.

aries. As a matter of fact, however, a follower of "the Prophet" espouses the Christian faith only at the peril of persecution, and practically those reached by mission effort are for the most part adherents of the Greek, Armenian, and Nestorian churches.

Mohammedanism, however, though most stubbornly opposed to all gospel advance, is not without hopeful features.

First, it is *iconoclastic*—from the beginning the foe of idolatry, it is in sympathy with our simple Protestant worship.

Secondly, it is *monotheistic*, affirming one God, and drawing a large part of its doctrine from the religion of the Old Testament.

Thirdly, God has made it, all unconsciously and unwillingly, the *handmaid of the gospel*. The Arabic is the sacred language of the Koran, and curiously enough the Moslem faith enjoins upon all true followers that they be able to read that sacred book, and yet forbids its translation into any other tongue. Hence, whatever be a Mohammedan's native language, he aspires to read the Arabic, because it is the *only* sacred dialect of his religion and of his Bible. Who shall doubt a providential purpose in all this?

Notwithstanding all the hostility of the Mohammedan power to evangelical religion, and the antagonism of Oriental churches that have a name to live, but are practically dead, the gradual transformation of the whole community justifies the concentration of larger missionary forces in the Ottoman Empire.

The influence of enlightened Christian governments is permeating this whole dominion over which is unfurled the green flag of the Prophet. The Turkish courts have been a farce scarcely equalled in history. The "code Napoléon" displaces the Moslem code in moulding the administration of law. The principles of political economy are coming to be

recognized and adopted as the basis of government.

Education is making rapid progress. There are graded schools, with improved text-books; even *girls* are now finding an open door to the higher education. And the supply is far from being equal to the demand. The sluggish intellect of the Turks is awaking, and now is the time to take possession of its aroused faculties. For years the one chief source of reading matter to that people was the Christian missionary press; by that the Word of God has been spread through the empire, beside over a thousand different books, and newspapers. There is a nominal censorship to which books and tracts are subject which lately there was an effort to render more strict, but practically it has not hindered the publication and circulation of Protestant literature.

For nearly fifty years the American Board has been working to infuse new spiritual life into the Oriental churches. And now the hour seems to have come when God opens the door for direct labor among the Moslem population. Owing to the abolition of the death penalty, persecution for religious opinion is now illegal. The law of the Koran punishes apostasy with death, but treaty obligations practically annul the Koran; and since the case of Selim Effendi, in 1857, the government officials have, in numerous cases, been compelled to decide that converts to Christianity were not to be molested, according to the provisions of the Treaty of Paris, in 1856.

Rev. J. K. Greene, D.D., of Constantinople, says that the scandal of Oriental Christianity has largely ceased to hinder the conversion of the Turks. The introduction of a purer evangelical faith and life, contrasting with the idolatrous worship and immoral practices of these nominal Christians, has enabled these Turks to see that these scandalous

teachings and lives are not the fruit, but the perversions, of the religion of Jesus.

Christian schools are not restricted, as the colleges at Constantinople, Beirut, Smyrna, Harpoot and Aintab testify, with six female seminaries at other places, established by the American Board.

The *Star in the East* appeals for ample missionary forces immediately to occupy Constantinople, as "the capital of the Ottoman Empire and the seat of government; as the heart of the Moslem faith, whose pulsations are felt in the continents of Europe, Asia and Africa, and reach the distant Soudan and India; and as the metropolis which holds the key of Palestine and affects the destinies of the Jews. Its inhabitants represent the various nationalities on whom the Holy Ghost was outpoured at Pentecost, and who anciently were comprised under the great Byzantine Empire. It is now in a condition of crisis: the tide of opportunities is more favorable now than it ever has been for evangelistic work. The races once enlightened by Chrysostom, Gregory and Athanasius require again the living Word, and are anxious to raise their fallen candlestick. The Christian workers are ready to help, and it is consequently of the utmost importance as a rallying center."

SUGGESTIVE PARAGRAPHS.

The Principle of Vicarious Atonement is acknowledged among all nations. In the Fiji Islands a man who was sentenced to death would often surrender his father to suffer in his stead. The obligation to honor the law by executing its penalty is felt even by pagans, but the possibility of *substitution*, and the possibility of *satisfaction* by such substitution seem to be instinctively recognized.

An Appeal for Prohibition.—In one of the railroad depots on the

Pennsylvania R.R., in the State of New Jersey, the Women's Christian Temperance Union posts up the following telling facts and figures:

In one year, in New Jersey, there were—
5,649 saloons, at a cost of \$28,245,000
1893 schools, at a cost of 2,982,250

Excess in favor of saloons \$25,262,750

In 1873, Vineland, N. J., and New Britain, Ct., had each a population of 11,000.

New Britain had *eighty* saloons, Vineland had none.

New Britain spent for paupers \$8,500

Vineland spent for paupers 224

Excess in favor of New Britain \$8,276

New Britain had to spend for police \$7,500

Vineland had to spend for police 75

Excess in favor of New Britain \$7,425

The Work of Missions is necessarily slow, if it is not to be superficial. Over fifty years ago, Dr. Duff sagaciously said: "The time for the education of women in pagan lands has not come; one or two generations of men must pass in the enjoyment of educational privileges, and then educated men will want educated wives as companions." So it has proved. Two generations have passed, and now the women of pagan lands are beginning to enjoy instruction, and the men are proud of their wives and daughters.

REV. J. S. WOODSIDE.

"DR. DUFF, what is your theory of missions?" "I have no theory; anything and everything to advance the cause. If I could advance missions by standing at a street corner and beating together two old shoes, I would not hesitate." We are of Dr. Duff's opinion. There is an excessive conservatism that attaches itself to methods after they have become stereotyped, or even fossilized. A good method may lose its vitality and inspiration. So a theory may cramp and cripple our effort. We need to be on the alert to watch the hand of God, and the moving of the Providential Pillar. Let God's plans be ours, and let us not fail to find what those plans are, as revealed by the very signs of the times.

TEXTS AND THEMES.

Christ's Humiliation and Exaltation, a Pattern for His Saints.
Phil. ii : 5-9.

He emptied Himself.

Became a servant.

Became a sufferer, even unto death.

Then was highly exalted, crowned and enthroned. So the true saint follows Him in self-renunciation, service, obedience and suffering, that he may sit with Him in the heavens, exalted and crowned with Him.

"Via crucis, via lucis."

First Charge to a Foreign Missionary. Gal. ii : 9, 10 : "Remember the poor."

The Earl of Shaftesbury, whether at home, or on the street, or in Parliament, never forgot the poor. We should remember them because they are poor, because they form the bulk of the race, and because their poverty is the desperate famine of the bread of life.

The Planting of the Lord. Isaiah xli : 10, 20.

The greatest argument for foreign missions is the result of the work in bringing forth from most unpromising soil the trees of righteousness, proving the divine Husbandman to have been at work.

Satan a Hinderer. 1 Thes. ii : 18.

Satan is a person, and as such an "obstructionist." A fourfold character is ascribed to him : tempter, accuser, hinderer and destroyer ; or, seductive, accusative, obstructive and destructive. When sin is not yet done, he suggests it ; when done, he does all he can to prevent the undoing of it by repentance and restitution.

How he hinders missions ! First,

preventing conversion of souls. Second, preventing evangelism. Nehemiah's story is one of building and manifold hindering. The foe hindered by *not co-operating*, by *ridiculing*, by *actively opposing*. We can see Satan hindering the work of God, constantly.

1. By indifferentism. Whately says that the depreciation of Christianity by indifferentism is a more insidious and less curable evil than infidelity itself.

2. *Vis inertiae*. Conservatism and fear of innovation. Lord Eldon was said to *prevent* more good than any other man ever *did*.

3. Criticism and ridicule. A light word is the devil's keenest sword.

The Divine Law of Sacrifice in Giving. 2 Sam. xxiv : 24. Offer to God that which *cost me nothing* ?

Shall I offer to God what was *given* to me, and cost nothing to *get* ? What is useless to me, and costs nothing to give up ? what is not of value to me, and costs nothing to surrender ? No gifts count much with Him that cost nothing with us. We must learn to cut off indulgences till we touch the quick of our being. Comp. Phil. iv : 17, which contains the divine philosophy of giving.

The Mystery of Christ and the Church. Eph. v : 25-32.

Dr. Geo. E. Post of Syria says that this passage, written to those who had been heathens in Ephesus, is the most wonderful ever written. It puts woman in a place and on a plane which could not have been imagined by an uninspired man. Nothing suggestive of it ever entered an Oriental mind. Even Paul but partly understood what he wrote.

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

Africa.—The Livingstonia Mission. The long-delayed mails from Lake Nyassa and the surrounding region arrived in Edinburgh on June 5th, with the reports for the year 1887 and intelligence up to March 30th. All were well,

and quietness reigned both at the north and west of the lake. Dr. Cross and Mr. Monteith, of the Lakes Company, had put a stockade around the school at Cherenji, on the plateau between Nyassa and Tanganyika, and mission

work among young and old was going on bravely. Mr. Bain had remained at Bandawè, determined not to come home unless his colleague could spare him. Dr. Laws and Dr. Elmslie had met with him in Mission Council, and discussed many important questions, being unanimous, especially as to the comparative healthiness of Bandawè. Dr. Henry was at the south of the lake developing the new mission in Chikusè's country. He has sent a second account of the new mission there, which is, on the whole, encouraging.—*Missionary News*.

—Progress on the Congo. In *The Missionary Herald* there is a letter from Rev. Mr. Bentley, giving cheering tidings of the progress of the work on the Congo. In February he baptized a young man named Nlemvo, and now he reports the baptism of two young women, Aku Toniangi Biseobodi and Kavazwila Kalombo, both of whom were formerly slave girls. Of these two Mr. Bentley writes: "The change of heart and life is exceedingly well marked, and they rejoice in a very definite sense of pardon and peace with God." At their baptism, at the Tomberiverside, the two converts told the people assembled how they had been taken from their countries by the Arabs, and how God had sent them to the missionaries; that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. A few days following, Nlemvo and Kalombo were united in marriage by Mr. Bentley, the first Christian marriage in the Congo country.

—Dr. Smythies, Bishop of the Universities' Mission to Central Africa, complains strongly, in a letter to the *London Times*, of the way in which German influence has been allowed to spread in the country lying to the north of Zanzibar. The Universities' Mission was founded on the faith that English influence would continue paramount, but suddenly, not long ago, the German Government began to exercise a protectorate. The bishop says: "We only ask to be left free to minister to the people whom we love and among whom our mission has worked so long, and that that influence in restraining violence which has hitherto been used for the good of the people by the Sultan of Zanzibar, at the suggestion of Her Majesty's consul, should still be used for that end. Failing, we would ask why, when Germany claims a free hand in an enormous territory of thousands of square miles, it should not be granted that the line of demarcation which delimits British influence be drawn some thirty or forty miles lower down, so as to include this country in which English missionaries are the only European residents of any kind?"

—In a letter to the *London Times*, Rev. R. P. Ashe, late of the C. M. S., writing from Usambiro, draws timely and forcible attention to the daily increasing scandal of the importation of arms into the interior of Africa. He states that an English trader is sending to Uganda a hundred rifles and twenty thousand rounds of ammunition, and that Arab traders are also supplying King Mwanga with hundreds of old English rifles, and gunpowder *ad lib*. It is pointed out that apart from the disastrous effect of placing such means of destruction in the hands of a young barbarian king, such action is calculated to prejudice the position of Emin Pasha and Stanley, and presents the deplorable spectacle of "Englishmen relieving Emin Pasha from the West, and an Englishman relieving King Mwanga from the East."

—Bishop Crowther, the black bishop of the Niger, was as welcome a guest as any among the bishops who attended the Lambeth Conference. At the house of the Bishop of Dover, at Canterbury, he was entertained with honor, and there was no suggestion of incongruity in his being there. The form of address, "my lord," seemed just as appropriate to him as to any of his brethren of the Episcopate. At the lord mayor's banquet in London he was received without condescension. At the Missionary Conference in Exeter Hall his venerable presence stirred the enthusiasm of the audience, and his quaint and telling illustration of woman's work in his mission was greeted with the heartiest applause.—*Spirit of Missions*.

—In the five years ending with 1887, Boston sent to Africa 3,500,000 gallons of intoxicating liquors. America is also sending missionaries to Africa.—*Western Christian Advocate*.

—The power of the Arab slave-traders on Lake Nyassa has recently grown to such an extent as to endanger the existence of the mission in that region. Dr. Cross of the Free Church was compelled to leave one of the stations at the north end, March 30, and take refuge in the settlement of Nkonde. An attack which was made soon after upon the Arab stockades failed because the leader of the small force received a severe wound. It was hoped that the British Government would put an armed steamer on the lake to protect the work so nobly begun by Dr. Livingstone. Unless some effective measures of this sort are adopted, the shores of Nyassa are likely to become a regular slave-hunting ground, as it was before Livingstone's explorations.

Asia Minor.—In Salonica, the city which, in Paul's day, was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian

Church (South). From this, as a center, they go through Macedonia and Epirus on evangelistic tours. It must be with peculiar feelings that these men travel the same roads over which the apostle Paul walked eighteen hundred years ago, and speak to the descendants of the people whom he was wont to address.

Belgium.—The Evangelical Society of Belgium pursues its work with much vigor, and with no small success. Many of the churches it has founded during its fifty years of existence are centers of true spiritual life and activity. The evangelization in Brussels, worked on the same lines as those of the McAll Mission, is yielding good fruit. In country districts, too, new openings are continually occurring, especially in the mining districts. One of the most recent is that at Monceau de Farciennes, near Charleroi, where on Thursday evenings three meetings are held in three successive hours, with ten minutes' interval between each. One at least of these is for the special benefit of the miners who work at night. They are not large gatherings, being held in the house of a young married couple. The husband began to attend the preaching of the gospel in November, 1886, greatly to the disgust of his wife. But at length, observing the great change wrought in him, she also went, and then urged her husband's relatives, a large family of grown-up sons and daughters, also to go. The result was that the evangelist was welcomed amongst them and invited to hold meetings under their roof, and in the summer there is to be preaching in the grandfather's garden, situated on the slope of a hill, so that the singing will be heard throughout the village, and will probably attract large audiences.

Bohemia.—The prospect here is brightening. The Rev. Dr. Somerville, after a long sojourn in that and adjoining provinces of Austria, reports that spiritual life is beginning again to manifest itself in the old Protestant churches. The Evangelical Continental Society and the Rev. A. W. Clark, of the American Mission, both report progress among the Roman Catholics, in face of manifold legal differences and hindrances. A

new Protestant church is to be opened this summer in Eastern Bohemia, in a thoroughly Romish district. At Pisek, an important town, large meetings are being held, and the settlement of an evangelist there has become necessary. On the other hand, opposition is increasing. A petition is being got up asking for the expulsion of Mr. Clark from the country, and the consequent suppression of all his meetings.

Bulgaria.—That Protestant Christianity is gaining a firm foothold in Bulgaria is shown by the fact that 400 people, many of them from distant towns, gathered at the annual meeting of the Bulgarian Evangelical Society, at Tatar-Pazarjik, May 10-14. One of the most curious and interesting features of the session was the auction sale of articles which had been given to the society, generally by persons whose income was so small that they could send no money. In this way even the poorest had some share in the work of the organization.

China.—The time has not yet come when a missionary's life is safe in all parts of China. As Rev. A. Elwin of the English Church Missionary Society was walking along the streets of Chu-Chee, May 4, a mob raised the cry of "Foreign devil, foreign devil! beat him, beat him!" and immediately began to stone him. He owed his escape to a few men who tried to calm the populace; for while they were talking he passed on unobserved, and left the city.

—Lay Workers.—A correspondent writes from Chefoo, calling attention to the Central China Wesleyan Lay Mission, formed a little time ago, which is a most useful mission, and is supplying a great need in China. Mr. J. R. Hill, St. Saviour Gate, York, will be happy to supply details concerning this work. "You will be glad to hear," says our correspondent, "that Rev. Thomas Champness is sending out two of his *Joyful News* evangelists to this mission, and a young man from New Zealand has also offered. I hear too that Rev. James Gilmour, of the London Mission in Mongolia, is most anxious to get out some laymen to help him in his growing work in that land. America also seems to be waking up to the idea of sending laymen abroad to preach the gospel. Shall we see an American China Inland Mission?"

—The China Inland Mission reports the in gathering of first-fruits for Christ on the borders of Thibet. The Rev. James Meadows contrasts the state of China when he went out in 1862 with its present position. Then few places were open for work, houses could be rented only with great difficulty, the people were hostile,

some of the missionaries looking coldly at efforts to go inland. Now, the people ready to listen, missionaries encouraging, and there are native churches with 100, 200, or 300 members.

—The Synod of China, which holds its sessions triennially, is to meet at Chefoo on September 13. Two weeks in advance of the convening of the synod a meeting of those interested in a union of the Presbyterian churches in China is to be held for comparison of views and the furtherance of the object. As there are eight or nine different Presbyterian bodies at work in China, the union of their forces, provided it can be effected on a thoroughly satisfactory basis, would not only add to the efficiency of the missions, but would do away with the necessity of explaining to the heathen divisions which they cannot understand. The earnest prayers of God's people are invoked in behalf of this gathering, and also of the synod so soon to convene.

England.—The report submitted to the last General Assembly in regard to the Universities' Mission was exceedingly gratifying. The four Universities' Associations had wrought together very heartily, and in addition to what had been otherwise contributed for buildings, the sum of £646 had been raised for the maintenance of the various agencies supported by their united mission. The future teachers and catechists for the Darjeeling, Kalimpong, and Independent Sikhim Missions are prepared for their work in the Institution at Kalimpong carried on by Mr. Sutherland, the Universities' missionary. At the close of 1887, thirty-six young men were under training to qualify them for the different stations and schools already established, or to be opened up as circumstances permit.

Egypt.—In a book on the Jews, by Dr. Kellogg, it is stated that there is at Cairo the largest college in the world. There are 300 professors who teach Mohammedanism, and 100,000 students. At the head of this university is a Jewish pervert to Islam. Surely this suggests the amazing energy of the Jewish nature, and that the recovering of Israel to Christ would be "life from the dead." The Mohammedan propagandist goes out from this institution with this only as his outfit—a turban, a cloth round

his loins, and a Koran. There has been a tendency of late, through recent discussions, to disparage missionary zeal among Mohammedans. But have we not, as followers of our crucified Lord, something to learn from them?

Germany.—An Oriental seminary has been established at Berlin for practical instruction in the languages of the far-off East. The following languages are taught: Chinese, Japanese, Hindustan, Arabic, Persian, Turkish, and Suaheli. The system of instruction is new, as the study is not mainly directed to the scientific, but to the practical, acquisition of the language; and the teachers are natives of the respective countries where the languages are spoken.

India.—Rev. Dr. Wilson, of Budaon, has baptized over 160 persons since February last; a few were children of Christian parents, five were Mohammedans; the large majority were low-caste people, farmers, *chowkidars*, etc. The work on the Budaon circuit is expanding rapidly. Dr. Wilson writes:

"It is no time to talk of retrenchment. We must have money and men and women full of the Holy Ghost, who are not ashamed to be counted as the filth and off-scouring of the world, if thereby they may but save and lift up the lowest to whom God may send us."—*Star of India*.

—In the northwest of India and of Oude missionary physicians are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 18,850 women and children were treated at the Thomas dispensary at Agra. The woman doctors in charge successfully performed some very important surgical operations.—*Presbyterian Banner*.

—The North Indian Methodist Conference met at Cawnpore on the 4th of January. The reports presented were full of encouragement. The native Christian community now connected with the Conference numbers 9,226, of whom 5,675 are adults. There has been an accession during the year of 832 adults by baptism. Of these 27 were from Mohammedanism, the rest from Hinduism. Inquirers are not reported, yet these are so numerous that if the missionaries desired only to swell their numbers 2,000 persons could be baptized at once. One native preacher, the Rev. Philemon, ordained by Bishop Ninde a year ago, has since baptized 211 persons. The Conference greatly needs a staff of good colporteurs. There are 23,913 scholars in the schools.—*Indian Witness*.

—Advance of Christianity. Says Sir Charles Aitchison at a meeting of the C. M. S. at Simla: In the Madras Presidency the increase of Christians in all denominations is vastly in advance of that of the population. In Bengal the increase of population during nine years has

been 10.89 per cent., of Christians more than 40. In the N. W. Provinces the increase of Christians has been exactly nine times as fast as that of the total population. In the Punjab the population has increased 7 per cent. The Hindoo and the Mohammedan religions are practically stationary, that of the Sikhs has declined, whereas the Christian religion has increased 88½ per cent.

—**Progress in Madras.** Bishop Sargent of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely, in 1835, the Church Missionary Society had only three or four missionaries, one native preacher, and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

—**At the anniversary meeting of the Church Missionary Society, Sir Rivers Thompson dwelt on the singular providence by which a handful of Englishmen has held the whole of India.** At the last census, in 1881, the total return of the population of India, not counting Ceylon, was 254,000,000. According to the normal rate of progress, this population is now estimated to be 258,000,000. Yet the total number of Englishmen and Englishwomen in India is something under 150,000, including 65,000 troops. "It must often occur to every thoughtful mind," says Sir Rivers, "what a marvel it is that England with 150,000 men should be dominating 258,000,000 people. If it had not been that the hand of our good God had been upon us we could not do it."

—**Severe Loss.** The death of Rev. W. H. Stevenson, of Bengal, is just announced by telegraph. Letters received recently intimated the prevalence of sickness in the district, but no one was prepared for the tidings that have saddened many hearts in Scotland. Mr. Stevenson was appointed by the Free Church Foreign Missions Committee in 1876 to act as missionary teacher and evangelist in India at the age of twenty-three. Probably nowhere in India has a mission been more fully justified, judging by visible results. Possessor of a good physique, administrative ability, untiring devotion, Mr. Stevenson brought them all to his work. Besides the schools in his own station, he controlled and directed upwards of thirty schools scattered over a large area under a scheme for

which he received the sanction of the Lieutenant-Governor. He possessed the entire confidence of the government authorities, and was held by them in much esteem, while natives came from the villages far and near to him with their difficulties and disputes. After upwards of nine years' absence, Mr. Stevenson came home on furlough. He addressed meetings throughout Scotland, and made many friends. He only returned again to India last October. His loss will be severely felt by the Free Church, whose Foreign Missions Committee meet to-day in connection with the sad event. Mr. Stevenson leaves a widow, for whom much sympathy is felt.

Japan.—We have just received the summary of the statistical reports of the churches in Japan connected with the American Board, and the record is one which should confirm our faith and stimulate us to redoubled efforts. In January, 1887, these churches reported 4,226 members. The report is now brought down to April 1, 1888, covering a period of fifteen months, and the membership is 6,340, a net gain of 2,114. This is an advance during the fifteen months, not counting losses by death or otherwise, of almost exactly *fifty per cent.* Mention should be made, moreover, of the work of the native missionary society connected with these churches, in regions where no churches have yet been formed, for the reason, in most cases, that the converts are not yet able to undertake the support of their own pastors. In these out-districts there are reported 753 "believers," a large proportion of whom were baptized during the past year and are awaiting the organization of churches. Adding these converts to the number of church members we have 7,093 believers, which is a gain within fifteen months of 2,801, or sixty-five per cent. This is the most remarkable record made of any missionary field connected with the American Board since the great ingathering at the Sandwich Islands. Praise God from whom all blessings flow!—*Missionary Herald.*

Jews.—Mr. Strauss, the American minister to Constantinople, was educated in Princeton College, and took the prize in Christian evidences, yet remained a rigid Jew. It was owing to his influence that the Christian schools were reopened in Syria.

—**At Vienna, last year, 363 Jews be-**

came Christians, and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

Madagascar.—Mission Schools. The *Chronicle of the London Missionary Society* for July has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005; with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which coöperates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and schoolhouse. Most of them are built of adobe, with thatched roof, and are very plain buildings with mud floors. The school outfit consists of a few lesson sheets and textbooks for the teachers' use. The pupils, however, provide themselves with the primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

Norway.—Nine young Norwegian missionaries, who have had a medical as well as a theological training, are about to for South Africa and Madagascar.

Russia.—There is now in Southern Russia, near the borders of the Black Sea, a large population of several millions, who, whilst retaining their membership in the Greek Church, belong to religious societies of evangelical Christians, which are designated Molokens or Stundists. They retain their outward connection with the Greek Church as a matter of prudence or political necessity, their children being baptized and the marriage ceremony being performed by priests of the State Church.

—The Earl of Harrowby, in an address at the anniversary of the British and Foreign Bible Society, said:

"There seems greater interest about the Bible in Russia than in almost any other country. Our agent for North Russia tells us that as soon as the Russian learns to read, he becomes very eager to possess the Holy Scriptures. We often find the Russian clergy co-operating in our work; and when a deputation of great weight went from our committee to St. Petersburg not long ago they were received by the clergy and bishops of the Russian Church in the most friendly and courteous way. . . . Wherever you find a Muscovite soldier, you find a ready buyer of Holy Scriptures. The Russian officers are pressing forward education in all their regiments, and the soldiers are said by some of your colonels to be among their best customers. . . . A quantity of gospels go to the exiles of Siberia; nearly 5,000 copies were distributed to them in the previous year, and all the Russian officials have shown the most friendly feeling toward your employees in connection with this particular branch of the work. From every province of that great empire the same story comes, that there is an increase in the circulation of the Scriptures. The total was augmented in the past year by twenty-two thousand copies."—*Bible Society Register*.

Syria.—Conversion of Mohammedans. Dr. Jessup, of Beirut, writes: "Every possible obstacle is placed in the way of a Moslem wishing to embrace Christianity. 1. Mohammedan children are forbidden to attend Christian schools, and in many places parents who allow their children to attend them are treated with violence. 2. No books criticising the Mohammedan religion are allowed to be printed in the empire. 3. Moslem men embracing Christianity are either exiled or thrown into the army without even the form of conscription, even if they escape personal violence. 4. While the death penalty for apostasy from Islam is nominally abolished, it is not regarded as a sin to injure such an apostate or even take his life. 5. Every book, tract and pamphlet printed is closely scrutinized by the press censorship, and any press which should publish an argument against Islam would be at once suppressed. Were Christians allowed to print tracts and books against Islam, to receive Moslem pupils into their schools, and to guarantee personal liberty and equality before the law to converts from Islam, there would be constant conversions to Christianity. A Moslem turning Christian is looked upon as an outlaw and a traitor.

—British Syrian Schools.—These schools, which were originally founded by Mrs. Bowen Thompson, have done a remarkable work in the Lebanon district since their inauguration in 1860. The number of schools is 29, with 3,473 pupils, superintended by English ladies, most of whom do so free of charge. The results in the training of young girls are most

remarkable; 90 are now at work in the schools, and of those who have married, it is a most noteworthy fact that not one has been divorced, nor has a second wife entered the harem. The schools are the center of an extensive network of Christian agencies—Bible-women work among the blind, the soldiers, and other classes. We regret to learn that this beneficent society is much cramped for want of funds, and that some of the schools will have to be closed unless immediate and efficient help is given.

—A dispatch from Minister Strauss to the State Department, given in the United States Consular Reports, gives information that twenty-one schools in Syria, which had been closed by order of the Turkish officials, had been reopened.

Rhenish Missionary Society.—Last year the receipts of the society were 347,344 marks, or \$83,362; the outlays, 345,773 marks, or \$83,000. The society desires to enter into the rapidly extending work of medical missions, by sending one physician to China, and another to Sumatra. But, as Dr. Christlieb has shown us, missionary physicians are not so easily found in Germany as in England or America. The society has been applied to by the German agent in the Marshall Islands, to send out missionaries there. But it declares that it cannot do so without the free consent of the American Board.

Turkey.—The Sultan has ordered the discontinuance of the liquor traffic in Constantinople, and the six powers contiguous to the North Sea—Great Britain, France, Bel-

gium, Holland, Germany and Denmark—have entered into an agreement whereby the sale of spirituous liquors to Turkish fishermen and other persons on board fishing vessels is prohibited. When will these great nations be as merciful to their own people as they are now to the Turk?

—The Newark (Methodist) Conference Committee on Missions, Rev. L. C. Muller of Elizabeth, N. J., Chairman, has been at work for some time organizing a "simultaneous missionary meeting" campaign for the week October 14–21. The "O. S. M." week of last year was found to be very fruitful in many ways: new friends were won for the cause, old ones were confirmed and refreshed, and the contributions of the churches for the year showed a handsome increase. One of the districts of the Genesee Conference observed a week of "simultaneous" meetings last spring, and the signs are that ere long this plan will be pursued very widely. There is great need of some special literature for use in promoting these meetings, such as that used by the English Church Missionary Society. —*John Crauford, Secretary of last year's Committee.*

Wales.—The Anglican Church of New South Wales has resolved to raise \$1,000,000 in five years to commemorate centennial year, and has made a start with \$250,000. The Wesleyans in the same colonies propose to raise \$250,000 in five years. Other colonies and other sections of the church are similarly marking the year, and jubilee funds are in high favor.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

Comparative Summary of the Presbyterian Church in the United States of America for the Last Six Years.

	1883.	1884.	1885.	1886.	1887.	1888.
Synods.....	23	24	25	26	28	28
Presbyteries.....	132	130	136	139	201	232
Candidates.....	678	733	839	906	986	997
Licentiates.....	232	275	322	337	357	314
Ministers.....	5,218	5,341	5,474	5,546	5,634	5,789
Licenses.....	157	126	161	188	201	152
Ordinations.....	157	150	130	154	138	210
Installations.....	329	402	420	361	459	486
Pastoral dissolutions.....	237	235	253	306	322	310
Ministers received.....	64	85	81	69	88	69
Ministers dismissed.....	22	29	19	29	36	60
Ministers deceased.....	89	93	104	101	130	123
Elders.....	18,968	18,968	120,602	21,212	21,891	22,434
Deacons.....	5,876	6,237	6,472	6,676	7,065	7,310
Churches.....	5,858	5,973	6,093	6,281	6,436	6,543
" Organized.....	165	163	177	165	223	206
" Dissolved.....	66	63	63	76	78	83
" Received.....	4	3	8	3	3	11
" Dismissed.....	3	1	1	1	2	6
Added: Examinations.....	32,132	34,933	42,972	51,177	53,866	51,062
" Certificates.....	24,677	26,301	27,516	28,490	31,223	34,323
Communicants.....	600,635	615,942	644,025	663,909	696,797	722,071
Baptisms: Adults.....	10,397	11,942	15,191	18,474	20,114	18,799
" Infants.....	17,728	19,433	21,012	21,616	23,449	23,909
S. S. Members.....	663,765	687,269	720,059	743,518	771,821	793,442

CONTRIBUTIONS.

	1883.	1884.	1885.	1886.	1887.	1888.
Home Missions.....	\$582,360	\$620,023	\$632,906	\$760,947	\$785,070	\$844,695
Foreign Missions.....	501,578	550,220	548,613	651,160	669,591	743,495
Education.....	187,254	115,956	115,870	97,954	117,898	152,320
S. S. Work.....	39,178	35,907	34,218	34,789	39,437	78,182
Church Erection.....	150,391	193,047	152,050	243,016	286,687	228,364
Relief Fund.....	75,249	80,288	83,934	99,479	110,939	*523,555
Freedmen.....	84,012	86,452	97,619	91,273	103,404	106,647
Aid for Colleges.....		76,415	85,471	119,730	127,627	215,009
Sustentation.....	21,275	24,645	21,410	21,760	26,419	37,026
General Assembly.....	46,847	51,037	55,200	60,312	62,324	68,125
Congregational.....	7,139,904	7,855,791	7,541,017	7,640,855	7,902,164	8,808,562
Miscellaneous.....	853,444	976,420	823,755	771,116	866,762	1,014,803
Total.....	\$9,661,493	\$10,169,401	\$10,192,053	\$10,592,331	\$11,098,622	\$12,817,783

* Includes part of Centenary Fund.

WILLIAM H. ROBERTS, Stated Clerk,

Comparative Summary of the Presbyterian Church (Southern) for the Last Five Years.

	1884.	1885.	1886.	1887.	1888.
Synods.....	13	13	13	13	13
Presbyteries.....	68	69	69	69	68
Candidates.....	234	247	269	267	285
Licentiates.....	54	66	67	57	55
Ministers.....	1,079	1,072	1,085	1,116	1,129
Churches.....	2,093	2,159	2,199	2,236	2,280
Licensures.....	36	39	53	43	52
Ordinations.....	29	33	37	44	54
Installations.....	99	81	134	78	107
Ministers deceased.....	23	31	33	24	27
Pastoral dissolutions.....	74	96	79	122	85
Ministers received from other denominations.....	7	6	3	4	6
Ministers dismissed from other denominations.....	4	4	5	10	4
Churches organized.....	67	76	61	39	47
Churches dissolved.....	19	20	17	20	9
Churches received from other denominations.....	2	3	1	1	1
Churches dismissed from other denominations.....		6	..	7	..
Number of Ruling Elders.....	6,454	6,554	6,827	6,981	7,110
Number of Deacons.....	4,352	4,505	4,814	5,070	5,228
Added on Examination.....	7,359	9,951	11,644	12,145	10,173
Added on Certificate.....	4,369	4,934	5,576	5,461	5,670
Total Communicants.....	131,258	135,201	143,743	150,398	156,249
Number of Adults Baptized.....	2,334	2,995	3,780	4,214	3,482
Number of Infants Baptized.....	4,637	4,767	5,121	5,090	5,155
Number of Baptized Non-Communicants.....	32,870	31,036	34,805	34,163	33,444
Teachers in Sabbath-School and Bible Classes.....	8,830	10,308	10,702	12,021	12,201
Scholars in Sabbath-School and Bible Classes.....	81,633	86,847	88,963	98,806	101,700

CONTRIBUTIONS.

Sustentation.....	\$43,770	\$47,457	\$47,676	\$42,944	\$47,291
Evangelistic.....	41,307	37,490	42,084	42,434	48,388
Invalid Fund.....	10,402	11,323	11,677	11,921	12,687
Foreign Missions.....	55,553	60,482	67,635	67,204	72,389
Education.....	37,334	38,435	38,704	39,250	35,226
Publication.....	8,426	8,372	8,347	9,084	9,062
Tuscaloosa Institute.....	3,573	3,070	3,505	4,152	6,028
Presbyterial.....	13,006	13,258	13,649	13,754	13,581
Pastors' Salaries.....	557,731	563,526	591,896	616,583	625,312
Congregational.....	562,102	510,098	420,097	453,977	495,658
Miscellaneous.....	65,415	54,202	81,104	114,015	97,826
Total.....	\$1,398,629	\$1,340,763	\$1,324,374	\$1,415,318	\$1,463,478

JOSEPH R. WILSON, Stated Clerk.

—The grants of the Society for the Propagation of the Gospel for foreign expenditure for the year 1889 exceed those for 1888 by 10,000. Among them is 500. for five years for commencing work in Korea by means of an English missionary and some Chinese catechists.

—The Board of Missions of the Methodist Protestant Church received for the year closing

April 30, 1888, \$14,900.41. The Board made the assessments the coming year to aggregate \$50,000. This was apportioned to the churches at the rate of 33 1-3 cents per member. The expenditures for the past year were \$12,158.22. The Japan Mission was reported as being in a flourishing condition.

The United Presbyterian Church (Scotland).

GENERAL ABSTRACT OF MISSION STATISTICS.

MISSION FIELD.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	Zenana Missionaries.	European Evangelists.	Native Catechists or Evangelists.	Native Teachers.	Other Native Agents.	Total Educated Agency.	Principal Stations.	Out-Stations.	Communicants.	Inquirers.	Week-day Schools.	Pupils.
Jamaica.....	19	13	.....	.....	16	76	.....	124	46	28	8,814	1,343	73	6,213
Trinidad.....	28	1	.....	.....	.....	.....	.....	3	3	5	374	3	.....	.....
Old Calabar.....	6	4	.....	7	2	19	.....	38	6	23	280	137	16	551
Kafiraria.....	11	.....	1	3	23	36	.....	74	11	73	2,309	521	36	1,687
Spain.....	28	2	.....	.....	.....	.....	.....	11	3	3	255	5	7	366
India.....	128	2	5	10	1	88	158	82	308	10	9	473	70	4,880
China.....	55	.....	2	1	18	2	17	40	4	9	632	65	.....	.....
Japan.....	3	2	.....	.....	.....	5	3	1	14	4	5	460	.....	.....
Total.....	60	24	8*	21	3	95	301	100	612	87	155	13,497	2,074	202	13,676

* Four of these are ordained medical missionaries.

Zenana Mission Fund.

THE following is a statement of the Foreign and Zenana Mission Funds as at 30th June, 1887 and 1888, viz.:

I. ORDINARY FUND.

	1887.	1888.
Balance against Fund		
at 1st January.....	£20,457 6 10	£1,972 8 11
Payments 1st Jan. to		
30th June.....	23,569 2 11	22,068 6 2
	£44,026 9 9	£24,060 15 1
Receipts, do. do.*	15,966 9 0	10,732 11 9
Dr. £28,060 0 9	£13,328 3 4	

* Includes transfer from Reserve Legacies, £8,716, 12s. 8d.

II. ZENANA FUND.

	1887.	1888.
Balance in favor of		
Fund at 1st Jan....	£14,594 14 11	£14,179 2 4
Receipts, 1st Jan. to		
30th June.....	1,539 15 5	1,466 10 2
	£16,124 10 4	£15,645 12 6
Payments, do. do..	3,029 2 11	2,814 8 3
Cr. £13,095 7 5	£12,831 4 3	

Woman's Foreign Missionary Society of the Presbyterian Church in Canada.

WESTERN DIVISION.

WE regret that in the brief statement of figures given in our September number (p. 715) respecting this society, we were misled by an old report. We are happy to correct the figures from the twelfth annual report (1888), kindly sent us by the President of the Society, Mrs. C. S. Ewart. This report shows a marvelous increase in the work and the resources of the society. As we purpose to give a full resumé of woman's work in the mission field before the close of the year, we present here, as in other instances, only a brief summary

Number of Mission Bands.....	124
“ Members in Mission Bands.....	3,829
“ Auxiliary Societies.....	351
“ Members in Auxiliary Societies.....	9,025
“ Life Members.....	251
“ Members of both Local and General Society.....	2,336
“ Presbyterian Societies.....	21
Total Membership.....	12,854
Increase in Membership.....	4,291
New Presbyterian Societies.....	3
New Auxiliaries.....	98
New Mission Bands.....	49
New Life Members.....	90

FINANCES.

Contributed by Mission Bands.....	\$ 5,273 25
“ Auxiliaries.....	19,856 19
from other sources....	528 00

Total amount contributed..... \$25,657 54
The amount in all at the credit of the society is \$28,519.51, including \$3,500 specially designated for boarding school at Indore, leaving at the disposal of the society \$25,019.51.

—The Report before the late General Synod shows that the Reformed Church is comprised of four particular Synods, 34 classis, 546 churches, 555 ministers, 15 candidates for the ministry, 89 churches without a pastor, many of them very small, 15 candidates for the ministry; 4,991 persons were received into membership upon confession of their faith, 2,745 on certificate, a total of 7,736; gain over all losses by death and removal, 3,918. The correction of rolls reduces this number to 1,389. The amount contributed for benevolent purposes through the church is \$284,902.31, an increase of more than \$52,000 over last year. The contributions for congregational purposes show an increase of \$56,113.60, being \$986,847.29—total amount for benevolent and congregational purposes being \$1,271,749.60; this exclusive of 44 churches that make no report. The report on Sunday-schools gives 9,154 officers and teachers, 88,709 scholars, the average attendance being 60,537; and amounts contributed, \$47,000.

Southern Baptist Convention.

We correct the figures given in our September number, page 691, respecting this society. The receipts of the Home Board were \$62,930.37. And of the Foreign Board, \$86,885.66. Leaving a balance in treasury of \$3,609.63.

Our statement of Home Missionaries and their

work was correct. In the foreign field the number of missionaries (white) is as follows: China, 20; Africa, 8; Italy, 3; Brazil 13; Mexico, 10. Total, 54.

There are besides 10 native preachers in Italy, 2 in Brazil, 5 in Mexico, 3 in Africa, and about 25 in China.

ABSTRACT OF STATE MISSION WORK REPORTED, 1887.

STATE.	BODIES.	Missionaries.	Weeks of Service.	Baptisms.	Sermons Preached.	Religious Visits.	Churches Organized.	Contributed for State Work.
Alabama	State Convention	56	686	1,073	2,595	5,134	8	\$ 7,387 33
Arkansas	State Convention	21	244	821	821	.....	.....	1,750 00
	West Arkansas General Ass'n	17	145	355	985	.....	8	No report
Florida	State Convention	26	789	212	2,186	2,722	14	3,546 48
Georgia	State Convention	45	1,304	912	3,553	6,381	14	15,041 38
Kentucky	General Association	36	520	635	2,145	6,990	.....	6,185 51
Louisiana	State Convention	14	728	256	1,131	2,502	6	4,352 10
Maryland	Union Association	21	846	318	2,207	9,264	.....	8,416 88
Mississippi	State Convention	56	673	753	2,546	5,920	8	8,032 87
	General Association	8	70	186	301	.....	5	1,152 00
Missouri	General Association	33	533	646	3,246	.....	.....	12,046 18
North Carolina	State Convention	64	.....	.....	.....	1,192	.....	9,331 13
	Western Convention	11	181	181	785	1,192	.....	1,636 51
South Carolina	State Convention	58	635	285	2,600	8,797	7	8,046 04
Tennessee	State Convention	29	.....	.....	.....	.....	.....	5,848 43
Texas	State Convention	120	3,421	3,015	13,795	.....	128	23,710 28
Virginia	General Association	60	2,186	861	5,840	10,755	12	11,244 34
		685	9,010	9,932	44,716	54,657	210	127,727 46

GENERAL DENOMINATIONAL STATISTICS.

	Population, 1886.	Associations.	Ordained Ministers.	Churches.	ADDITIONS.				DIMINUTIONS.				Total White Membership.	COLORED BAPTISTS.		Aggregate Membership.
					Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Churches.	Membership.	
Alabama...	1,467,384	64	713	1,432	6,009	4,415	188	693	4,898	1,412	101	917	89,728	847	92,690	182,418
Arkansas...	335,068	38	478	1,028	4,308	2,510	128	457	2,402	901	.....	497	47,604	403	29,597	77,201
Florida...	336,406	16	208	359	1,489	902	42	136	812	333	18	137	14,816	219	15,497	30,615
Georgia...	1,004,809	61	910	1,577	9,460	7,078	45	947	7,382	1,759	4	1,496	131,937	1,409	106,429	298,366
Indian Territory...	.....	7	148	136	341	230	23	126	171	136	.....	103	5,630	.....	.....	5,630
Kentucky...	1,801,831	57	834	1,366	10,975	3,818	513	775	4,456	1,882	464	1,553	137,503	439	65,038	202,541
Louisiana...	1,008,561	20	188	393	1,821	1,179	10	314	959	458	5	227	19,164	768	71,193	90,357
Maryland...	1,009,796	1	45	40	790	245	.....	85	246	399	.....	84	6,717	17	6,400	13,117
Mississippi...	1,337,453	40	451	1,106	5,963	3,513	2	757	4,078	875	16	738	74,068	1,224	108,133	182,201
Missouri...	2,439,747	70	896	1,526	8,178	3,906	572	532	4,185	2,061	544	1,044	103,357	213	15,104	118,461
North Carolina...	1,525,341	47	627	1,307	7,649	3,306	8	819	3,748	1,828	34	1,282	124,725	1,015	105,603	230,328
South Carolina...	1,085,789	29	374	756	5,227	2,566	26	607	2,888	1,024	106	922	74,745	635	116,865	191,610
Tennessee...	1,723,996	38	744	1,191	5,830	2,619	264	383	2,784	1,248	217	1,066	94,460	326	32,005	126,745
Texas...	2,027,836	73	1,070	1,889	7,820	7,914	115	747	7,232	2,046	148	846	106,871	889	66,774	173,645
Virginia...	1,660,788	23	346	708	6,694	2,119	307	526	2,699	1,005	705	1,089	83,871	937	191,994	275,626
Totals...	19,951,241	584	8,067	14,874	82,714	46,019	2,243	7,904	48,930	17,287	2,422	12,121	1,115,276	9,331	1,083,282	2,198,558
Net increase of churches								528								31,891
Net increase of membership								50,105								2,917,315
Total number of churches, white and colored ..								24,205								37,354
Total number of baptisms, white and colored ..								121,578								3,506,719

—The Board of Missions of the Methodist Episcopal Church, South, met in May and made an assessment on the Conferences of \$300,000.

The appropriation amounted to \$208,819.82 and additional contingent appropriations of \$25,610. Dr. Kelley resigned as Missionary Treasurer.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 11.—*Old Series*.—NOVEMBER.—VOL. I. No. 11.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE MISSION TOUR OF SCOTLAND.

[EDITORIAL.—A. T. P.]

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

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

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

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

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

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

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

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

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

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

A GLANCE AT THE BASEL MISSION.—PART II.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONS AMONG THE MORMONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MORMONISM LOSING GROUND.

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

UNITED STATES *vs.* THE MORMON CHURCH.

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

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

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

Church farm.....	\$150,000.00
Coal lands.....	100,000.00
Cattle, horses, etc.....	75,000.00
Gas stock.....	75,000.00
Sheep (30,000).....	60,000.00
Tithing yard.....	50,000.00
Gardo House.....	50,000.00
Theater stock.....	27,000.00
Telegraph stock.....	22,000.00
Historian's office.....	20,000.00
Dividends on gas stock.....	4,000.00
Temple Square.....	1

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

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

HOME MISSIONS.

[EDITORIAL.—A. T. P.]

AMERICA : OUR HERITAGE, OUR OPPORTUNITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. Lepel Henry Griffin discusses whether the discovery of America

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

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

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

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

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

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

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

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

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

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

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

PART II.

BY JULIA M. BLISS, LONGMEADOW, MASS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEDICAL MISSIONS.

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

[Address before the World's Missionary Conference.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MIRACLES OF MISSIONS.—NO. VII.

[EDITORIAL—A. T. P.]

MOFFAT AND AFRICANER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STORY OF ST. KILDA.

BY MISS C. RAINY, EDINBURGH, SCOTLAND.

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

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

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

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

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

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

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

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

WRITTEN OUT BY DR. J. N. MURDOCK,

Secretary of the American Baptist Missionary Union.

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

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

TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISSION WORK ON LAKE NYASSA, AFRICA.

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

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

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

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

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

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

[EDITORIAL.—J. M. S.]

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

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

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

This is a remarkable, and in some respects very curious, work in its demonstrated results. It deals, by a careful inductive process of investigation, with the question of the increase or diminution of population in various countries and of various nationalities and religions. The statistics are full and highly instructive, and have been gathered, evidently, with care, and are marshaled with great skill. The chapter on the "Progress of Christian Nations Compared with those under the Dominant Religions of the World," is specially interesting and valuable. By his showing the increase of the heathen during the century of missions is startling, the increase in India alone being 108,000,000. The increase in China from 1792 to 1842 is shown to have been 107,000,000, and the present population to be 382,000,000. The volume deserves not only general reading in all mission circles, but serious and earnest study. Its facts and "lessons" have essential bearings on the progress of missions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Chinese Evangelist. New York.

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

II.—ORGANIZED MISSIONARY WORK.

American Board of Commissioners for Foreign Missions.

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

RECEIPTS AND EXPENDITURES.

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

Boards. (From Woman's Board of Missions, \$104,511.02; from Woman's Board of the Interior, \$43,872.97; from Woman's Board of the Pacific, \$3,826.67; from Woman's Board of the Pacific Isles, \$300.) The receipts from legacies, \$146,352.84, were also larger than were ever received from the same source during any one year, except the years when the two extraordinary Otis and Swett bequests came into the treasury. This was a gain over the preceding year from legacies of \$47,938.25; over the average for the five preceding years, of \$33,608. The total receipts for the year from donations and legacies were \$540,921.21, a gain over the preceding year of \$75,548.22; over the average for the five preceding years, of \$43,295. Adding to the donations and legacies the income from permanent funds, \$11,258.42, we are permitted to report as the total receipts from these sources, \$552,179.63, a gain over the preceding year of \$75,735.36.

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

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

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

GENERAL SUMMARY, 1887-1888.

<i>Missions.</i>		
Number of Missions.....	22	
Number of Stations.....	90	
Number of Out-stations.....	960	
Places for stated preaching.....	1,126	
Average congregation.....	61,188	
Adherents.....	100,914	
<i>Laborers Employed.</i>		
Number of ordained Missionaries (11 being Physicians).....	167	
Number of Physicians not ordained, 8 men and 4 women.....	12	
Number of other Male Assistants.....	11	
Number of Women (wives, 160; unmarried, besides 4 Physicians, 122).....	282	
Whole number of laborers sent from this country.....	472	
Number of Native Pastors.....	162	
Number of Native Preachers and Catechists.....	448	
Number of Native School-teachers.....	1,253	
Number of other Native Helpers.....	208	
Whole number of laborers connected with the Missions.....	2,135	
	2,607	
<i>The Press.</i>		
Pages printed, as nearly as can be learned.....	18,650,000	

The Churches.

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

Educational Department.

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

CONCLUSION.

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

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

Cumberland Presbyterian Church.

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

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

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

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

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

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

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

STATISTICS.

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

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

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

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

Reformed Presbyterian Church in U.S.A.

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

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

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

Swedish Augustana Synod (Lutheran)

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

received on profession, 4,308; received gain of children, 2,188; Sunday-school teachers, 2,606; Sunday-school scholars, 19,889; parochial school teachers, 272; parochial school scholars, 11,464; contributions for educational purposes, \$28,415; home missions, \$14,538; foreign missions, \$5,946; Orphan's Home, Church Extension, etc., \$19,477; for the support of the gospel, erection of churches, etc., \$437,411. Some 38 years ago the Rev. Lars P. Esbjorn, then the only Swedish Lutheran minister in America, was induced to come East and attend the convention of the Pittsburg Synod at North Washington, Pa., in order to collect funds for the erection of two or three small churches in Henry and other counties in Illinois, where a few poor emigrants from Sweden were seeking to make a home for themselves. These are certainly astonishing results.

General Council of the Evangelical Lutheran Church in America.

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

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

The Christian Connexion of America.

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

"The Christian Connexion of America are

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

Utah Mission of the Methodist Episcopal Church.

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

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

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

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

General Baptists of America.

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

American Free Baptist Mission in Southern Bengal.

STATISTICS for year ending March 31, 1888:

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

CASH RECEIPTS.

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

Total Rs. 23,156 15 4

Reformed Episcopal Church.

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

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

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

Very truly,

WM. R. NICHOLSON "

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

Central African Mission (Universities' Mission.)

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

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

has nearly doubled itself during the same period.

RECEIPTS FROM JANUARY TO DECEMBER 31, 1887.

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

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Scotland.

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

MISSION ROOMS OF THE METHODIST EPISCOPAL CHURCH, 305 BROADWAY,
NEW YORK, June 27, 1888.

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

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

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

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

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

[Eds.]

KEMNAY, ABERDEEN, Sept. 7, 1888.

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

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

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

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

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

Believe me, dear sirs, yours with great Christian regard,

JOHN DYMCK,

Convener of Free Church Committee on State Regulation of Vice, etc.

India.

LETTER from Rev. John N. Foe-
man :

FATCHGARH, July, 1888.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An American University Mission for India.

A POWERFUL appeal from Rev. James Smith:

AHMEDNAGAR, INDIA, Aug. 27, 1888.

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

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

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

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

How many of the three thousand young men and women in American colleges will volunteer for this work? If they cannot come out at their own charges, still, if they are content with the life led by their Oxford and Cambridge brethren, it will be an easy matter to support them. The sum of \$350 a year will suffice for all *real* wants. True, that sum will not provide them with all the refinements and luxuries of a Western home. But it will support them in greater comfort than has ever been experienced by three-fourths of those for whom they labor.

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

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

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

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

Japan.

LETTER from Mrs. Helen P. Curtis :

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

HIROSHIMA, JAPAN, May 19, 1888.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LETTER from Rev. I. T. Swift :

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

TOKIO, May 28, 1888.

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

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

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

Siam.

LETTER from Miss M. L. Cort :

PETCHABUREE, Aug. 2, 1888.

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

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

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

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

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

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

Africa.

THE CONGO MISSION.

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

KIMPOKO, June 13, 1888.

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

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

GENERAL INTELLIGENCE.

Jewish Mission Statistics and Work.

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

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

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

Dr. Dalman has been able to secure official information, more or less complete, of no less than 47 Protestant missionary societies devoted exclusively to the evangelization of the Jews. He thinks, though, that they must number over 50, and without including such organizations as the British and Foreign Bible Society, the American Tract Society, and others who engage in the work incidentally, although in some cases doing more for Israel than a large number of the societies established especially for this purpose accomplish. Thus the British and Foreign Bible Society publishes Delitzsch's Hebrew translation of the New Testament, which, in more than 60,000 copies, has effected almost a revolution in the thought of the Oriental Talmudic Jews, particularly in Southeastern Russia and Siberia. This society publishes also a number of other Hebrew, Jewish-German and Jewish-Spanish books, and has special colporteurs and missionaries for the Jews also. But the 47 regular societies employ 37.7 laborers of various kinds at 135 stations, and have an annual income of about \$500,000. In 1881, Heman, a careful statistician, was able to report only 20 societies, with 270 laborers, and an income of about \$250,000. This comparison shows that the nineteenth is the greatest missionary century since the Apostolic era in Jewish missions also.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Cardinal Lavigerie, "Archbishop

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IV.—INTERNATIONAL DEPARTMENT.

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

Christian Evidence and Experience among Native Races.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Five Hundred Years of Islam in Turkey.

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

(Concluded from page 785.)

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

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

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

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

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

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

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

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

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

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

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

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

The missionaries go to a few

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

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

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

Now this supply of eunuchs must

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Sunday-School as a Missionary Agency.*

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

The relation which the Sunday-

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

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

* Read before the International Missionary Union, 1888.

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

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

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

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

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

SOUTH AMERICAN STATES.

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

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

Our missions in South America are

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES ON ROMANISM.

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

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

"CROWN *Him*, Lord of all."

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

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

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

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

SUGGESTIVE PARAGRAPHS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Of 140 persons who have gone out in con-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

	Teachers.	Scholars.
Church of England Sunday-schools.....	195,522	2,222,300
Wesleyan Methodists.....	121,187	825,665
Congregationalists.....	86,812	686,056
Baptists.....	45,325	428,520
Primitive Methodists.....	57,148	369,522
Methodist Free Church	25,905	186,687
Calvinistic Methodists.	23,288	176,981
Methodist New Connection.....	11,013	81,800
Presbyterians.....	6,591	68,010
Bible Christians.....	7,496	36,524
Unitarians.....	3,535	26,435
Friends.....	1,403	26,352
Wesleyan Reform Union	3,140	19,715
New Church (Swedenborgians).....	769	6,428
Lady Huntingdon Connection.....	490	4,625
Moravians.....	510	3,320
Undenominational Mission and Ragged Schools.....	3,289	32,411
Total.....	593,427	5,200,776

—The annual report of Geo. Muller's orphan houses, near Bristol, tells once more a tale of a sustained flow of benevolence towards an institution which employs none of the ordinary means of attracting the attention of the charitable. Two thousand and fourteen orphans have been under the care of the houses during the past year, and there are still many vacancies for orphan girls, with whom no money is expected. In May last the balance in hand is stated to have been £1,078, only enough for two weeks' support; but contributions, sufficient for their needs, have continued to pour in. The total amount received since 1834, when the houses were started, is stated to be £1,153,004. 100,672 persons have been taught in the schools entirely supported by the funds of the institution, not to speak of the schools assisted from the same source. During the period

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

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

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

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

—The Indian Evangelical Review has a

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

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

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

At the same meeting

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

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

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

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

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

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

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

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

tion, and to make the present theological and academic schools departments of a university. In view of this proposed enlargement, contributions have been asked from prominent gentlemen in Japan, and in *The Japan Mail* of July 23, a list of subscriptions appears from some of the most eminent men of the empire. The proposal is to establish a distinctively Christian university. For this purpose Count Okuma, Minister of Foreign Affairs; Count Inouye, late Minister of Foreign Affairs, but who has recently returned to the Cabinet as Minister of Agriculture and Commerce, have subscribed 1,000 yen each. Viscount Aoki, Vice-Minister of State, gives 500 yen, while six other prominent officials and bankers have given together 28,500 yen. This is a striking fact as indicating the progress of opinion in Japan. But it must be borne in mind that this sum is not towards the \$50,000 needed for the existing theological and academic departments. When Japan is doing so much, it would seem that the friends of Christian education in this land would be impelled to furnish the \$50,000 repeatedly asked for for the Doshisha. Other government officials have contributed 50,000 yen as an endowment for a ladies' institute, the object of which is to give instruction to women, free from religious bias. An effort is to be made to increase this endowment to 100,000 yen. The religious character of the instruction given in the Christian schools now provided for women is not agreeable to those Japanese who oppose Christianity.—*Miss Herald.*

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

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

VII.—STATISTICS OF THE WORLD'S MISSIONS.

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

	American Or- dained Min- isters.	Ordained Na- tive Minis- ters.	Native Licen- tates.	American Lay Missionaries.		Native Help- ers.	Communi- cants.	Scholars.	Income.
				M.	F.				
1878.....	124	55	109	9	181	484	10,391	16,039	\$463,851.66
1879.....	122	72	115	9	115	519	11,366	17,104	427,631.54
1880.....	125	83	147	11	209	516	12,607	17,791	585,844.82
1881.....	130	89	111	13	220	536	14,588	18,260	590,680.49
1882.....	140	84	128	18	240	607	16,484	20,064	592,289.68
1883.....	159	92	133	21	265	585	18,656	21,253	656,237.99
1884.....	163	108	143	24	288	746	19,897	25,914	693,122.70
1885.....	173	117	163	23	287	813	21,051	25,269	699,983.70
1886.....	172	122	164	29	297	731	20,294	24,144	745,164.46
1887.....	173	134	154	30	298	756	21,420	23,329	784,157.59

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

	Stations.	Ordained Min- isters.	American Helpers.			Native Pas- tors.	Native Preach- ers and Cat- echists.	Native Help- ers.	Communi- cants.	Schools.	Scholars.	Income.
			Phys.	Others.								
				M.	F.							
1878...	19	144 (7 P.)	6	5	216	126	263	789	13,737	653	26,170	\$482,204.73
1879...	75	150 (7 P.)	7	5	234	132	300	739	15,125	690	26,930	518,986.06
1880...	75	156 (7 P.)	6	8	246	142	425	702	17,165	775	28,098	613,539.51
1881...	81	159 (5 P.)	11	10	250	141	365	1,211	18,446	858	33,360	691,245.16
1882...	82	155	10	10	261	148	438	1,326	19,755	910	31,953	651,976.84
1883...	80	154 (6 P.)	9	7	263	144	369	1,314	19,564	930	35,625	590,995.67
1884...	79	151	10	7	245	142	362	1,317	21,176	913	32,564	568,363.71
1885...	83	156 (6 P.)	12	6	248	147	212	1,824	23,210	913	30,941	625,832.54
1886...	85	159 (10 P.)	11	7	257	151	412	1,441	26,129	953	37,762	658,754.42
1887...	89	168 (11 P.)	13	10	271	155	393	1,489	28,042	976	41,151	679,573.79

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

	Missionaries (M., F.)	Native Preachers.	Members (in Hea- then Countries.)	Income.
1878.....	138	558	27,580	\$278,168.63
1879.....	141	548	38,466	252,677.61
1880.....	162	616	40,087	290,851.63
1881.....	170	680	42,226	288,802.84
1882.....	181	663	46,017	302,584.19
1883.....	190	686	50,691	307,195.04
1884.....	194	812	53,649	328,527.21
1885.....	231	791	55,941	362,026.50
1886.....	226	785	56,440	384,996.73
1887.....	248	780	58,108	353,109.46

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

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

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

DISBURSEMENTS.			Journeys.			Buildings and Housekeeping.			Totals.			
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
I. Expended for the several Missions:—												
1. Greenland.....	76	5 5	540	14 6	616	19 11						
2. Labrador.....	389	17 1			389	17 1						
3. Alaska.....												
4. Indian Mission in North America....			496	12 1	496	12 1						
5. Moskito Coast.....	185	2 3	1,229	17 6	1,414	19 9						
6. Demerara.....			150	0 0	150	0 0						
7. Surinam.....	233	14 10	725	7 8	959	2 6						
8. South Africa; Western Province....	539	16 4	392	2 11	931	19 3						
9. " Eastern Province.....	491	9 8	1,199	7 10	1,690	17 6						
10. Australia.....			189	4 2	189	4 2						
11. Central Asia.....	357	5 2	296	11 8	653	16 10						
			2,253	10 9	5,219	18 4	7,473	9 1				
12. West Indies—Grant for the Year 1887 (including £199, 18s. for Journeys and Outfits).....							1,099	18 0				
Add Deficiency on the West India Training School Account.....							370	3 9				
							8,943	10 19				
II. Training for Missionaries at Niesky and in England.....												
							363	6 3				
III. For Sustentation.....												
						5,975	9 9					
Deduct Interest of Funds.....						3,759	17 8					
								2,215	12 1			
2. Provision for Missionary Children:—												
a. Education, etc.....								6,797	17 10			
IV. Expenses of Management:—												
1. Contribution to Mission Department of the Unity's Elders' Conference						549	11 10					
2. Agents' and Bookkeepers' Salaries, Rents, Stationery.....						939	17 2					
3. Postage and Freight.....						163	3 3					
4. Books and Publications (including loss on sale of <i>Missions Blatt</i> , £12. 1s. 9d).....								54	8 3			
									1,707	0 6		
V. Miscellaneous:—Grants in Aid.....												
Official Journeys.....						133	8 6					
						32	10 0					
									165	18 6		
TOTAL EXPENDITURE.....												
									£20,193	6 0		

—Periodical Accounts for September, 1888.

Statistics of Missions, December 31st, 1887.

MISSION PROVINCES.	Stations and Out-stations.	Missionary Agents.	Native Missionaries and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	TOTAL.
Greenland.....	6	17	..	42	771	109	282	455	1,597
Labrador.....	6	40	..	60	480	223	121	427	1,251
Alaska.....	2	6	..	..	..	..	..	..	..
North America*.....	5	9	..	12	80	31	6	108	225
West Indies (West) Jamaica.....	20	27	12	275	5,792	2,739	215	7,259	16,005
West Indies (East):									
St. Thomas and St. San*.....	5	2	6	50	1,289	125	59	824	2,297
St. Croix.....	3	3	3	73	1,363	340	63	661	2,427
Antigua.....	9	13	6	136	3,482	1,220	127	2,634	7,463
St. Kitts.....	4	3	2	70	1,480	841	146	1,572	4,039
Barbadoes.....	4	4	2	47	1,525	242	59	1,415	3,241
Tobago.....	3	2	2	62	1,124	336	27	1,257	2,444
Demerara.....	2	..	3	27	341	34	4	293	62
Moskito Coast.....	12	20	4	33	490	1,036	320	1,448	3,294
Surinam.....	17	71	..	377	8,316	7,408	1,640	8,011	26,262
S. Africa, West.....	12	39	6	226	2,258	1,730	1,714	3,533	9,235
S. Africa, East.....	12	18	3	123	877	294	1,117	1,007	3,295
Australia.....	2	6	..	..	31	10	23	43	112
Central Asia.....	3	8	..	..	11	4	..	27	42
	127	288	48	1,612	29,707	16,722	5,903	31,869	84,201

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

A Classified Catalogue

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

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

A.—GREAT BRITAIN AND ITS COLONIES.

DENOM.

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

Undenom. Chartered New England Society,

1662 A.D.

" Mildmay Training Home.
 " Harley House, Bow, London, and Cliffe, Derbyshire.
 Episcopal. Church of England Diocesan Missions.
 " Propagation of the Gospel.
 " West India Mission to Rio Pongas.
 " Cambridge University.
 " Oxford University.
 " Universities.
 " Cowley, St. John, Oxford.
 " Promoting Christian Knowledge.
 " Melanesian.
 " Gordon College.
 " Church Missionary.
 " Coral Fund.
 " Missionary Leaves.
 " Church of England Zenana.
 " South America.
 " London Jews.
 " Whateley Establishments.
 " Tabitha Mission (Arnott).
 " Mildmay Medical Mission and Hospital and Deaconesses.
 " Episcopal Church of Scotland.
 " Missionary College, Dorchester.
 " Missionary College, St. Augustine's, Canterbury.
 " Missionary College, Warminster.
 " Missionary College, Burgh, Lincolnshire.
 " Incorporated Society for Advancing Christian Faith.
 Methodist. Wesleyan London Conference.
 " Primitive.
 " New Connection.
 " Welsh Calvinist or Presbyterian.
 " United.
 " Lethaby's Mission.
 Congreg'l. London Missionary.
 Presbyt'n. English Church.
 " Scotch Church.
 " Free Church.
 " United Church.
 " Irish Church.
 " Original Secession Church.

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

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 12.—*Old Series*.—DECEMBER.—VOL. I. No. 12.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE RELATIONS OF MISSIONS AND COMMERCE.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

[Read before the late General Missionary Conference, London.]

PAUL at Ephesus encountered not only the general opposition of the world, the flesh, and the devil, but he had special trouble with an unprincipled craftsman. At Philippi, also, he found a stock company making merchandise of a half-demented girl whose conversion interfered with their business. And from that day to this, human rapacity has again and again thrust itself across the path of philanthropy and beneficence.

We do not forget that legitimate commerce has been a great factor in the development of civilization and even in the progress of the gospel. The growth of the early Church followed the lines of trade across the Mediterranean, and on the Continent of Europe Latin Christianity penetrated the forest homes of stalwart races where Roman arms and merchandise had opened the way. Secular enterprise has built the great Christian cities of our Western hemisphere, and opened mission fields everywhere in the chief islands of the sea. The California of to-day could not have been created by missionary effort alone, and the magnificent spectacle of a British Empire in Southern Asia, with its Bible, its schools and colleges, its law and order, its manifold enlightenment and moral elevation, could not have existed but for the long and sometimes questionable career of the East India Company.

But there is no universal law in the case. Civilization, even in its rougher forms, has not always preceded the missionary movement. Often it has proved a hindrance. Throughout British America, mission stations have followed the factories of the fur traders; but in Hawaii, Samoa, Fiji, and Madagascar, missionary labor has led the way. Centuries ago, also, missionaries from Ireland and Iona, penetrating not only England and Scotland, but many portions of the Continent, were unattended by secular enterprise, and yet their influence was so strong and deep that Europe and the world have felt it and rejoiced in it ever since. Those hordes of Northmen whom Britain could not resist, nor the armies of Charlemagne conquer or even

check, were tamed at last by the simple, aggressive influence of the gospel, unattended by either military or commercial power.

Three things have been found almost universally true: first, that the gospel has always elevated the character and established the power of our civilization in whatever lands its influence has reached. More than once has it been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those Christian missions which measurably restrained the injustice of rulers, while it promoted the enlightenment and the loyalty of native princes and peoples.

The second principle, which is generally true, is that the first contacts of commerce, and especially during the period of rough adventure and lawlessness, are evil. Whether adventurers have gone before or have followed the missionary, their influence has caused a blight. Whale-fishermen in Tahiti and Hawaii, convicts in Tasmania, kidnappers in Melanesia, slave traders in Congo, opium dealers in China, and whiskey venders among the Indian tribes of North America—all have proved a curse.

It is impossible to exaggerate the hindrances which have been thrown in the way of the gospel by these influences. And the distinctions which are made in our own lands between the Christian name and the wrongs and vices that prevail in the general community, cannot be appreciated by those who see us at a distance, and mainly on our worst side. Judging from the wholesale classifications of their own religious systems, they naturally identify the name European or American with the generic name of Christian.

Moreover, while here at home most men are under conventional restraints, adventurers in distant marts, removed from influences of home, too often give loose rein to their lowest instincts, throw off allegiance to Christian influences, and become hostile to missionaries and to missionary effort. They are hostile because the high principles and clean lives of missionaries carry with them an implied condemnation of their own shameless vices.

I wish it were possible to feel that governments, as such, had been wholly free from wrongs to inferior races. But there is no one of the so-called Christian nations which can cast the first stone at another. All have been guilty, more or less. These facts become more serious when we consider that to these nations our lost world chiefly looks for the blessed gospel.

The early American colonies had Christian missions for one great motive in their settlement. There it might have been expected that commerce and evangelization would proceed hand in hand, and that William Penn's beautiful dream of brotherhood would be realized, but although we have had in the last 250 years three heathen races on whom to exercise our gifts—the Indian, the African and the Mon-

golian—we have abused them all, and each in a different way. Our record is sad and disgraceful, and we are in no mood to read lectures to other Christian nations. But we are ready to unite with them, heart and hand, in any measures of amendment.

There are consolations in this dark history, as there are in the coolie traffic of the South Pacific. One is, that all this time the Christian Church, or at least portions of it, have realized the wrong, and have done what they could to save the people from destruction and lead them unto eternal life. There have never been more beautiful exemplifications of Christian love than those which were exhibited by Moravian missionaries through all the early history of our dealings with the American Indians. And thousands of our own people have followed their worthy example. Never in the whole history of martyrdom has one seemed to follow so nearly in the footsteps of the vicarious Redeemer, and so to fill up the remainder of His suffering even unto death, as the saintly Patteson, who literally died for the sins of unscrupulous kidnappers, of the Caucasian race.

A third principle is, that improvement generally follows as commerce becomes established. There is much comfort in this. The first rough adventurers are at length followed by a better class. Homes are established by Christian merchants; fathers who are solicitous for the moral atmosphere which surrounds their children, exert a wholesome influence; the missionary is no longer sneered at, but is supported; vice that was open and shameless is frowned upon. The church and school have arrived. In many a land where the first wave of our civilization seemed to cast up only mire and dirt, order, intelligence and religion at length prevailed.

There was a time in San Francisco when the courts of justice were paralyzed, and when the right-minded citizens felt constrained to send to Hawaii for a missionary to return and establish a Christian church in his own land. Even saloon-keepers joined in the call, alleging that without a church and Christian institutions no man's life was safe.

In all new mining fields, whether in America, or Australia, or South Africa, the first contact has been demoralizing, and yet in those same settlements, when order had been established, when the Christian family had arrived, when a church and a schoolhouse, and a Christian press and Christian influence had obtained a footing, all was changed. And dark as the problem of civilization in Africa now is, and urgent as may be the duty imposed upon us to save the present generation, we do not hesitate to prophesy that European civilization in West Africa a-half century hence will be full of life and light. Even at the worst, we are by no means disposed to hand Africa over to Islam, which in all these centuries has done so little for the heathen tribes—which, by degrading woman, has tended to destroy the family, and, therefore, the State, and which has depopulated every country that it has ever

controlled. The only hope of Africa is in our Christian civilization.

But if missions are to prosper in the future, it will be important to promote a more just sentiment toward inferior races. The time should soon come when races like the American Indians, or the Maoris of New Zealand, should be allowed equal natural rights with Caucasians. The time should soon come—if missions are to be a success—when might shall not make right, but weaker nations shall be treated as one European nation would treat another. The time should soon come when treaties with a country like Japan shall not be made and enforced merely for the convenience or profit of the great Powers, but shall have the same regard for even-handed justice as if the Japanese navies were thundering at our gates. The time should come when all commerce shall be so regulated that it shall not curse the nations with which we have to do. We have often counted upon improvements in inter-communication as factors in the advancement of the human race and as agencies of Redemption, but of late we are sometimes rather appalled than cheered. For example, the fond hopes which we cherished five years ago in regard to the opening of the Congo, have been sadly clouded over. And the fact that the Congo State is under international control would seem to render it a proper subject of consideration in this International Conference.

Allow me to call special attention to this subject. Whatever may be thought of the propriety of discussing here the abuses that may exist in the colonies of separate European powers, there can be no doubt of our privilege and duty in this case. The Valley of the Congo is common ground, and moreover, it is a vast mission field. Directly across the path of our progress in the evangelization of the Dark Continent lies this gigantic evil of the liquor trade. At the very gateway of our missionary enterprise crouches this hydra, whose hideous proportions no flight of poetic imagination can exaggerate. I need not give the statistics nor discuss the details which have become so familiar, but success or failure in African missions is concerned in this issue. The toils and sufferings of our brave missionaries appeal to us. How can we continue to send our heroic Hanningtons, and Combers, and Parkers, and yet neglect the very first duty which we owe to Africa? The honor of the Christian name is at stake. Those who persist in ignoring the distinction between so-called Christian nations and the Christian Church, are arraigning the Church for neglect in this matter. They are parading the conservative influence of Islam as the best hope of Africa, and are cursing the day that our Christian civilization disturbed its reign.

It seems desirable to treat this question on broad grounds which will enlist the sympathies of the largest possible constituency. The issue before us is not the temperance question with which many of us are

accustomed to deal. It has all the enormity of systematic cruelty to children; it is a conspiracy by representatives of civilized nations against simple tribes of men who know not what they do. On such an issue the humane and pitiful of every name—Protestant or Catholic, Christian or unchristian—should unite their common protest.

The proofs that the rum traffic among the African tribes tends to destroy all other departments of trade, are so numerous and so well known that I need not dwell upon them. It is enough that this accursed evil blights all hope of the present generation, that even those who had begun to gather about them the comforts of civilization have gone back to barbarism—that women who had learned something of modesty have again discarded clothing that all their resources may be expended for drink. But the evil is not confined to the present; it incapacitates the people for future commerce and thrift; it casts a blight upon those whose hopes have been turned toward Central Africa as a great field of true commerce. Never before has Christendom made so gratuitous a concession to the sordid gains of a few unscrupulous business firms—one which involved so great a cost to national honor, to the fair name of the Christian Church, and to the best interests of millions of mankind.

No doubt great discouragements beset this question, and many whose sympathies are really touched are nevertheless hopeless of results. We may be very sure that the representatives of the liquor traffic are quietly but effectively exerting their influence to thwart every effort made in the interest of humanity. I am informed that at Washington an agent is employed by the "liquor interests," whose whole time and energy are employed to baffle all attempts supposed to conflict with their business.

But, on the other hand, what are some of our encouragements to effort?

First, the fact that so much has already been done to arouse public sentiment on the subject. I refer to the various public meetings which have been held in London, and especially to the formation of a working committee representing the Missionary Societies of Great Britain.

Second, that the constituencies represented here are so vast and may be so influential. Mr. W. T. Hornaday, of Washington, D. C., has pertinently asked: "Who are the more powerful, the traders who desire to enrich themselves out of the palm oil purchased with gin, or the Christian nations which were represented at the Berlin Conference, with their 388,000,000 of Christians? America has sixty-five foreign missionary societies, Great Britain seventy-two, and the Continent of Europe fifty-seven, not including those of the Roman Catholic Church. Are they not strong enough to cope with the rum traffic on the Congo?"

A third encouragement is found in the fact that a united movement

by the Christian Church is in the line of true commercial interest. All enlightened statesmanship should be on our side. The Royal African Company, trading on the Niger, has already restricted the rum traffic on that river as a matter of business policy ; as the only hope, in fact, of promoting legitimate commerce.

Fourth. We find encouragement even in the counsels of the Berlin Conference. Count De Launy of Italy, Sir Edward Malet of India, Mr. Kasson of the United States, and Count Van der Straten of Belgium plead for restriction. And the Conference itself finally adopted a sort of compromise, by expressing "a wish that some understanding should be arrived at between the Governments to regulate the traffic in spirituous liquors." Even the representatives of France and Germany, though not voting for restriction by the great Powers, expressed the belief that "the Congo Government, in any measures which it might deem it wise to adopt, would find the Powers ready to co-operate to this end." *And the Congo Government, represented by the King of the Belgians, is more than ready to do all that the sentiment of the nations will sustain him in doing.*

Have we not, then, great reason to believe that a united plea of all Christendom would be listened to by the contracting Powers? I say a united plea, for separate national movements are considered wellnigh useless. Each Government would feel that its own individual action would only cut off its subjects from the profit of the trade, and throw it into other hands, without at all diminishing the devastations which we deplore. It must be an international movement to be successful. The same Powers that made the original treaty can revise it, and we represent those Powers.

But the strongest consideration which presses upon us is found in a most touching appeal which comes from an unexpected source. A line of action has been suggested, providentially and significantly, by a Mohammedan prince in West Africa. I marvel that so little heed has been given to his words. The Emir of Nupe, speaking for his own dominions, sent many months ago the following stirring message to Bishop Crowther of the Niger Mission:

"It is not a long matter," runs the appeal, "it is about *barasa* (rum). It has ruined our country; it has ruined our people very much; it has made our people mad." And then, in the name of God and the Prophet, he beseeches Bishop Crowther to ask the Committee of the Church Missionary Society to petition the Government to prevent bringing *barasa* into his land. May we not consider this an appeal not merely to the Church Missionary Society but to all missionary societies in this Conference, and to the churches which they represent? Has not this Mohammedan prince struck a keynote for this great occasion? What particular measures shall be adopted it is for the wisdom of this great body to decide. May God direct its councils!

And what if we should not fully succeed? Let us suppose the very worst: yet one thing is certain, at least, the reproach of the Christian name will have been removed. It can no longer be said that the Church is sitting at her ease while the powers of darkness seem to triumph.

And lastly, there is one great power supreme over all, which we may believe is wholly on our side, and to that our petitions should arise as with the voice of one earnest and importunate soul. Africa is a vineyard which God has given to His Son for a possession, and the cause of African missions is a vine of His own right hand's planting. Let us pray, therefore, "that the boar out of the wood" shall not waste it, and "the wild beast of the field" shall not devour it.

MISSIONS IN THE LEVANT: THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

I. THE PROBLEMS.

THERE are few departments of Christian work that have to meet such shifting problems as foreign missions. We are accustomed to the rapid march of events in our own land, but too often have an idea that while we are moving others are standing still; or else we lose sight of distances of time as well as space, and imagine that changes which, even in the keen air of the West, have taken generations, should be accomplished in the East in a few decades. It is one of the most difficult, albeit one of the essential, elements in a sound judgment of our foreign missions that we recognize, and correctly estimate, the changing phases of the problems they have to meet.

When American missionaries first entered the Levant they encountered a dominant false faith, a corrupted Christianity and Judaism. Islam, proud of its past success, was confident of its superiority and assured of its ability to meet the rush of Western civilization, and either conquer or utilize it. The Jews, reserved, clannish, returned the contempt of Moslem and Christian with a hatred intensified by the repression of centuries. The Christian, guarding jealously the relics of the conquest of the early Church, looked with disdain at the offspring of the barbaric West who came to teach *them* Christianity! The problem of missions in the Levant, fifty years ago, was to establish themselves, secure a foothold.

That foothold has been secured. Evangelical Christianity has established itself on a firm basis and is recognized as a permanent factor in the life of the whole region.

Thus its relations have altered. Islam recognizes a foeman worthy of its steel. The Christian churches are beginning to think they have a friend rather than an enemy. The Jews alone remain unchanged, apparently unaffected, and American missions have turned from them to the small element of original paganism that has until recently been

hid from sight among the mountains where the relics of the Hittite Empire have lain so long buried.

The question of Christianity *vs.* Islam is attracting the earnest consideration of the world as never before. Not to enter into the general discussion, it is sufficient to say that the question in the Levant is essentially different from that in India or Africa. In Africa, Islam has practically free scope for all its efforts, unhindered opportunity to use the means by which it achieved its early successes. As a religion, it is unquestionably superior to fetichism, and when it has only fetichism to meet, it will always win the day. In India, too, it has almost unlimited sources to draw from, and if hemmed in on one side, can easily spread out on another. In the Levant it has exhausted its resources. Its aim now is, not to advance, but to hold its own against both outward attack and inward decay. Shrewd, farseeing men have recognized the irresistible advance of Western civilization, and have sought to find some means of assimilating it to the precepts of the Koran. Others, with perhaps a keener sense, have declared the two absolutely incompatible. Islam must conquer civilization, or be conquered by it. Hence have arisen two opposing parties, young Turkey and old Turkey, and ministerial crises gain a new significance, when we realize that they are by no means merely political, but are the outcome of contests that, little by little, are disintegrating the whole fabric of the Caliphate.

In these contests evangelical Christianity exercises an important, though not always perceptible, influence. It shows few converts. Its work is still preparatory—sapping and mining, rather than direct assault. Were there religious liberty for Moslems, what might be we can hardly say. When, under the pressure of Europe, Imperial “Hatts” declared freedom of conscience for the Sultan’s subjects, it was the Christian sects that the Turkish Government had in view. To this day, no man can turn from Islam without incurring loss of everything. The problem of missions in the conflict with Islam is how to work so that when the break comes, as come it must, Christianity shall be able to hold the ground. In order to do this, it must be quick to see opportunities, wise in their use, patient while results seem very small.

Evangelical Christianity in its relations with the corrupted Christianity of the Eastern churches has passed through several stages. At first it was hailed with gladness, being looked upon as a hopeful means of securing freedom from the oppression of the Moslem Government. Soon it appeared, however, that the immediate result was to undermine and destroy the influence of the hierarchies, and the whole power of the priesthood was hurled against it. The influential lay element was also hostile, not so much because of its sympathy with and respect for the ecclesiastical, as because in the course of these centuries church life has become so welded with national life as to be practically the

same thing. He who left the Church left the nation, and every heretic was so far forth a traitor. To understand this fully and give no undue blame to the opponents of Protestant missions, it is essential to study the history and organization of the Eastern churches. It will then appear that our great problem has been to show that a man could be an evangelical Christian and still remain an American historian, Greek, Copt or Bulgarian. Here came the sharpest contest. There are few more interesting studies in the history of missions than those that show the growth of peace through strife. Over and over again have the Saviour's words been proven true, "I came not to bring peace, but a sword," and yet by the sword has peace been established. The first missionaries said to the native churches: "We have come not to establish a new church, simply to help you in your own church life." They soon found that impossible. In the face of persecution and excommunication they were compelled to form a new church, organize a Protestant Christianity. The immediate problem was thus changed. This must first be put on a sure footing, establish its distinctive character. The gospel preached was largely, of necessity, a gospel of separation. Now again there is a change coming. The Protestant Church is recognized as a distinct power in the land. Still very inferior in numbers, its influence is out of all proportion to its size. Its opponents cannot fail to recognize this, and many are already calling a halt, considering whether alliance is not better than war. In this there is both hope and danger. Dividing partitions are breaking down, and many hitherto unapproachable are coming within the reach of evangelical ideas. On the other hand, pure Christianity has ever suffered more from diplomacy than from persecution. It is well to say, as is being said again, "we have no interest in a *Protestant Church* as such; our effort is for a *Christian life*, by whatever name that life may be called." But is a true, *enlightened* Christian life possible in connection with the old communions? An *ignorant* Christian life is undoubtedly possible, but can the same be said of an *enlightened* Christian life? Are the old churches capable of reformation, or have they become so affected by the dry rot of an ignorant ecclesiasticism that the only thing possible is to tear down, gently if possible, lest the dust of ages rise in such clouds as to choke the workers and build up an entirely new edifice? If so, what shall the edifice be? How far shall Western wine be put into Eastern bottles? Will the true evangelical American be an American still, with his old national traits the same, only purified? or will he be something as different from his old self as the American is from his English, Irish or German ancestor of a few generations since?

Then, again, there are all the problems of social life. What are the relations that should exist between evangelical Christianity and the existing social customs of the people? How far should each community be left to work out its own problems? How much guidance and influ-

ence may be advantageously used to direct aright and at the same time not check that normal natural growth, without which life has no genuine, permanent character? Such questions come up by the score in every mission station. The problem is not so much "How to reach the masses," but "How to guide them." The age of simple evangelism has passed; the era of growth is well under way, and the problems before a mission's annual meeting, whether in Egypt, Syria and Persia, or in Turkey, Bulgaria and Greece, are the same that perplex the learned convocations of scientists, philosophers, theologians and philanthropists in Europe and America.

Evangelical Christianity in its relations to Paganism furnishes a somewhat new problem for the Levant. It has been popularly understood that Christianity and Islamism had so permeated the whole region that paganism, pure and simple, had been crowded out. Later investigations, however, have shown among the mountains, south and west of Antioch, and along the Persian border, large communities which, while nominally Moslem, are really pagan. The Misairyeh of Northern Syria are the lineal descendants in race and religion of the Canaanites who fled before Joshua, and the Yezidees of Kurdistan probably keep up the rites of the Carduchi that harassed Xenophon and the ten thousand. Both classes are as yet almost absolutely inaccessible to any Christian influence. Holding to their ancient faith with a pertinacity that is wonderful, yet compelled by a relentless oppression to cover their belief under the forms of a hated religion, they have developed a power of deceit and dissimulation that probably has no equal in the history of any race. Defying all investigation, punishing treachery or apostasy with instant death, they seem impregnable to approaches of any kind. There is something almost fascinating in their gloomy isolation, which has repelled all Christian workers except the sturdy Scotch Covenanters, who, with persistency not less dogged than their own, but a faith that lays hold on the power of the Highest, have commenced an attack. Their problem is simple, but not the less difficult. They drill, not through rock, but adamant.

None of these problems, however, are greater than that of infidelity. It is one of the strangest things in nature, that light and air, in themselves so essential to health, when brought in contact with what has been kept in darkness, so often bring not health, but fermentation and decay. The first result of exposing the errors in old beliefs is the shaking of all belief. The Moslem reads the Bible, loses his faith in the Koran, and is apt to doubt the validity of the Bible, too. To his mind, each disproves the other. What, then, shall he believe? Too often nothing. The Copt, Greek, Armenian, Bulgarian, finding that the Testament does not indorse the practices of a church hallowed by ages of implicit faith, jumps at the conclusion that the creed at the foundation of those practices must also be wrong, and casts overboard all

creed ; or rather, because an Oriental cannot live without one, makes a creed of creedlessness. The spread of infidelity through the Levant is appalling, and many a time does the missionary, whether on the sea-board or far inland, stand dismayed to find that it has gained a foothold where he least expected. To go into detail is unnecessary. Every pastor and teacher knows what the problem is. Varying, perhaps, in some of its forms, it is essentially the same, whether in America, Europe, Asia or Africa. Here home and foreign workers join hands. The pastor who feels that he knows but little of the perplexities of work abroad, to whom Moslem and Nestorian are but vague individualities, knows that an infidel is much the same whether he wear hat or turban, be clad in the somber hues of the West or the brighter colors of the East.

This is but a sketch, a glimpse such as the pebble might gain of the bottom of the ocean as it skims the surface, touching but here and there. There has been no attempt to state the problems in full ; simply to outline their nature, in the hope that sympathy may be developed and prayer directed. The great work is one. He helps most who sympathizes most, and he sympathizes most who understands best.

THE MIRACLES OF MISSIONS.—NO. VIII.

[EDITORIAL.—A. T. P.]

SYRIA.

SYRIA presents another of the unmistakable signs of the supernatural power at work in the great field of missions.

Asaad Shidiak was the secretary of the Maronite Patriarch. When the lamented and beloved Pliny Fisk, after kissing the lips of the dying Levi Parsons, in Alexandria, himself returned to Jerusalem to follow his friend, within two years, he wrote, in his last hours, a farewell letter to Dr. Jonas King, and while Messrs. Bird and Goodell sat by his pillow and listened for his dying words, he passed away, mourned even by weeping Arabs. About this time, over sixty years ago (1825), there was a remarkable state of religious inquiry. There was moving in Syria the same Power that moved there at the first Pentecost in Jerusalem, and afterward in Cesarea and Antioch. Men were pricked in their hearts and came to the missionaries to learn the truth, being convinced of the shallowness and emptiness of their own religious systems. At the same time rose the persecuting spirit, which for more than a quarter of a century interfered with missionary work in Syria. The Sultan issued his firman to all the pachas of Western Asia prohibiting the circulation of the Word of God, and the Maronite converts had to face death like the martyrs of the first centuries.

Asaad Shidiak, the secretary of the Maronite patriarch, and afterward the tutor of Jonas King, was employed to copy Mr. King's fare-

well letter from Pliny Fisk. And he attempted to answer it. As he reached the last page of his reply, like a flash of lightning the truth struck him. He saw that he was arguing against his own reason and conscience and opposing the higher teaching of the divine Spirit. He was intellectually honest, and, seeing himself in error, was candid enough to acknowledge it and surrender himself to his convictions. The heart makes the theology, and his heart gave up the rebellious attitude which had led him to depart from the living God. He dared to say that he saw himself in error and openly forsook it. The Patriarch tried persuasion. He wrote him patriarchal epistles, and sent him enticing, and then mandatory messages; he promised him official promotion, he sought to bribe his conscience to compromise with his convictions; then he threatened him with excommunication and all the terrors of the Church's indignation. But it was all in vain.

He sought to win and to warn him by personal interviews, but ineffectually. Then Asaad Shidiak's marriage contract was annulled, but even against the beguilements of woman's love, the convert proved heroically steadfast. Twenty of his relatives conspire against him, and by force deliver him into the patriarch's hands, and by the patriarch he is cast into prison. He is confined to a cell, loaded with chains, and tortured daily with cruel scourgings. The people are allowed to visit him, to revile and mock him, and to spit in his face as they had done with his Master before him. His own kindred joined in this cruel persecution, and not only would not interpose to secure his release, but opposed it.

Once they led Asaad Shidiak out of his dungeon and placed before him an image of the Virgin to be kissed by him in token of homage and recantation of error. The alternative was a vessel of burning coals. He chose the burning coals, pressed them to his lips, and with a scorched and blackened mouth returned to his cell. At length they built up entirely around him a wall, leaving but a small aperture through which he could get breath, and through which they could pass him enough food to keep him alive, and so prolong the sufferings of the starving man. His body wasted and became a skeleton, but his mind was invincible. His heroic spirit defied them to break the cord of love that bound him to his Lord. They killed the body, but after that had no more that they could do; and before that body gave up the ghost, Asaad Shidiak, the Maronite martyr, had proved to them that they could not subdue the spirit of one whom the Lord had led into the clear light of His own truth and the fellowship of His dear Son. Syria had once more sealed with martyr's blood the testimony of Jesus!

THE MEN FOR MISSIONARIES.

BY REV. PROF. DELAVAN L. LEONARD, OBERLIN, O.

AND the women as well. Through long years the cry for more men has been painful almost to agony. For lack of laborers the Master's work has languished everywhere, while much more than half the world has lain altogether untilled and desert. But, now at length, we begin with joy to behold hundreds offering themselves, ready to go even to the ends of the earth. And hence, it may not be amiss, indeed, there is special need to remember, that though numbers are indispensable, the spiritual quality and the intellectual caliber of the heralds of the Cross are a matter of even greater moment. For, after all that has been said to the contrary, the idea is still by far too common, that the choicest of the sons of God must be reserved for regions where the gospel is already well established, and that if only possessed of piety, anybody will answer for the frontier or the foreign field. Whereas, the task of exploring and pioneering, of founding and building, of gathering and moulding, is such and so great, that the mediocre, the thin-blooded the white-livered, the dull-eyed, are certain to fail and prove a hindrance, and only men of nerve and mettle, of force and fire, of large capacity for planning, and leading, and inspiring, can at all meet the demands of the case. And, in particular, the mission field has boundless room for

1. *The man who loves.* That is, through the combined operation of grace and nature, has a genius for loving—goes after people heart foremost—and thus readily wins confidence and affection. What continual cheer and manifold benediction arise in a face and voice overflowing with kindness and sympathy! The missionary must love men as others love gold or glory, pleasure or power—with a passion. He must love all men, great and small, white and black, cleanly and unkempt, and especially the bad, even to the non-churchgoing and the outrageously wicked. Concerning publicans and sinners, harlots and saloon-keepers, instead of passing them by as outcasts and hopeless, his cry must be, Lord, show me how to teach and win! Love effectually smothers disgust and fear of failure. With a life evidently so pure as to be above all suspicion of countenancing the least of their evil-doing should be joined such a spirit and demeanor that the worst shall feel instinctively that they have found a friend and helper. Love finds slight place for frowns and rebukes, and none at all for scolding and fault-finding.

2. *The man who prays.* As Jesus did, who had no need to travel or climb to the place of communion, but lived every hour as in the immediate presence of His Father, and breathed continually the atmosphere of devotion. There is special need that the missionary pray in this deepest, fullest sense, because the task on hand for him is so arduous that only heavenly wisdom and might will at all avail. The very highest of merely human helps are ridiculously inadequate. Not to speak of the

immeasurable mass of ignorance and superstition and moral corruption which overspreads the heathen world, the human mind by sin is so darkened, the heart is so stained and scarred, the will is so perverse, that the same invincible forces are required which in ancient days opened blind eyes, cleansed lepers, stilled the winds and waves, and brought dead Lazarus forth from the tomb. In such a desperate case there is no help or hope but in resorting to Him for whom nothing is too hard. It were foolish and insane to attempt the regeneration of Utah, or Mexico, or India, or Japan, except in the name of the Lord of Hosts, and in firm reliance on the sweet promise, "My word shall not return unto me void."

3. *The man who sees.* Perceives clearly things unseen and invisible to most. Too many walk habitually only in that carnal wisdom and prudence from which the best things of the kingdom are hopelessly hidden. Fear and unbelief are stone blind; at least have eyes only for difficulty and danger. To the soul sluggard there is always a lion in the street. At first Elisha's servant beheld only the Syrian host encompassing the city, but at the prayer of the prophet his eyes were opened, and then he saw that the mountain was full of horses and chariots of fire round about Elisha. A sharp vision for heavenly helps is an indispensable part of a missionary's furnishing, for without it he cannot attain unto that faith "which treads on impossibilities," and hesitates not to venture out at God's command, not knowing whither, or caring to know. Only this celestial sight is able to discover in the foundation and scaffolding the dust and din of the building process, the sure prophecy of the fair temple in due season to stand complete, or in the actual and external of the individual, of society, or of the church to-day, the divine ideal steadily advancing, and some time without fail to be revealed. Not to see things invisible is to have slight call to be a standard-bearer in the Lord's host.

4. *The man who waits.* Or, is divinely patient, because confident in God and hopeful, sure that righteousness sits upon the throne. "He that believeth shall not make haste." Our Lord was strangely calm, was never excited or in a hurry; and there is great need that His servants keep cool and preserve their equanimity, that the judgment be not seriously deranged by the sudden and fierce onset of some impetuous emotion. It is so easy to fret because of evil-doers, and to wax impatient because the wheels of the kingdom move so slowly. There is constant call for that gospel temperance which is continence or self-control. Time is indispensable in healing inveterate evils. Good institutions grow only by slight increments. And the over-fiercy is likely to work even greater mischief than the sluggard. To speak unwisely and rashly may be worse than not to speak at all. One needs to master the situation and thoroughly to understand the facts in the case—needs to gain a place in the confidence and esteem of men before he is in a

condition to do much toward setting things to rights which have gone all awry.

5. *The man who rustles.* A term in frequent and honored use upon the frontier, but not yet received into the dictionary. Waiting is not the only virtue, and it lies hard by a vice. A rustler is one who is up early and at it with all his might, full of masculine vigor, and of enterprise and tact. He does not sit with folded hands, waiting for good things to happen, but exerts himself to the utmost to make them happen. To rustle for souls is to go out after them, hunt them up and lay hold of them, and in the same heroic fashion to make sure of congregations, money, or whatever else is required; patience and modesty, and passive endurance are well in their place, but there is also large room for push and dash, and Christian strategy and the wisdom of the serpent. The servant of the Lord is not allowed always to follow the Fabian policy, or to fight simply upon the defensive; it is also for him to set forth upon campaigns of aggression, carrying the war into Africa and making fierce assaults.

6. *The man who sings.* Literally and figuratively, playing included, sings with the lips and with the heart, and with the understanding. The missionary should learn how to sing songs in the night of sorrow and of peril and of pain, as Paul and Silas did in the Philippian prison. His heart should be trained to sing continually for joy and to praise God at all times. He should also possess full appreciation of the mission and value of the service of song in the house of the Lord. Few, indeed, are the congregations which hold the hymn-book in sufficiently high esteem as an instrumentality for salvation and sanctification. Sankey the singer, for usefulness in evangelistic work, follows hard after Moody the preacher. Not to be able to sing, and even to play, is to be burdened with serious defect.

7. *The man who laughs.* Yes, he, too, has a mission. It cannot be doubted that too many of the good and earnest are simply pained and shocked, oppressed and cast down in the presence of unusual difficulties and of gross outbreking sin. Some find no resource in days dark and disastrous but in hanging their harps on the willows, and no relief but in tears. But such are by no means always the wisest and best among the saints, and are not likely to be most successful in their work. And, indeed, is there not a more excellent way? What will be lost or put in jeopardy by cheerfulness and smiles without and within, by bearing with equanimity and good-nature what cannot be helped? It is wise to search for the bright side, and even for the ludicrous side, of evil events, and to laugh at calamity and laugh away fears. A merry heart doeth good like a medicine, and not only to the possessor, but also to all his neighbors. Verily, it is well to "rejoice in the Lord always: again I say, Rejoice."

THE RELIGIOUS STATE OF FRANCE AND THE McALL MISSION.

BY REV. R. M. SAILLENS, PARIS, FRANCE.

I. THE position occupied by France during the last three centuries in the religious world is one of peculiar interest. France was, before the Reformation, the stronghold of the Papacy, "the eldest daughter of the Church." It was here that the movement of the Crusades originated; here, also, that the monkish orders, for the most part, were created and had their greater success. From this fair land the Holy See drew the larger part of its revenue. It is no wonder, therefore, that when the "heresy" broke out, the Church put forth her most strenuous efforts to retain France in her obedience. She spared nothing in the endeavor, and she succeeded, by the acuteness and cruelty of a pope's niece, Catharine de Medicis, and of her wretched sons. But she succeeded only in a measure. Protestantism was vanquished, but not destroyed, as it was in Spain, Italy and Flanders. It remained as a thorn in the flesh of kings and popes; it remained as a leaven, which silently but surely worked the whole nation into a new spirit; it remained as a check upon the clergy, which never was able to recover its former power in this country, and has ever been obliged to watch over its own members, the ignorance and immorality of whom were proverbial before the Reformation.

The action of Protestantism has been more direct still. In the bosom of the Roman Catholic Church movements have been produced which owed their origin to the influence of the gospel. Such men as Pascal, Arnaud and Fénelon could not have arisen in a land wholly given up to popish rule. Unconsciously to themselves, the Jansenists were the timid, but true, successors of the Reformers. Pascal wrote his *Pensées* and his *Provinciales* by the light which the Huguenot martyrs had kindled.

Another result of the French Reformation was the Revolution of 1789. That great event might be defined: *the fruit of Protestant seed fallen in Papist soil*. There was in it a strange association of the spirit of liberty with the spirit of fanaticism, as if Loyola and Voltaire had combined in the effort. Jacobinism is the name which history has given to that monstrous combination. But all that was good in that glorious and dramatic movement can be traced back to the gospel influence. The father of the Revolution, Jean Jacques Rousseau, whose writings did more than any others to prepare and inspire it, was a Protestant. The man who began to sound the alarm, and was the first to set his timid hand against the old edifice, Necker, was also a Protestant.* Alas! that Protestantism should have been so weakly repre-

* He was a Protestant also, the man whose very name recalls the Reign of Terror, and who seemed to have been born for that day of bloodshed and revenge—Marat. Such are the lessons of history!

sented ! Who knows what the Revolution would have brought forth if the Protestant churches had then been faithful and courageous, and, claiming for themselves the honor of having originated the movement, had claimed also the privilege of leading it onward !

In another respect, also, France stands apart from other Latin nations. She has been closely allied with the Protestant world by her theology and by the ties of blood. Scotland, Switzerland and America are in a great measure the daughters of Calvin. Huguenots and Puritans are almost synonymous terms. No nation, except the Jewish people, has sent out so many of her sons to all parts of the earth to become a blessing wherever they have been. France has, by the Revocation of the Edict of Nantes, impoverished herself for many long ages ; but her poverty has made the riches of the world.

For all these reasons this country deserves love and compassion. She is not Protestant, and yet Protestants must feel that she is somewhat their mother. She is not Romish, for her Romish neighbors dread her liberal and revolutionary spirit. To sum up in a few words : France has, three centuries ago, rejected evangelical Christianity, but she has retained a taste of it, which makes her uneasy and restless forever. Yes, this is the cause of her constant agitation, so singular in a race which is remarkable for its natural patience and fondness of routine. She has seen the light, and unconsciously gropes in the dark, longing to see it again.

II. There have always been some attempts made by the French churches to evangelize their own people, especially during the last sixty years. A blessed revival of religion, which took place toward the year 1830, resulted in the formation of several native societies and agencies for general evangelization. The English Methodists, at the same epoch, sent over to France some devoted men, among whom was Mr. Cook, whose name became a by-word in the south of France. The Baptists of America also were drawn toward France. They sent a missionary, Mr. Willard, who formed half a dozen native evangelists, each of whom has been working with some success. The Baptist churches which were thus created are now about twelve in number, with a membership of eight or nine hundred, all made up of former Roman Catholics. They still retain their connection with the American Baptist Missionary Union.

But the success of those societies and agencies was greatly hampered by the want of liberty, or even toleration. The Methodist evangelists in the south of France, and the Baptists of the north, were constantly prosecuted and fined for holding meetings, for distributing books, etc., etc. Some of the noble pioneers of those times were sent to prison more than once. Their converts shared in the reproach and persecution which they endured. They did not hold large and public meetings, but were bound by the law to meet only in private houses, and

with no more than twenty people. Their reports, if they wrote any, could only speak of weary tramping from village to village, from farm to farm; of a soul being converted here and there. Honor to those, our worthy predecessors! Much of the fruit which we gather to-day is due to their patient, ignored, silent sowing, in suffering and in tears.

But 1870 brought us, after the dark hours of defeat and shame, the glorious sunrise of liberty. In a marvelous and unexpected way the Lord sent us the help which we needed to make good that golden opportunity. No one should have thought that an English pastor, who had passed middle life, and who spoke French but imperfectly, would become the most successful evangelist of France in these times. And yet, no doubt, Mr. R. W. McAll had been prepared by God Himself; and his whole previous course as an architect, and then as a minister, was only God's training for this, his special life's work.

When, on Sunday, January 17, 1872, Mr. McAll opened a little shop in one of the streets of Belleville, for the preaching of the gospel—in answer to the urgent appeal which had come to him from an *ouvrier*,* he could not possibly foresee what a large tree would grow from this little root. But he came in a most propitious time, when the ground, recently furrowed by the terrible plow of foreign and civil war, was ready for the seed of peace and hope; he came, not with a new panacea, not with some grand scheme of social regeneration, but with the old remedy which had never been applied, with the old gospel, so new to those poor people! His aim was not great in men's opinion: he came not to save a nation, but to save souls.

Three principles, at the outset, were adopted by him, and have never ceased to be at the basis of this mission. Their combination is, we believe, the cause of its success.

The first one is: *Nothing but Christ*. Christ and Him crucified is the only attraction, the only theme, the only aim. No paid choir, no high-flown rhetoric, no scientific or literary entertainments, are used to draw the people together. "Conférences sur l'Evangile" are the words painted in large letters on the outside of the halls. It would have been easy to gather very large audiences by other means, but it would have been impossible to retain them. The Church cannot compete with the world on the world's own ground; David is very clumsy (and what a blessing he should be so!) in Saul's armor. There are in Paris plenty of concert halls. Ours are *gospel* halls; they are never opened for another purpose than to make known, by word or by song, the love of God through Jesus Christ.

The second principle on which this Mission is built is *Catholicity*. On its platforms ministers and members of all denominations are equally at home. Each church has a right to claim the Mission as her

* The whole story of the beginning of the Mission, from the pen of Dr. McAll himself, will be found in the book, "A Cry from the Land of Calvin and Voltaire." London: Hodder & Stoughton, Paternoster Row.

own. We recognize the right and proclaim the duty of every Christian to preach the gospel, and we offer him an opportunity to do it. The Mission chooses its agents without any regard to their ecclesiastical tenets, but solely on account of their evangelistic powers.

This principle has secured for us the hearty co-operation of every true minister and every true church of Christ in France. The Reformed, the Free Church, the Methodists, and the Baptists, have vied with each other in offering their help, in wishing us success. And it has secured also the sympathy of the Christian world at large. It has not been one of the least results of this Mission; that it has brought together Christian men and women whom ecclesiastical prejudice kept hitherto separate. We have seen, more than once, on the platform of one of our humble halls, clergymen of the Church of England—yea, even deans and bishops—side by side with Quakers and dissenters.

The last fundamental principle of this Mission is what I will term, for want of a better word, *its lay character*. Ministers are laymen, and laymen are ministers, when they speak in the McAll Mission. Both are witnesses of the same blessed fact. The people would not accept any other kind of preaching: they will leave the room if they are not interested, though a doctor of divinity may be speaking, and will applaud a workingman who takes their hearts by his words.

I firmly believe that the success of the McAll Mission is due, under God, to the adoption and carrying out of the three principles which we have thus briefly defined.

III. The word *success* has again come under my pen. I hasten to explain what it means.

In a country like this, success means small things in appearance. Everything has to be done, and as the most important part of the edifice is the foundation, which is never seen, so the most important part of our work lies in the preparation of the conscience and the heart—the first having slept so long that it is dead.

Peter's success was great when, in a single day, he led 3,000 to Christ from among the worshippers of Jerusalem. But Paul's success was as great, and the importance of his work for the world at large was perhaps greater, when for two long years he spoke in "the school of one Tyrannus," in the heathen city of Ephesus—and yet, in all probability, those two years' efforts brought to Christ a comparatively small number of converts.

The McAll Mission numbers at present 25 stations, or mission halls, in Paris; 11 in the immediate suburbs and 79 in the provinces, making a total number of 115. Some of these are opened every night, but the greater number are used only on Sunday, and two or three times during the week. Adults' and children's meetings, Bible classes and mothers' meetings, dispensaries, young men's associations, all these and other methods of work are carried on,

The aggregate attendance during last year, in the 17,000 meetings which have been held, has been 1,114,233. The number of people who are under gospel influence through these mission halls, who attend more or less regularly and may be said to be favorably disposed—people who formerly were freethinkers and indifferent to their religious interests—can be safely estimated at 50,000.

But these figures only represent the superficial results of the work. Among those thousands, many hundreds have truly accepted Christ as their Redeemer. In every one of those 115 mission halls, the visitor will see, generally sitting on the front rows of chairs, people remarkable by their cheerful countenance, the tidiness of their dress, though they be poor, and the true home feeling which they evidently have. Who are these? The scoffers, the careless, the evil-doers of yesterday. And these are not the only ones. In the splendid halls above, many are singing the praises of the Lamb, who learned, sitting once on these same chairs, to love the music of His name. If space allowed, we could tell many a touching story. We could speak of lives renewed, homes made happy, deaths that have been made victories.

Yes, the work has been encouraging, and continues to be so. But we have now come to a point where, in order to secure the results which have been acquired, and to make this mission a greater power for good, a new and important step must be taken.

The converts must be cared for. Gospel meetings, Bible-classes, and *sociétés fraternelles* do not any more suffice them. The Lord has instituted ordinances, by which the members of His body are to be visibly united to Him and to each other; no human institution can take the place of the Church. Experience has shown that the converts (as a rule) will not join the existing Protestant churches. Many of them shun the very name of Protestant, which the past wars of religion have made very unpopular in some parts of the country. The mode of worship adopted in most of the old churches is cold and solemn; it contrasts with the simplicity and homeliness of the McAll meetings. This seems to be a case in which, according to our Lord's teaching, new wine cannot be put into old bottles.

And yet the converts are there, remaining in a state of spiritual infancy, having scarcely any influence on the masses which, if they were formed into a body, they might draw to themselves more easily than we can. Our own conscience presses us on the matter. Many generals have lost their conquests by advancing in the enemy's country without securing the land behind them by strong garrisons. We are anxious, in order to go forward, to establish a solid basis of operation. But how shall it be done without touching the principle of ecclesiastical neutrality, which has, hitherto, been one of the causes of success? After much prayer and consideration, the following order has been adopted, and has begun to be put in operation:

A Christian church will be organized in every station where there is a sufficient number of converts. The hall, however, will not cease to be opened to the general public, and no change will be made in its aspect which would give it an ecclesiastical appearance.

Each church will be placed under the care of a minister of one denomination or other. That minister may be, at the same time, the pastor of one of the older churches; in that case the mission church will be *an annex* of his own. But it will not always be so, and the directors of the mission may themselves appoint, in agreement with the denominational bodies, a minister whose time and strength will wholly belong to the mission, either as evangelist or as pastor of the newly formed flock.

It is expected that every denomination, either by their individual members or by their missionary associations, will help to support these small churches until they are able to support themselves, so that the McAll Mission, as such, will continue to give its whole energies, and to spend its whole resources, in carrying the gospel to places which, as yet, have been untouched.

The scheme has been submitted to our friends and has met with their approbation. One or two of our halls in Paris have already been appropriated to different denominations: one of the largest and most successful, Salle Baltimore, on Boulevard Bonne Nouvelle, is on the point of becoming the center of a Reformed congregation, with a young pastor attached to it who has already been working several years with us as an evangelist. One of the Free Churches, with her pastor, Rev. A. Fisch, at her head, has voted to give up her present locality and to adopt as her chapel one of our mission halls, sharing the rent and expenses with us. Our Methodist brethren also desire to enter into the scheme, and in their last visit to this country the Rev. A. J. Gordon, D.D., and A. M. Murdock, D.D., President and Secretary of the Baptist Missionary Union, have cordially accepted an arrangement by which one of the McAll missionaries will become the pastor of a Baptist church to be formed in one of the halls of the Mission.

This plan has seemed to us the only one by which we could meet the requirements of our converts without founding a new sect. These churches will be nurseries. Elementary teaching, such as they could not get elsewhere, will be given them. Their organization will be very simple. But as they will grow in numbers and develop in knowledge, it is expected that they will unite more and more closely with the several denominations with which they will be connected, while retaining a filial regard for the mission from which they will have sprung. A brotherly feeling will also bind them together; having the same origin, the minor points on which they will differ will not suffice to create antagonism between them. This will be a new fact in the history of Missions.

And something more may be expected. These churches, formed of converts from Romanism, will draw to them their former coreligionists. Evangelists will rise from among them—men better acquainted than *we* Protestants are, with the language that the people want to hear. And these missionary churches, infusing as it were new blood in the veins of the old French Protestantism, may, by the blessing of God, become in the coming storms the refuge of every true heart, the hope and the salvation of France.

THE STATESMANSHIP OF MISSIONS.

BY J. M. LUDLOW, D.D., EAST ORANGE, N. J.

[This paper was written for and published some time since in *THE HOMILETIC REVIEW*. It presents, in a fresh and truly masterly manner, one feature of the mission work of the Church which has seldom been presented—certainly never more eloquently—and we offer no apology for reproducing it in our pages, for which we have the esteemed author's cordial assent. In future numbers of the *REVIEW* his facile pen will sketch for our readers the career of several of our Missionary Heroes.—J.M.S.]

OUR purpose in this article is to emphasize and illustrate an element of power in the propagation of Christianity which is not ordinarily taken account of. Merivale gives a good summary of the causes of the early triumph of the Church: (1) External evidence of the truth—fulfillment of prophecy, miracles, etc.; (2) Internal evidence of the truth—satisfying the sense of man's need; (3) The holy character of believers; (4) The political help given by Constantine, etc. To these all Christians will add (5) the indwelling power of the Holy Ghost, making the Christian ages a perpetuation of Pentecost. But one of the reasons which Gibbon gives for the spread of our religion comes nearer to our topic, viz.: The organization of the Church as an institution especially adapted to the building of the Christian commonwealth in the heart of the secular empire of Rome, and its spread among various peoples. From the first missionary projects of the Apostles, down through the centuries to the founding of the latest modern mission, the Church has displayed marvelous political foresight, tact and enterprise, fulfilling the injunction of its founder, "Be ye therefore *wise as serpents*, and harmless as doves."

The expression, "Statesmanship of Missions," occurred to the writer while attending a conference of missionaries at one of their stations in the heart of the heathen world, listening to the explanation of their projects, and witnessing the magnificent results already attained. The impression was irresistible, that these men were not simply a band of devoted teachers and preachers, but statesmen, as worthy of the name as were the representatives of European governments at the time assembling at Constantinople, or those old empire-builders whose astuteness is praised on the pages of history. This conviction was confirmed a few weeks later, while standing upon the deck of a Mediterranean steamer, in a group of English officers who were discussing the vexed problem of the Ottoman rule in the East. Said one of them, who has since reached highest distinction for military and diplomatic ability, "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments."

By statesmanship we mean especially that sort of wisdom which recognizes the natural movement of great peoples due to racial tendencies and historical culture; selects geographical points of advantage, the location of centers of greatest influence; adopts the most efficient methods of persuasion—now

addressing the common individual in the substratum of society, and again approaching those in authority; appreciates the subtle influence of language, impregnated, through translations of Scripture and the publication of works on Western science, with Christian ideas; and estimates shrewdly the varied abilities and adaptation of the men who are selected for special fields and forms of missionary work. In emphasizing this human element of missionary power, we do not overlook the supernatural force in Christianity to which all its triumph is ultimately due; for the question will constantly arise, Whence did these men acquire statecraft? They were educated in no school of diplomacy. They never sat at the feet of the Charlemagnes, Suleimans, Bismarcks and Gladstones of political control; yet they have seen farther than these masters into the swirling mysteries out of which empires have emerged. As of the Great Master, we ask, "Whence have these men wisdom, having never learned?" There is but one reply, Where the Master found it—through communion with the divine Spirit.

Foremost among the statesmen of the world we must rank the Apostles. Stand upon a housetop in Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these housetops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the Church at Jerusalem showed a spirit of enterprise worthy of the Catholic faith which prompted it. Antioch was the chief center of influence on the Eastern Mediterranean. In this old capital of the Seleucidæ mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne roamed emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the Apostles put the clarifying, life-giving element of the gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus, Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Odessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centers." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. And so wisely did they plan and work that Justin Martyn pictures the opening of the second century thus: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Fifty years later, Tertullian said: "We have filled every sphere . . . cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of the judges, the imperial palace and the forum."

We know but little of the details of Church extension in the ages immediately succeeding the Apostolic. The results, however, show the same careful, systematic and far-aimed scheme of operations. The statesmen who directed the empire were matched by the ecclesiastics; indeed, the latter

adapted the machinery of the secular government to the use of the Church. Gradation in authority, division of fields of labor, strictness of internal discipline, a definite policy for aggressive work against the outlying paganism, soon attracted the attention of men to the fact that there was a real commonwealth of Christians which was commensurate with the imperial domain. And when the empire fell to pieces there remained the marvel of a compact, unimpaired, spiritual kingdom, maintaining its secular form, with but a single rent—that made by the Latin and Greek schism. Did the early Church absorb into itself the best political genius of that age? or were the devotees of the new religion especially endowed with such genius for their work, as, at the beginning, a few fishermen were gifted with such transcendent ability? This is one of the questions which secular historians have not answered.

Mediæval missions may be dated from the career of Ulphilas, the “Moses of the Goths.” To reach those vast and widespread nations so as to permanently affect them with the gospel, it was necessary to create a written language for them. The capacious intellect which grasped the problem was joined with as remarkable energy of purpose in solving it. Prof. Max Müller gives this deserved tribute to the great missionary: “Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At this time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effeteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen.” Gibbon cannot withhold his admiration of this virtual framer of Gothic civilization. “The rude, imperfect idiom of soldiers and shepherds, so ill-qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation. The character of Ulphilas recommended him to the esteem of the Eastern court, where he twice appeared as the minister of peace; and the name of *Moses* was applied to this spiritual guide, who conducted his people through the deep waters of the Danube to the land of promise.”

The dramatic scene in which Odoacer, the conqueror of Italy, bows his huge form in order to enter the humble cell of Severinus, the evangelist to the tribes of Pannonia and Noricum, there to take counsel regarding the policy of his rule, may be taken as one illustration from hundreds in which the statecraft of those dark ages learned at the feet of the greater wisdom imparted to the builders of Christ's kingdom.

The mission of St. Patrick in Ireland reveals the same super-eminent ability. With profound knowledge of human nature, he studied the peculiar character of the Irish people, established schools for the training of competent teachers and preachers, shrewdly brought Christian truth into debate with reigning Druidism, antagonized piracy and slave-dealing, destroyed superstitions. The town and the See of Armagh are to-day the monument of his far-sighted policy. Kildare is still the memorial of Brigid's “Cell of the Oak,” or training-school of women, as Derry is that of Columba's monastery, whence issued an army of devoted men who broke the power of

the ancient paganism in the North, both of Ireland and Scotland, long before Augustine arrived on the southern coast of England with the peculiar dogmas of the Church of Rome. It was no blind enthusiasm, but transcendent genius, that built in the far North the institutions of Iona and Bangor, the latter of which had at one time between one and two thousand students, attracted from every part of Europe, and who were sent back to be the planters of a new order of affairs in France, Germany and Switzerland. The England of to-day, independent in its faith, owes much more than ordinary historians admit to the sagacity of the early British Christians, whose hearts felt the prophetic touch of that wisdom which has made Protestant Christendom the dominant type of the world's civilization.

Augustine's mission to Kent is credited with being one of the masterpieces of statecraft in its era. Gregory, who inaugurated it, had, before he was made pope, attained such repute for diplomatic ability that he was chosen to be the arbiter between emperors in the strife of their subtle ambition.

The English Winfred, afterward Boniface, the Apostle of Germany, a worthy compeer of Charles Martel. The latter might hammer the Northern nations to pieces, but it needed the genius and enterprise of the former to remold them, to organize society after the new model, and thus conserve the conquests of the sword. It required amazing executive ability to organize and give permanent operation to the monasteries which sprang up at every advantageous point amid the forests of Germany. Well does Maclear say: "The Sees of Salzburg and Freisingen, of Regensburg and Passau, testified to his care of the Church of Bavaria; the See of Erfurt told of labors in Thuringia, that of Buraburg in Hessa, that of Wurzburg in Franconia; while his metropolitan See at Mentz, having jurisdiction over Worms and Spire, Tongres, Cologne and Utrecht, was a sign that, even before his death, the German Church had already advanced beyond its first missionary stage."

Of the abuses of the monastic system we are well aware. Many of the inmates of monasteries would have developed a healthier piety in private homes, and been more useful in the ordinary circles of social life. Too often the exclusive duties and narrow studies of the monks generated fanaticism; while their herding together, and consciousness of power through organization, led them to courses which were disgraceful to themselves and hurtful to society. This is true, however, chiefly of monasteries when not sanctified by the missionary spirit, but where men were led to seek seclusion for its own sake, in city cells or caves in the desert. On the other hand, the institution, when used as an agency for the dissemination of Christian truth among pagans, was one of consummate wisdom. Instead of leaving solitary heralds of the Cross to make their way with only the proclamation of gospel doctrines, the monasteries brought the practical exhibition of the superiority of Christian civilization to those who had been ignorant of it. In the midst of pagan hordes, living in semi-barbarism, rose the walls of a commodious, often stately, pile, planned by the best architectural skill of the age. The members of the brotherhood were not, as a rule, the aged, the weak, the timid, but the young and energetic. Hundreds of monks—at Fulda, under the great-hearted Sturm, over four thousand—were gathered into the new community. Forests were cleared, waste lands drained, useful arts practiced and taught to the pagan natives, the fine arts cultivated, and learning pursued in all branches then open to inquiry; while, most prominently, religion was exalted as the promoter of all this thrift and beneficence. Montalembert does not throw a false color into his picture when he says of these monks, that simplicity, benignity, and joy transformed their exile from the world

into a paradise of God. They brought not barren Christian dogma, but Christian life, however far from perfect, into the very midst of the godless degradation of paganism; and, as a fact, they leavened far and wide the entire lump.

Coming to modern missions, we find no less brilliant illustrations of our theme. It is too soon yet to trace the wisdom of the workers fully in the results of their work, since the revived interest in it dates almost with the century. Lord Lawrence, while Viceroy of India, reported: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." The same may be said of the opening of all pagan lands to Western civilization. The missionary has been a far larger factor in the problem than would be measured by his strictly gospel work.

One of the most beautiful monuments in India was built by Sarfojee, the Rajah of Tanjore, to the memory of Schwartz, who died in 1798. These lines may be taken from the epitaph which the Rajah composed:

"To the benighted, dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, to me.
May I, my father, be worthy of thee."

Well might the Rajah call Schwartz his father, for when the old Rajah, his real father, was dying, he called for the missionary, and, putting his hand upon his son's head, said: "This is not my son any longer, but thine, for into thine hands I deliver him." By his practical counsel, Schwartz really kept the crown upon the young prince's head. He quieted revolts among his people, as when 7,000 rebels, who had refused to hear the government, said to the missionary: "You have shown us kindness. . . . We will work for you day and night to show our regard." When famine desolated Tanjore, and the people were taking their revenge upon their rulers by refusing to sell them provisions, and when no threats from the authorities availed, Schwartz was able to secure within two days 1,000 oxen and 8,000 measures of grain. The British resident wrote home: "Happy indeed would it be for India if Schwartz possessed the whole authority."

After the English victories in Burmah, in 1826, a grand military reception was given to an American lady. Sir Archibald Campbell, the conqueror, welcomed her in person at the head of his staff. At the dinner given to the Burmese Commissioners this lady was accorded the seat of honor. This was a tribute which the British authorities rendered not alone to the personal heroism and consecration of Dr. and Mrs. Judson, but in recognition of the importance of their work as bearing upon the civilization of that country. It was not the mere zeal of an enthusiast that kept Judson at his post for seven years in Rangoon before he could claim his first convert. His soul was balanced by the weight of a grand project, whose accomplishment he foresaw through all the darkness of atheism supported by the throne. So clear was it to him, that he could abide the horrors of the prison and the stocks while the seed was decaying, as it were, in the soil, to bring forth the glorious harvest which others should reap. The statesman-eye of Daniel, in Babylon, caught the luster of coming empires with scarcely more clearness than did the prophetic soul of Judson discern the future of Burmah, when alone he gazed upon the temples at Ava and exclaimed: "We stand upon the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes; retire from the scenes of thy past greatness. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion." Never did greater prescience guide an

ambassador to a foreign court than when this solitary man wrote in his journal: "We are penetrating into the heart of one of the great kingdoms of the world to make a formal offer of the gospel to a despotic monarch, and through him to the millions of his subjects." To-day the king of Burmah sends his princely children to sit at the feet of the successors of Judson, and learn the deepest lessons of both secular and celestial wisdom.

Beirut, in Syria, is called the "crown-jewel of modern missions." It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826, Beirut was a straggling, decaying Mohammedan town without so much as a carriage-way through it, a wheeled vehicle, or a pane of window-glass in it. The missionaries who came to it were persecuted by authorities and mobbed by the populace. Some were driven to the Lebanons; others fled to Malta. There they matured their plans, chimerical to all but the eye of faith. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing-houses, churches, Western culture in science, art and religion, were all included in their plan. They returned to Beirut bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyck labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyck flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or deposition of Sultans and Khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent lands than had the Berytus of old, on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college, whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common-school system, and three steam-presses, throwing off nearly a half-million pages of reading-matter a day; a Bible-house, whose products are found in India, China, Ethiopia, and at the sources of the Nile; these are the facets of that "crown jewel" which the missionaries have cut with their sanctified enterprise.

Across the Mediterranean, answering to the college at Beirut, stands Robert College, just above the fortification built by the Turks when they invested Constantinople. It was founded in the practical wisdom which foresaw its influence upon the surrounding people. We are not surprised at the statement of those resident in Bulgaria, that the rapid development of that people into a compact nation, "with destiny in its eye," is due to the education of so many young Bulgarians at the American College on the Bosphorus. These men have returned to their homes to assume positions of control in every department of life. They are the advisers of the nation and the executors of its will.

David Livingstone, the Apostle of Africa, ranks among the foremost statesmen of modern times. Sir Bartle Frere, the diplomat, says of him: "No man ever attempted, on a grander or more thorough scale, to benefit and improve those of his race who most needed improvement and light. In the execution of what he understood, I never met his equal for energy and sagacity. Every year will add fresh evidence to show how well-considered were the plans he took in hand, and how vast have been the results of the

movements he set in motion." Florence Nightingale says: "He was the greatest man of his generation. There are few enough, but a few statesmen. He stood alone, the bringer-in of civilization, or, rather, the pioneer of civilization, to races lying in darkness. Learned philologists from Germany, not at all orthodox in their opinions, have told me that Dr. Livingstone was the only man who understood races and how to deal with them for good."

Shall we not put Marcus Whitman among our American statesmen? He labored humbly among the Nez-Perce Indians in Oregon before the Rocky Mountains were regarded as passable for civilization. His practical eye saw

". . . In those continuous woods,
Where rolls the Oregon, and hears no sound,
Save his own dashing . . ."

the untold wealth of soil and mine and commercial advantage, while the professional statesmen at Washington were incredulous of their value, and were negotiating their disposal for some fishery rights in the North Atlantic. His far-vision alone caught, across the Pacific, the gleam of ships coming from China and Japan. Clad in bearskins, he appeared not only before the American Board, but among the magnates of the capital. He brought with him no formal credentials, and needed none. His earnest, patriotic conviction was attested by his mutilated face, some parts of which had been frozen off by the severity of his passage over the mountains, "our natural Western boundary," as was then believed by our most astute politicians. His wisdom was attested by his arguments, and the basis of international treaties was changed by them. Perhaps to Whitman, more than to any other man, we owe our possession of that vast and exhaustless territory south of latitude 49, now included in Washington and Oregon. His monument, which graces the town of Whitman, in the County of Whitman, is a meager tribute to the sagacity and patriotism of this great pioneer statesman of the Northwest, who there fell a martyr at the hands of our country's enemies.

But, to fully illustrate our theme, the Statesmanship of Missions, we would have to recite the entire history of these evangelistic movements during the eighteen centuries since the Founder of Christianity first commissioned the builders of His kingdom. Take down your old volumes of missionary records of thirty or forty years ago. Read the stories of solitary labors, of the conversion of little handfuls of men here and there over the heathen world. They awakened but little attention at the time of their first publication. Then take the map of the world to-day, and locate these apparently common-place scenes. Behold! they are the centers, not only of religious light, but of the dominating forces that make for modern civilization!

Doubtless the missionaries were wiser than they knew, but they also knew that they were wise. A writer, speaking of the scattering of the early Church by persecution, describes the disciples as cinders piloted through the air by Providence, kindling Christianity where they fell! But the cinders were each a man with glowing brain, as well as with ardent love and quenchless devotion, each one himself kindled by the All-wisdom that sent him forth.

MISSION WORK IN CATHAY.

BY REV. GILBERT REID, CHI-MAN-FU, CHINA.

The progress of missions in China is great, increasing more and more as the years pass by. Forty-five years ago there were only six native Christians of the Protestant faith. Increase by the same proportion the next forty-five years as during the last, and there will be, not 33,000, as we now find, but

over 180,000,000 actual communicants. Looking on the whole field, beyond the limits of one's own denomination, and we find stations scattered along the coast, up the Great River, and far and wide in all the interior. Not a province but has some converts to Protestant Christianity. Our society may be weak this year, but another has never been stronger. Hope ever comes from the whole, not from the part. Thirty-six societies are represented in China, with upwards of 490 male missionaries, over 200 unmarried female missionaries, and nearly 200 native ordained ministers.

Great as is the progress, great—awfully, solemnly great—is the need. We can say that the Chinese Empire has opened her doors; but what is meant by the Chinese Empire? A writer says that China has 300,000,000 of people, and then adds that China has eighteen provinces. His first use of the word "China" is synonymous with the Chinese Empire, and his second use with China Proper or the eighteen provinces. These vast regions outside the eighteen provinces are overlooked in the general calculation.

Manchuria, with a population of upwards of 12,000,000, has one treaty port and three mission stations, those belonging to the Scotch United Presbyterian Missions. Mongolia, extending over a vast extent of desert, and with an estimated population of 2,000,000, has only one missionary, the indefatigable worker of the London Mission, Rev. James Gilmour. Tibet, with upwards of 7,000,000, and Ili, with 2,000,000, population, are both tightly locked in from all foreign and missionary impression, except as meeting Russia to the north, and Great Britain to the south. The island of Formosa has been advanced to the position of a province, has three treaty ports, and a very successful mission work carried on by the Canadian and English Presbyterians. The island of Hainan, still a department of the province of Kwang-tong, has now one treaty-port, and one mission station of the American Presbyterians. Such ends the border land of the Chinese Empire.

As to the condition of China Proper, what do we find? Of the eighteen provinces only two have no permanent mission stations, Hunan and Kwang-si. The former has a population of some 20,000,000, and is visited by members of the China Inland and London Missions, but is as yet too hostile for permanent settlement. Kwang-si, with a population say of 7,000,000, had for a short time a station belonging to the American Presbyterian Mission, but owing to a serious riot the missionaries were driven away, and have not since been able to secure the needed protection and residence. The provinces of Knei-chir, Yunnan, Kiang-si, Gan-kwong, Kansnk, Shen-si and Honan are occupied by missionaries of the China Inland Mission alone, though the Canadian Presbyterians are soon intending to open a station in the hostile province of Honan. Missionaries may now travel in all parts of China, and preach the Word, though residence in particular places, and especially the provincial capitals, is generally subject to great opposition. It is, however, a matter of congratulation that of all the capitals only five are at this time unoccupied by missionaries—those of Kwang-si, Kiang-si, Hunan, Honan and Shen-si! To a portion of this success we are indebted to the China Inland Mission alone.

In such an enumeration as we here attempt to give, we should not overlook the labors of the Roman Catholic missionaries, who have prepared the way for Protestants in most of the interior. In fact, we fear if the Roman Catholic priests had not first gone into the interior on the basis of the French Treaty of 1860, which especially referred to the French priests, all Protestant missionaries would have been able to do but little, except by way of travel. Now, following the precedent of the Roman Catholics, Protestants may

reside in the interior, and may purchase property in the name of the Church. The very heroism and persistency of the Roman Catholic missions in China should check our inherent sectarian prejudice, and induce us to applaud the good wherever found.

Great favors have already been bestowed on the cause of Christianity by the toleration and protection from the Imperial Government. That much of this is directly due to the mediation of foreign powers is not to be denied; and yet the Central Government, while resenting much of the past treatment of the stronger nations, is in no way inclined to reverse its attitude toward either foreign missionaries or Christianity. Coming down to the lower officials, who have control of the many districts and departments of the eighteen provinces, there is oftentimes a glaring disregard of imperial orders in regard to Christianity, and this spirit is largely intensified by the antagonism of local residents. As Christian converts increase in number, we may expect frequent persecutions in certain sections. The need in China is truly great, but we must count the cost before accepting the call.

The way for preaching the simple gospel, for the practice of medicine, for the curing of the opium habit, is open in many places throughout China; and it is for the Church to seize the opportunity when it comes and in the way it comes. We may not realize all that our preconceptions would feign mark out, but the best plan is to commit all our ways unto the Lord, and He will direct our paths. Possessing our souls in patience and running with patience, we cannot, as servants of the kingdom, fear defeat or in reality be overcome.

SUNDAY-SCHOOLS AND LAY WORK IN THE NINETEENTH CENTURY.

BY A. WOODRUFF, ESQ., BROOKLYN, N. Y.

PERHAPS there is no more encouraging feature of the century in which we live, for guaranteeing a hopeful and progressive future, than the numerous forms of Christian organization which now invite, if we may not say engross, the attention of men and women, especially in so-called Protestant countries. We propose here and now to show that our much cherished Sunday-school system has not only borne an important part in developing these organizations, but has really been the parent of them, and united them more or less intimately with the growing principle of lay labor, thus reviving the fundamental principles of the New Testament.

The aspirations that have incited good men in all ages to be the prompters of lay activity, and the many who claim to have formed the first Sunday-school, furnish good evidence of the value of the Sunday-school system itself; and the fact that so many of these claimants arose about the end of the last century marks that period to be the time of the inauguration of the movement which the World's Sunday-school Convention, in London, in 1880, decided it to be.* Accepting this, shall we not also be obliged to accept as the outcome of the Robert Raikes system, the definition of the Sunday-school system to be primarily the teaching of the Bible by laymen in classes of six or seven, more or less.

The flowing and ebbing of the oceanic tides are scarcely more apparent than the rising and falling of spiritual reforms by influences and instruments wielded by the divine hand in accomplishing His momentous purposes in the moral elevation of our race. We will claim the Sunday-school as one of these instrumentalities, and the closing of the eighteenth century as the

* See "Centenary Memorial of the Establishment of Sunday-schools,"

ebbtide, in England and America, the flood to which is the lay teaching of the nineteenth century, as will be shown later.

All along the line of Christian history there have been both men and times that have clearly indicated reforms, in Church and State, which seemed to give gleams of hope that a permanent day was soon to dawn. But these partial hopes have been revived only to be more or less clouded; not until the year 1800, when the influence of the Sabbath-school first began to be felt in England and America, was there anything to prevent the relapses that had so often darkened, not to say dissipated, the expectations which immediately followed the face-to-face teaching and preaching of the primitive Church.

A glance at the history of that day would indicate a darkness that could only be penetrated by some new luminary; and if this light was to be permanent, it must be kept so by a more widespread teaching of the new Testament than the schools of learning had hitherto furnished. True, the gospel had been faithfully preached by many most efficient teachers, but only in important centers; and Church history had not developed an almost costless theory, which, like the first teaching of the gospel, should be commensurate with the wants of the entire race. We shall endeavor to show that this achievement has been accomplished, and may, in a high, natural, and important sense, be attributed to the Sabbath-school organization of the nineteenth century.

What could be more natural than that the immediate fruit of this teaching to the masses should revive a missionary spirit, which is the glory of our century; and that this struggle of men and women to bring souls to Christ, should give to the general proclamation of the truth a power that it never had before, and create a sympathy that would not rest until every individual bought by the blood of Christ was brought within its influences.

Nor is it but natural when this sympathy of the pew with the pulpit, and the masses with the Sunday-school teacher is once created, that the funds should not be wanting; stimulating, not preceding, the personal moral force, the lack of which would make money a curse instead of a blessing for the accomplishment of every reform of the Church, if we should not add, of the State?

May we be forgiven for pausing here a moment to complain of our good magazine writers, of the statisticians or statistical writers of our age, of the professors of learning, nay, of the Church at large, in that the Sunday-school is ignored by them, its teachers held to be a non-commissioned band; although it is one of the greatest of moral forces, holding in its hand, in England and America alone, 16,000,000 of teachers and pupils. If the critical scholar shall, as we have said, claim that to other causes may be attributed the moral force which we have attributed to the Sunday-school, we will imperatively demand that they show us these causes and their capacity to do it; and if this can be done successfully, then we may not close our Sunday-schools but will add to them their better theories of lay labor.

While we are thus pleading for the greatness of our organization, let us not overlook the fact that it has grown out of the simple command, "Go teach!" and not "Go organize!" The first was insisted upon by Christ and His apostles, and the latter was left to such organization only as should preserve the spirit of the first great commandment; and obedience to this command is the only guarantee of its capability of universal expansion. Nor can it be denied that such is the educative power of teaching that the Sunday-school has furnished in its reflexive influence the broadest and the best,

if we may not say the most effective, college of Christian teachers in this century that the world has yet produced.

Glance at the one million of voluntary Sunday-school teachers, bending over the pages of the Bible with the immediate object of bringing its sacred truths into contact with fifteen million pupils. Grant that it may be rightfully claimed that, without the theological seminary and the ordained ministry, as this country enjoys them, the world would sink back into unbelief, infidelity and barbarism. Still, we maintain, that without this spiritual host, the home and foreign missionary societies could not maintain their present standard, much less furnish a ministry commensurate with the wants of the race.

But perhaps we should more clearly present the intrinsic value of this movement by enumerating the increase in the missionary societies it has begotten since its influence has begun to be felt. At the beginning of the century there were seven missionary societies; now there are 147, not to count many of the smaller ones.

But the reader is ready to inquire, Have not other causes beside the Sunday-school produced all this?

As we have admitted above, other centuries have had Bible teaching, more or less effective in given localities; but may we not justly claim that there has been no such uniform progression as that which we now behold, and which we attribute to the institution whose results we are here reviewing. Holland, Germany, Sweden—in short, all the countries of Europe—have had more or less of a preached gospel; but, until the latter part of this century, it may be doubted, if not disbelieved, that there has been any ascertainable ratio of progress. This was not from the want of general intelligence, nor even adequate civilization, but from a want of zeal produced by efficient lay teaching.

But if we contrast more specifically the moral condition of England and America in the year 1800 with their present condition, and state the change which, if rightly claimed, have been the fruit of the Sunday-school, we shall have before us the grounds of encouragement, which will not only enable us to anticipate what the Sunday-school is yet to be, both in its home and foreign work, but also the help that it shall give to every other religious enterprise which shall bless the future of our race.

While at the demand of the Sunday-school community, England organized her British and Foreign Bible Society for the supply of Sunday-schools with Bibles, she has taken in turn some of our Sunday-school improvements and adopted our public school system, and, in general, the improvement in her institutions has been little less than our own; we shall only have space to chronicle the noble inventory applicable to our own country.

We have taken the accumulated corrupt populations of the old world and made of them a country that, morally, will favorably compare, if we may not say, greatly transcend, any country in the world. We have peopled a territory equal in extent, and nearly equal in population, to any other civilized country, and elevated it into a free Republic, with institutions of learning equal, if not superior, to any other on the globe. We have transplanted the seedlings of liberty from our Eastern border on the Atlantic to the Pacific slope, and there placed the Sunday-school, the State, for the occupancy of future millions. Our Sunday-schools have originated seventy-five per cent. of the churches in the Western States, there to develop and guarantee the future perpetuity of our nation. In the hour of trial these Western States sent the force necessary to help the East in working out the problem of the freedom of more than four millions of slaves.

We have also transferred our Sunday-school system to other States and nations, and now there are : In Germany, 3,000 Sunday-schools, with 30,000 teachers and 300,000 scholars ; Italy, 200 Sunday-schools, with 850 teachers and 12,500 scholars ; France, 1,100 Sunday-schools, with 4,500 teachers and 115,000 scholars ; Belgium, 57 Sunday-schools, with 160 teachers and 2,350 scholars ; Switzerland, 1,590 Sunday-schools, with 6,522 teachers and 97,890 scholars ; Spain, 100 Sunday-schools, with 400 teachers and 8,000 scholars ; Portugal, 30 Sunday-schools, with 100 teachers and 1,000 scholars ; Holland, 1,291 Sunday-schools, with 3,800 teachers and 141,640 scholars ; Bohemia, 90 Sunday-schools, with 260 teachers and 2,875 scholars ; Moravia, 38 Sunday-schools, with 60 teachers and 1,423 scholars ; Sweden, 500 Sunday-schools, with 18,000 teachers and 200,000 scholars ; Denmark, 300 Sunday-schools, with 2,000 teachers and 25,300 scholars ; Russia, (German population), 23 Sunday-schools, with 438 teachers and 6,017 scholars ; Brazil, 21 Sunday-schools, with 35 teachers and 518 scholars ; Chili, 255 scholars ; Uruguay, 11 Sunday-schools, with 40-45 teachers and 700-900 scholars.

While this has been accomplished, we have survived the Civil War and treasured up its fruits sufficient to show the world that, whatever the cost, the right is to succeed until its final triumph. Our missionaries are laboring side by side with all the missionaries in the world, and many, if we may not say the majority, of them, together with our home ministry, have found their spiritual birth and culture in the institution for which we are pleading ; and with the help of our Sunday-school education the theory of missionary labor has been revolutionized so that nations are being born in a day.

If there is ground for what we have said above, though it be vastly less than we have claimed for it, who will deny that there is that in it which no other system holds, for loving personal appeal from heart to heart ; and that it presents for a well-founded future, the progressive steps toward the millennium, for which the world is now praying and laboring as it has never done before.

Admit, if we must, that all our assumptions are wrong and our hypotheses entirely false, yet tell us, ye Church militant, is the multiplication of schools of learning, is the clearer declaration of systems of theology, are the eloquence and thundertones of the modern preacher, or the propagandisms of Church and national reforms comparable to this movement of a mighty host all along each division of the family of man, organized in executing the commission of our Great Commander that shall demolish the lines of national pride, and wipe out the bitterness of denominational demarkation, and shout the rallying cry of "Peace on earth, goodwill to men," in every household in the world ?

Once more only will we appeal to our friends, at home and abroad, and ask them what they will do before this century shall close to bring the Sunday-school within the reach of every tribe of man, nay, of every hamlet, which is yet without this gospel influence for which we have been pleading ? Shall we not earnestly and affectionately bring our supplication before Heaven, and into the condition which revelation has assured us shall secure an answer ?

Are we prepared to make the corresponding sacrifice ? Do we believe in its possibility ? Shall means and measures be forthcoming from a conviction firm and abiding that anything short of what we have specified, if not rendered, will leave us under the doleful reproach, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me" !

TRANSLATIONS FROM VARIOUS FOREIGN MISSIONARY MAGAZINES.

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

PROTESTANTISM EXPOSED !

THE *Christliche Welt* contains the following gem taken from an Italian paper published near Naples :

"Catholic Christians, living in the truth proclaimed by Christ, are never intent on calumniating Protestants. But Protestants calumniate the Catholics in every way. Protestants are liars by nature. Each one makes for himself a law which pleases his passions ; by means of lies they gain access to Catholics. Their throat is an open sepulchre ; with their tongues they use deceit ; the poison of asps is under their lips ; their mouth is full of cursing and bitterness, as is written in Rom. iii : 13. Protestants are liars when they affirm that the Catholic faith is not that of the Apostles, when they paint black the Inquisition, when they charge the Catholic Church with shedding blood on St. Bartholomew's night, and with revoking the edict of Nantes. What the Protestants are is stated by Paul in Rom. i : 29. Protestants are to be compared with mad dogs which run through fields and cause much danger ; they curse all they do not understand ; they are clouds without water, trees without fruit ; filthy as waves of the sea ; they fly about like a meteor which rapidly disappears and leaves nothing but darkness ; they are teachers of a church founded on polygamy and robbery ; their religion is based on murder and treachery ; they are enemies of Christ and cynically trample on His religion. What is written, Matt. xxiii : 33, applies to them—they are serpents, a generation of vipers. They have no firm doctrine : the teaching in London differs from that in Berlin. They believe what they like, and each one acts according to his pleasure. Under their smile they hide the kiss of Judas ; their individual reason is their law. They are ravenous wolves under the cloak of a lamb. They have spread themselves by means of the dagger and murder, lies and vices, crime and deception, blood and immorality. They make their reason the judge of revelation ; their Christianity is anti-Christianity. This is a true picture of Protestantism. Flee from their devilish art, by means of which they seek to turn souls away from the Church !"

Surely, if Protestants henceforth do not know what they are this journal is not to be accused. But the best is yet to come. The next number of the same journal says :

"Martin Luther, the chief originator of the sect of the Protestants, throughout his entire life sustained the most intimate relations with the devil, from whom he received his unhallowed doctrines. The devil slept with Luther, he helped him in his studies, and even ate with him. Respecting Calvin and Zwingli, we know similar things. There exists, in recent times, a sect of devil-worshippers, which has no other origin than in the so-called Reformation."

The Yearly Report of the Pilgrim Mission of St. Chrischona, near Basel, in Switzerland, for 1887, gives the outlay of the mission at 128,955 francs, or \$34,501. This Mission house trains young men of different nationalities and denominations, mostly artisans, for Christian work in Europe, America and other parts of the world.

The *Berliner Missions-Berichte* says : "A new thought has lately entered into our mission work, namely, that we owe the heathen in our newly occupied colonies more affection, more attention and more labor, than we owe those among whom the Lord has so visibly opened the way for us and blessed our work among them. I cannot acknowledge the justice of this demand. The missionary cause is a *reichsunmittelbare Sache*." This phrase has a technical value in Germany, which needs explanation. Under the Empire, which was dissolved in 1806, the many princes of Germany were divided into two classes, those who, though exercising sovereignty over their own people, were themselves the vassals of other princes, and those who, whether their work was less or more, owned no superior except the Emperor. These latter were *reichsunmittelbare Fürsten*, "princes holding immediately of the Empire." So the writer of this maintains that missions depend immediately on Christ, and not on Christ through William II. "The cause rests upon the commission and Good Samaritan love of our Saviour, who will have *all* men saved and brought to the knowledge of the truth. Into this holy

world of love no element of subordinate rank ought to be introduced, such as the question of the suzerainty or protectorate of the German Empire."

The *Missions-und Heidenbote*, of Neukirchen, for April, 1888, gives the following account of Roman Catholic missions in Eastern Africa :

"Until lately we had to do with two different Roman Catholic missions. The one is the so-called 'Congregation of the Holy Ghost and of the Sacred Heart of Mary,' commonly called 'the Black Fathers.' They number some fifty missionaries, working at seven central stations, none of them very far removed from the coast. Besides missionary work strictly so called, they also carry on a general work of culture. Especially are they devoted to the care of the sick. The other Roman Catholic mission is that of the 'African Algerian Missionaries,' commonly called 'the White Fathers.' They have advanced their stations far into the interior, and set them as widely as possible apart. As it appears, they limit themselves mainly to proper missionary work. Unhappily, we do not know the number of their laborers.

"As we learn from the journals, there has come on the field a new German mission of the Roman Catholic Church, of which a column of thirteen priests, besides artisans and agriculturists, is already on African soil. As we learn, the south of the German possessions in Eastern Africa is assigned to them, while the Kilimandjan region is to remain under the Brothers of the Holy Ghost. Results are yet to come. So much is clear, the Roman Church is bestirring herself mightily to lay her hand upon Eastern Africa. As yet evangelical missions have the precedence; will they maintain it? Let us accept this question as a serious question of concern for us, too!"

The *Heidenbote* reports the number of the Herrmannsburg stations in Barotsoland as being 23, with 10,273 members or adherents. Last year 1,251 persons were baptized; 1,678 scholars attend school.

The Norwegian missionaries have found themselves able to reoccupy in Zululand four of the five stations which they had been obliged to abandon in consequence of the Zulu War, besides three places in the so-called Zulu reservation. In Natal they have now, instead of one, three stations. The number of preaching-places in the whole territory is twenty, served by fifteen missionaries and ten evangelists. Four hundred souls have been won.

Madame Jaques writes from Spelonken, another district of the same French-Swiss mission :

"Those of our Christians who are a little remote from the station and live surrounded by their pagan relatives, are doing an admirable work, and are truly faithful in their vocation. It is grand to see how, little by little, one after the other, the members of a numerous family are drawn to the worship, come a second time, find pleasure in it, and end by giving themselves once and for all to the Saviour. It is evidently the exhortations of the first converts of their households; it is, above all, the instruction given by example, which first speaks to the conscience of the others and brings them to the desire of being enlightened on the question of salvation."

M. Jaques writes :

"Yakobo Maloungana has turned to Elim; I have resumed with him my work of translation. We are now on the 11th chapter of the Acts of the Apostles. The translation of this book is much more easy than that of the Epistles. As the Gwamba have had at all times much to recount, their language lends itself most happily to recitals, while, as soon as there is occasion for a demonstration of principles where reasoning plays a great part, one finds himself in the presence of a real embarrassment. This is what I have more than once experienced in translating the Epistle to the Romans, in which the argumentation of the apostle is sometimes so condensed. In twenty years from now, when we shall know our language to the bottom, and shall have Gwambas, who will be able to render some rational account of it, we shall be in condition to make a more faithful translation of our sacred books. In order that it should be absolutely exact, it is necessary that our vocabulary should be enriched with a number of new words, at present absolutely lacking to it, such as are needed to express the most elementary notions of morals and of psychology. Thus, you would search in vain in Gwamba for a term corresponding to "truth," but you find a profusion of words destined to express the ideas of *falsehood*, *deception*, *seduction*, etc., a fact which indicates that our natives are only too little strangers to the practice of these sad vices."

The Finnish Missionary Society, whose mission in Gwamba land, in South-western Africa, dates back twenty years, labored there twelve and a half years before being able to report a baptism. A year ago the number of baptized Christians was 80. Since then, by the blessing of God, it has more than doubled, being now 165.

The last year's income of the Finnish Society amounts to 107,478 Finnish marks. Reckoning a Finnish mark at 16 cents: this is equivalent to \$17,196.48.

The Cape Colony Synod of the Berlin Mission in South Africa gives the following report of operations from Sept. 29, 1886, to the same date 1887: Baptized, 50; confirmed, 9; died, 17; communicants, 601.

The following, from Missionary Voskamp, of the Berlin Society, gives a vivid picture of a great Chinese city:

"We hired a bearer and proceeded through the endless confusion of the narrow, dirty streets of Canton, through the evil smells of a many-thousand-year-old decaying culture, on past all the innumerable shops and idol temples, halls of justice and idol altars, past all the numberless human forms, poor and rich, well and sick, vested with silk or covered with rags, painted with vermilion or consumed with leprosy, which flood the lanes of the giant city of Southern China, out through the *pet num*, the great iron Northern gate, through several streets of the suburbs, past scattered huts—and now the great alluvial plain of the Northstream delta stretches before our eyes. A purer air breathes over the land and encompasses us after we have escaped the exhalations which rest, suffocating and heavy, upon the city of the million souls.

"In the schools and on the crossways, where the passing wayfarers were resting in the tea-hut, we sought opportunities to preach the Word of God. Often we found them, often we waited in vain. Many a guest listened an instant, then silently took up his bundle and went on his way. There was nothing in the proclamation of the Word that engaged the man's interest. Companies of heathen hungry for salvation, and hanging upon the lips of the missionary, were not to be found in the mountains; such, we may well say, are not to be found anywhere in China. The Lord alone knows where a seedcorn of eternity sinks into a human heart. The man takes it with him; often it sinks out of reach or is choked by the thorns and briars of heathenism, yet often, after the lapse of years, it shoots up again into the light. At one tea-hut, which was covered with the leaves of the fern palm, there gathered around us a great company of women. They were burdened with stones out of the neighboring quarry, at the same time carrying their infants on their hips. They laid off their loads and listened. I was greatly delighted with the attentiveness with which they received the Word. Some also asked very intelligent questions: 'Sir, if we are not to worship idols, how shall we pray to the Heavenly Father?' A heathen, sitting near, disturbed us by his unseemly witticisms. The language is rich in such equivocal turns. People do not understand the reference, and are taken in by the seeming harmlessness of the phrase. The helper explained to me the more usual of them. They open a view into the hideous depths of heathenism. Often young children may be heard prattling them, as they have heard them from their parents.

There are few Protestants so bitterly set against the Roman Catholic Church that they would not be glad to include her in a comity of arrangements for a partition of missionary work among the heathen. Unhappily, however, Cardinal Lairgerie, Archbishop of Algiers, seems to be the only Roman Catholic prelate interested in missions who instructs his missionaries not to establish themselves within a certain considerable distance of any Protestant station. In general the temper of Rome is only too well expressed by this quotation from Friedrich Prippe, given in the *Evangelisch-Lutherisches Missions-Blatt* for April, 1888. "Missionary activity among all peoples is doctrinally an exclusive right of the Catholic Church. Every other missionary activity, therefore, presents itself as *an encroachment upon the exclusive right of the Catholic Church*." That is, it is better that the heathen should be lost than be Christianized by a Protestant. Such mutual strife between those who acknowledge the same God and Saviour is sad indeed.

Herr A. Gehring, of Trichinopoli, in South India, writes in the *Missions-Blatt*, describing a girls' school:

"I wish I could only present to the friends of missions at home the little brown-faced company, in their variegated, becoming costume, with their ornaments in nose, ears, hair, and wherever else they can find a lodgment. Even the poorest cannot afford to be wholly without them, although, to be sure, all is not gold or silver that glitters. You at once become aware, by the expression of the children's faces and their whole demeanor, that they belong to the higher classes. When the heathen girls have attended school awhile they lay aside, in a measure, their shyness towards the

missionary and become more approachable, and I am inclined to think that the Christian influence makes itself noticeable in their general appearance. At first they are often greatly disinclined to learn the Christian lessons, but it seldom occurs that they utterly refuse to give their interest to the Christian instruction. On the contrary, the heathen children often shame the Christians by their animated answers. And how touching it is, when these children, with their hands laid over their eyes, join in the school prayer, and with their Christian fellow-pupils repeat 'Our Father who art in heaven'. It is certain, that here many a seedcorn is sown, and even though these children, forced to it by their parents, continue to bedaub their foreheads with the ashes, marking them as votaries of Vishnu or Siva, at least Christianity is no longer a strange thing to them, and the folly of heathenism no longer unknown; and while in general it is the women who cling most tenaciously to heathenism, even when the men are careless of it, it cannot but be that such heathen girls, brought up in Christian schools, will in later life be much more cordially affected towards Christianity."

Herr Gehring brings a serious charge against the Roman Catholic missionaries of South India, which ought to be looked into, for it is either a grievous calumny or a crushing accusation, "In the surrounding Roman Catholic congregations it is customary for girls, before their marriage, to grow up without any manner of instruction. They know about as much of Christianity as a newborn child. When marriage seems to be impending, they are sent a few weeks to the catechism class, and there learn by rote the so-called *mantrams*, the Creed, the Lord's Prayer and the Ave Maria."

Referring to the accompanying table, which shows that in forty-five years the number of Tamil Christians connected with the Lutheran mission has risen from 1,400 to 14,000, the *Missions-Blatt* exclaims: "What are our 14,000 Christians compared with the 14,000,000 Tamils who are yet heathen? How dark is still the night of heathenism in those millions of heathen souls!" Yet the rate of increase—tenfold in forty-five years—is most gratifying. Of these rates of increase, the vital factor in the question, Canon Taylor, in his article, "The Great Missionary Failure," seems to take no account whatever. He computes how many thousand years, at the present absolute annual increase, it would require to overtake even one year's addition to the population. But he entirely passes over the fact, shown by Sir William Hunter, to whom he refers again and again, that from 1872 to 1881 the population increased 11 per cent., and the native Christians 64 per cent. At that rate it will not take a geological æon to do something effectual for India. An eminent Semitic scholar has remarked to me that accuracy is a quality which Canon Taylor never came near. That may explain his saying that Sir William Hunter allows half a million Hindus as eligible material for present missionary effort, whereas he allows *fifty millions*!

The *Missions-Blatt* gives one of the oldest missionary prayers known. It was found written on the first page of the first church book of Tranquebar, of 1707, written by one of the earliest missionaries. It is as follows:

"O thou exalted and majestic Saviour, Lord Jesus Christ! Thou Redeemer of the whole human race! Thou who through thy holy apostles hast everywhere, throughout the whole world, gathered a holy congregation out of all peoples for thy possession, and hast defended and maintained the same even until now against all the might of hell, and moreover assurest thy servants that thou wilt uphold them even to the end of the world, and in the very last times wilt multiply them by calling many of the heathen to the faith! For such goodness may thy name be eternally praised, especially also because thou, through thy unworthy servants in this place, dost communicate to thy holy word among the heathen thy blessing, and hast begun to deliver some souls out of destructive blindness, and to incorporate them with the communion of thy holy Church. Behold, it is thy word; do thou support it with Divine power, so that by thy power many thousand souls may be born to thee in these mission stations, which bear the names of Jerusalem and Bethlehem, souls which afterwards may be admitted out of this earthly Jerusalem into thy heavenly Jerusalem with everlasting and exultant joy. Do this, O Jesus, for the sake of thy gracious promise and thy holy merit. Amen."

The *Journal des Missions Évangéliques*, in remarking upon the greater

ease with which a missionary field is reached now than a generation ago, observes :

"We know that it requires about twenty days to accomplish the 6,000 marine miles which divide the English coasts from Cape Town. The railway which joins this city with Kimberley has been pushed out some 600 miles, a passage of about twenty-four hours. Nothing easier, as we see, than to go from Paris to Kimberley, in the heart of South Africa ; it requires but twenty-five days and from 1,500 to 1,600 francs. But less than thirty years ago M. and Madame Mabilbe have had a voyage of 104 days between England and Cape Town, and they found it to require fifty days, including the necessary preparations for a wagon journey, to go from there to Lessouto. To-day the Zambezi is hardly farther off than was, forty years ago, the country of Mashesh—in the Transvaal. Only on reaching Kimberley do they harness up the heavy wagon which transports the missionary to Kazungula, where we cross the Zambezi to enter into the country of the Barotsis."

It has been already mentioned that, as the French Government, since taking possession of the Gaboon, has forbidden the American missionaries to teach anything but French in their schools, these have found it necessary to solicit their French Protestant brethren to send them out teachers, which they have done. The editors of the *Journal* remark : "The reception given to our friends at the Gaboon, as well by the authorities as by the American missionaries, has been excellent. The latter have themselves written to thank the Society for the pains which it has taken to secure and send out these auxiliaries of French speech, the introduction of whom had become an absolute necessity, involving the very existence of the mission. Thus our young people have found at the stations true friends, with whom they are happy to be fellow-laborers."

One of these young gentlemen, M. Virgile Gacon, who found in the American mission a more rigorous rule of total abstinence than is commonly thought necessary in France, writes :

"Mr. Good has explained to us in full the importance which here belongs to the question of abstinence. The matter is not difficult to comprehend : when once a black man has tasted alcohol, it is too late to say to him, Stop. At another time I shall be able to write at length on this subject. For now this one fact will suffice. There is near here a village, which will soon be entirely destroyed. The cause is 'water-of-life,' *eau-de-vie*, or rather, water-of-death. In many places men have been known to die a few hours after having drank these drugs, purchased at high price. He who follows such a business is unworthy of the name of civilized European."

M. Brandt, of the French mission in Sénégal, touches upon a too well-known fault of the African character :

"At every moment I am baffled against their inertia, their lack of reflection, and above all the mobility of their impressions. If I ask of my scholars to enumerate to me the distinguishing marks of a truly Christian child, they will give them with marvelous precision, but as to acting agreeably thereto, no one dreams of it. They have rather a superabundance of those ready-made phrases, those expressions so beautiful in the mouths of those who really feel them, but so cold when coming from those who are not touched by them, and which may be called the *patois* of Canaan, 'Many words and few deeds,' is something of which I have often to remind them."

II.—ORGANIZED MISSIONARY WORK.

Society for Promoting Christian Knowledge. Founded 1698.

This society is the *Bible and Prayer-Book Society* of the Church of England. During the year it circulated 588,907 of these books or portions in over 75 languages, at a cost to the society's funds of over £10,000. It is a *Tract and Pure Literature Society*. During the year works of religious and other sound literature were sold to the amount of £78,730, and books to the value of £8,806 15s. were granted free to churches, mission rooms, schools, etc. It is a *Missionary Society*, and assists in the maintenance

of bishops and clergy for the Colonial and Missionary Dioceses in the training of candidates for holy orders, and in preparing native students for lay mission work. It devotes a portion of its funds to aid medical missions in the East, and for the training of medical missionaries. This latter plan now includes the training of female medical missionaries for the spread of the gospel among the women of India. Five thousand pounds have been voted during the year for the extension of medical missions, and £2,000 toward the endowment of the Sees of Perth, W. A., Bathurst, and Ottawa ; £1,000

towards a Clergy Endowment Fund for the diocese of Perth, and £900 for the maintenance of students in mission seminaries and boarding-schools in the diocese of Madras. Twenty-three students of various nationalities are maintained in theological colleges in preparation for holy orders, and forty-four natives are also being trained for lay mission work.

Besides this its noble Training College at Tottenham involves a considerable expense. It expended during the year £7,955 to erect 109 buildings for church purposes. Its efforts as an *Emigrant's Spiritual Aid Society* are extensive.

The total amount of grants in money and books made in the year ending March 21st, 1887, was £41,667 17s. 4d., including the charge on the society's funds for Bibles and Prayer-books sold below cost price. The society's liability for grants promised amounted at that time to nearly £74,000. The society's income from all sources was £35,118 5s. 5d. The grants voted for the various branches of the society's work in the year much exceeded its income, and its assets have been reduced £7,320 9s.

Society for the Propagation of the Gospel in Foreign Parts.

ESTABLISHED in 1701. Report of the year 1887:

During the 187 years of its existence, the Society's work, which began in 1702 in the United States and the West Indies, has been extended to Newfoundland in 1703, to Canada in 1749, to the West Coast of Africa in 1752, to Australia in 1795, to the East Indies in 1818, to South Africa in 1820, to New Zealand in 1839, to Borneo in 1849, to British Columbia and Burmah in 1859, to Madagascar in 1864, to the Transvaal in 1873, to Japan in 1873, to China in 1874, to Fiji in 1879.

The following comparative statement gives the amounts received under the several items, into which the Society's finances are divided, in 1886 and 1887:

COLLECTIONS, SUB- SCRIPTIONS, AND DONATIONS.	1886.		1887.	
	£	s. d.	£	s. d.
General Fund....	75,764	6 5	77,725	13 3
Special Funds....	13,408	2 1	13,055	12 10
LEGACIES:				
General Fund....	7,652	2 2	10,323	12 5
Special Funds....	200	0 0	25	0 0
RENTS, DIVIDENDS, Etc.:				
General Fund....	3,552	8 3	3,954	7 4
Special Funds....	5,134	16 0	4,680	19 5

Gross Income of { £105,711 14 11 £109,765 5 3
the Society }

It will thus be seen that the gross receipts for 1887 exceed those of 1886 by £4,054: that the General Fund received a total larger by £5,035 than in 1886, of which £2,672 were under the head of *Legacies*, and £1,961 under the head of *Collections, Subscriptions, and Donations*, and that the Special Funds show a decrease under each head, which amounts to £981.

Primitive Methodist Missionary Society.

FORTY-FIFTH report for year ending March, 1888:

The gross income of the General Fund for the past year has been £17,868 1s. 10½d., and the gross expenditure £13,187 15s. 3½d., leaving a balance in the treasurer's hands of £4,680 6s. 7d. But £500 of this balance is money the committee will have to repay in a short time, and £2,500 more is money held for a special purpose, so that the balance, strictly speaking, is £1,680 6s. 7d.

The gross income of the African Fund for the year has been £2,584 14s. 9d., and the gross expenditures £2,134 19s. 7d.; leaving a balance of £449 15s. 2d. This balance will, of course, be expended in a month or two from the audit.

The districts have sent £617 5s. 2d. less to the General Fund this year than last, but £805 17s. 7d. more to the African Fund.

British and Foreign Bible Society.

ABSTRACT of the report, 1888:

The issues of copies at home and abroad have been the largest the society has ever known. The total number of Bibles, Testaments and Portions* has been 4,206,032. This is an increase beyond the issues of last year of more than 273,354. Of the total issues 2,293,393 copies were sent from London; over 1,312,639 from the depots abroad.

Receipts: The gross total, £250,382 10s. 5d. The expenditures, £224,823 9s. 9d. This pays the deficit of last year, £10,021 17s., and leaves a balance of some £15,000 in the treasury.

Colonial and Continental Church Society.

INCORPORATED in 1887. Report for the year 1887-88:

The special object of this Society is to "supply clergymen and catechists and teachers to British residents in the Colonies, on the Continent, and in other parts of the world." Archdeacon Wilkinson, D.D., preached the anniversary sermon. The report is voluminous. The receipts for the year, if we understand the statement, amounted to £41,695 13s., including balance at the beginning of the year.

Pilgrim Mission of St. Ohrichona.

THIS mission is located near Basel in Switzerland. From the yearly report we learn that the outlay of the Mission for 1887 was 128,955 francs (\$24,501). This Mission-house trains young men of various nationalities and denominations, chiefly artisans, for missionary work in Europe, America and other parts of the world.

* Bibles, 869,061; Testaments 1,938,097; Portions 1,898,574.

Fiji Island Mission.

From the paper read before the Conference at London by Rev. John Calvert (see pages 656-60 of this Review) we gather the latest facts respecting this marvelous mission.

"With only 9 white missionaries, we have 3,505 native preachers; 56 ordained, who take full part in the work of the ministry with the English missionary, 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places; 28 English church members, 27,097 full native church members. These are well cared for by 3,490 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday-schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; then not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct, and other immemorial customs of horrible cruelty and barbarism have disappeared."

Bahamas Baptist Mission, 1887.

REPORT 81 stations, 14 sub-stations, 1 missionary, 98 evangelists, 148 baptisms during the year, received otherwise 58; number of members, 4,161; Sabbath-school teachers, 396; scholars, 4,027. Amount of contributions not given.

The Finnish Missionary Society.

THIS mission of this society in Southwestern Africa dates back 20 years. It was over twelve years before a baptism was reported. The present number is 105. The last year's income of the society amounted to 107,478 Finnish marks, equivalent to \$17,196.48.

Basel Mission Society, Basel, Switzerland.

THE latest and most authentic statistics of this interesting mission are furnished by Rev. H. W. Hulbert in the two valuable papers given by him on the Basel Mission in our October and November issues. We give the summary as follows:

To-day the Basel Society has four fields of labor, East India, China, Gold Coast, and Cameroons and Victoria in West Africa; 44 stations, 79 ordained male European laborers, 31 day European lay workers, 85 female European laborers, 577 native workers, 19,988 adherents, 9,497 communicants, 207 schools and 7,486 scholars. The annual income of this society is £36,000, of which the native converts contribute £778.

McAll Mission, France.

FROM the admirable paper of Mr. Saillens, the associate of Mr. McAll, given in this number of THE MIS-

SIONARY REVIEW OF THE WORLD, we give the latest statistics of this marvelous mission:

The McAll Mission numbers at present 25 stations, or mission halls, in Paris, 11 in the immediate suburbs, and 79 in the provinces, making a total of 115. Some of these are opened every night, but the greater number are used only on Sunday, and two or three times during the week. Adults and children's meetings, Bible classes and mothers' meetings, dispensaries, young men's associations, all these and other methods of work are carried on.

The aggregate attendance during last year in the 17,000 meetings which have been held, has been 1,114,233. The number of people who are under gospel influence through these mission halls, who attend more or less regularly, and may be said to be favorably disposed—people who, formerly, were freethinkers and indifferent to their religious interests—can be safely estimated at 50,000.

Hebrew Christian Work in New York. REPORT to Jan. 1, 1888:

This work is under control of Rev. Jacob Freshman, a converted Israelite and Rabbi's son. The Center is 17 St. Mark's Place, New York. Preaching in German and English every Saturday afternoon, English services Sundays and Fridays. No statement of finances is appended. The property has been bought and paid for and is without debt, save the \$10,000 first mortgage. It is essentially a faith work, Mr. and Mrs. Freshman having no salary. In our judgment it inspires confidence to print a full account of all receipts and expenditures, and we commend this suggestion to friend Freshman.

United Methodist Free Church (London). THIRTY-SECOND report, 1888.

RECEIPTS:	£	s.	d.
Ordinary Receipts.....	9,849	13	9
Miscellaneous and Special.....	519	17	7
Commemorative Fund.....	905	0	0
Foreign Local Receipts.....	9,753	9	4
Total Income.....	21,028	0	8
Deficiency on the year.....	426	13	10

£21,454 14 6

EXPENDITURES:	£	s.	d.
Home Expenditure.....	3,978	9	4
Foreign Expenditure.....	7,722	15	10
Foreign Local Expenditure.....	9,753	9	4

£21,454 14 6

Bible Christian Missionary Society (London).

THIRTY-SEVENTH annual report, 1888:

The statistical tables show that the Society has at present 126 missionaries, 742 local preachers, 390 chapels, 119 preaching places, 10,552 members, 254 on trial for membership,

and in the Sabbath-schools, 2,990 teachers, and 21,310 scholars. There is an increase of 16 local preachers, 13 chapels, 13 preaching places, 39 members, and 589 scholars. Newton Abbot is not included in this year's returns, the Conference of 1887 having decided to unite that mission to the Torquay Circuit, or these tables would show larger totals and increases.

RECEIPTS:	£	s.	d.
By Home Contributions.....	4,397	19	10
“ South Australia.....	493	10	9
“ Victoria.....	2,088	5	2
“ New Zealand.....	114	10	1

£7,094 5 10

DISBURSEMENTS:	£	s.	d.
To Balance, with Interest.....	598	3	3
“ Home Disbursements.....	3,685	13	7
“ South Australia.....	472	10	9
“ Victoria.....	2,237	10	10
“ Queensland.....	25	0	0
“ New Zealand.....	232	5	1
“ China.....	526	13	4

Total Disbursements..... 7,777 16 10

Total Receipts..... 7,094 5 10

£683 11 0

Foreign Christian Missionary Society. ABSTRACT of thirteenth annual report, October, 1888:

SUMMARY OF WORK AND WORKERS.

“Number of missions, 6; stations, 24: male missionaries, 24; female, 13; helpers, 22; whole number of paid workers, 59; additions during the year, 798; net gain, 588: number under the care of the society, 2,473; children in Sunday-school, 2,689; in day-school, 380.

FINANCES.

“Total receipts for the year \$62,767.59. Of this sum \$2,670.40 was received from the sale of securities, and \$2,100 was returned on investments. Deducting these amounts leaves \$57,997.19 as the contributions of churches, Sunday-schools and individuals. This is an increase of \$17,437.84. Aside from bequests the increase is \$10,035.74. The total expenditure amounts to \$60,092.66. With a single exception there has been an increase in the receipts each year from the first. In the last six years the increase has been fivefold. Hundreds of churches and schools are falling into line each year. The receipts from the Sunday-schools amount to \$15,662.83 against \$10,573.08 last year. This is an increase of fifty per cent. The interest and enthusiasm of the superintendents and teachers are constantly increasing. The work among the children is by far the most hopeful feature of our home work.

“Please note that our Woman's Board does not contribute to our treasury, as in some other societies.

A. McLEAN, Secretary.”

Bethel Santhal Mission.

PASTOR A. HAEGERT, founder and director, Bengal.

Report of 1887-8. Summary.

Married, 13; confessed faith in Christ and were baptized, 34. They came from eighteen

different villages; from four villages they were the first-fruits.

Total of baptized Christians.....	245
Received from other missions.....	11
Children of Christians.....	230

589

Died..... 16

Excluded..... 14

Emigrated and joined other missions (with their children)..... 101

—131

Present..... 455

Colonial Missionary Society.

FIFTY-SECOND annual report, 1888: This Society represents the Independent or Congregational Churches.

	£	s.	d.
Balance from last year.....	307	0	4

CASH RECEIVED.

Annual Subscriptions.....	670	12	3
Donations.....	111	2	6
Congregational Collections.....	675	3	9
Sunday-schools, Boxes, etc.....	20	14	8
Repayments (Passages account).....	190	8	6
Dividends on Stock.....	32	4	5
Legacies.....	2,610	15	8
Jubilee Fund, Winnipeg account.....	250	0	0

£4,888 2 1

JUBILEE FUND.

	£	s.	d.
To Balance from last year.....	473	15	7
Receipts to date (including £750 from Legacies to Society).....	1,964	0	8
Dividends on Stock.....	38	16	8

£7,344 15 0

EXPENDITURES.

	£	s.	d.
Grant from Legacies to Jubilee Fund.....	750	0	0
Grants to Churches, Stations, and College.....	1,905	14	8
Voyages and Outfits.....	195	14	6
Rent of Office, Attendance, Gas, etc.....	51	0	8
Salary of Secretary.....	350	0	0
Postages, Carriage, and Incidentals.....	26	2	2
Printing, Paper, and Advertisements.....	38	4	10
Annuity for Gift of £1,000.....	38	16	8
Deputations, and Traveling charges.....	24	10	6
Deposit Account (H. W. & Co.).....	1,000	0	0
Balance.....	487	18	1

£4,868 2 1

JUBILEE FUND.

	£	s.	d.
Deputations, Expenses, and Charges.....	131	2	0
Printing, Postages, etc.....	4	1	0
Purchase of Stock.....	2,044	7	6
Loan, Winnipeg account.....	250	0	0
Balance.....	47	2	2

£7,344 15 0

American Arcot Mission in Connection with Reformed Dutch Church.

THIRTY-FOURTH report, 1887:

SUMMARY.

Additions to members in 1887, 245; but, as an offset to this, there was a decrease of

223, leaving a net increase of only 22. A large part of this loss is accounted for by the erasure of the names of persons who have ceased attending church.

The present status of the Mission: 8 missionaries, 7 assistant missionaries, 3 native pastors, 185 native helpers, 8 stations, 86 out-stations, 23 churches, 1,755 Church members, 93 congregations, 5,508 the aggregate of native Christians, 6 Christian boarding schools, 5 Anglo-vernacular schools, 8 Hindu girls' schools, and 84 primary schools, chiefly in the villages; making altogether 103 schools, with a total attendance of 2,765 scholars, of whom 1,699 are boys, and 1,066 girls.

Evangelical Lutheran Church in the U. S. (General Synod).

SUMMARY.

MISSIONARIES in the field: Rev. Dr. and Mrs. Unangst, Rev. and Mrs. Wolff, Miss Dr. Kugler and Miss Dryden.

Whole number of native gospel workers.	157
Baptized members.	10,256
Net gain during the year.	726
Communicants.	5,316
Sunday-schools (regularly organized)	8
Sunday-school scholars	890
Congregations organized in 1887	8
Prayer-houses built in 1887	14
Whole number of schools.	158
Teachers	184
Pupils in all the schools.	3,336
Candidates for the ministry	123

RECEIPTS.

For the work in India and Africa, from all sources, \$25,249.50, as follows: Collection at General Synod, \$71.26; American Tract Society, \$100; from the Southern Church, \$493.72; Publication Society, \$1,500; Woman's Missionary Society, \$3,987.65; from individuals, Sunday-schools and churches, \$19,090.87—\$10,908.13 less than called for by the Board, and indorsed by General Synod. To make up this serious deficiency an appeal was sent to pastors and Sunday-schools, from which only partial responses had been received up to date of report. "An urgent call for reinforcement comes from India and Africa, and the Board promises to send additional men as soon as possible."

Cumberland Presbyterian Church.

In our last number (page 845) we erred in giving the receipts of this Society for 1887-8. On application to the Secretary we received the following correction:

"The receipts in our work last year were as follows:

For foreign missions	\$15,265 97
For home missions	27,672 59

Total for the year \$42,938 56

"Your mistake doubtless occurred by your taking your figures from the statistical table in the back part of the Minutes of the Assembly,

instead of taking them from my report. This statistical table is made up from reports sent to the Stated Clerk from the various Presbyteries, and is inaccurate in many respects.

"J. L. Secon, Secretary."

We are in doubt now whether the \$11,212.63, which we stated as contributed by the Woman's Board of Foreign Missions, is embraced in the figures given above.

Woman's Foreign Missionary Boards and Work in the United States.*

I. Woman's Union Missionary Society. Organized 1861.

Miss S. D. Doremus, Corresponding Secretary, 54 East 21st street, New York.

This Society is supported by 27 Auxiliary Societies. The reported income for 1887 was \$37,346.69. It conducts work in Calcutta, Allahabad and Cawnpore, India; in Shanghai, China; and in Yokohama, Japan. The sums contributed for the support of their work at mission stations amounts to a considerable total, nearly \$10,000.

The report contains no summaries of agents and other facts.

Miss Hook, of Calcutta, says: "During the past year there has been a revival of Christian literature. New books, papers and tracts have been written, and an immensely large number of the old ones have been sold and distributed."

Dr. Reiffnyder, of Shanghai, conducts a very prosperous medical work.

The organ of the Society is *The Missionary Link*. It is published monthly. The Corresponding Secretary of the Society, Miss S. D. Doremus, is the editor. The "Room" of this Society is 41 Bible House.

II. Woman's Board of Missions. (Congregational.) Organized 1863.

Miss Abbie B. Child, Home Secretary No. 1, Congregational House, Boston, Mass.

Three Women's Boards of the Congregational Church co-operate with the American Board, namely: The Woman's Board of Missions, with headquarters at Boston, the Woman's Board of Missions of the Interior, with headquarters at Chicago, and the Woman's Board of Missions of the Pacific, centering at San Francisco. The last has just organized an Oregon and

* We are indebted to Mrs. Dr. J. T. Gracey, Buffalo, N. Y., for the preparation of this entire matter relating to Woman's Foreign Mission Work. So extensive has the work become that we are obliged to confine the exhibit in this number to the United States. In the next number we hope to give the work of the Canada and the European Societies.—Eds.

Washington Territory Branch. This Pacific Board was not organized 'till 1872. The three Boards had contributed to the general work of the Prudential Committee at the time of the seventy-fifth anniversary of the American Board, \$1,270,000.

On January 11, 12 of this year, the Woman's Board celebrated its twentieth anniversary in Mt. Vernon Church, Boston. Mrs. S. Brainard Pratt, in her "Twenty Years' Review," said: "In 1868 we began with seven missionaries, four of whom have continued through all these years at their labors. In 1888, we can number 171 missionaries who have been under our care, twelve of whom have died, others withdrawn, and now we have in active service 102 missionaries and 132 Bible women. Twenty years ago the Board had no school buildings of its own to which to send its seven teachers. Time will fail to tell how one after another day and boarding-schools have been opened and buildings erected, houses, hospitals and dispensaries built, which have been like little glimpses of America, nay, more like the very gate of heaven to the thousands of girls whom they have sheltered, telling in language which all may read, that American women are stretching out helping hands to their sisters of every nation *for love's sake*.

"The Board's first fields of labor were China, Ceylon, Turkey and Zululand. They have added to these India, Persia (1870), Japan, Spain, Mexico, Austria, Micronesia, West Central and East Central Africa.

"In 1870 the Woman's Board welcomed its first daughter, the Philadelphia Branch; now it has twenty-three branches, comprising 1,700 auxiliaries and circles. One more glance backward. What has it cost, this work of twenty years? Last year the receipts amounted to \$123,240.45, and for the twenty years, in money paid into the Treasury, \$179,457.23.

"The Woman's Branch at Boston supports 110 missionaries and 121 Bible women in its various missions. The receipts for the year ending December 31, 1887, were \$123,229.45.

"The Woman's Board of the Interior has 1,500 auxiliaries, and supports 62 missionaries. Their income last year amounted to \$51,171.40. The Woman's Board of the Pacific has 75 auxiliaries and supports 3 missionaries. Its income last year was \$4,045.38.

"*Life and Light*, the periodical of the Woman's Congregational Board, reports a circulation of 15,451. This Board also issues a paper for the children, called *Mission Day—Spring*, which has a circulation of over 17,000. These papers are published in Boston, the former at 60 cents a year and the latter at 25 cents."

III. Woman's Boards, Presbyterian Church.

THE missions of the several Presbyterian Woman's Boards are in Syria, Persia, India, Siam, Japan, Korea, Papal Europe, Southwest

Africa, Mexico, and among Indians and Chinese in this country.

1. *Woman's Foreign Missionary Society of the Presbyterian Church.* Organized 1870.

Miss S. W. Du Bois, 1,334 Chestnut street, Philadelphia, Home Secretary.

This society has 2,725 auxiliary societies and bands, and supports 133 missionaries, 3 of whom are physicians, 27 zenana visitors, 84 native helpers, and 165 day and boarding-schools. Its income last year was \$150,000, making a total of \$1,647,618 since its organization.

2. *The Woman's Board of Missions of the Northwest*, organized 1870. It has 1,522 auxiliary societies and bands, supports 71 missionaries, 4 of whom are physicians, 57 native teachers and Bible readers, and 102 day and boarding-schools. Its receipts last year were \$102,499.87, and its total contributions \$726,277.35.

3. *Woman's Board of Foreign Missions*, New York, organized 1870, has 900 auxiliary societies and bands, supports 41 missionaries, 32 native helpers, 22 schools, and its income last year was \$65,544.35, a total since its organization for foreign work of \$130,346.

4. *Woman's Presbyterian Society, Northern New York*, organized 1871. This society has 220 subordinate organizations, and supports 5 missionaries, 13 native pastors, 49 schools and scholarships, and its income last year was \$10,413.36, a total during its existence of \$120,812.

5. *Woman's Presbyterian Board of Missions of the Southwest*, organized 1877, headquarters at St. Louis. It has 376 societies and bands. Its income last year was \$7,193.18, making a total since its organization of \$28,968.58. It has several missionaries under its care, and scholarships in many countries.

6. *Woman's North Pacific Presbyterian Board of Missions* was organized last year (1887), and has for its home field the Synod of Columbia. There was some regret at the separation of this territory from the main society and at the multiplication of the number of societies, but as the step was taken with the approval of the Presbytery and Synod, all concur, and wish an increased efficiency for these workers. We are sorry not to be able to give the number of auxiliaries, but the society is not yet in condition to report.

Mrs. B. Douglas of Chicago, Ill., thus summarizes the women's work of the whole of these societies:

"Number of Women's Boards and Societies for work among heathen women, in the Presbyterian Church, North.....	6
Number of auxiliary societies and bands connected with them.....	5,743
Number of missionaries supported by them on the foreign field.....	260
Number of native assistants.....	158
Number of boarding and day-schools.....	320

"In addition to these larger items, we have aided in the building, furnishing and support of schools, hospitals, orphanages, training-schools for nurses, asylums, and dispensaries; have translated books into foreign languages and

printed them; have built a boat for African waters; have supported a Mexican newspaper, have met all expenses connected with our work at home, and have paid unappropriated into the treasury of the Assembly's Board, five per cent. of our receipts for contingent expenses connected with our special work.

"The whole amount raised for these purposes by the women of our Church since the organization of the first society in 1870, is \$2,934,021. Adding to this the many thousand dollars given to specific objects outside of the regular estimates, and the legacies paid into the Board direct from the estates of Presbyterian women (one of which is the largest legacy they ever received), amounting in all to about \$500,000, we have raised during these nearly eighteen years over \$3,500,000.

The two periodicals published by these societies jointly are *Woman's Work for Woman*, and *Our Mission Field, and Children's Work for Children*, and both are self-supporting.

7. *The Woman's Board of the Pacific Islands*, 1871 (Presbyterian). We have no report of this society, and can do no better than to refer to *THE REVIEW* for December, 1887, page 785.

IV. Woman's Work in the Presbyterian Church in the United States (Southern).

There is no separate organization of the ladies of this Church for the conduct of foreign work. We are indebted to the Corresponding Secretary of Foreign Missions, Rev. M. H. Houston, D.D., 113 N. Charles street, Baltimore, for the following response to our inquiry

concerning the operations of the ladies' societies in connection with their general society:

"In reply to your card I would state, that in the Southern Presbyterian Church there was contributed last year by Ladies' Foreign Missionary Societies, \$20,732.71. The number of these societies contributing was 457. In 1874 the contributions of these societies amounted to \$2,111.50; in 1878, \$10,107.54. Since 1874, when the contributions of the societies began to be reported separately from the other receipts, the total amount contributed by them has been \$135,682.34. The societies have in general had no association with one another. Within the last year Presbyterian associations have in some cases been formed."

V. Reformed Presbyterians.

THE REVIEW last year reported the formation of two Presbyterian societies. We have endeavored to ascertain something further about them, but have nothing. A note from Rev. R. M. Somerville, New York, Sept. 13, 1888, says:

"We have no women's missionary societies, except in connection with individual congregations, and there are no published reports of their work."

VI. Women's Board of Missions of the United Presbyterian Church. Organized 1879.

Miss Margaret Shaw, Recording Secretary, Pittsburgh, Pa.

This is a joint home and foreign missionary society, and the following table, though containing matter extraneous to our purpose, is too valuable to mar, so we give it entire:

COMPARATIVE SUMMARY OF STATISTICS.

	1883.	1884.	1885.	1886.	1887.	1888.
Presbyteries Represented.....	.....	.....	.....	.....	.....	56
Presbyterial Societies.....	16	97	25	32	41	43
Congregational.....	335	345	399	469	532	675
Members Reported.....	10,593	11,007	12,071	13,585	15,504	17,529
CONTRIBUTIONS.						
Foreign Missions.....	\$7,546	\$8,365	\$10,177	\$10,763	\$13,803	\$15,619
Home Missions.....	4,304	4,227	4,924	5,650	5,835	5,363
Freedmen's Missions.....	2,082	2,103	2,788	6,276	7,316	3,215
Church Extension.....	906	860	1,066	2,121	1,188	2,108
Congregational Purposes.....	.....	.....	.....	9,819	12,438	12,970
Other Objects.....	.....	.....	.....	.....	.....	.....
Ministerial Relief.....	.....	.....	.....	.....	.....	442
Orphans' Home.....	.....	.....	.....	.....	.....	371
Miscellaneous.....	.....	.....	.....	.....	.....	4,370
Total "Other Objects".....	10,839	12,528	10,782	4,120	5,612	5,192
Total.....	\$25,731	\$28,082	\$29,767	\$33,749	\$46,395	\$44,467
Boxes not included.....	.....	.....	.....	.....	.....	6,310

Miss Shaw says:

"Comparing this with report of previous year, we find that 2,005 have been added to the membership, while there has been a falling off in contributions of \$1,961. We had hoped to have \$50,000 to report this year, and had there been the growth there has been for several years back, this would have been the case.

"A deep and prayerful interest has pervaded the whole Church, and especially in regard to the debt resting on the Board of Foreign Missions

and retrenchment of work in Egypt, where schools which had been in existence many years have actually been closed for want of funds.

"*The Women's Missionary Magazine*, published by a committee appointed by the General Missionary Society, though making its first appearance in August, 1887, is on a cash basis, with a steadily increasing subscription list. Many kind words and subscriptions have been received for it from persons of other churches as well as our own."

Report of the Five Women's Foreign Missionary Organizations of the Presbyterian Church, for the year ending May 1, 1888 : *

	Receipts.	Gain During the Year.	Auxiliaries.	Gain During the Year.	Missionaries.	Native Teachers and Bible Women.
Woman's Foreign Missionary Society of the Presb. Ch., Phila.	\$149,640	\$19,821	2,382	221	133	91
Woman's Presbyterian Board of Missions of the Northwest.....	82,472	15,412	1,522	0	68	49
Woman's Board of Foreign Missions of the Presbyterian Church, New York.....	62,544	12,407	900	76	41	30
Woman's Presb. Foreign Missionary Society of North New York.	10,413	0	118	14	5	13
Woman's Presbyterian Board of Missions of the Southwest.....	7,217	503	47	8	7	0
	\$312,286	\$48,143	4,969	319	254	183

VII. Women's Board of Foreign Missions of the Cumberland Presbyterian Church. Organized 1879.

Miss S. C. McClurkin, Corresponding Secretary, Evansville, Ind.

This Board supports work in Japan, Mexico and among North American Indians. Its income last year was \$1,930.87. The children's paper of the society is called *The Missionary Banner*, and has a circulation of 3,600; price, 25 cents. And they conduct a department of their own in *The Missionary Record*, the general missionary organ of the Church. As no summary of the work is given in their Eighth Annual Report, we cannot make one up, but during the past year 120 new societies and bands have been organized, and the total now enrolled is 822. They have printed and purchased 10,552 leaflets during the year, and the Secretary has written 1,503 letters. They have no separate periodical.

VIII. Woman's Board of Foreign Missions of the Reformed (Dutch) Church in America. Organized 1875.

Corresponding Secretary, Mrs. M. Howell, 36 East 70th street, New York.

It now has 200 auxiliary societies and bands. During the twelve years they have made 350 life members. The total receipts in that time amount to \$126,874. For 1887 they raised \$17,544.81. Their report states that, "The Woman's Board has assumed the support of the girls' schools established by Synod's Board, and it is not probable that the women of our Church will ever enter upon work disconnected, or upon the forming of schools other than those established by the Board of the Church."

The sum of \$5,500 has been annually pledged for the support of three seminaries, one at Amoy, China, one at Yokohama, Japan, and one

at Chittoore, India, together with two caste schools at Vellore. Their organ, *The Mission Gleaner*, is published once in two months at 28 Reade street, New York, for 25 cents a year.

During the year the Society has sent its first medical missionary. A young Chinese lady graduated in New York, offered herself to the Woman's Board and was accepted, and is now in Amoy, China.

Miss Y. May King, M.D., is a native of China, but brought up from the age of two years in the family of Dr. McCartee, for many years a medical missionary in China. She is the first woman of her nation, as far as known, to obtain a medical education in this country, and attaining the first honors of the institution at which she pursued her studies. Her prospects for usefulness are great, and she already asks for funds to start a dispensary and hospital. In India the Society has work at Vellore, Tindivanam, Arnee, Chittoore, Wallajah and Madanapalle. In Japan, at Yokohama and Nagasaki, while from Tokyo, as a center, Japanese women are sent forth to read the Bible and gather women into the churches. The "Jonathan Sturges" Seminary, at Nagasaki, is fairly started with fourteen boarders.

In China the "Charlotte Duryea" School, at Amoy, has had forty women in attendance. The girls' school at Kolong-See has had about fifty pupils. The Children's Home is a new branch of work organized during the year. Many cases of cruelty towards girl children having come to the knowledge of these ladies, they, in connection with three friends of the English Presbyterian Mission, determined, if funds could be raised, to establish a home where children might be taken in and cared for. They succeeded in raising between six and seven hundred dollars, and have started this beneficial work. While nothing so far has been asked of the Boards towards its support, yet work of this character must appeal unresistingly to the hearts of mothers in the home land.

A day-school started on the island of Amoy is another new feature of the work for the year.

* For mechanical reasons we have to vary the order of this table. It belongs to No. III.

IX. Reformed (German) Church in the United States.

Rev. A. R. Bartholomew, Secretary, Pottsville, Pa.

The Secretary of the Board of Foreign Missions for this Church says the women of the Church do not print any report of their work. They co-operate with the General Society, but in what form we cannot say.

X. Woman's Foreign Missionary Society of the Evangelical Lutheran Church of the United States of America. Organized 1879.

Miss M. H. Morris, Corresponding Secretary, 406 N. Greene street, Baltimore, Md.

This society has a Board of Home and Foreign Missions. The Corresponding Secretary's report for the year gives the following statistics: Number of Woman's Societies, 379; Young People's Bands, 57. Total, 436. Number of members, 10,613; honorary members, 1,105; life members, 156. Total members, 11,874. The total amount of money raised for the year is \$14,197.88. Of this amount \$5,425 was for Foreign Missions. *The Lutheran Missionary Journal*, a magazine of the Church, has five pages under the direction of the women, and it has about fourteen thousand subscribers.

The Society has work in Gunthoor, India, consisting of ten day-schools, with nineteen native teachers and 518 pupils. These schools are under the care of Miss Dryden, who received from the English Government the position of Superintendent of Girls' Schools in Gunthoor. In 1885 Miss Kugler, M.D., was appointed their first Medical Missionary to Gunthoor, where a dispensary was opened in 1886, and an effort made to raise fifteen thousand dollars for a hospital. Part of this money has been secured. Zenana work is carried on with the help of eight native assistants. Two of these helpers devote all their time as Bible readers in the dispensary.

Miss Susan Kistler has just been appointed to the work in India.

XII. Baptist Women's Boards — Northern Convention.

1. Woman's Baptist Foreign Missionary Society. Organized 1870.

Mrs. O. W. Gates, Corresponding Secretary, Newton Center, Mass.

Last year the rallying cry was "\$70,000 or more," and their receipts were \$75,369.47, being an advance of \$13,000 over the previous year; \$10,000 of which was an advance from donations. 2,633 churches contribute to this fund, with 1,243 circles, 32,973 contributors, 616 Bands, with 14,120 members. They support work in Burmah among Karens, Shans, Eurasians, Chins, Kachins; in India, among the Telugus, and in Assam; in

Africa, on the Congo; in China, Swatow, Ningho; Japan, at Tokyo, Yokohama; France and Sweden.

At the annual meeting, a novel feature was introduced, in the form of questions to be answered as follows: First question, What is the testimony of missionaries in regard to the importance of our Society? Second question, What is left undone in the foreign field? Third question, What remains to be done in the home field? Fourth question, In what ways may our work in the foreign field be appropriately enlarged?

The following, relating to the drink traffic, and specially bearing on the Congo, where this Board supports work, was adopted:

"Whereas, The exportation of intoxicants into heathen lands is fraught with untold evil to the natives, and is one of the most serious obstacles to the work of evangelization in those lands;

"Resolved, That this Woman's Baptist Foreign Missionary Society enter its protest against the continuance of this traffic;

"Resolved, That we recommend to the circles represented in this organization to petition Congress to prohibit the exportation of liquors from this country to heathen lands, and that this be done before June 15, 1888."

2. Woman's Baptist Foreign Missionary Society of the West. Organized 1871.

Mrs. A. M. Bacon, Corresponding Secretary, 3112 Forest Avenue, Chicago, Ill.

The total receipts of this society last year were \$44,846.12. It has also an invested *Medical Fund* of \$3,335.88, through which four medical women are preparing for foreign work. It conducts a "course in Christian Doctrine," a "preparatory course for candidates," in which four ladies graduated during the year, and eight others are enrolled. Besides the countries in which the Boston Baptist Society labors, this society supports work in Liberia, Africa. It has sent 45 women to the foreign field.

Bible women have 109 schools, with 3,850 scholars, of which 1,133 are from heathen homes; 246 baptisms are reported by them. They conduct a "Home for Children of Missionaries" in this country at a cost of \$1,259.37.

Their periodicals are: *Helping Hand*, which paid its own way last year and passed over to the general treasury \$1,846.63; *The King's Messenger to Heathen Lands* also published as a monthly for young people. *Little Helpers*, its predecessor, was published at a small loss of \$249.09 last year, and has now been supplanted by *King's Messenger*.

3. Woman's Baptist Foreign Missionary Society of the Pacific Coast.

This society has been organized during the year, and, of course, has no published report.

XIII. Executive Committee Woman's**Mission Society. Auxiliary to Southern Baptist Convention. ***

President, Miss M. E. McIntosh, Society Hall, S. C.

Secretary, Miss Annie Armstrong, 10 E. Fayette Street, Baltimore, Md.

This society has been formally organized, we believe, within the year. The Ladies' Auxiliaries, however, to regular Southern Baptist Convention Missionary Society, contributed during year ending May 1, 1888, as follows:

Arkansas.....	\$241 96
Florida.....	432 27
Georgia.....	1,811 83
Kentucky.....	1,722 11
Louisiana.....	205 28
Maryland.....	1,167 95
*Mississippi.....	541 20
Missouri.....	3,015 55
*North Carolina.....	1,238 67
South Carolina.....	2,147 66
†Tennessee (division of receipts not reported).....	
Texas (six months).....	411 75
*Virginia.....	2,618 50

Total.....\$15,554 73

XIV. Free Baptist Woman's Missionary Society. Organized 1873.

The Secretary, Miss K. J. Anthony, of Providence, R. I., kindly furnishes us a few items in lieu of the annual report, which is not published at the time of our going to press.

The Woman's Society supports Miss Combs, Miss Butts, Miss Hattie Phillips, Mrs. Smith, Miss Ida Phillips, and Miss Bachelor. The last two are in America at present.

The work of this society is located in Bengal, India.

These ladies do not publish a separate paper, but conduct a department in both *Foreign Mission Journal*, Richmond, Va., and *The Baptist Basket*, Louisville, Ky.

XV. Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church. Organized 1871.

Miss Julia C. Emery, Secretary, Room 21, Bible House, New York.

Miss Emery informs us that their annual report is in the hands of the printer, and she kindly favors us with the following:

SUMMARY OF YEAR'S WORK, 1887-88,

Accomplished in 48 dioceses and 12 missionary jurisdictions, by 48 diocesan and many parish branches and individual members of the Woman's Auxiliary.

*Not connected with organization, but kindly allowing statistics to be printed for information.

† Only partial account received of \$473.95.

MONEY.

Under appropriation:
Domestic Missions, including Indian and Colored Work.....\$18,512.21
Foreign Missions.....20,797.63

Specials sent through Treasury:
Domestic, including Indian and Colored.....8,053.28
Foreign.....4,573.15
Specials reported but not sent through Treasury.....49,049.06

\$100,985.33

Boxes:
Domestic.....\$123,980.90
Colored.....20,922.01
Indian.....19,900.85
Foreign.....1,573.34

Total Value of Boxes.....\$171,686.19
Total in Money.....100,985.33

Total for 1887-88.....\$272,671.52

XVI. Woman's Foreign Missionary Society of the Methodist Episcopal Church. Organized 1869.

Mrs. H. B. Skidmore, 230 West 59th Street, New York.

The work of this Society is conducted by twelve co-ordinate branches.

The administration of the Society is in an Executive Board, composed of three delegates from each branch, that meets annually. This Society is independent, in that it selects its own missionaries and disburses its own funds, subject to ratification by Missionary Board.

Its home work is represented by 4,389 auxiliary societies, and 115,228 members, with 8,524 life members. The amount of money raised the past year was \$191,158.13. The receipts for the year ending October, 1888, will be more than \$11,000 advance on this. The Society has made an advance in its receipts each year. The whole amount contributed to October, 1887, since organization is *one million six hundred and eighty thousand dollars*.

The work is organized among young ladies and children.

One hundred and thirty missionaries have been sent out to foreign fields, of whom twenty-four were medical missionaries, and graduates of medical colleges. About seventy-five missionaries are now in the various mission fields. The Society has work in Japan, Korea, China, India, Burmah, Bulgaria, Italy, Mexico and South America. It aims to do:

I. Direct evangelistic work:

1. Through ladies sent out by the Society from the United States to labor in foreign fields as missionaries.

2. Through native Christian Bible women, who visit the homes of the women and reach them in all possible ways, whether in the city or village.

II. The society does indirect evangelistic work:

1. By establishing and sustaining day and boarding-schools.

2. Through benevolent agencies, such as orphanages, medical work among women, carried on by American and native Christian physicians, and the establishment of hospitals and dispensaries.

3. By creating a native Christian literature.

Work has been organized among the German Methodists, and this is represented by 104 auxiliary societies, and 2,614 members. Societies have also been organized in Germany and Switzerland. In Germany, 33 auxiliaries, with 437 members, and Switzerland, 14, with 497 members. The amount contributed by both American and European Germans last year, 1887, was \$3,005.71.

The *Heathen Woman's Friend* has a circulation of 20,293, and has not only been self-supporting from the beginning, but from its income many millions of pages of miscellaneous literature for gratuitous circulation has been printed. The Society, in addition to its annual contributions, has raised an endowment fund of \$20,000 for the establishment of a zenana illustrated Christian paper in India. The first copy appeared in 1884. It is now published in four of the languages of India, and about five thousand copies are issued every month. A German paper has also been established, and has about 1700 subscribers. A large number of leaflets, both in English and German, are issued annually.

The Society owns real estate amounting to about \$250,000.

Full statistics of foreign work cannot be given, but in North India, in addition to the missionaries employed, there are over 40 assistant missionaries, zenana teachers; 194 Bible women, 115 native Christian teachers; while in South India, 188 Bible women are employed, with 103 native Christian teachers.

There are in the boarding and day-schools over 8,000 pupils, and over 3,000 zenanas regularly visited.

In China there are 33 day-schools; in Japan, 12; in Bulgaria, 1; in South America, 11; in Mexico, 11, while in Italy and Korea there is work which is not tabulated.

Medical work is carried on in Korea, China and India, where there are hospitals and dispensaries. There are three homes for the homeless women, and three orphanages. The Society has homes for its missionaries in all these fields.

XVII. Woman's Foreign Missionary Society of the Methodist Episcopal Church, South. Organized 1878.

President, Mrs. J. Hayes, Baltimore, Md.
Mrs. D. H. McGarock, Corresponding Secretary, Nashville, Tenn.

This vigorous Society was organized in 1878 at Atlanta, Ga., and has just celebrated its first decade. The movement was new among Southern women, who, by education and association, are eminently conservative, and at first many stood aloof, but signal success marked their efforts, and at the close of the first year a good, strong organization was reported. Each succeeding year has marked an advance, until now their home work is represented by 2,399 auxiliary societies and 56,783 active members. Some 338 new organizations have been added during the year, with 553 members. They report 750 childrens' bands, with 23,907 members; but these are included in the aggregate; Life members, 1,250. The Secretary says: "The growth of the work is of secondary importance compared with the spirit of missions that has been kindled in the hearts of not a few."

Woman's Missionary Advocate is the official organ of the Society, and has a circulation of 12,000. It is self-sustaining. It is published at Nashville, Tenn., for fifty cents a year. The Society prints and distributes a large amount of literature, over a million of pages having been scattered the past year.

The foreign work is represented by 22 missionaries (1 medical and 1 trained assistant), 43 teachers and assistants, 7 boarding-schools, 19 day-schools, and 862 pupils; hospital, 1; Bible woman, 1.

CHINA.—The reinforcements sent to this field the past year strengthened the hands and cheered the hearts of those who had, through much suffering and toil, held the posts of duty assigned them. Sickness and overstrain told heavily on that faithful band of brave workers. Two ladies who went out in the spring were received as from the Lord, and greeted with the words, "You have come to save our lives." The development of the work and its ever-widening circles have absorbed the new laborers, and there is urgent need for further reinforcements.

MEXICAN BORDER.—The work in this field has grown steadily, and now extends on both sides of the Rio Grande, with more invitations to enter wide-open doors than it is possible to accept.

Laredo Seminary is growing in strength and influence. Miss Holding attended the last annual meeting of the Board, and spoke eloquently of her work, stating the immediate need for more room to accommodate pupils. Her request was sorrowfully refused, because of other obligations that must be met. She did not turn away dispirited, but, with cheerfulness and faith that grasps the promises, said: "I have trusted God for it, and will get it," and she did. How? We scarcely know, only that

the money came to Miss Holding in small special gifts, sanctified by love and prayer, and the house was built. It is finished, has been dedicated, and the beautiful "Hall of Faith" stands as an object lesson to the pupils of trusting God for all things.

BRAZIL.—The college at Piracicaba knows no law but that of progression. It has been subject to changes the past year, owing to the removal of missionaries; but Miss Watts writes: "The college has passed the crisis brought about by these changes, and there will be an advance movement."

Rio College, in the capital city, is beautifully located on a spur of the mountains overlooking the waters of the bay, and far enough from the crowded center to be free from yellow fever. No case has ever occurred there.

Miss Bruce has encountered many difficulties and much opposition from the Government officials in her persistent effort to found a first-class institution, but has at last secured the necessary license and opened the college.

INDIAN TERRITORY.—Harrell Institute, at Muskogee, has passed through a successful year. Faithful and efficient teachers have supplied every department. The influence, both Christian and educational, of this institution is extending to distant tribes, and more room is needed for boarding pupils.

VALUE OF PROPERTY OF WOMAN'S BOARD.

China	\$57,200
Mexican Border	35,000
Brazil	45,800
Indian Territory	15,500

Total.....\$153,500

The contributions of this Society for 1887 amounted to \$71,379. The amount given in table is \$69,720, but the explanation is made that \$1,650 was sent direct to the field, and including this makes the total named.

Their receipts since organization are given in the following table:

RECEIPTS SINCE ORGANIZATION.

Am't rec'd for fiscal year 1878-9	\$4,014 27
" " " " " 1879-80	13,775 97
" " " " " 1880-1	19,362 10
" " " " " 1881-2	25,609 44
" " " " " 1882-3	29,647 31
" " " " " 1883-4	38,873 52
" " " " " 1884-5	52,652 12
" " " " " 1885-6	51,588 76
" " " " " 1886-7	50,092 63
" " " " " 1887-8	69,729 65

Total.....\$355,345 77

XVIII. Woman's Foreign Missionary Society of the Methodist Protestant Church. Organized 1879.

Corresponding Secretary, Mrs. M. A. Miller, Pittsburgh, Pa.

This Society was organized nine years ago. It now has auxiliaries in seventeen of the Annual Conferences of their church. They now number 360 Auxiliary Societies, with

40 Mission Bands, and a membership of 3,000.

We cannot find in their report the exact amount of money raised by this Society for 1887, but conclude it to be a little over five thousand dollars; the amount for the past four years is \$15,222.65, and the report adds, "The receipts of the past year are above any previous year."

The organ of the Society, *Woman's Missionary Record*, is a twelve-page paper, published in Pittsburgh at 50 cents a year. This paper has been established three years, and has a circulation of 1,700, and meets all expenses, most of the labor given to it being gratuitous.

The first work adopted by the Society exclusively its own was a girls' school in Yokohama, Japan. This school now numbers 60. Four of the girls taught here have been assisting the missionaries this past year.

The Society employs three missionaries. Work has been commenced in Wagoza, Japan.

XIX. Friends' Missionary Society.

Esther Tuttle Pritchard, Dearborn Avenue, Chicago, Ill.

The work of this Society began in 1881. Since that time other societies have been formed, with a membership of 3,832, and in these years the amount of \$27,840 had been raised. They have done much valuable service in stimulating the raising of money. These societies were entirely separate, and have had no bond of union, except that they were of the same denomination, but the need of a general organization was felt, and so representatives of these societies were appointed to meet for this purpose, and in March last (1888) 70 delegates met in Indianapolis and organized "The First National Missionary Conference of the Woman's Foreign Missionary Societies of Friends." The aim of this conference was to adopt some basis of co-operation among the ten independent missionary organizations of Quaker women.

This was accomplished by appointing a General Superintendent (to be elected annually) over each of their three departments of work: 1. *Junior and Juvenile Work*; 2. *General Literature*; 3. *Systematic Christian giving*. These superintendents are to elect their General Secretary of that work annually, a two-thirds vote being necessary to elect. The name under which these general secretaries shall act shall be *Woman's Foreign Missionary Union of Friends*.

Their relation to missionary boards of the yearly meetings was discussed, as to whether they should become auxiliary, and turn their collections over, or maintain their organic individuality as women's societies. Their decision was to be independent, re-

cording their conviction "that the separate form of organization by the societies is the providential channel of women's work in mission fields."

The figures are as follows: Number of separate missions, 4. Tokyo, Japan, Indian Mission, Mexico City, and Matamoras, Mexico co-operating with Friends' Missionary Committee in four missions, viz., Ramallah, Palestine, Monsourich, Syria, Mexico and Alaska.

Number of missionaries.....	8
Number of schools.....	4
Number of churches.....	1

Congregation at Tokyo, attendance from 35 to 50, not yet united in membership with Friends.

Pupils in schools.....	241
Receipts for 1887.....	\$11,288

One of these eight missionaries has sailed, and Miss Butler will be associated with the Methodist missionaries in Nanking, China, until the Church founds a Chinese mission of its own. The mission in Tokyo has been especially prosperous, and accounts of conversions have been received in the India Mission.

The Friends' Missionary Advocate, which is a private enterprise, yet is indorsed and supported by the societies. It is published in Chicago at 415 Dearborn street, at 50 cents, and is ably edited by Esther Tuttle Pritchard.

XX. Woman's Missionary Association of the United Brethren.

Mrs. L. K. Miller, President, Arcanum, Ohio.

Mrs. L. R. Keister, Corresponding Secretary, Dayton, Ohio.

This association has been in existence thirteen years. They have branch societies in every self-supporting conference, and in many of the mission conferences, and report 41 branch societies and 315 local, with an aggregate membership of 7,555, life members, 336, and 77 children's bands and 22 young ladies' bands. The summary given is as follows: 7 missionaries, 7 native missionaries, 5 day-schools, with an attendance of 102; church membership of 706; value of property, \$26,000.

Woman's Evangel is the organ of the society, published at Dayton, Ohio, for 50 cents. Work is supported in Coburn, Germany, with two appointments and thirty pupils in Sunday-school. The Board has authorized commencing work in Berlin. Five years ago they sent a missionary to work among the Chinese in Portland, Oregon. The Rev. M. Sickafoose, their missionary, says: "When the Board began the work we had nothing, not even a member of any church, to assist in the work. We had to pay \$25 a month for a house to hold the

school in. Up to this time over five hundred different Chinese have been in the school, and all have been taught more or less of the English language. The first Sabbath after the school was opened a Sabbath-school was organized, which has had a session every Sabbath evening from that time to this. Fifty-nine have professed faith in Christ and joined the church. Many of them are faithful to their duties, and are living up to the light they receive. They have paid, as tuition, and in subscription to the property and in collections for missions, \$2,545.88. They have paid \$770.58 more than the native helper has cost. Then the Board has property in this great city of the Northwest, free of debt, worth at least \$16,000."

The enrollment of the day and Sunday-school has been 60, with an average attendance of 30. The Board has recommended opening a mission in China.

The work in Africa has met with some obstacles by war, which scattered the people. At Rotufunk a Girls' Home has been built, and is now occupied.

XXI. Christian Woman's Board of Missions (Disciples). Organized 1875.

Mrs. S. E. Shortridge, 358 Home Avenue, Indianapolis, Corresponding Secretary.

This Board is represented by 697 auxiliaries, an increase over last year of 168; a membership of 12,849, an increase of 1,840; mission bands, 272, an increase of 117. The income amounts to \$26,226.01, an increase of \$1,500. The auxiliaries are distributed through 27 States and Territories, District of Columbia and Jamaica.

It should be remembered that this society is both home and foreign. It has work in Jamaica and in India. The women of this society have organized children's bands to the number of 272, a gain of 117. The Thirtieth Annual Report of the society will be found in *Missionary Tidings*, the organ of the society, published at Indianapolis, Ind.

XXII. Woman's Missionary Society of the Evangelical Association.

Mrs. W. H. Hammer, Cleveland, O., Corresponding Secretary.

This Society conducts work both at home and abroad—at home in Oregon and elsewhere, abroad in Germany and Japan.

The following are the footings of their statistical report: Auxiliaries, 78; members, 2,048. Income, \$1,854.39. It conducts work in Germany and Japan. Eighteen Children's bands raised \$120.

The organ of the missionary society of this Church is *The Missionary Messenger*, published at Cleveland, O., and the ladies conduct a department in it.

III—CORRESPONDENCE and GENERAL INTELLIGENCE.

INTERESTING letter from J. Hudson Taylor, of the Chinese Inland Mission :

[In sending us this letter, Mr. H. W. Frost, a friend of Mr. Taylor's who journeyed with him in his whole American tour, adds the following facts: "Mr. Taylor sailed from Vancouver by the *Batavia* on his way to Yokohama and Shanghai, Oct. 5th, expecting to reach Japan the 17th and Shanghai a week later, from which place the 14 missionaries proceed inland, the 7 ladies to the training-school at Yang-Chan, and the 7 gentlemen to the school at Gan King."—Eds.]

SS. *Batavia*,

VANCOUVER, B. C., 5th Oct., 1888. }

EDITORS OF THE MISSIONARY REVIEW OF THE WORLD.—Knowing how deeply interested you are in the cause of China's evangelization, I will send you a few lines before sailing from this port to-day.

Most unexpectedly to me, God has opened the way for a band of recruits to proceed to China, and 14 young missionaries from the United States and Canada are now on board this vessel. Quite a considerable number are wishful to join us, but eight who are accepted are unable to leave immediately, and our time has not allowed sufficient correspondence with the remainder to enable us to definitely accept or decline their offers. As a tentative measure, to deal with these cases and to facilitate communications, an Auxiliary Council has been formed, to meet in Toronto, though some of the members reside in the States and some in Canada. Mr. Alfred Sandham, of the Willard Tract Depository, Yonge Street, Toronto, is the Honorary Secretary. He will receive and forward to China the contributions promised for the support of the band now going out, and any other moneys sent for the furtherance of the work; and the Council will with due care accept suitable candidates and make arrangements for their joining us in China from time to time.

This work really originated at the Niagara Believers' meeting. I had the opportunity of speaking twice on the subject of Missions there, and then left for Chicago, as previously arranged with Mr. Moody. But Messrs. Reginald Radcliffe, George B. Studd and E. P. Wilder, subsequently spoke on the same topic, and the feeling so deepened that when it was ascertained that \$250 would support a lady missionary in Inland China, and \$300 would sustain an evangelistic brother, support for eight new workers was put into the hands of one of the Secretaries of the Conference, Mr. H. W. Frost, of Attica, N. Y. In consequence, I appealed for workers at Mr. Moody's August Conven-

tion, and obtained three, who represent churches in Pittsfield, Mass., Detroit, Mich., and St. Paul, Minn.; and subsequently eleven others from Canada, representing Belleville, Toronto, Galt, Hamilton, and Stratford, volunteered and were accepted.

The expense of the journey to China, estimated at \$250 each, has been provided by contributions given at Northfield, Clifton Springs Sanitarium, and other places, and from the whole proceeds of the sales at our meetings of missionary literature. The missionaries now going out have their support provided or promised for the next year, and will correspond direct with the individuals or churches whose representatives they are. From what I have seen of the missionary spirit in the States and in Canada, I feel sure there are many others who cannot to themselves go out to the field who will be glad to have a representative there.

Will you pray for much blessing on this first band of fourteen workers from this side the Atlantic, now joining us for our inland work, and ask that ten times as many may soon follow their example?

Yours very truly in Christ,
J. HUDSON TAYLOR.

India.

[THE following highly interesting letter was written to Mrs. Rev. B. L. Herr, of Tarrytown, N. Y., who has kindly consented to its publication in our REVIEW.—EDS.]

HOLMWOOD, COONOR, NILGIRI, HILLS, }
INDIA, June 8, 1888. }

MY DEAR MRS. HERR: You will see by the date that I am up here in the delightful sanitarium so generously provided last year, where I am gaining steadily, though slowly, in strength. It is always a pleasure to me to write about my work. I like to share its joys and its trials with others. But I hardly know where to begin. Perhaps, as yours is a ladies' circle, some of my experiences among the women here will interest you as much as anything I can write.

As you doubtless know, my department is medical work; but it is totally unlike home medical work. The diseases themselves are, in many cases, different from any that enter into home practice; then, too, the native ideas of diagnosis, hygiene and drugs are often much harder to combat than disease.

For instance, it is almost impossible to convince even an intelligent native that burning is not a sovereign remedy for various ailments.

They led a blind man to my dispensary one day. His eyes had been injured by an accident, and the substance of both eyes was completely gone; yet his friends, with his full consent, had

branded his back clear from the neck to the waist. The scars were about an inch wide, and from one to two inches apart, and this to restore sight! I have not infrequently been asked to cure large festering burns, inflicted on little children for indigestion, convulsions, teething troubles, etc. Another remedy, applied in extreme cases, consists of making an incision in the scalp, generally nearly circular, lifting up the whole integument, depositing strong drugs beneath it, and then replacing the integument. I have not been able to learn all the compound used in these cases but know that stramonium is one of them. A very common belief is, that a sick person must be entirely without food or drink until he or she begins to improve, and there are cases where the patient actually dies for lack of proper nourishment. A strong point is that bathing is very injurious, and so an unhappy patient will lie day after day in this hot climate without a bath or a change of clothing, until the odors are most sickening. Custom forbids that the mother of a newborn child shall have food or drink for three days, and no water must touch her person for at least nine days; and the child, itself, in some castes, must not be washed until a week old.

Among the more ignorant classes, a patient who is delirious is looked on with aversion and fear, and the treatment is a violent beating, "to drive out the demon that possesses her." In one case of protracted delirium I actually had to set a watch for two nights to prevent a beating and death, which I am sure would have resulted.

Well, then, here is my work, and not an easy one to meet and combat these and a hundred other equally harmful notions, day by day; arguing, where I can obtain a hearing; instructing whenever prejudice does not prevent the reception of instruction; reproving, when that seems necessary; and insisting, when the welfare of a patient demands that.

In a certain way the natives have unbounded confidence in my skill, and will throng to the dispensary for my medicines; but when I run athwart their ideas, sometimes I have to be very decided, and once or twice, in critical cases, I have been obliged to say, when some old midwife has persistently interfered with my work, "Either you must send that woman home, or I shall go."

When I can conciliate a midwife and let her help me, I always do so; but they are the class that is most jealous of my influence, and most determined in opposing me and my methods.

I shall never forget (I wish I could) one experience that I had: I was called up at midnight to see a woman in the last stages of puerperal fever. I told the friends before I went that I could do nothing for her, it was too late.

However, I arose and started; I found her tossing and muttering in a delirium that ran into stupor and then death. I did what I could to make her comfortable,

bathing the hot skin, and moistening the parched lips, etc., then inquired if the child—born seven days before—were living. One of the women answered indifferently, "Yes, it's alive yet." I asked where it was, and she replied, "Oh, it is in there," pointing to another room, "but never mind the baby, it is not worth while to do anything for it; it is nothing but a girl!"

I went in at once, and found the poor little thing lying on a rough cord bedstead, with only one thickness of thin cloth beneath it. It had never been washed, and for four days had not been fed, and every tiny bone was visible through the drawn skin.

Physician though I am, my eyes filled with tears, as I took up the little skeleton. I did what I could to save, but a merciful Father took the little soul to where it would be loved and developed, even though it had been "only a girl," and as I thought of the blessed change I thanked Him that my efforts had been unavailing. The mother died a few hours later, but I wonder if you ladies, in your refined homes, can imagine the death scene in India? No sooner did they learn that death was near, than neighbors began to swarm in, until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chests and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side again. I could not keep them even from throwing themselves full weight onto her poor chest, laboring harder and harder to give her breath, and when I wanted to give a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother *strike* her to compel her to swallow! I saw that I could do no good, and, as the strain was too severe to be borne unnecessarily, I left her two hours before she died, but the scene haunted me for months. But my experiences are not all sad; they are delightful when I succeed in relieving suffering, and many a time I have felt repaid for my separation from home and friends when I have been the happy means of saving the life of a woman whom no one else but myself was allowed to see. Sometimes, too, I find a comical side to a medical missionary's life, as for instance when they brought a little girl to me, who was so terrified at the sight of my watch that it was half an hour before she would let me come near her.

You ask about the difficulties of my work, but I think you will read some of them, at least, in what I have already written, though only one who has tried it can know the trials involved in working constantly amid such ignorance, filth and degradation. In addition to this, I have had the trials of in-

competent assistants, and, worst of all, my ignorance of the language.

This latter I hope to overcome, though my three months' illness has hindered me sadly. However, I shall resume study next week, I hope, and, as the Board has kindly granted me a year of freedom from medical work, in order to study, I hope next January to resume practice with proper helpers and with a fair command of Telugu.

My work is not especially hindered by caste, as I have it fully understood that I work for all, and in times of danger the proudest Brahmin will admit me to his wife, even though my feet have just trodden the floor of a pariah's dwelling. This is a great comfort to me, and I appreciate it more as I see how caste interferes in all other departments of mission work.

I think I have written enough to show you that my especial task is not an easy one but it is a fascinating and delightful one after all, and I am very happy in it, and expect much more happiness when I can converse with the poor shut-in women freely, and if I can ever feel that through me one of them has been led into the light of life it seems to me that it will give me a thrill of joy almost unendurable, for that is the grand work for which I am in India. It is pure satisfaction to me to relieve physical suffering, and a work that is sadly needed in this fair, lost land; but to reach a lost soul and lead it to the One Physician is joy unutterable and incomparable.

And now, I do not know if I have told you just what you wanted to know, but if you or any of the ladies of your circle will ask me any questions, I shall be very glad to reply. And may I ask as a favor that after this letter has been read in your meeting you will unite in a prayer for the Telugus, and especially for me, the only medical missionary to the Telugus in our Society? Pray that I may have strength, spiritual and physical, and that I may be allowed to win many of the Telugu women to Him who is their Saviour and ours.

With the prayer that your circle may have its share in this work, and may be blessed in its efforts to interest others and to aid in fulfilling the promise of the Father to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance," I am,

Very sincerely, your sister in the work,

EMMA J. CUMMINGS, M.D.

BAPALTA, MADRAS PRES., INDIA.

Japan.

LETTER from Rev. E. Snodgrass:

SEONAI, JAPAN, Sept. 24, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD:

I was greatly interested in a letter of Dr. Pierson in the September Review written from London concerning the great World Conference. One item especially in his let-

ter I wish to approve—"the necessity of closer and more active fellowship among disciples." His plan of promoting the spirit of unity seems to be the wise step. And I would add, if such an inter-denominational committee should be constituted, that its first work could not be more important than to send out advisory recommendations that similar local committees be formed in the different mission fields among the missionaries. In this way the interests of the entire world would be quickly placed in the hands of those who are most able to advise. It would certainly be the incarnation, so to speak, of an idea of union both at home and abroad.

We who are out in the field, in close combat with the enemy, see the need of co-operation, unity, sympathy, as we never saw it before. While efforts in that direction have been pushed further in Japan than in any other field, yet a great deal of those efforts have appeared to better advantage on paper than in any practical applications. To see the churches at home isolated from each other in co-operation and sympathy is certainly painful. If this be so, what must we say when these churches endeavor to propagate the same spirit of ostracism and dissension among heathen converts?

I should consider it one of the most propitious signs of this closing century that a great International Assembly should be held to give us some basis of union and co-operation. While the London Conference has generated such a spirit of fellowship, let that spirit be fostered still in some manifest way which shall ultimately crown this closing age with a full realization of the Saviour's prayer, that his disciples may be perfected into one. Then may we hope to begin to say of the heathen:

"His sov'reign mercy has transformed

Their cruelty to love;

Softened the tiger to a lamb,

The vulture to a dove!"

Morocco.

LETTER from our correspondent,
Rev. E. F. Baldwin:

MOGADOR, Oct. 3, 1838.

There are a few items of news from this field, which will be of interest to the readers of THE REVIEW. We have been occupying this post only a few months, having come from Tangiers, in North Morocco, where we were several years. We were delighted to find the door wide open at first. Those who have any experience or knowledge of Mohammedan fields will know the difficulties that beset workers in them, and how thankful we were to find little opposition here. However, as soon as the Lord began to work, the evil one showed his objections to having his kingdom invaded.

We baptized our first convert here a few weeks after we arrived. He was converted as he listened for the first time to the gospel which was spoken in the open air. This should encourage workers among Moslems, the difficulty of whose conversion has passed into a proverb. The native Governor attempted to arrest this young man at once, and he has since been in much jeopardy of life and liberty. Upon my baptizing another man, a convert also from Mohammedanism, a few days ago, the first one I mention was at last arrested. The same night, another, an inquirer, was thrown into prison. Instant and earnest prayer was made for them by us, we claiming Peter's release as a precedent, and asking that they might be set at liberty that night. This the Lord did for us, and great was the joy when they came knocking at the door where we were accustomed to hold our meetings.

The conversion of Abraham, the last convert mentioned, was the silver lining to a very dark cloud. We received word a few days since of the departure to be with Christ of Miss Caley, who was one of the most valued of the few workers for Christ in Morocco. She was on the staff of the *North African Mission*. The same day that we received these tidings we were visited by this man, Abraham, to whom Miss Caley had given the Gospel of St. John, in Arabic, some months ago in Larache. He had worn the book out by constant reading, and thereby had been led to Christ. He had also been reading to many others on his journeys as a cattle dealer. Several in one city and others elsewhere, he claimed, had received the truth. Thus God is working. We trust the readers of *THE REVIEW* will pray unceasingly for this neglected corner of the mission field.

The opposition that has been aroused of late has almost shut the door of opportunity here for openly speaking of Christ in the streets or shops. I am about leaving for a journey in the interior.

Christian Girls' Missionary Union.

[THE following letter to our associate will explain itself. It is one of the many outcomes of Dr. Pierson's visit to England and Scotland, subsequent to the rising of the Missionary Conference in June. The scheme here proposed is admirably conceived, and we earnestly hope that the "Christian Girls" of America, as well as of England and Scotland, will go and do likewise.—J. M. S.]

"94 LANSDOWNE PLACE, BRIGHTON, {
Aug. 10, 1888. }

DEAR DR. PIERSON: About six years ago a little "Missionary Prayer Union" was formed amongst my pupils and governesses. One of the little band, a year after, entered

on work in China, and another is hoping to leave for India in November next.

My heart was greatly moved by the address you gave at Mildway, the Sunday after the Conference, and the longing to do something, more than ever before, took possession of me. This the reading of your "Crisis of Missions," greatly increased, and the effort of which the inclosed paper speaks is the outcome. A dear friend, an invalid, who would go abroad did health permit, is joining me in the work. Already we have several members, and we are hoping when we have the inclosed paper printed to send it broadcast, and that hundreds of Christian girls will join our ranks.

Will you pray for us, that the hearts of many of our members may be moved to go out into heathen lands, and that they may go forth, "strong in the power of the Lord"?

Yours faithfully,

MARION E. LARBITT.

CHRISTIAN GIRLS' MISSIONARY UNION.

This Union is formed with the purpose of banding together Christian girls, with the object of stimulating definite prayer and sustained effort for specific missionaries and their work, and also to plead the needs of the foreign mission field. It is earnestly hoped that none will join but those who have definitely given themselves to the Lord and are longing for the spread of His kingdom.

The desire of the few who have started this Union is that from time to time members may be led by the Holy Spirit to consecrate themselves to God for service in the foreign mission field. With such missionaries a constant correspondence will be kept up, and interesting items of news will be forwarded to each member of the Union at the beginning of the month.

Of the original fifteen members of this Union, one is already in China, and another has given herself for foreign work and hopes to leave for India in November.

It is purposed to raise a fund by the subscriptions of the members, in case at any time a member of the Union, feeling led of God to devote herself to foreign work, should be without the means of carrying out her desire. The Union would then fall back upon this fund to help their sister forward. It is therefore proposed that each member lay aside, "on the first day of the week, 3d," to be forwarded to the treasurer each month. And as the Union will be conducted in a simple manner, there will be no working expenses beyond printing and postage, which will also be covered by this subscription.

We are anxious that the association and work of the Union should be bright and warm, therefore propose that the subscriptions be sent in by the 20th of the month, together with any interesting items of missionary intelligence lately

received; and the next monthly report will pass on such items of news to each member, in order that the interest be personal and sustained.

While it is most desirable that the fund of the Union should grow, ready for demand to be made upon it, in case of need, let it be an understood thing amongst us that this being the Lord's work, we ask no one but the Lord Himself for money, for "the silver is mine, and the gold is mine, saith the Lord of hosts;" at the same time gladly receiving any gift that may be the outcome of the Lord's own promptings.

A card will be sent to each member on joining the Union, containing the general subjects for prayer and praise. Special requests will be sent each month in the report, and members wishing such inserted must forward them to the secretary before the 28th of the month.

The thought in the minds of those who formed the nucleus of this Union was specially to arouse and maintain an interest in foreign missions in the hearts of Christian girls; at the same time the names of *any* ladies willing to become "Associates" will be gladly received. The amount of subscription from these we leave to themselves.

As this is above all a Union for prayer, it is hoped that those who join it will *systematically* lay before the Lord the general and special needs of the mission field at large, and of our own particular interests in it; and so shall a blessing redound to each one who thus pleads.

Cards of membership can be obtained by inclosing two penny stamps to the Secretary Christian Girls' Missionary Union, 94 Lansdowne Place, Brighton.

Syria.

HIGHLY interesting letter from Mrs. Mary Pierson Eddy:

BEIRUT, Aug. 14, 1888.

Travelers to Damascus mourn that this city of such historic interest has become transformed into an ordinary modern capital, with new shops and houses and broad streets and markets; as, for instance, that narrow street called "Straight," mentioned in Scripture, has been changed into a wide new carriage road for a great part of the way across the city, and the old markets, with their appearance and odor of a dim and fabulous antiquity, are being displaced by arcades, rivalling those of European capitals.

But during the last month, to one interested in the revival of Christianity in its early home, Damascus has lost something of greater value than all its antiquarian treasures. This loss it has sustained in the death of Dr. Mikail Meshaka, sometimes called the "Luther of the Eastern Church." Once a bigoted follower of the Greek Orthodox Church, and enemy of Protestantism,

who 41 years ago became a firm adherent of the evangelical faith, and has been ever since its best known and most widely honored defender.

Mikail Meshaka was born on Mt. Lebanon, May 20, 1800. His father was in the service of the famous chieftain and ruler of Lebanon, the Emir Besheer. Soon after his birth the family moved to Deir el Komr, the seat of the Lebanon Government. As a lad he was wide-awake, anxious to gain knowledge. From his father he learned arithmetic, bookkeeping, and his father's trade, that of a goldsmith, which he was obliged to take up upon the loss of his ancestral domains. His love for mathematics was aroused by his desire to be able to foretell eclipses as some of his learned Jewish neighbors were able to do, and when his uncle came to visit them in 1814 from Damietta, Egypt, a man learned in mathematics and natural sciences, he took lessons from him in the elements of astronomy, geography, algebra, natural philosophy and the higher mathematics, in which he ever took keen delight. At the age of 17 he went to Damietta, Egypt, as a clerk, and acquired some property there. During this period he attended a wedding where music was provided, and some one present asked his opinion about an air that was played. Before he could reply, one of the bystanders said, "O, he is a mountaineer, he knows nothing of music!" So keenly did he feel the sting of this remark that the next day he began the study of music under the best instructor he could find, and became not only a proficient performer on many instruments, but an author of a work on the music of the East. In 1820, on account of the plague, he left Damietta and returned to Mt. Lebanon. After holding for seven years positions of honor under the Emir Besheer, he was taken ill. During the five months of his confinement his thoughts turned to the study of medicine, and on recovery he commenced with intense earnestness to study it with an Italian physician resident in the town. In 1831 he was present at the siege of Acre with the army of Emir Besheer. Later he went with the Egyptian army to Damascus, thence to Hums, where he remained for a time acting as physician to the troops among whom the cholera was raging. As the country was in an unsettled state, owing to the invasion of Ibrahim Pasha, he retired to Damascus to pursue his medical studies there under experienced physicians.

The year 1845 found him again in Egypt whither one of his instructors had gone, studying with him, and in the Medical College in Cairo. After eight months he obtained his degree and at once returned to Damascus to begin his true life work. At this point too, the transforming power of

the simple story of the Cross entered his life and entirely changed its whole current. Thenceforth in season, out of season, he spoke, wrote, and lived Christ. In 1870 a stroke of paralysis deprived him of the use of his right arm and confined him to his room, but for eighteen years he has daily received the visitors who were attracted to him by his eloquence, his learning, particularly his stores of information respecting Oriental history and customs, his zeal in behalf of his countrymen and for the advancement of true religion.

Two months before his death, some of the members of our family paid him a visit. Entering by two long narrow passages they emerged from under a vine-covered door into the open central court of the house, with its marble pavement and large fountain, and were soon ushered into a long room; at the upper end of which, on a low divan, sat Dr. Meshaka, dressed in richest of Damascus silk, who for 13 years was not able to stand and receive his guests, but was wont by his genial manner and courteous salutations to make them welcome. The raised upper half of the room where he sat was in Oriental style, decorated with elaborately intricate mottoes in Persian script, carved woodwork and mirrors sunk in the walls. Before him, on an inlaid mother-of-pearl book holder, in the form of an X, was a book which he was studying. Around him on the walls hung various Arab instruments of music. Another room in the house, his favorite place, which he wished the party to visit, was an Oriental room, adorned with rugs and ornamental devices, and with a tiny fountain playing in the deeply recessed window. Now that he has gone, it seems strange to think of that spacious home to which his three sons had each brought their brides, and where their families were reared, without its venerable patriarch and head.

As an author and controversialist, Dr. Meshaka accomplished what no one else could have done in the early days of Protestantism in Syria. He was the author of 14 books and pamphlets—seven of which were on controversial subjects. One, a reply to the Greek Patriarch, Maximus, giving the history of his conversion to Protestantism, entitled "Reasons for Obeying the Gospel." Another, "Proofs of Evangelical Doctrines," "A Reply to a Friend," "A Vindication of one Accused of Forsaking His Church." Of his other works we may mention a "Higher Arithmetic," and an "Almanac for a Century," beginning with the year 1870, with copious tables, to harmonize the diverse reckonings of days, months and years in current use in the East amongst Jews, Greeks, Copts, Mohammedans and Occidental Christians; also all the appearances of the heavens and eclipses for the century.

An exhaustive essay on Eastern music already mentioned. A history of Damascus, to illustrate its present places of interest. This has been translated into German and published in Berlin. Another of permanent interest, describing popular beliefs in regard to "the evil eye," "good and evil omens," and other Oriental superstitions. A history of the early civil wars of Syria, and a history of the Druzes.

He was for many years American Vice-Consul in Damascus. With his different visitors he could converse upon their favorite topics with ease, being versed in theology, medicine, rhetoric, mathematics, botany, astrology, astronomy, chemistry, music and architecture. He was also versed in silk culture and silk weaving, and in the making of the flagree work of the goldsmiths, for which Damascus is famous.

Tall and commanding in appearance when young, his vigorous constitution carried him safely through his checkered career to his 89th year; and when death came his undimmed eyes had never known the need of glasses, his hearing was unimpaired, and there yet lingered on his cheeks a ruddy glow, which his long years of helpless confinement had not effaced. He was an indefatigable student of the Bible. His oft-repeated saying was, "We are here to prepare for heaven. Our only rule and guide to another world is in its pages. Let us, therefore, study it to learn the ways of its inhabitants and the nature of the life we should pursue here, to fit us for an entrance there." He called the Bible "the pillar of our faith," "the rule of our guidance," "the mirror of God's will." His funeral was attended by hundreds to show him honor. Thousands from near and far have lamented his death. Many eulogies, in prose and poetry, have been written and published in his own country.

Syria has lost one of its most eminent scholars, Damascus a noted citizen, and Protestantism a staunch defender; but his works still live to establish truth and confute error; his example still endures to inspire the youth of Syria; and when the history of "restored Christianity in the East" shall be written, then, in bold outlines will appear, with the name of Asaad Shidiak, "the martyr of Lebanon," the name of Dr. Meshaka; one of whom sealed his brief testimony to the truth with his blood, like Stephen; the other, like Paul, for many years was permitted to be a witness for Jesus with pen and voice.

Barmah.—The Burmans seem more ready to hear the gospel than ever before. Twenty-nine were baptized in June, or half as many as were reported for the whole of 1887.

IV.—INTERNATIONAL DEPARTMENT.

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

Vernacular Languages and Literature of Mexico.

THERE lies before us as we write, a printed form of eight pages, which is of much more than ordinary interest. It is entitled "*Yacuc iyec Tenonotzaltzin in Jesu-Christo Quenami Oquimo Ihcuilhuli in San Lucas.*" It is the first form of the Gospel of Luke, being published by private subscription, at the press of the Methodist Episcopal Mission in the city of Mexico, in the *Nahuatl* or pure Mexican language. It has been revised by a competent hand, from an old Jesuit translation into this language, which, so far as we know, is the only fraction of the Scriptures extant in any of the native tongues of Mexico. The edition now issuing is only a small one of a thousand copies, and is made as an experiment to test the demand for and usefulness of such publication of the Scriptures, or portions thereof.

Nahuatl, or Mexicano, is a living language, constantly undergoing the changes incident to speech used by large numbers of people, and is subject to the friction of a foreign civilization, both old, in the Spanish form, and new in the English, with which it is brought into contact through commerce with the United States and Europe. This language is further subject to modifications arising from local separations of the people using it. The old Jesuit Gospel has, therefore, needed not only doctrinal revision, but retouching to eliminate archaisms. How well all this has been done, and how useful this vernacular "portion" may prove, even if fairly well done, are points upon which we venture no opinion at this writing, and upon which few persons can throw much light.

One of the topics which received some consideration at the General

Conference of Missionaries in Mexico last February, was the demand for the establishment of missions conducted in the vernaculars of the country, and the use of these vernaculars in printed form for Scriptures or other literature. The prosecution of work in the vernaculars seems to have not met with special favor, and so far as we can learn was rather summarily dismissed, with the reading of a single brief paper by a brother who was interested in the dissemination of Spanish literature. How far this indicated that the missionaries on the ground were simply not informed on the subject of these languages, or their mature judgment after thorough canvass of the subject we cannot say, but if ever they have carefully studied the matter, they have managed by some masterly inactivity to keep out of the public press of the United States their data or their discussions. We are not disposed to champion the use of these vernaculars, because we have not satisfactory data upon which to reach a conclusion, but we have considerable doubt if those who have to do with the matter, have themselves, with care and patience investigated the subject.

There are a few facts to be borne in mind, however, in making up a judgment of the propriety of this experimental edition of Luke in Mexican.

1. Mexicans, not Spaniards, rule Mexico to-day, and the grave question arises, what relation has this fact to the literature we ought to seek to produce. Mexicans are not only the governing race in Mexico now, but are likely to be such for a long time in the future. The hope of a progressive civilization is linked up with them. Nobody would expect progress and modern ideas, po-

litical, social, or religious, as represented by Protestantism, to be enhanced by displacing the native, for Spanish rule. Juarez had not a drop of Spanish blood in his veins. Diaz, the present Chief Executive of the Republic, is nearly a full-blooded Mexican, and "the George Washington of the Republic, Hidalgo," was part Mexican. These native Mexicans dislike, some say "cordially hate," the Spanish language, which was forced upon them by their conquerors as politically their national language. The bulk of the native races are prejudiced against acquiring it, and exhibit toward it the most open hostility, and among themselves do not speak it, nor do they teach it to their children.

Although the old Spaniards forced their language with their civilization on the natives of Mexico, they were shrewd enough themselves carefully to study the native languages, compile grammars, lexicons, easy reading books and catechisms, from which the priests could orally teach the people in their own tongue in which they were born. It is said that they published the first book ever printed in the New World in 1539, and that was in the Mexican language, and for purposes of religious instruction of the natives. In 1544 they printed another such book for religious instruction of the Aztec Indians in their tongue. In 1544, also, a book was published at Cordoba, in Aztec, for the instruction of Indians; and in 1546 Molina's "Christian Doctrine" was translated into Mexican. It is shown thus that three centuries ago these priests saw the importance of using the vernacular languages for indoctrinating the people. Nor does it appear that they have ever intermitted the use of this means. In 1834 Perez published a catechism in the Otomi language, which was indorsed by the Government system of instruction. In 1840 "Extracts of Doctrine," a smaller cate-

chism for the use of priests, by Paredes Caroch y Castano, appeared, and in 1865 Gastelu published a small catechism at Orizabo, in Maya (?). In 1869 a catechism in Nahuatl or, Mexicano, was published at Chimalpopoca. In 1878 Ripaldo issued his "Catechism of Christian Doctrine" in Mexican. Nor was all this confined merely to religious literature. They paid large attention to the study of the natives tongues and to their development. As early as 1595 Rincon published his "Grammar and Vocabulary of the Mexican Language," and this was reprinted as late as 1885. In 1714 Pacheco published "Arte del Idioma Tarasco," and that was reprinted by the Government in 1886. Tarasco was spoken over a large territory in West Central Mexico.

In 1863 a spelling-book in Otomi was published at San Jose. In 1880 Cabellero published a "Grammar of the Mexican Idiom," in Mexican and Spanish, on the Ollendorf method. It was dedicated to Altamirano. In 1886 the Government printing-office published, at Cordova, a reprint of a work in Zapoteco.

In the very learned work of Manuel Orozco y Berra, published in Mexico in 1864, entitled "Geografia de las Lenguas y Carte Etnografica de Mexico," we have a colored map, showing the ethnological and philological distribution of the Mexican races. The names of the tribes arranged in catalogue occupy ten pages, but the names of the languages occupy less than five. These sixty-nine languages are divided by him into eleven families, though he gives a long list (over sixty) of idioms outside of the general classification. The two leading families are Mexican and Othomi.

Among the latest general native works of great value on Mexican ethnology and philology, is that of Mr. Francisco Pimental, entitled "Descriptive and Comparative Table of

the Indian Languages of Mexico, or Treatise on Mexican Philology," published in the City of Mexico. A large chart, some 16x24 inches, accompanies this work, which, besides the classification into four orders of these Mexican languages in the text, presents a graphic view of them in the form of philological trees, named, numbered and colored, so as to enable one at a glance to see the relation of any language to its group or to the whole.

A careful study of the geographical distribution of the languages in which these publications, previously referred to, were made, shows them to have been mainly contiguous to the City of Mexico. The Mexican or Nahuatl, indeed, commenced at a point opposite Southern California, swept south through ten degrees of latitude, with a width varying from fifty to one hundred miles, till south of the city of Mexico, and then across the continent, with an average belt of perhaps one hundred miles. It penetrated among the other languages along the coast again to the borders of Guatemala. Otomi was one of the greater languages, covering a territory perhaps one hundred and fifty miles each way, lying directly north and west of the City of Mexico, and even a little south of it. The City of Mexico was on the borders of these two languages, though located in Nahuatl or Mexicano territory.

Latham, speaking of the Nahuatl, or pure Mexican, says: "It is pre-eminently an intrusive tongue. It is probably spoken beyond its original boundaries in every direction, sometimes (as in Central America) in isolated patches." It is the vernacular of the Valley of Mexico, and of the interior on either side of that Valley, and is probably spoken by three millions of people—possibly more. To give the gospel, therefore, to the people speaking this language in their own vernacular, is to give the written gospel to a population *ten times as*

great as the total Indian population of the United States and Territories, including Alaska!

It is, therefore, with no slight pleasure that we greet these eight little pages as the promise of the full Gospel of Luke in Nahuatl, or what is, technically speaking, Mexican, which is not a generic term, but the title of one of the languages, perhaps the greatest, certainly at present the most widely spoken, in the Republic of Mexico.

Whether Spanish ought to be pressed on the native races by missionaries is not beyond debate. The people dislike it. They have not used it except as compelled to do so. Mr. David A. Wells pronounces it "a language not well fitted for the uses and progress of a commercial nation, and which will inevitably constitute a very serious obstacle in the way of indoctrinating the Mexican people with the ideas and methods of overcoming obstacles and doing things which characterize their great Anglo-Saxon neighbors."

English will press more and more into Mexico, as it has into all the territory we acquired from Old Mexico; and it has done that, not merely because it has become the national language since we incorporated the Territory, but because it is the "*language of commerce of North America*," and Mexico is coming into close and closer commercial relations with us.

There is, perhaps one may affirm with safety, more liability of English displacing Spanish in Mexico than there is of Spanish displacing these Mexican vernaculars among the native races. Not more than one-sixth of the total population of the country is European, including Spaniards. It may be a fair question whether the short cut to the native populations is, after all, through the Spanish language. Perhaps it may be through these vernaculars, perhaps through the English language.

Missionary Training for Women.

BY MRS. LUCY RIDER MEYER.

ONE of the things, unknown in the religious world till very lately, is the Missionary Training-school. Let us look at it.

First of all, is special training needed for women having the missionary work in view? This question must be answered. Life is too short, the call from the whitened fields is too urgent for us to spend time and thought and money on anything but the absolute necessities of Christian equipment. In answer: There are hundreds of women, yes thousands, under the auspices of the Church, devoting their whole lives to religious work, and hundreds more are pressing on, many of them young and inexperienced; and, whether for good or ill, they will soon be in the field. These women are to deal with the most precious interests of time and eternity. Can the question be asked whether they need special preparation for their work—preparation which can only be secured in a technical school?

First, as to a knowledge of the Bible. Everyone must agree that something of the same broad and deep knowledge of the Bible as a book, which we endeavor to give our young men in our theological seminaries, could not fail to be of utmost value to our Christian workers among women. Apart from the many occasions when such knowledge would be needed for use, it is fundamentally necessary in the character of the worker. It is a foundation stone, the absence of which may not indeed overthrow the whole superstructure, but cannot fail to render it weak and unsymmetrical. But while we plead for this foundation stone in the training alike of our young men and young women for Christian work, we do not fail to recognize the marked difference in their work. We believe that there is, and that there must always be, a difference. But if men,

called of God to a special work, need a special training for that work, do not also women, called of God to their special work, need a special training for that work? And at the bottom of all really effective religious work must lie a thorough knowledge of the Bible. Cavalry, artillery, even light infantry, must know something of the use of powder.

I hardly need bring illustrations of the fact that this broad, basal knowledge of the Word of God is not possessed by average Christian women. No, not even by the Christian women who are very actively engaged in religious work. It would be marvelous, indeed, if it were. We are not ready to claim such startling superiority for woman, as to assert that, without stimulus or direction, she arrives instantly at a point reached by our young men only after a long course of study. The Lord forbid that I should ignore, or in the slightest degree depreciate, the blessed illumination of the Spirit of God on the page of His Word, but people are not born with a knowledge of the Bible, nor are they—I speak reverently—born again into it. Neither does any one, untrained, know *how to study* the Bible. The power of concentrated, critical study comes always and only by long and careful discipline.

Next to this great need of knowing more of the Bible, comes the need of knowing the best methods of work. The old way of training school-teachers was to thrust them out alone into the actual work of teaching, and let them learn by the hardest, through their own blunders and failures—a painful process to the teacher and an expensive one to the unfortunate children upon whom she experimented. But the Normal schools that have sprung up all over our land tell of a better way in secular teaching, a way in which theory and practice and kindly criticism go hand in hand. And if the work of a

secular teacher is too responsible to be entrusted to novices, what shall we say of the religious teacher?

Testimony as to the need of special preparation might easily be accumulated. Mrs. McGrew, M.D., of India, says: "Such preparation would be invaluable to our missionaries." The venerable Dr. Butler says: "The idea seems to me to be of divine origin. It would be a great help to those going to the foreign field, even as physicians. The work would be in much safer condition with trained missionaries. With such training ladies would be ten times better prepared for their work." A student of the Chicago Training-school writes back from Japan: "Tell the girls they can't realize how much good their Bible study is going to do them." Another student says: "Many, many times I find my experience at the school a right-at-hand aid in some emergency."

But the best argument that the Christian world feels the need of special technical training for missionaries is the success of the schools that have been established to meet this need. The writer may be pardoned for believing that the Chicago Training-school is the one best known in the United States, and that a brief description of this institution and its methods may be of interest. This school has been in existence three years. It was established largely by the exertions of private individuals, and has never been organically connected with any missionary society, though on its Board of Managers are representatives from the Chicago City Missionary Society, and from the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church. A charter was obtained in 1886, and the first rented house being found insufficient, a central and convenient lot was purchased, and a large building was erected upon it. This building will

accommodate a family of forty-eight, but already its capacity is overtaxed, and arrangements are in progress for more room.

Though the school has only completed its third year, 106 different young women have been in attendance. Twenty different States and Territories have been represented by these students; and, while the school is nominally Methodist, yet the classroom work being undenominational, five different denominations have had adherents among our pupils. Missionaries trained in the school are now at work in Chicago, Arkansas, South Carolina, Indian Territory, Utah, India, Japan, Africa, South America, China and Korea.

But it is in our financial support that the hand of God has been over us with richest blessings. The school is poor, never having had, even during all its building, a larger donation than \$3,000, and not many so large as \$1,000. Students pay \$3.00 per week for all expenses, and this makes the school self-supporting, so far as running expenses are concerned. All our teachers and lecturers give their services without salary, which makes it possible for us to give tuition free. Five teachers and assistants reside in the building (with all the students), and devote their entire time to the school. In addition to their work, we have a large list of lecturers, including some of the best known teachers and ministers of the country. We gratefully recognize the special blessing of God, in thus providing volunteer service which it would be impossible to secure otherwise, without the expenditure of several thousand dollars annually.

The money needed to erect and furnish the building has come by voluntary contribution, as the wants of the school have been made known. A monthly paper, *The Message*, published at the school, has been the principal means of communication with the public. It is from this

source—also, voluntary contributions as the Lord shall move the hearts of His people to give—that we look for the money necessary to give us the enlarged accommodations that we need. The school has never had a dollar of endowment, nor has it ever paid a dollar of salary.

The course of study pursued in the school is definite, and a diploma is given for completion. It is technical in character, no literary branches receiving attention. There are three great lines of study: 1st, *The Bible*; 2d, *Methods of teaching the Bible and doing religious work*; and 3d, *Nursing and Elementary Medicine*. The Bible is studied, first as a whole, and then book by book, with analysis of each. Lectures are received on Bible Interpretation, that we may be guarded against the vagaries that have done so much, lately, to bring all lay work into contempt; Old Testament and Church History, and Christian Doctrine. In methods we have general instruction in organizing and carrying on work, with a little innocent modified homiletics, such as the making out of analyses on the Sunday-school lessons, and preparing prayer-meeting talks. We have also instruction in house-to-house visitation, the management of children's, young people's and cottage meetings, temperance, revival and kindergarten work. Miss Isabella Thoburn, fifteen years a missionary in India, has been with us the past year, and has given valuable aid in this department. We pay special attention to Sunday-school work, our course being a very good normal training in that line. We have also class instruction in singing and elocution.

The third department of our work, nursing and elementary medicine, is intended to prepare the students for the emergencies that may come upon any woman in the home, but which the missionary will inevitably meet,

and for which she needs special preparation.

Then, very prominent in the plan of school discipline, is the systematic putting into practice of the things learned from day to day. All kinds of religious work are done by the pupils in the mission fields which a great city furnishes in such sad abundance. Can any one doubt the value of such practical contact of the worker with the work? Is it not far better that the first attempts at work should be done under the eye of an experienced teacher, where mistakes can be pointed out and better ways suggested, while full and rich sympathy is given, rather than to subject the young worker to the terrible test of being thrust out a thousand miles from a helping hand perhaps, to struggle and suffer alone? And not only is this the only merciful way for the missionary, but it is the only safe way for the Church. A distinguished foreign missionary says: "If there were any way of testing missionaries in similar work at home, before they are sent out, it would be a most satisfactory plan. Every failure involves great expense, discourages many persons at home, and induces trouble and perhaps discord in missions and societies."

We find that the training we give answers this other incidental but most important end—it tests, both physically and spiritually, the missionary candidate. We believe that this alone would justify the existence of the school, and that it would be the part of true economy for missionary societies to support it for this end alone, if there were no other means of support.

The practical work of the students, though taken by way of training, is found to be of great value to our overworked city pastors. During a single term of seven months 4,886 religious calls were made, 750 opportunities for prayer or Bible reading were embraced; many conversions

were known to have taken place; large numbers of children were taught in industrial and Sunday-schools, and many people were brought for the first time within the reach of Christian influences. In general, we may say that the influence of our large body of students at work in the city mission has been great, and has contributed not a little, we may modestly believe, to the establishment of the order of "Deaconesses" in the Methodist Church—an order which finds its first members, by the way, in the "Deaconess' Home," which is a direct outgrowth of the school.

But the school is a stimulus, not to the home work alone. Several of our pupils, soon to go to the foreign field, would never have found their way there but for the influences of the school. The school is—if it is possible to separate the ideas—more a *Bible* than a *missionary* enterprise. Young women are welcomed to it who wish to know more of the Bible and methods of teaching the Bible, whether they have the missionary work in view or not. But as they study the Bible and the field the missionary spirit grows. The wider, deeper knowledge of the Word of God must produce a great increase of missionary zeal. Jesus Christ, revealed centuries ago as the Incarnate Word, appointed His Apostles, first that they "might be with Him," and second, that He "might send them forth" (Mark iii: 14). The sequence is not one of mere accident, but of deepest necessity. Whenever we "draw near" to Him, revealed to-day by the living Spirit in the written Word, He will "send us forth." The Bible training-school movement, drawing men "near" by a better knowledge of Christ, through the history of Himself given in the Bible, is of deep significance in the present remarkable era of missionary activity.

In closing this brief discussion, we

may well each ask ourselves, **What is my personal relation to this movement? Have I any duty toward this line of work? Is it not the special duty of every one in these days to watch for opportunities to turn the flow of young lives into channels of special religious and missionary work? How greatly the efficiency of even the ordinary home worker in church and Sunday-school would be increased by a year of special training in Bible study and religious methods. A year in such a school would "finish off" a Christian girl's education better than a year in Europe. Many of the training-school students are such because of a word fitly spoken by teacher or pastor. And are there not many others who might by word of ours be led in such a school to a revelation and inspiration that would invest life with new meaning? How many a woman in our land, measurably—perhaps most sadly—free from home ties, is soul-weary for an object in life. In the Romish Church such women throw themselves—and their fortunes, if they have any—into the arms of the omnivorous convent. Why should there not be a corresponding, even if a more intelligent, devotion in our Protestant churches, where the special consecration of a life means not a living death, but a life of special joy and privilege?**

Upon us may be laid that other blessed duty—and duty is always privilege—of doing with the means God has put into our hands, what we may not do with our lives. The cost of training a worker in the Chicago school is only \$100 dollars per year. How better could business men or busy women duplicate their lives for God and the missionary cause than by supporting students in such a school?

And above all let us recognize the hand of God in the movement. Let us acknowledge that the "tree" so "full of sap" is His, and He will

direct our relations to it—whether we are to go or send, whether we are to give His Word or give gold. God gives the dominant thought of the centuries—nay, in these rapid days, almost for the decades, and happy are they who hear His watchword at this time: “**THAT THEY MAY BE WITH ME,**” and “**THAT I MAY SEND THEM FORTH.**”

**Preparatory Study for Candidates
AMONG THE BAPTIST LADIES.**

THE Woman's Baptist Foreign Missionary Society of the West has taken in hand a correspondence course of study in Christian doctrine. It is conducted by Mrs. H. W. Barber, Ph.M., of Fenton, Michigan. It is so unique a movement, and one which may inspire others, if not to imitate yet to emulate, that we venture to take the space to reproduce the lessons and readings of the curriculum :

- | LESSONS. | READINGS. |
|--|---|
| 1. Chapter I. The Being of God. | Northrup, Lectures on Theology ; subject—Existence of God.
Hovey, “Manual of Theology and Ethics ;” subject—Existence of God. |
| 2. Chapter II. The Bible a Revelation. | Hovey, “Manual of Theology ;” subject—The Bible from God.
Hodge, “Systematic Theology,” Vol. 1, pp. 154-166.
Broadus, pamphlet, “Three Questions as to the Bible.”
Northrup, Lectures on Theology ; subject—Inspiration. |
| 3. Chapter III. The Attributes of God. | |
| 4. Chapter IV. The Trinity. | Northrup, Lectures on Theology ; subject—Trinity.
Hodge, “Systematic Theology ;” Vol. 1, pp. 442-448. |
| 5. Chapter V. The Deity of Christ. | Northrup, Lectures on Theology ; subject—The Deity of Christ.
Hodge, “Systematic Theology ;” Vol. 1, pp. 483-488, 495-510.
Hovey, “Manual of Theology ;” pp. 172-190. |
| 6. Chapter VI. The Deity of the Holy Spirit. | Northrup, Lectures on Theology ; subject—Deity of the Holy Spirit.
Hovey, “Manual of Theology ;” pp. 235-242. |
| 7. Chapter VII. Purpose of God. | Northrup, Lectures on Theology ; subject—Divine Purpose, |

- Hovey, “Manual of Theology ;” pp. 96-104.
8. Chapter IX. Providence.
9. Chapter XII. Man Needs a Saviour.
Pamphlet, “Life of Christ,” Rev. J. L. Hurlburt, M.A.
10. Chapter XIV. The Person of Christ.
Northrup, Lectures on Theology ; subject—Person of Christ.
Hovey, “Manual of Theology ;” pp. 190-207.
Pamphlet, “The Person and Character of Christ,” T. Armitage, D.D.
11. Chapter XV. Mediatorial office of Christ.
Hodge, “Systematic Theology ;” Vol. II, pp. 455-461.
Hovey, “Manual of Theology ;” pp. 207-234.
Pamphlet, “The Way of Salvation.”
12. Chapter XVI. Atonement.
Northrup, Lectures on Theology ; subject—Atonement.
Pamphlet, “The Sin Bearer,” Horatius Bonar, D.D.
Pamphlet, “Can I be Assured of Salvation ?”
13. Chapter XVIII. Regeneration (Repentance and Faith).
Northrup, Lectures on Theology ; subject—Regeneration.
Hodge, “Systematic Theology ;” Vol. III, pp. 81-86.
Hovey, “Manual of Theology ;” pp. 242-263.
14. Chapter XIX. Justification.
Northrup, Lectures on Theology ; subject—Justification.
Hodge, “Systematic Theology ;” Vol. III, 116-125, 141-145.
Hovey, “Manual of Theology ;” pp. 263-272.
15. Chapter XXI. Sanctification.
Northrup, Lectures on Theology ; subject—Sanctification.
Hodge, “Systematic Theology ;” Vol. III, pp. 212-226.
Hovey, “Manual of Theology ;” pp. 273-299.
16. Chapter XXIV. The Church.
Pamphlet, “The Origin of the Baptists,” G. B. Taylor, D.D.
17. Chapter XXV. Baptism.
Pamphlet, “The Position of Baptism in the Christian System,” H. H. Tucker, D.D.
18. Chapter XXVI. The Lord's Supper.
Pamphlet, “Close Communion,” Alvah Hovey, D.D.
19. Chapter XXVIII. The Resurrection.
Northrup, Lectures on Theology ; subject—Resurrection.
Pamphlet, “State of Man after Death,” A. Hovey, D.D.
20. Chapter XXX. Heaven and Hell.
Review and Examination,

V.—THE MONTHLY CONCERT OF MISSIONS.

SYRIA.

SIXTY-SEVEN years ago Pliny Fisk and Levi Parsons were sent to Jerusalem to begin work among Jews, Mohammedans, Druses and other sects. They soon found the Holy City not the best center of operations; so the headquarters of the mission-field were moved to Beirut. Since those days Central Turkey has become a field for missionary laborers from many societies. In all the evangelical schools there are about 125,000 children, and some \$50,000 has been contributed during the one year from all these churches. The language spoken is Arabic, and the missionaries have translated, and, through the mission press at Beirut, have given the Bible to one hundred and fifty millions of people, whose sacred language is the Arabic. Mr. Whiting, going to China to labor as a missionary, sent back to Beirut for Bibles for the millions there who speak the Arabic.

India has fifty millions who read the Koran in Arabic, and who, if Christianized, must get their Bible literature from the mission press of Beirut. Persia and Egypt also make large demands upon this source, this tree of life, whose leaves are truly for the healing of the nations. Syria is the land of the Bible, washed by the Mediterranean, the Lebanon Mountains running through it; its plains, its mountain slopes, filled with villages and rich in historic interest.

In regard to what has been done by the Presbyterian mission: first, the educational work. Sixty thousand children are in these schools in the Turkish Empire; and experience has shown that, in Syria, the school is the only way to begin the good work.

In the midst of a population so inflammable, so riotous, open-air preaching is an impossibility. A small thing might excite a crowd beyond endurance; the massacre of 1860 was begun by the shooting of a

partridge upon the mountains. But if a building can be hired, and a school established, the Maronite, the Jew, the Druse, the Mohammedan, the Greek, the Roman, the Protestant Christian, are safe within their own walls, and can there, and there only, preach and teach their faith.

The cost of these schools in the interim is only from five dollars to ten dollars a year. In the South the cost of a boys' school would be but a few dollars a month. In the college tuition is eighty dollars a year.

Modern missionary work in Syria began in 1821. In 1841 Beirut was made the central station. It had the advantage of being on the seacoast, and was a mission station only two years younger than Jerusalem, having been occupied in 1823. The principal stations are Beirut, Sidon, Tripoli, Zahleh and Abeih, with eighty-six outstations. Across the country, east of Beirut, on the spurs of Lebanon, is Zahleh, consecrated by the life and death of Rev. Gerald F. Dale in 1886. North of Beirut is Tripoli, also an important seacoast station with outposts; special effort was made for a school building there a few years ago. Southeast of Beirut, also on Lebanon, is Abeih, where the educational department is a prominent feature. South of Beirut, Sidon, on the seacoast, like Damascus, claims to be the oldest city in the world. In Syria there are over a million of people. Not only are the eyes of all the world turned to Syria, but the feet of all races stray to its soil. The religions are as various as the races. The False Prophet has the most numerous followers, and Mohammedanism is the dominant religion. The Sultan of Turkey rules the land, and owns personally enormous estates in the various provinces. Syria has many Sundays. The Druses observe Thursday, the Moslems Friday, the Jews Saturday and Protestants Sunday. Arabic is

the spoken language of the majority, though there are as many languages as races. Arabic, being also the religious language of Mohammedanism, and missions being to the Mohammedans of Syria chiefly, much of time and labor is devoted to the study and printing of that language.

At Beirut in 1886, 19,331,750 pages of Scripture were printed. Since the press was established there, about 350,000,000 of pages of God's Word have been printed—"enough to cover a carriage-road around the earth at the equator." The tracts printed at Beirut were 1,702,500 during the same year. Steam and hand-presses are kept running from daylight till dark, and are unable then, with fifty employees, to supply the demand for the truth. The work of bookbinding, etc., is carried on to a great disadvantage in the present building. Economy and convenience demand a much larger and better-planned building, or the work will fall far below the needs and demands of the time.

The Arabic is the religious language of 200,000,000 of people. What a lighthouse Beirut is! and how far the Beirut Arabic Bible may go! Wherever Mohammedanism is found. In Beirut there are one church and six preaching places. The total number of church members was in 1886 281; of these, 155 are women.

There is a presbytery, called the Presbytery of Beirut and Mt. Lebanon, and the effort is to be made to have the native pastorates self-supporting. The Mohammedans are not idle; in Beirut, each adult Moslem was obliged by government to give a dollar toward building the new mosque.

The Syrian Arabic College of Beirut was established in 1865, and the regular course began in autumn of 1866. The medical department was added in 1867. The language used is exclusively Arabic, the common tongue of Syria; the course embraces Arabic language and litera-

ture, mathematics, natural sciences, Turkish, English, French and Latin languages, moral science and biblical literature, medicine and surgery, etc. There is a hospital, with dispensary and pharmacy. The whole work is conducted on Protestant evangelical principles, and the Bible is the textbook. Rev. George E. Post, M.D., of the Syrian College, says there is connected with the College a Young Men's Christian Association; that of the 180 students of the institution, 120 are connected with this association; that of these nearly half are active members; and that the remaining half represent the various Oriental sects.

The Jesuits tried to keep pace with Protestants at Beirut as to college, apparatus, library, and even by free tuition, and for the first time *translating the Bible into Arabic*, but higher and scholastic, not popular, Arabic. They could not sell the Bibles. As it was possible to get masses said for souls for five cents, people elsewhere sent to the Jesuits to get masses said, and they kept the money and gave the Bibles to the priests instead. The priests had no use for them, and sold them for nominal rates. One case is known where bigoted Papists thus got hold of the Bible in Arabic from their own priests and found the error of their belief by reading them: So God used the very method used by the Jesuits to defeat the Protestant cause as the way of making more Protestants!

THE JEWS.

"*The Jew first.*"—Rom. i: 16.

"Give to him who gave the Bible;
Think from whence it came to you:
Do you love your precious Bible?
Then restore it to the Jew."

In 1884 was first brought to the attention of the religious world the remarkable Jewish-Christian movement in Southern Russia, under the leadership of a learned and pious lawyer of Kischneff, Joseph Rabinowitz; and since then we have, from time to time, had accounts of the growth

and development of this communion. Its adherents are as yet comparatively few, but the movement has attracted attention everywhere as a factor of great importance in Christian missions. The baptism in Berlin of the spiritual leader of this movement indicates that the development is healthy and in the right direction. The original thirteen theses of this communion, published in the official "Documents," issued by this Society in Hebrew and German, represent the faith and animus of these earnest souls. They read as follows :

1. The present moral and material condition of the Israelitish brethren in Russia is a decayed, distorted and discouraged one.

2. Under the circumstances, to sit in lazy idleness would signify to give consent to the entire ruin to our Israelitish brethren.

3. In order to better our circumstances, we cannot look to our rich people or their money for help, nor to our Rabbins with their doctrines, nor to her writers with their reasoning, for these are all bent on their own benefit, and the welfare of Israel is not their object.

4. Nor must we seek a refuge in leaving our birthplace, Russia, in order to emigrate to the land of Israel, and just as little in an amalgamation with the native non-Jewish population of Russia.

5. It is our duty to seek hope and assistance here in Russia, through our own exertions, with all our heart, with the assistance of the Lord (Jehovah), the only one who can help.

6. The material conditions of the Jews cannot be improved, unless it is preceded by an improvement of the moral and spiritual status of the people.

7. In order to bring to rights the moral condition, there is need of deep-seated renewing of a spiritual regeneration. We must throw away our idols, the love of money as such, and in its place must make at home in our hearts the love of truth as such, and the fear of evil as such.

8. In order to attain such a regeneration we need a helper, a physician, whose person and medicine have been found reliable.

9. In order to find such a person we must look among the descendants of Jacob for a man who loves Israel, and who has given his life for the sanctification of God's holy name, and for the sanctification of the law and the prophets ; a man who is known to all the inhabitants of the earth on account of the purity of his soul, and his love for his people, the children of Israel ; a man who, on the one hand, recognized the greatness of

heart in his Jewish brethren, as they boasted of their noble descent from Abraham, Isaac, and Jacob, and were proud of the wisdom which the law, received from Mount Sinai, gave to them ; and who, on the other hand, saw through their stubbornness and their proclivity in good and prosperous times to desert the living God, their heavenly Father, and choose for themselves new gods, namely, the love of money and the sovereignty over their brethren through science and mammon.

10. The man who unites within himself all these characteristics, we have, after a thorough examination of all the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem, before the destruction of the last Temple.

11. The wise men of Israel, among his contemporaries, could not yet understand and grasp his doctrines and his salutary purpose, which was his aim in regard to his Jewish brethren, this namely, that he laid stress upon the observance of the mandates of the law that touch the head and hearts, and not on the trifling features of outward acts and deeds. But we, the Jews, who live in the year 5644, we can with a certainty say, that this Jesus sought only the true welfare of his brethren, and offered peace to his whole generation.

12. Therefore, the power of our love for our Israelitish brethren compels us to keep holy, and to fear the name of this Jesus, our brother, and, with all submission of heart, we should learn his holy words spoken in truth and love, as they are recorded and explained in the Gospels, we should impress them upon our brethren and the children in school ; we should receive the Gospel books as blessed into our houses, and join them to all the holy writings which have been transmitted to us as a blessing from our wise men in all generations.

13. We confidently hope that the words of our brother Jesus, which aforetime were spoken to our Israelitish brethren in justice, love and mercy, may take root in our hearts, and may bring to us the fruit of righteousness and of salvation. Then our hearts will turn to love the true and the good, and then, too, the hearts of the people and the government will be turned in good will toward us, to give to us aid and succor among the other nations, who live securely under the shadow of European laws, which have been given and written in the spirit of our brother, who gave his life to make the world blessed, and remove evil from the earth. Amen.

The treasurer, the secretary and one of the missionaries of the British Society visited Kischinew in the

spring of 1886. It was because of their visit then that the Conference was held at which the new Hebrew Christian Church was formed, and the new movement inaugurated. At the close of the Conference, M. Rabinowitz turned to the secretary of this society and gave him the following exquisite parable :

A few foolish people driving in a four-wheeler happened to lose a wheel. Finding that the car moved along heavily, they looked about and found that a wheel was missing. One of the foolish men jumped down and ran forward in search of the missing wheel. To every one he met he said, "We have lost a wheel; have you seen a wheel? have you found a wheel?" One wise man at last said: "You are looking in the wrong direction. Instead of looking in front for your wheel you ought to look behind." That is exactly the great mistake the Jews have been making for centuries. They have forgotten that, in order to look forward aright, they must first look behind aright. The four wheels of Hebrew history may be said to be Abraham, Moses, David and Jesus. The Jews by looking in front, instead of behind, have failed to find their fourth wheel. Thank God, that "THE SONS OF THE NEW COVENANT" have found the Supreme Wheel—Jesus. Abraham, Moses and David are but beautiful types and symbols of Jesus. They were, and still are, the repositories of His energy; they were, and are still, moved and managed by Him, as truly as are the Cherubim and Seraphim. Thank God, we have found our Brother Jesus, our all, "who of God has been made unto us, wisdom, righteousness, sanctification and redemption"; from whom alone we have found divine light, life, liberty and love, for the great here and the greater hereafter. And now, with bright eye and jubilant heart, we are looking forward to the pulsing splendors of His appearing.

This parable was the crown of the Conference, and has in it the divine and human evolving energy of Christ, which is destined to fill the world and eternity with the highest life and bliss.

Thus by Christian prayer and parable the new movement was inaugurated, which has been placed before the world in a pamphlet entitled, "The First Ripe Fig," by Professor Delitzsch, of Leipzig, and in an address entitled, "The Everlasting Nation," by the Rev. Dr. Saphir. The

movement has spread not only to other parts of Bessarabia, but even to the capital of Russia; and we hope will go on, along with kindred movements, till through Israel, all shall know Jesus and His redeeming love.

When Mr. Rabinowitz visited England lately he was received at the Conference Hall, Mildmay, and publicly welcomed by Mr. J. E. Mathieson and Rev. J. Wilkinson. About four years before, Mr. Wilkinson saw in a newspaper some mention of what Mr. Rabinowitz was doing, and a correspondence ensued; there being an earnest desire to see one another, a meeting took place in Berlin in August, 1885. The first interview was very touching: at the words "Wilkinson," "Rabinowitz," in true patriarchal fashion, they fell on each other's necks and wept and kissed each other. Having a great desire to consult Mr. Wilkinson, Dr. Saphir, and other friends, and to meet Christians in England, Mr. Rabinowitz came to London after Christmas especially to be introduced to the friends at Mildmay. The meeting had therefore been arranged that they might give to their brother the right hand of fellowship. Mr. Rabinowitz had already addressed several gatherings of his Jewish brethren, and very touching it was to hear him preface an address to a number of Jewish children with the words, "My dear little brothers and sisters."

Mr. Rabinowitz, speaking in his own language, and his interpreter being Mr. Adler, told how, after years of study of the Holy Scriptures, his eyes were opened to see that Jesus, of whom the new Testament testified, is the Messiah for whom all true Israelites were looking. He told how, long ago, he was in the habit of reading the Old Testament with his Jewish brethren; how at St. Petersburg, Constantinople, and other places he had sought to improve their position, and to obtain for them equal rights with their fellow citizens. At one period he hoped much from the liberal disposition of Alexander II., but all hopes in this direction were scattered to

the winds by the outrages in Bulgaria, by the Russo-Turkish war, and by the persecution that broke out in Moscow. He turned his thoughts then to colonization, and, visiting Palestine, was deeply pained as he beheld the indignities to which, at the Wailing Place in Jerusalem, his brethren were subjected. Here also, as he was standing on the Mount of Olives, the conviction was forced upon him that the Jesus of whom he had read in the New Testament, was the Messiah. Then it was that the words of our Lord, "Without me ye can do nothing," came home to his mind. On returning to his native place many Jewish brethren visited him, and with these on the Sabbath he read the portion of the Old Testament appointed for the day, and then some portion of the New Testament, expounding it to them. Many of them came to think of Jesus as he did, and then, feeling that, in order to convince them that he had indeed accepted Jesus as the Messiah, he should be baptized, he went to Berlin for this purpose. Some thought that then he would become a Christian, but he told them that he was a Jew still, only that he had received Christ into his heart as his Saviour.

Another text much impressed on his mind about this time was, "If the Son shall make you free, ye shall be free indeed." After his baptism he thought the Jews would not call upon him as they had done before; but even more came, because then they saw that he was really in earnest in the matter, and they argued that as he had always taken an interest in his brethren, and by his efforts secured them some advantages, he must mean well. Some few, however, opposed him, and wrote letters to the papers against him, but this soon died out. Having given himself to the study of the New Testament, he taught openly and publicly, and also published his sermons and pamphlets in the Russian language, these being circulated by the thousand. Many then began to see that it was a good thing to be a Christian, and asked for baptism. Thus he showed that there was life amongst the Jewish people, though they seemed to be wrapped in death, and now they needed a place of worship, a liturgy, and several other things, about which, indeed, he had come to England to consult his friends. Above all, they needed that passport, the Bible, which God Himself had provided for them, but which they had so long neglected. And this he prayed his Christian friends to help to give to his Jewish brethren.

Mr. Rabinowitz is a type of the God-fearing Jews who believe in Scripture and love their nation, and who in that way are prepared to receive Him who is the center of Scripture. In sending missionaries to the Jews there is a foundation on which to rest. The Jews, as a people, cannot forget that they are children of

Abraham, Isaac and Jacob, and they believe, notwithstanding all they have gone through, that God will be faithful to them, and that He has still some purpose in regard to them. Unfortunately, Christian and Gentile with them are synonymous terms, and what they who believe in Jesus as the Messiah have to show is that they have so accepted Him, not *although* they were Jews, but *because* they were Jews. As Jews hear, first, words from the Pentateuch and the Prophets, and then from the Gospels and Epistles, they cannot but feel that in all there is the same voice, the same language, the same Lord.

Now from ice-bound Siberia comes the intelligence of a gospel movement essentially of the same character as that in Kichneff in Bessarabia. It has been assuming considerable prominence during the past two years, but only lately has reliable information been secured concerning its nature and prospects. It is also a movement Christward among the Jews of Western Siberia, originating, strange to say, entirely independently of that under Rabinowitz. The leader in the enterprise is Jacob Zebi Sheinmann. He is a Polish Jew, who, twenty years ago, through independent thought, came to the conviction that the "Messiah, the Son of David," was the true Saviour. The open avowal of this conviction gave mortal offense to the strict Chasidim or Talmudic Jews of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon, he, with other unfortunates, was transported to Siberia. He took his faith with him into exile, and did what he could to awaken in those around him a faith such as filled his heart. Having been an almost unheeded *vox clamantis* for fifteen years, he providentially became acquainted with the work of Rabinowitz. Among uncalled-for mail matter at Tomsk, where he

was engaged in business, he found a copy of the pamphlet called *Bikkure Teena*, containing the public confessions and two sermons of the Kichneff reformer. He saw in the latter's work the realization of the dreams of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal views, and it was at once discovered how entirely independent of each other they were.

Sheinmann calls his pamphlets *Kol kore bamidbar* (Voice of One Crying in the Wilderness). His sentiments and ideas, as also his methods of gospel work, have a most remarkable similarity to those of Rabinowitz, showing that the hearts and minds of both must have virtually gone through the same process in finding their Redeemer in Christ. This new movement is yet in its formative period. But indications abound that even more effectual work may be looked for than has been done in Southeastern Russia. The Jews of Siberia are not so entirely under the

sway of Talmudic prejudices as are those of Eastern Europe. Then that power among missionary agencies, Delitzsch's Hebrew translation of the New Testament, is being constantly called for by these Jews. The British Bible Society, which publishes this book, has established a depot at Tomsk, and the book is being eagerly read and studied, but no distinct Jewish-Christian organization has as yet been effected.

The first of some special services for the Jews in London was recently announced for St. Mary's Church, Whitechapel. Bills were distributed warning them against attending; a counter-attraction was started in the form of an address by a popular Jewish lecturer, and a delegate from the Jewish Board of Guardians was placed at the door of the church to take down the names of those who entered. Nevertheless, the audience of the Jewish lecturer was about twenty, whereas 150 Jews listened with the greatest attention to a discourse in the church on Isa. i: 18.

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

" **Africa.**—The attention of the civilized world is now so intently fixed upon the rapid march of events on the eastern coast of Africa, that a condensed notice of the African situation, as it now appears, will interest our readers. For supposed commercial advantages, England and Germany have secured from the Sultan of Zanzibar large grants of territory. Those of the former embrace nearly one million square miles directly opposite the Island of Zanzibar, and extending several hundred miles to the northwest and into the interior of the continent. This territory is practically controlled by the British East African Company, which has all the powers incident to a thoroughly equipped government. The German claim of more than 740,000 square miles, consists of a triangular section lying north of the British claim, and of a much larger territory lying to the south of that claim. Outside of these there is a French claim amounting to about 700,000 square miles. Adding these together, of the 4,500,000 square miles of Africa not ruled by foreign power, *more than one-half* is in the Sahara. In the heart of Africa, on the Great Lakes, and for a long distance north of them, we find the slave trade, whose horrors and ravages extend over a vast region of country. In this

section that brave German, Emin Bey, after securing the confidence of the natives, is believed to have firmly established himself, for the purpose of suppressing the horrible traffic. It is a section with which communication from the east coast is almost impracticable. Trying to find Emin, Stanley ascended the Congo and the Aruwimi, one of its branches. Disinterested and competent judges believe that between the headwaters of the Aruwimi and Wadelai, his objective point, just north of Lake Victoria Nyanza, he found his way blocked, and was compelled to make a wide detour to the west, from which to move eastward by a more northerly route. The possibility, if not probability, is that this is true. If it is, there has not been sufficient time to hear from him. It is the expectation of the British African Company that Stanley will yet march from Wadelai, Emin's center of power, southeasterly to the eastern coast, strengthen British prestige and possessions, and perhaps establish a New African Free State under British protection. With this hopeful view of the African situation, as it now is, we must wait patiently until we have something besides mere conjecture.—*New York Evangelist.*

—The completion of the survey for the railroad past Livingstone Falls greatly increases the importance of the work of the American Baptist Mission steamer on the Upper Congo. The *Henry Reed* is the only means for carrying the missionaries and maintaining the mission stations in the great Central African Valley, as there are yet no means of public conveyance. A company has been formed for maintaining the steamer and its mission work, which last year raised \$1,127.99 by means of one dollar life memberships and ten cent annual memberships.

—A note from Mr. Reading, in West Africa, says: "The Evangelical Missionary Society of Paris have sent two more French teachers to our West African mission. Mons. Lesage and Presnet sailed from Antwerp on the 19th of March and reached Gaboon on the 16th of April. They will be stationed at Gaboon, and will begin teaching immediately. All the instruction must be in the French language, but religious exercises in the schools are not prohibited. No attempt is made to interfere in any way with purely religious gatherings, and the gospel is as freely taught throughout the colony, in any language, as it is in Paris. The labors of our brethren are being blessed, and the future prospects of the mission are assuring.

"The brethren in our West African mission are rejoicing in the continued presence of God's Spirit. There is now no hindrance to the preaching of the gospel, and at some of the stations great interest is manifested in religion. The Batanga church is in the northern part of the field, and is under the pastoral care of Rev. Frank Myongo. At the communion season in April thirty-three adults and eight infants were baptized. Not more than half the people who came could get admittance to the church. The inquiry class numbers 120."

—It is announced that the Marquis of Salisbury, the English Premier, has directed the British Consul-General at Zanzibar to use all his influence with the Sultan to induce him to exert his power against the three slave traders who have attacked the African Lakes Company at the head of Lake Nyassa. On the tenth of August the Sultan sent a special messenger to check these slave-traders, and some good may be hoped for from this movement.

—Uganda. The latest tidings from Mr. Gordon, the English Church missionary in Uganda, were dated March 7, at which time all was quiet. The mission boat had been taken away and a watch set upon Gordon's movements. Though Mwanga, the king, was more friendly, the natives were forbidden to attend any services, and the sale of Christian books had been stopped. The king had invited another member of the Church Missionary Society to come to Uganda, and Mr. Walker had left Usamiro, March 31, to join Mr. Gordon. It is believed that the

new missionary may help to convince Mwanga that the English and Germans do not, by their annexations of territory, mean to remove him from his throne, or to punish him for the murder of Bishop Hannington.

China.—The China Inland Mission won a new interest among us the past summer by the presence of its leader, the Rev. J. Hudson Taylor. He was heard at Northfield and elsewhere with much interest. His words were greatly reinforced by his life of self-sacrifice and devotion to the cause. The income of this mission the past year is put down at £33,000 sterling. The large number of one hundred missionaries left Great Britain last year to reinforce the staff already at work. The number at present is given at 294. They have come from Land's End to John O'Groats, from Ireland, from Wales, and from Sweden and Norway; and they have been enabled to cover ground, though of course very inadequately, in no fewer than fifteen provinces of China. For 22 years the work has been carried on under Mr. Taylor's direction, and he estimates that over 4,000 souls have been converted through this agency. A few medical missionaries are at work, and others are studying in Edinburgh. There were no fewer than 600 applications for service during the last two years, from which a judicious choice was made. Accepted candidates are urged to pursue special studies for a time, and a home has been opened at Cambridge for those who are able to go thither for a course of study at the university.

From his own letter to us (see "Correspondence," page 931), Mr. Taylor secured fourteen additional missionaries from the United States and Canada, who sailed with him on his return early in October.

England.—The Society for the Propagation of the Gospel held its annual meetings during the sittings of the Lambeth Conference, and several foreign bishops gave addresses. The report stated that the number of ordained missionaries, including nine bishops, on the Society's list at the present time, was 596. There were also in its various missions about 2,000 catechists and lay teachers, mostly natives, and more than 400 students in its colleges. The Bishop of Japan said the attitude of the educated classes toward Christianity there perhaps might best be described as an attitude of respectful hesitation. Bishop Smythies said that from his experience in Africa he was more than convinced that missionaries must in every possible way keep away from every set of circumstances which would invest them with the character of civil officers.

France.—The Annual Report of the *Société du Nord* gives the following statistics with regard to Protestantism in the north of France: In 1807 there were in the 9 departments covered by the work of this Society 8 Protestant churches and 5 pastors, with about 10,000 nominal adherents. Now, there are 52 pastors and 145 places of worship, of which 84 are *temples*, and nearly 80,000 adherents.

Germany.—The Gustavus Adolphus Society of Germany, which aims specially to establish Protestant churches in Roman Catholic countries, during the last fifty-six years, has erected 1,398 church and 691 school buildings. It reports immediate need of 314 more church buildings.

India.—A brief statement of the comparative progress of Protestant missions in India and Burmah during the thirty years extending from 1851 to 1881, and of the agency by which that progress has been largely made, are here collated from Sir William Hunter's recent address before the Indian Section of the Society of Arts, and will interest our readers. During the period already named, the stations of Protestant missions in those countries advanced from 222 to 601—*nearly three-fold*; their congregations from 287 to 4,180—*more than fifteen-fold*; the number of native Protestant Christians from 91,052 to 492,882—*more than five-fold*; and the number of communicants from 14,661 to 138,254—*nearly ten-fold*. These large advances are the results of a large increase in the number of native ministers—an agency which is the chief, last and only hope under God for the conversion of any heathen nation, and to the securing of which missionary effort should be largely directed. A native Protestant Church has, we are happy to say, grown up in India, largely supplying its own staff of laborers. It will soon become quite able to do so. During the thirty years already indicated, the number of ordained native ministers increased from 21 to 575—or *twenty-seven-fold*; and the number of native lay preachers from 493 to 2,856—*nearly six-fold*.

—Hindooism is waking up in India, with a spasmodic and convulsive twist which is more like a sign of death than of returning life. Christianity has made such inroads that the old religion begins to feel weak in its knees, and to realize that it must fight for its existence, or at least for its old-time influence and power. Publications in its defense are now extensively circulated. A Hindoo Tract Society in Madras now issues large monthly editions of leaflets, in which Christianity is assailed in a way which indicates that it is felt to be a dangerous thing. A large public meeting of the Hindoos of Madras was recently addressed by a popular speaker, who urged the necessity of combating the successful aggressions of Christ-

ian missionaries, by the immediate establishment of a Hindoo theological college! Of course these are hopeful indications. A wide-awake heathen nation is a more promising field for missionary effort than one that is sound asleep.

—The Church Missionary Intelligencer draws attention to a curious illustration of how the East and West are reacting on each other. Mr. Hackett, at Allahabad, lately gave a lecture on "The Aryan-Vedic Religion." It was mostly taken up with an account of a catechism put forth by Pundit Raghunath Rao, the Dewan of Indore, as a short catechism of the Aryan-Vedic religion. "Our friends in Scotland will perhaps be flattered, but certainly astonished, to learn that it is taken word for word from the Shorter Catechism, so familiar to all dwellers north of the Tweed! Only it consists of some 20,000 questions and answers, those relating to our Lord Jesus Christ being omitted. On this being pointed out to the Dewan, he defended his compilation on the ground that the truths were common to both, and he wished to use a formulary that might, as far as possible, commend itself to both Christians and Hindus. It may perhaps be considered one of the most remarkable plagiarisms on record."

—As to the value of the work performed in India by the first Protestant missionaries—Carey, Ward and Marshman—a native Hindu paper says: "They created a prose vernacular literature for Bengal, they established the modern method of popular education, they gave the first grand impulse to the native press, they set up the first steam-engine in India, and in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

—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.

Italy.—Signor Sonzogno, the proprietor and able editor of a leading daily newspaper of Milan, Italy, recently made the startling announcement of his intention to become a full-fledged and active Italian Bible Society by issuing a popular edition of the Bible in halfpenny numbers—a price which would bring it within the reach of nearly every man, woman and child in Italy. This announcement has great significance when viewed under the light of the fact that the new Penal Code makes the priest responsible for his utterances in public and private; not to the Pope, but to the State. Signor Sonzogno has the candor to announce that this new enterprise has not been undertaken in the interests of any Church, or of religion, but simply as a commercial enterprise, which, besides being financially profitable to himself, will also promote the good of Italy.

Japan.—According to the *Japan Weekly Mail*, the Japanese publicists are earnestly discussing the propriety of an official adoption of Christianity as a means of perfecting their civilization and of maintaining a moral standard among the people. It is said, also, that many high officers of the government are in favor of such a step, not because they believe in the Christian religion, but because they believe its adoption would promote the best interests of the country.

Madagascar.—Mission Schools. The *Chronicle* of the London Missionary Society has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered 7, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Missions, which co-operates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and school-house. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floors. The school outfit consists of a few lesson sheets and text-books for the teacher's use. The pupils, however, provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

Scotland.—An extremely interesting bird's-eye view of the missions of the Free Church of Scotland is given by Professor Lindsay in the monthly magazine of that Church. The missions in India, to which 70 per cent. of the Church's funds and agents are devoted, are in five centers—Calcutta, Madras, Bombay, Poona, and Nagpore. Each may be described as a nucleus of Christian higher educational work, surrounded by a circle of vernacular and more purely evangelistic effort. Native congregations exist in all the mission centers, and the pastors are paid partly by the congregation and partly by the society. The South Africa Missions are carried on

in North and South Kafirland and Zululand; they are educational and evangelistic. From the remarkable mission station of Lovedale, Kafir youths go forth all over the country. A Lovedale register has been published, tracing the career of over 2,000 former pupils. In Central Africa, the well-known Livingstone Mission belongs to this Church. Its dangers and difficulties demand the prayers and sympathy of all interested in missionary work. In the New Hebrides Mission seventeen missionaries are at work. In South Arabia, the Keith-Falconer Mission is now fully equipped, with Dr. Paterson in charge, and the Rev. W. R. W. Gardner as ordained missionary. In the Lebanon Mission, a small beginning of five Protestants has grown to a community of 135, a church membership of 86, with 1 pastor, 6 lay preachers and 28 teachers.

The Ladies' Society of the Free Church of Scotland carries on work in Calcutta by means of a Christian home or boarding-school, in which are ninety pupils, a day-school for Hindu girls with 100 on the rolls, and zenana work. The same kind of work is carried on at Madras, and, to a smaller extent, in Bombay and Nagpore, and also in Santalia, Poona, and Berar.

South Sea Islands.—This island of Rarotonga, which has in such a wonderful way provided missionaries for New Guinea, is still keeping up its record of devotion to the missionary work. An appeal to the churches on that island for reinforcements is never made in vain. Though their brethren are made martyrs, more than enough helpers immediately volunteer to fill their places. The last report comes that six native teachers of New Guinea had just been ordained at Rarotonga. They were fully equipped, and were to leave for New Guinea in September by the *John Williams*.

Thibet.—Destruction of Roman Catholic Missions. The region in eastern Thibet bordering upon China, in the provinces Szchuen and Yunnan, has been occupied by Roman Catholic missionaries since 1846, and the missionaries have been steadily pushing forward into Thibet proper. In 1865 the mission at Bonga was destroyed, its houses burned, and the missionaries having been driven from that place established themselves on the Chinese side, where they felt tolerably safe. It now appears that during last autumn these missionaries were severely persecuted, their houses burned, and only two of the nine centers remain untouched. The

bitter antipathy toward Christianity on the part of the lamas. The acts of violence are said to have been done directly under the eyes of the Chinese authorities, who took no steps to punish the persecutors.

Turkey.—A delightful surprise awaited the members of the European Turkey Mission at the annual meeting in June last, as they recounted the progress in their several stations:—the number of communicants doubled in one station, and relatively large accessions in others, the increased attendance in the college and high schools, the earnestness of native Bible-women in commending the gospel alike to children and to adults, the enlargement and success of the industrial school, and generally the new life and activity among native Christians. But the event of the year was to follow a month later in the dedication of a church edifice at Sofia, the capital of the principality. The services were attended by a large and interested audience; among others, on invitation, was His Royal Highness, Prince Ferdinand, who, on leaving, presented the church with five hundred francs as a token of his goodwill. The whole scene, so in contrast with the bitter opposition of a few years ago, might well fill the hearts of the missionaries with thanksgiving and praise, and inspire them and the entire evangelical community with new hope for the future.

United States.—**City Evangelization.** Frank Russell, D.D., one of the secretaries of the Evangelical Alliance, says, in *Our Day*:

"Churches covering more than a million and a half population are united as never before in household visitation, which, unlike a canvass, has in it the element of permanence. Visitors from the churches co-operating in a community are interblended as to denominational lines, each becoming acquainted with a little field of scarcely more than ten dwellings. It is estimated that there are more than 25,000 church members engaged in this activity. The city of Brooklyn is organized into fifteen branch alliances, with an average to each of over 50,000 population. Baltimore, under similar organization, has published a large pamphlet made up from statistical returns of the work—a kind of religious directory of the city. Buffalo, Rochester, Oswego, Poughkeepsie, Kingston, Newburg, and many other places, are well organized, while more than 100 towns, West and South, are moving in the same line."

—**Mormons.** At the Woman's Christian Temperance Union, in New York, lately, among the speeches was an address by Mrs. Angie F. Newmann, who has charge of the work among Mormon women. Her graphic description of the shocking condition of the Mormon women in Utah elicited

horrified exclamations from all parts of the great Metropolitan Opera-House. She told of two sisters, Mormon girls, one sixteen years old and the other fourteen years old, whom she saw in a squalid condition, both with babes in their arms, and both girls the wives of their own father. Another case mentioned was that of a man who had married, besides a wife outside his family, his own mother, his grandmother, his daughter, and his granddaughter—all these wives living at the same time. The National Union will take steps to ameliorate the condition of the Mormon women as far as lies in its power.

—The two volumes containing the proceedings of the London Missionary Conference will consist of about 600 pages each. Arrangements are being made for issuing the volumes in this country at a very low price, probably less than seventy-five cents a volume. At such a rate there ought to be a very large circulation of these records of the most remarkable missionary gathering of the century. The volumes should be in the hands of all clergymen and of the friends of missions everywhere.

—**Receipts of Missionary Societies.** We regret to note a very material decline in the receipts of the Presbyterian Board of Foreign Missions (North), and of the Methodist Episcopal Missionary Society, during the first half of the current fiscal year, compared with those of the corresponding months of last year. The deficit in the former Board amounts to \$92,910.88. The missions are already complaining, and the secretaries are alarmed. One of our oldest and most faithful missionaries in Syria asks, "What shall we break up? Our village schools (about the only things that can be stopped) are the very life of our work. They keep the doors open for the preaching of the gospel when people otherwise would not come." Surely neither of these great denominations will go back on their splendid records!

—**A Magnificent Gift.** Mr. Daniel Hand, of Guilford, Conn., has given \$1,000,000 to the American Missionary Association for the education of poor colored people in those States in which slavery existed in 1861.

—**W. E. Blackstone, Esq.,** of Oak Park, Illinois, has made a donation of \$3,000 (about Rs. 9,000), for erecting a Ladies' Home at Mattra. He desires that this home shall be not only a place where women workers may reside, but where they may be trained for the work under competent leaders. There are hundreds of widows residing at Mattra and Bindraban, and thousands of female pilgrims visiting these shrines annually, so that the opportunities for work for women are very many.

Africa.*—A correspondent at Gaboon writes : "At the spring communion 25 were added to the Kangme church and 8 to the Benita church ; 34 were added to the Batanga church at the same time. The scenes at these communion seasons are wonderful. Crowds attend and great interest is manifested. Candidates for membership are many, but none are admitted until they have gone through a long course of instruction in the Catechism and doctrines of the church. The relations of the missions with the authorities in the French part of the field are good. Everything appears hopeful. Two or three more laborers are needed."

—Arrivals on the Congo.—Mr. C. B. and Mrs. Gleuesk, of Aberdeen, Scotland, for the A. B. M. Union. Misses Kartson, Anderson and Svenson, and Messrs. Anderson and Rangstrom, all of Sweden, for the Swedish mission here. All arrived per steamship *Afrikaan*, at Banaua, on the 12th of May.

You will have heard, possibly, of the death of Mr. Shoreland, of Bishop Taylor's party. Died on a vessel on which he hoped to work his way home.

—The Issue. Prof. Drummond says, "The plain issue is now before the world : *Is the Arab or the European henceforth to reign in Africa ?* Africa is claimed by everybody and belongs to nobody ; and in the meantime Arabs pour into it from North and East with the deliberate purpose of making a paradise a hell."

—New developments on the Congo. The officers of the Congo Free State are continuing their explorations of the Upper Valley, and find the products of the country rich and varied beyond expectation. Immense plantations of bananas, oil-palms, maize, manioc, peanuts, beans, etc., were encountered, and the supply of these articles which may be obtained for commerce is practically unlimited. It is said to have been settled that the Mobangi is the lower course of the river Welle, discovered by Dr. Schweinfurth ; and so a large part of the Soudan comes into the valley of the Congo, and will find the natural outlet for its products through that river. The engineers who are surveying the route for the railroad past the Livingstone Falls report that, after full survey, the construction of the road from Matadi, below the Falls, to Lukunga River is easy. The road will run some distance south of the river Congo. The survey of the whole route to the Pool will be completed during the summer. The construction of this railroad will mark a new era in the development of Central Africa. Fleets of

steamers can then find full employment on the Upper Congo and its branches in bringing to Stanley Pool the rubber, gums, spices, ivory, and agricultural products of the valley, which are wanted by the civilized world. The railroad also will be an important factor in commerce, because it will bring to the markets of the world large supplies of articles which are now obtainable only in limited quantities. Christian missions should pre-empt the Upper Congo Valley in advance of commerce, since it is well known that the introduction of trade, with its corrupting influences, and, above all, its deadly liquors, makes missionary work among any people more difficult. The time to push missions in the Upper Congo Valley is now.—*Baptist Miss. Magazine*.

—Hope for the "Dark Continent." The future of Africa is a subject now attracting the attention of the civilized world. More and more will the leaders of civilization attend to the problems which are raised by the opening of this vast continent to modern commerce. The railroad and the telegraph will soon stretch across the land, steamships will follow all its great rivers to the head of navigation, and every salubrious province will invite emigrants from the older parts of the civilized world. Civilization is at last beginning to feel its mastery of the world, and to see that the natural resources of the earth must all be brought under its control. The slave-trade, and the various practices of savagery, must soon come to an end the world over. It will not be long before it will be seen that the good health of the whole world is dependent upon the good health of all its parts. Decency, thrift, morality, religion, commerce, the arts of civilization will follow the railroad and the telegraph, contending in new countries as in old with the lower and bestial elements of civilization. The various missionary societies of the world are calling the attention of their respective governments to the fact that civilization in Africa is worse in its effect on the natives than their aboriginal savagery. Whatever may be the result of Stanley's raid into the heart of Africa, he will be followed finally by those who will represent the higher interests of human life, and they will work for something more than the making of money by whatever means. The rum-trade, the opium-trade, the slave-trade in Africa and Asia are crimes of civilization quite as much as of barbarism.—*Christian Register*.

—Christian influence in Africa in another generation will be a great power, and we are not content to hand that country over to Islam. As the work is more extended new adverse influences may arise, but we must welcome the sympathy and help of all Christians. Old systems of religion must be better understood, as they have to be met, and all commerce must be so regulated as not to curse the nations. Hopes cherished of the opening of the Congo have been clouded by the liquor traffic. The Congo is an inter-

* Not till after the foregoing pages had been cast did we decide to add 16 pages to this number, in consequence of which we are able to give additional matter, although not exactly in our usual order.—Eds.

national mission field, but at its gates crouch that hydra-headed monster, and the martyrs of the Congo appeal to us not to neglect the matter of drink. The issue before us is not the temperance question only, but a conspiracy against the children of those races. It blights in the bud all the hopes of the Christian Church and the best interests of mankind. The representatives of the traffic are spending all their energies to contend against mission work.—*F. F. Ellinwood, D.D.*

—Strangely mixed tidings come from Nyassa Land. In the midst of all the commotions the missionary work seems to be going forward with vigor. At Bandawe 1,179 young people were present in the schools at the close of the term, one-third of these being girls. There are 38 native teachers at work, and Dr. Laws, of the Scotch Free Church Mission, says that, at the rate the work is going forward, the next generation of the Tonga people would have nearly received a Christian education. Among the Angoni, work was progressing peacefully both in the northern and southern regions. At Chirenji, which is on the road between Lakes Nyassa and Tanganyika, the people, though under arms in defense of themselves from the Arab slave-traders, were listening to religious instruction. Dr. Cross says: "Nothing astonished me more than to see over a hundred young people every morning come creeping through the hole in the stockade surrounding the school-room, and beginning the day's lesson."

—By request of M. Goblet, the French Admiralty has ordered the men-of-war in East African waters to chase all slave-ships, no matter under what flag they may be, and to pursue with especial energy any which may be flying French colors.

China.—The United Presbyterian Magazine for September (Edinburgh) has an article on China and the Gospel, by Dr. Williamson of China, which is of interest to American readers from the hopeful view it takes of the present condition of China as a mission field. The recent proclamation of the Chinese Government has secured the protection of native Christians in the exercise of their religion, and the article shows that this act of government merely "crowns the manifold preparation made by Providence for the conversion of China to Christianity." This preparation is fourfold—educational, moral and religious, philological, and political. The competitive system of government appointments, in vogue since the first century of our era, has led to the use of a common spoken language over a great part of the empire. Schools are multiplied all over the country, and "there is no mission field in which there is such a large proportion of the people who are able to read." The authority of conscience is taught by the

sacred classics of China, and the religious bent of the Chinese people is indisputable. A vocabulary fit for the conveyance of Christian ideas is already in use; the ancient cult of China supplied terms descriptive of the attributes of God; Taoism provided a psychological nomenclature; Buddhism enriched the language with metaphysical and religious terms; and the early Nestorian and Roman Catholic missions imported into China the familiar terms of Christian theology. Lastly, China having subjugated all the aboriginal tribes in her vast territory, and having now been laid open to the civilization of the West, is playing a part in the East similar to that of Rome in early times in the West, and is a peculiarly promising center for Christian operations.

France.—A large number of young ladies of high social position are endeavoring to get the Sunday morning delivery of shop parcels abolished in Paris, and are pleading also for a whole holiday on Sundays for the employees of the large shops.

—The Breton Mission. A recent issue of *Le Trémélois* contained a contribution by an English lady, entitled, "A Trip to Tremel." After referring to the many natural attractions of Brittany, the writer points out that not only is that province of France easily accessible to English people, but that living there is very cheap. Calling attention then to the Breton Mission, of which Pasteur G. Lecoat is director, she says:

"M. Lecoat has translated the whole Bible into the grand old language. And he is proclaiming the glorious gospel as far through Brittany as it can be taken with the aid of but two schoolmasters, three colporteurs, and one evangelist; and that in the face of 1,800 priests and twice as many nuns. He is even transmitting it to the many thousand Breton laborers in Havre and Jersey. This untiring *pasteur* finds in Mme. Lecoat an invaluable coadjutor. Many a destitute orphan finds in her a mother tender and true. Not only is her house a veritable orphanage; she has near it a hospital, under her charge. And at length she has the wish of her heart—a school for girls, needing only furniture and a mistress's salary to become a seminary of true evangelical Christianity and industrial training."

About £36 per annum will be required as salary for a teacher. The mission has land for a large room, but about £350 is needed before the building can be erected. The lady concludes:

"It is impossible for one who loves the Lord to stay at Tremel without becoming deeply interested in the Breton Mission. And it has none of the drawbacks that from time to time stagger a critical mind in some other missions. (1) *No extravagance.* There is literally no useless or careless expenditure. (2) *No worldly position to maintain.* Here the example of

Christ and his first missionaries is followed too nearly for that! 3. *No insincerity or over-profession*. Absolute honesty and downright straightforwardness permeate its every ramification."

Hawaila.—From Molokai, an island of the Hawaiian group, comes the news of heroic self-sacrifice on the part of a Catholic priest, Father Damien, a Belgian by birth, and now in the prime of life. Ever since 1873, this missionary has devoted himself to the care of the lepers who live at the east end of the island. With his own hands he has constructed for them wooden houses, to replace the huts of grass in which they formerly lived. He has, in addition, built them a chapel. During the fifteen years of his stay on the island, his attention to the sick in all the stages of their terrible malady has been unremitting. As a result, he himself is now a leper, and is doomed soon to die. Another heroic priest, Father Conrady, has recently sailed from San Francisco to care for him, and eventually to take his place.

India.—The Calcutta correspondent of the *London Times* reports two prominent cases exhibiting the evils of child-marriage and the urgent need for reform. In one case a girl-wife, aged eleven, was branded with red-hot irons by her mother-in-law. In the other, a girl, aged eleven, of good position, was found by the police dead, her throat having been cut with a razor. Her husband alleges that she committed suicide, but the matter is being investigated. These barbarous customs are accepted apathetically, without the faintest attempt at amendment.

—The telegraph reports the voluntary burning of a young Indian widow on her husband's funeral pyre. No marvel if a woman prefers death to the sorrows and penalties of such a widowhood.

—The *Bombay Guardian* recently published a literary curiosity called "The Indian Phonetic Alphabet," which includes, in one view, what is essentially a Roman alphabet for all the languages and vernaculars of India, nearly every Indian sound being represented by a Roman letter. More than one hundred and fifty languages and dialects are current in India and in British Burmah, with their 256,000,000 of people, and the distinct alphabets of those countries, many of which are very elaborate, outnumber all others in the world. Some forty different alphabets, or syllabic systems, each having from two hundred and fifty to five hundred combinations are used to represent the sounds of the 150 languages, and more than 10,000 different signs and types have been elaborated from the original alphabet to represent the fifty simple sounds—all that the combined Indian vernaculars contain. As these simple sounds cannot all be

represented by the twenty-six letters of the English alphabet, twenty-four letters of the English phonetic alphabet are captured and made to do service in this new English phonetic alphabet; and we then have one simple alphabet taking the places of forty or more, and becoming available as the written language of 200,000,000 of people who have no written alphabet, because they don't know just how to use one. We have never had a gushing confidence in "Fonetiks," but we are constrained to hope for valuable results from a scheme considered practicable by an Oriental scholar like Max Müller, and heartily commended by the *Madras Times*.

Italy.—A further expulsion from Rome of Capuchin Nuns and "Sisters of Perpetual Adoration" is being carried out by the Italian Government. the communities in several convents having had notice to leave the city. Rev. J. McDougall, of Florence, writes of "several men of considerable power" who lately have left the ranks of Rome and joined the Free Italian Church. One of them is attracting crowds to the gospel by his eloquence at Hiss. Roman priests are, by a recent Act, no longer allowed to preach sermons which assail the political institutions of Italy. They are very angry about this, but the Protestants regard it as a step towards religious equality.

Japan.—Women in Japan are more respected than in any other Oriental country. Two years ago a society was organized among the women, whose members agreed to read portions of the Scriptures daily, and to pray for each other. This society numbers 2,500 members, who are scattered all over the country. At its last annual meeting in Tokio many addresses were made to an audience of 3,000 persons. A "Society for the Promotion of Woman's Education" has been organized during the past few months, and the nobility of the land have pledged substantial support—the Prime Minister and the Governor of Osaka each contributing \$10,000. The Japanese women of Osaka have organized a Women's Christian Association. At a recent meeting in the Y. M. C. A. hall, the audience, composed entirely of women, numbered 1,000. The women and many of the leading men of Japan have been brought into active work for temperance and social purity through the efforts of Mrs. Leavitt, the "Around the World Missionary" of the American W. C. T. U. The liberality of the Japanese Christians is far beyond the average churches of America, and so faithful are the native preachers and teachers, that if all the American and English missionaries were recalled from the field the good work would still be carried on."—*Miss M. J. Clokey, Pres. of the Women's Miss. Society of the United Pres. Church.*

Jerusalem.—Some things are being said about Jerusalem which it is not pleasant to hear. "In 1835-6," says Dr. Merrill, "I ascertained that there were 130 shops or places in Jerusalem where liquor, chiefly wine and *arak*, was sold. The shops were kept by Christians or Jews." "The use of liquor among Mohammedans," he adds, "as well as every other class of the inhabitants, seems to be increasing, and the fact causes missionaries, teachers, and others who are interested in the welfare of the country, great anxiety."

—"The Judson Centennial Year" may be observed by those who wish to honor the memory of the great American missionary, by contributing to the American Baptist Missionary Union in three ways:

1. To the Judson Centennial Fund of \$100,000, for the enlargement of the missions, in individual subscriptions of not less than \$1,000.
2. To the fifty per cent-advance needed in the income of the Missionary Union. This affords an opportunity to those who do not feel able to give \$1,000 at once.
3. To the Judson Memorial Church in Mandalay, Burmah. The first \$1,200 toward this was given by an old Burman woman baptized by Dr. Judson. \$3,000 are still needed.

—The first permanent American mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time, the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years' toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2,000 communicants, and in the schools, 2,500 scholars.

Madagascar.—Mr. Sturge asserts that "lately the import of slaves from Mozambique had been stopped and the slaves liberated; but the Hova Government has now entered upon a retrograde or renegade course, and seems to be fast relapsing into the savagery of the past." But one statement closely affects Great Britain. With reference to the concubinage slave trade on the East Coast, it is even more disgraceful, as almost all the real owners are British subjects, Christians, and often highly educated. In its details, too, I think that possibly it is the more cruel slave trade of the two. This slave trade could easily also be checked in a week or two

by requesting the Hova Government to carry out their own law, with the assistance of a gunboat on the East Coast to back up and support the native governors there, and to watch against any attempts to bribe them. This plan was formerly pursued with success on the Zanzibar coast, when the slaves were taken from the British Indians.

New Guinea.—In a recent letter to a friend, Rev. James Chalmers, writing of a visit paid to the various mission stations along the south coast, in charge of native South Sea Island teachers, gives a cheering report of the progress of the gospel amongst the cannibals. Speaking of a village named Vagavaga, he says: "There is a change seen even in the appearance of all the natives. They were a wild cannibal lot a few years ago. Mr. Pearce asked one of the natives if they eat man, and was answered, 'No. no eat man now, all fellow missionary now.' In the evening, at seven, a bell rang, and soon hymn-singing was heard; they were having evening prayers. You cannot realize it—savages, cannibals, murderers, now seeking to worship God. It was strangely pleasing to hear an old hymn tune in such a place. . . . I had a good time at South Cape. I got refreshed in visiting the stations with the New Guinea teachers. At Savaia, where, only a short time ago, there were cannibal feasts, there are three catechumens and six who can read well, and all the people friendly."

—In the British protectorate of Bechuana-land, God's Word is gradually but surely gaining ground. Heathenism is slowly being uprooted, and superstition overcome. God has revealed Himself to these poor people in many ways, and their minds and hearts are being awakened to realize that God is the Lord. At Kanye, especially, has the power of the living God been manifested. The native chief, Khamé, at Shoshong, prohibits the manufacture of Kaffir beer, and does not allow liquor to be brought into his country by the white man. On the latter point he is very firm, and only recently expelled two men, who had been trading in the land for many years, for endeavoring to introduce that detestable brandy, contrary to the law of the country. The chief's son at Kanye has also recently stopped the selling of brandy to his people.—*L. M. S. Chronicle*.

—A New Hospital.—The Rev. R. Wardlaw Thompson, foreign Secretary of the London Missionary Society, calls attention to the hospital in connection with the medical mission at Antananarivo, which has been condemned on sanitary and other grounds as no longer fit for use. It has become imperatively necessary to erect another in a more convenient situation, and an appeal is made for a new hospital by the members of the Friends' Foreign Mission Association. The responsibility of maintaining and managing the medical mission in Madagascar devolves on the Friends' Foreign Mission Committee; but so great is the value of the medical mission to the missionaries of the London Missionary Society, and to the people under their care, that the Society regularly contributes one-third of the annual cost of maintaining it, and urges their friends to assist in providing the funds for the new hospital.—*The London Christian*.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

Woman's Work in the Reformed Church.

It may stimulate the good women of our church to know something of the growth amongst them of the spirit of giving to Foreign Missions. From 1874, when the first contributions of Ladies' Missionary Societies were reported, these gifts have been as follows :

1874.....	\$2,111 50
1875.....	4,455 33
1876.....	8,817 85
1877.....	1,625 78
1878.....	10,107 54
1879.....	8,815 51
1880.....	10,031 36
1881.....	10,603 60
1882.....	10,984 00
1883.....	13,053 74
1884.....	12,470 63
1885.....	16,030 16
1886.....	16,653 89
1887.....	18,406 74
1888.....	20,732 71

Total in fifteen years,.....\$137,782 34

—*The Missionary.*

Statistics of the Churches of the United States.

The Independent has again been at pains to gather, so far as possible, the statistics of the Christian Churches of the United States. It however, says that in not a few instances the figures are given for former years. For some denominations, such as the branches of Plymouth Brethren, it is not possible even to get estimates; they refuse to give information. There are hence thousands of Christians who are not enumerated by our contemporary. It says :

"Our summary shows that there are 138,885 churches, 94,457 ministers, and 19,790,323 members in this country. These totals, which are rather under than over the exact figures, are big with meaning. One hundred and thirty-nine thousand churches founded and maintained for the worship of God ! More than ninety-four thousand ministers set apart for the declaration and exposition of the doctrines of Christianity ! Almost twenty millions of souls baptized in the faith of Christianity ! These are eloquent facts. They are witnesses of a living faith, an earnest spirit, and a consecrated life. For these facts tell of sacrifice and effort and costly endowment, which are not the symptoms of unbelief and godlessness. Unbelief has been in the world longer than Christianity; it came to the country more than a century ago; but it has no facts like these to speak for it."

The net gains for the year were 6,434 churches, 4,505 ministers, and 774,861 communicants. These facts are eloquent, too. They show that the long-predicted decline of Christianity has not yet set in. Christianity is still increasing her churches, her ministers, and her communicants. Every year many thousands of her communicants and hundreds of her ministers are swept away by death; but her numbers do not fail. She gathers in converts and educates ministers, and fills all the gaps, and has a large excess. The excess this year is 4,500 ministers, and 775,000 communicants. This means an addition to the force of ministers of about 87, and to the number of communicants of 14,804 every week. More than seventeen new churches were organized every day of the year.

Every day saw seventeen churches, twelve ministers, and 2,129 communicants added to the forces of Christianity in the United States. This is the story which our statistics tell. Is it not a sublime story? Who can read it and

lose heart and faith? Who can read it and not be glad and grateful?

And yet this is not the measure of the power and opportunity of the Church of Christ in this land. Leaving out the Roman Catholics, the net increase was 574,861 communicants. This is at the rate of 4.35 to each church, 6.6 to each minister, and 1 to every 21 communicants. An average of ten to each church would by no means be an extravagant expectation. That would give a net increase for the Protestants churches of 1,320,000. This is the number we might have had this year; it is the number we may have for the year to come.

Population Statistics in Japan.

The London and China Telegraph, referring to recent publications on Japanese statistics, says that on January 1, 1885, the Japanese Empire had a population of 37,868,987, or an average of 99 inhabitants to each square kilometer, which is about the same average as Italy, and much more than that of Germany. But if the large area of Yezo and the Kuriles, with its small population, be deducted Japan, proper has a population of 131 to the square kilometer while Great Britain had only 114. For various reasons peculiar to the country and the people the distribution of the population is by clusters. In eight administrative districts the density reaches 220 per square kilometer, for these include the fertile rice plains and the most productive fisheries. Japan is a country of small peasant cultivation, rice being the principal staple, and hence the mountainous districts are very thinly inhabited. The average number of persons in a household is 4.91, while in Germany it is 4.7; but in urban households the average is much smaller than in the country or than those of European cities. Notwithstanding the density of the population, the small number of populous towns is very striking. Only five have a population exceeding 10,000, viz.: Tokio, 908,837; Osaka, 353,970; Kioto, 255,403; Nagoya, 126,898, and Kanagawa, 104,320. Six only have a population between 50,000 and 100,000. This peculiarity in distribution is due to the circumstance that Japan is not an industrial but an agricultural country. Another peculiarity is the proportion of the sexes. There were 19,157,977 males and 18,711,110 females, so that, reversing the rule in Europe, the males preponderate. This is said to be due to the fact that there is a great preponderance of female mortality between 15 and 40, Japanese statistics on this subject being wholly different from those of European countries. At the date of the census there were 8,898 Japanese abroad, their distribution being as follows: Corea, 4,356; China, 2,068; America, 817; Russia, (mainly Eastern Siberia), 671; Great Britain, 264; France, 164; Germany, 129; and the remainder in other countries or on the sea.

—The Central Baptist says: "The history of the work in Cuba shows that it has been scarcely less than miraculous. Six churches, numbering 1,100 members, have been established in two years. In the Sunday-schools there are 2,500 teachers and pupils, and in

the day-schools 500. And all this at a cost of only \$5,762. But there is urgent need for a house of worship in Havana, now. Diaz pleads for it in the name of Christ. Let not his pleading be in vain."

—Rev. A. J. Holt, State missionary of the Baptist Church in Texas, reports the following summary of the year's work: Missionaries, 130; days labored, 22,222; stations supplied, 600; miles traveled, 171,625; sermons preached, 11,564; addresses, 16,582; baptized, 3,689; received into mission churches, 4,642; churches organized, 154; prayer-meetings organized, 349; Sunday-schools organized, 265; pages of tracts distributed, 460,839; religious visits, 24,247;

church houses built, 27; cost (raised by missionaries on their fields), \$21,486.40; total mission fund expended on the fields, \$23,508.57.—*Examiner*.

—The Missions to Seamen has 41 mission vessels and boats daily carrying the divine message on board ships. If this non-parochial agency were to cease, in many cases none would deliver the message of salvation.—*The Living Church*.

—The total income of the United Presbyterian Church of Scotland during the past year amounted to £368,009, or £5,536 less than in the previous year. The membership of the church on the 31st of December last was 182,170, being an increase of 107.

FIELDS OF LABOR.	No. of Stations	Foreign Work-ers.	Native Workers.		Ad-herents.	Com-muni-cants.	Schools	Schol-ars.	Native Contri-butions. *
			Or-dained.	Lay.					
Ceylon.....	78	16	49	1,393	10,937	3,277	271	18,687	£ 90
India.....	79	50	24	1,276	8,445	2,681	303	19,716	..
China.....	10	17	4	54	1,149	805	11	625	88
Western Africa.....	26	13	43	1,234	45,704	1,594	90	7,243	1,444
West Indies, Hondu-ras and Bahamas.	11	15	1	684	15,145	5,160	51	5,011	774
South Africa(Trans-vaal).....	32	12	6	218	7,021	1,317	26	1,859	70
Totals.....	236	123	127	5,359	88,401	14,834	752	53,141	£2,466

* Exclusive of sums raised and expended at the several stations.

—Rev. James Johnston, Secretary of the Centennial Missionary Conference, makes a curious calculation in his work on "A Century of Christian Progress," just published by James Nisbet & Co., London. He makes an elaborate comparison of the increase of population during the last hundred years, with the respective increases of Protestants, Roman Catholics, and followers of the Greek Church, and the result is very striking. Protestants in Europe have increased, according to this showing, from 37,700,000 to 134,000,000, or nearly fourfold; Roman Catholics from 80,100,000 to 163,000,000, or twofold; and the Greek Church from 40,000,000 to 83,000,000, also twofold. Mr. Johnston draws from this preponderating vitality of Protestantism the most hopeful augury of its future victory.

—According to the Directory of the Roman Catholic Church for 1888, there are, in England and Wales, 2,314 Catholic priests to 1,728 in 1875, and these preside over 1,304 churches, chapels and stations. Scotland has 5 bishops, 824 priests and 237 churches and chapels. The Roman Catholic population in 1887 is given as 1,354,000 in England and Wales, 326 in Scotland, 3,961,000 in Ireland. Together with the colonies, the number of Catholics under British rule is 9,682,000.

—The Disciples of Christ for 1888 report 6,437 churches: 620,000 communicants; 4,500 Sun-

day-schools, with a membership of 318,000, and a teaching force of 33,340; number of preachers 3,262. The value of church property is \$10,363,361. The estimated annual increase of membership with churches is 47,600. The number of institutions of learning which have been received is twenty-nine—five universities, nineteen colleges, and five institutions; but there are some fifteen or twenty from which no report has been received.

Rome.—With a less population than many other large cities, Rome has no less than 30 cardinals, 35 bishops, 1,469 priests, 823 candidates, 2,332 monks and friars, 2,215 nuns, etc. These figures are, of course, very much lower than those of the days of the temporal power; yet, during that *regime* there was more immorality and crime in Rome than in any other European city, and even still over 100,000 of the inhabitants cannot either read or write. These facts speak for themselves, and dispose once for all of every Romish claim in regard to the civilizing power of the Apostacy.

Roman Catholic Missions.

MR. JOHNSTON also contributes a valuable appendix to the *Handbook of Foreign Missions*, published by the London Religious Tract Society, on "Roman Catholic Missions." "It will be seen from the table given below," says the *Missionary Herald*, "that, although Roman Catholic missions have been carried on from two to three hundred years and in some instances are quite vigorous, they are fully matched by the foreign

missions of Protestants, which began, on a large scale, less than one hundred years ago. There are in the Romish Church a large number of missionary societies, but they are all under the direction of the Propaganda at Rome. One of the most marked methods of prosecuting work is by the establishment of missionary colleges, in different parts of Europe, for the training of men for particular fields of missionary work; such as the Chinese College at Naples, the Central African Seminary at Verona. It must be borne in mind that, from the beginning,

Romanists have presented a variety of motives to induce men to become adherents of their faith, and that the submission to baptism has been in many places the only prerequisite to enrollment as a Christian. Their roll of converts includes large numbers who know and care little for any form of Christianity. The notion which is entertained in many quarters that the Romanists are prosecuting their missions with marvelous energy and success will be a good deal modified by the sight of the following table.*

SUMMARY OF ROMAN CATHOLIC MISSIONS.*

(Taken from tables in *Missiones Catholicae*, 1886.)

DIVISIONS.	India.	In-China Peninsula etc.	China.	Regions adjacent to China.	Oceanica and America.	Africa and its Islands, etc.	Total.
Adherents.....	1,183,142	674,317	483,403	77,254	114,845	210,000	2,742,961
Churches and Chapels....	2,677	1,668	2,429	227	360	200	7,561
European Missionaries....	996†	342	471	416	180	417	2,822
Native Missionaries.....	93†	378	281	.....	.....	.....	752
Elementary Schools.....	1,566	.....	1,779	.....	205	954	4,504
Elementary Scholars.....	64,357	21,166	25,219	.....	.....	.....	110,742

* Deducting those returns which cannot be fairly classed under modern missionary work.

† There seems some obscurity in the table from which these figures are taken, possibly from some of the returns not distinguishing native from European missionaries. The numbers are combined in the total (1,039) under the column for Europeans. It is probable that there are rather more native and fewer European missionaries.—*Handbook of Foreign Missions*, p. 341.

—**Jesuit Missions.**—A recent issue of the *Études Religieuses* contains some statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood, priests, coadjutors and "accolistiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsular there are forty-five Jesuit missionaries; in Africa, and especially Egypt, Madagascar and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French.

—*London Times*.

—The *Ghararsha Colca*, the official paper and year-book, issued by the authorities at Rome, has been published for the year 1888. According to it Leo XIII is the 263d pope since St. Peter. The number of cardinals is sixty-one, of whom five are cardinal bishops, forty-three are cardinal priests, and thirteen are cardinal deacons. As the whole college of cardinals consists of seventy men, there are only nine seats vacant. The oldest cardinal is Dr. Newman of England, whose age is eighty-eight; the youngest is Cardinal di Renda, who is only forty-one. Of the present college, eighteen were appointed

by Pius IX. and forty-three by the present pontiff. Of the cardinals, four are Romans, twenty-eight are Italians, and twenty-nine are of other nationalities. During his pontificate, Leo XIII. has established the following new offices: One patriarchate, nineteen archbishops, fifty-seven bishoprics, thirty-four apostolic vicariates, one apostolic delegature, eleven apostolic prefectures. In all there are now thirteen patriarchs, 155 archbishops, 752 bishops. On the first of January of the present year there were 723 archbishops and bishops of the Latin Rite, fifty-six of the Oriental Rite, 318 titular archbishops and bishops, twenty without title, and five prelates *nullius dioceseos*. The whole Roman hierarchy consists of 1,254 persons.

—**American Missionary Association.**—Last statistics: Receipts, \$320,953; expenses, \$328,788. In the 58 schools in the South, there are 9,896 pupils. There are in the South 131 churches organized by this Association, with 8,056 members. Four new churches have been organized. There are 18 schools among the Indians, with 580 pupils; five churches, 13 missionaries, 397 church members, and 11,091 scholars. Among the Chinese 17 schools and 1,131 pupils, and three new missions. Thirteen women's State organizations join with the Association in the work. The Association now has 136 churches, 115 missionaries, 8,452 church members, 972 being added during the year, and 17,114 pupils in Sunday-schools. \$26,000 were expended in the Southern field; \$8,920 in the Chinese missions, and \$48,987 among the Indians.

—The Minutes of the British Wesleyan Conference state that there are 545,290 members at home and abroad, and 43,951 on trial; ministers fully ordained, 2,225; on trial, 263; with 364 supernumeraries. The Australian Church numbers 79,155, and the Canadian 200,479. During the year 40 ministerial probationers were received into full connection, 4 of whom are Hindus, 1 Chinese, 3 Africans, and 1 German; there are 263 juniors still on probation. The local preachers number 15,557.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

[By A. T. P.]

THE following letters to the editors we answer in the REVIEW as matter of interest to the general reader:

"I have been very much interested in reading the articles on a 'Crusade for Missions,' in the October REVIEW. I have some maps for pulpit and associational work, but wish to make myself something up to date. Have you any *printed* maps or diagrams, statistical or of countries, in the form of pamphlets or leaflets that I could enlarge into large wall maps, or any other new and valuable information that I can utilize that you can furnish me with? I wish to do as Dr. Pierson suggests, start a 'Crusade for Missions' in my own vicinity.

"Yours fraternally, C. L."

In response we beg to say, that in all attempts to reach the public mind on missions, if we can at once attack the citadel of the understanding through both Eye-gate and Ear-gate, our success will be doubled. We advise the use of maps, charts, comparative tables of population, expenditure, etc., made large enough to be seen at a distance.

First of all, a map of *comparative religions* ought to be prepared. For this a model may be found in the front of "A Manual of Missions," prepared in 1854 by Dr. Jno. C. Lowrie, and published by A. D. F. Randolph & Co., New York. Of course since 1854 very important changes have taken place, which necessitate changes in the coloring of the map. But that map will be found an excellent basis for the construction of a large wall map which presents at a glance the comparative condition of various countries as to religious beliefs.

Next, we advise a wall chart of *comparative populations*. This might be made by upright columns of different heights. Taking, for instance, *Siam*, as a basis or limit of measurement, with eight to ten millions, this might be represented by a column four to five inches high, *i.e.*, one-half inch to the million—then the other countries could be arranged in order, until we reach India and China, which would be represented by columns from ten to fifteen feet high. Of course these columns should be represented in the same colors as those which on the map exhibit the religions prevailing in those lands. In this way, at a glance, the eye would take in the comparative numbers of people under the control of each great nation, and the relative extent of Paganism, Heathenism, Mohammedanism, Papacy, Greek Christianity, and Protestantism.

Next we would have a wall chart of *comparative expenditures*, of which there are abundant models, none of them better than that published in colors by the Baptist Missionary Union, Tremont Temple, Boston, and

obtainable for a few cents. It shows, in striking contrast, the annual expenditure of the United States and Great Britain for foreign and home missions, education, sugar and molasses, iron and steel, cotton and woolen goods, bread, meat, boots and shoes, tea and coffee, ministerial salaries, liquors, etc.; and, in addition, gives a diagram of the population of the world according to religious faiths, each square on a larger diagram standing for one million people.

In addition to all these we would have a chart of *comparative increase* in the number of societies, translations of Scripture, missionaries and workers, scholars in schools, expenditures for missions, etc., from the beginning of the century to the present date, so far as any approximation to accuracy can be obtained.

It might be well if, besides all these, there might be also a chart to show *comparative supplies* of ministers, teachers, etc., at home and abroad, with the relative sizes of their respective "parishes"; dividing the whole number of souls to be reached, equally, among all the workmen.

If all these, except the general wall map, could be made so as to be supported in one frame on separate rollers, so as to be pulled down successively as the speaker needed them, these charts themselves would make a most startling and powerful exhibition of the truth, and would themselves speak eloquently to the public mind, heart and conscience.

If it be asked, how can these be procured, we answer, *make them for yourself*. It requires very little mechanical skill, and, if you lack ability, get some one to do it for you under your personal supervision. This is a work that no man can do for another. The very labor of collecting and arranging the facts, by which the work is done, is itself the greatest source of blessing to the man who does it. No accurate statistics can be obtained. Figures as well as facts are constantly changing. But if the man will study the subject, and as fast as he gets hold of facts and of accurate figures embody the results in his charts, he will find himself fast becoming an authority on missions, correcting not only his own mistakes and misapprehensions, but those of others as well.

It behooves us all in studying missions not to be impatient of results. The field is the world, and we have but a lifetime in which to explore it. Of course, we cannot conduct the exploration in person, and must depend in great part on others' labor and results of their researches. Statements will often be made that are incorrect, and by

repeating them we shall be led to propagate error; but as errors are exposed we must correct them, and so approach nearer and nearer to absolute correctness and exactness. We must not claim for ourselves or others infallibility, but only that we are "philosophers," lovers of wisdom and seekers after truth. But we may do much to help each other, and as we learn facts and gather exact statistics, we may make them available to others who are on the search like ourselves. Every pastor must be a missionary, and not expect all his work of collating and comparing to be done for him. What a man does himself is like his own armor, made for him and in which he moves easily and familiarly—he has proven it, and it is like a part of himself. A note-book with divisions for various classes of facts, and in which, under its own department, each new, well-ascertained fact is entered, will soon become a thesaurus of information, and of more value than any compilation that can be made for us by the most skillful hands. The facts one gathers and assimilates to himself and his uses, he can always command, and it is these that make him ready, even at short call, to advocate the great cause of missions.

The second letter is from Balasore, India:

"REV. A. T. PIERSON, D.D.—I have recently become a reader of your most excellent *Review*, and it has increased my appetite for such reading. The object of my writing now is to ask if you will kindly take the trouble to name in the *Review* what you regard as the five most valuable books of missionary biography, and five others, most valuable, of the history of mission work.

"I dare say that you will find it difficult to choose from a mass of material that is so rich, and the request I make might be rather unreasonable for one within reach of public libraries. But in a far-off station, shut up to one's own library, with money for buying and time for reading both very limited, it becomes a question of no little importance how the limited time and money can be best invested. In doing this, I dare say you will confer a favor on many others situated like myself in heathen lands.

"HARRIET P. PHILLIPS."

To answer such an inquiry is not so easy as to propose it. The field of missionary biography is fertile and luxuriant in the amplitude and magnificence of its products. Nowhere in the wide range of literature is there to be found combined so much of the romantic and the real, the highest attainment in character and the highest achievement in practical life and work. We venture to name five biographies of surpassing interest, without attempting to accord to them such supreme excellence over all others, viz.: "Life of Adoniram Judson," recently edited by his son; "Fidelia Fiske," by Rev. William Guest; "David Brainerd," new edition, recently edited by my colleague, Dr. Sherwood; "Seedtime in Kashmir," a memoir of W. Jackson Elmslie, M.D., by Dr.

Burns Thomson, and the wonderful story of William A. B. Johnson in Sierra Leone, now out of print. But it must be remembered that we have made no mention of the life of Robert Moffatt, of William C. Burns, of Dr. Goodell, of Dr. Duff; of the story of William Duncan in British Columbia, the missionaries in the Fiji Islands, the work in Madagascar, nor of John Williams in the South Seas, and a host of others. We have taken five almost at random, because they happen to have possessed peculiar charm for us, and are representative of work done by godly and educated men, refined women, medical missions, and the uneducated, consecrated mechanic.

As to the histories of mission work, it is hard to separate it from biography, but we venture to give five more books which cover wider territory, viz.: "Ten Years on the Euphrates," by Wheeler; "Among the Turks," by Hamlin; "A Century of Christian Progress," by Rev. Jas. Johnston; Warneck's "History of Christian Missions," edited by Dr. Smith; and the Ely volume. But here, again, we have not even mentioned Goodell's "Forty Years in the Turkish Empire," both a biography and a history; "Medical Missions," by Dr. John Lowe; "Our Indian Mission Field," by Miss Rainy; "Foreign Missions," by Dr. Anderson; Christlieb's noble little book on the same topic; "Siam," by M. L. Cort; "The Cross and Dragon," by B. C. Henry; "The Handbook of Foreign Missions," by the London Religious Tract Society; or, Dr. Thompson's grand book on "Moravian Missions."

There are five other books we advise every man and woman to read, each in its way unsurpassed, as bearing on missions in general, seeking and saving the lost, viz.: first and foremost, Hodder's "Life of the Earl of Shaftesbury"; then, the "Life of Jerry McAuley," published and widely scattered by the New York *Observer*; Belcher's biography of Whitefield; "Memoir of Mary Lyon"; and the "Life of William E. Dodge." But we are conscious that in naming these, we are possibly passing by others equally deserving of this honorable mention.

WE have been much impressed with the consecrated men and women of Great Britain. We have met few such in our own land, who lay wealth, position and influence, absolutely at the feet of Jesus. There are many noble merchants and princely givers here, who combine singular commercial talent and tact with liberality. But England and Scotland present not a few who have abandoned business, practicality, that

they may work for Christ. Campbell White, of Glasgow, declines election to Parliament, because he will not have his work among the poor of that great city interfered with by public engagements; the Earl of Aberdeen helps the tenants on his lands to become owners of their own houses and farms; the Provost of Aberdeen subordinates everything to his duties as a Christian and his work for Christ. Lords Radstock and Kinnaird and their families, Jas. E. Mathieson, Esq.; Hugh Matheson, Esq.; A. H. Moncur, ex-Provost of Dundee; Alexander Balfour, of Arbroath; Mrs. Drummin Stewart, of Logie, Forres; Mrs. Mary Watson, the Countess of Cairns, Sir T. Fowell and Lady Buxton, Sir John and Lady Kennaway, Sir Arthur Blackwood, Robert Paton and Mr. Charrington, Miss Annie McPherson—these are a few of the hundreds of men and women in the British Isles who are giving time, money, influence, personal labor to all sorts of missionary enterprises, home and foreign, and to city evangelization. London is the greatest center of Christian work on this globe. God has many devoted servants in the United Kingdom, who sound no trumpet before them and whose very names we hesitate to print, so modest are they in their work for Christ.

THERE is a tendency nowadays to measure missions by mercantile and monetary standards. The question "Do missions pay?" is a characteristic American inquiry. How much does "*each convert cost*"? If this method of computation is to prevail, perhaps it would better be carried further, and we might ask how much some of our modern products of our "high civilization" at home are worth to society.

The logical basis of Mr. Chadwick's recent argument was the monetary value of saving a human life. Every human being in the land is worth, he says, £150. But is this really so? Mr. Chadwick might remember the story told

of a bishop who is well-known for his dislike of cant and his skill in snubbing those who practice it. A pious lady of his diocese was illustrating the doctrine of special providence by a case in her experience. An aunt of her own was setting out on a sea voyage, when she felt "a warning from on high." She obeyed the warning and did not sail. Next day the ship was wrecked and all the passengers perished. "Was not that saving of my aunt's life a clear case, my lord, of divine providence?" "I cannot say," replied the Bishop, "*for I do not know your aunt.*"

We would call attention to the Shaftesbury Institute for Girls in London. Two ladies, disguised as factory girls, visited the low theaters, music halls, gin palaces and streets frequented by this class in the West End, in order "to become acquainted with their habits and associations, and learn how best to meet their needs."

Since the publication of "Only a Factory Girl," in June, 1887, contributions, unasked, have poured in from all parts of the kingdom, amounting to over £2,000, and an Institute for West End Factory Girls has been established. In the little book, "Rough Diamonds," will be found an account of the work carried on there. Four hundred pounds a year is required to meet the current expenses, including rent and taxes, and about £300 to start a Country Training Home.

THE Rev. Griffith John, the eminent missionary of Hankow, declines the honor of this year's chairmanship of the Congregational Union of Great Britain. In substance he says: "I am doing a great work so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" Not many years since our Senators at Washington were surprised when Dr. Henry H. Jessup, of Syria, declined the appointment of United States Minister to the Persian Court. Few, if any foreign missionaries would exchange places with an emperor. They esteem it their highest privilege to preach the gospel to lost men.

It is proposed to hold a *World's Sunday-school Convention* in London in 1889, from July 1-4. The representation to be from America, one to every 100,000 of population, or about 600 delegates, and appointments to be made only from well-known Sunday-school workers. This is the day of world's conventions.

It is vain to talk of *lack of money* to prosecute missions, while the thousand millions spent for strong drink annually stands in contrast with the 5,000,000 spent for foreign missions. The fact is, Indulgence and Mammon are the idols of our boasted nineteenth century civilization—like the Baal and Ashtoreth of the Phœnicians of old. It was stated at the London Conference that the annual keeping of 100 race-horses for the races, inclusive of interest on their purchase money, equals the entire annual income of the London Missionary Society!

THE "American Board" has a grand and heroic history to look back upon. We rejoice in its noble record, and not least, that the stand taken against the Second Probation, or *post mortem* theory, has not alienated gifts from the treasury. The more we see and hear of these speculations about the supposed preaching to spirits in prison, the more we are satisfied that the "Eternal Hope" has no foundation in Scripture, and is delusive and dangerous. As Dr. Noble, of Chicago, well said: "There are two things we may do—work for men's salvation while we know there is a day of grace, or hope for a day of grace for them in the next life and so neglect them now." For myself, I have no doubt which, for us and them, is the only safe course to pursue.

THE centennial of the birth of Adoniram Judson was observed at the Baptist Church in Malden, Mass., August 9, and a tablet was erected, bearing the following inscription:

IN MEMORIAM.

REV. ADONIRAM JUDSON.

BORN AUG. 9, 1788,

DIED APRIL 12, 1850.

MALDEN, HIS BIRTHPLACE.

THE OCEAN, HIS SEPULCHRE.

CONVERTED BURMANS, AND

THE BURMAN BIBLE

HIS MONUMENT.

HIS RECORD IS ON HIGH.

DR. CAIRNS said, at the Pan-Presbyterian Alliance in London, that one way to reach the masses of the people is by the collection-box, which is both democratic and aristocratic, permitting all who will to take voluntary part in the support of the gospel. We feel like adding, that if the collection-box were the only way of supporting the gospel, the aristocratic feature of pew rents, oftentimes extravagantly high, might not repel so many who belong to the democracy.

PROF. DRUMMOND, at the World's Conference on Missions, while referring to Africa as a mission field, asked the question: "Is it right to go on against what seems a providential barrier against a European missionary living there at all?"

We should earnestly deprecate the abandonment of destitute fields because they are regarded unhealthy. If the element of *personal risk* is to be considered, why not enlarge the scope of the risk and take in not only health but all exposures to life and liberty? How soon, under the operation of such a principle, would missionaries begin to decline to go anywhere unless assured of immunity from all personal danger!

Nothing is sublimer in missionary biography than the devotion of men and women who, for Christ's sake and that of perishing souls, have dared

climate, cannibalism, persecution, poison and death. Where would have been the 30,000 living Karens, and the other 20,000 now asleep in Jesus, had Judson retired before Burmese fever and persecuting intolerance? How about Krapf in Africa, and David Livingstone, forty times scorched in the furnace of African fever; how about Mrs. Grant in Persia, and the devoted Stoddard, Pliny Fiske, Dr. Bushnell, Coleridge Patteson and Harrington, Dober at St. Thomas—and the splendid heroism of the Moravians among the African and Syrian lepers?

THERE were added, on profession of faith nearly one thousand souls a week, on an average, during the year ending May 1 last, to the churches connected with the Presbyterian General Assembly, North. The total number added on examination is given at 51,062.

We hear much congratulation expressed upon this result. Yet let us remember that this great Church reports about three-quarters of a million communicants. This is a gain of about one for every fifteen communicants. In other words, it takes fifteen disciples a whole year to bring *one* soul to Christ! How long, at that rate, would it take 30,000,000 Protestant Church members to overtake the unevangelized population of the globe? At that rate we should have but 2,000,000 converts a year for all Protestant Christendom!

THE religious impulse of the whole character and career of the late Earl of Shaftesbury is directly traceable to Maria Millis, his pious old nurse, who before he was seven years old, taught him of Jesus, and at whose side he learned the prayer which he never failed to use till his dying day. Neglected by his own parents, the evangelist of Parliament *owed to this evangelist of the nursery* the first lessons he learned in the school of Christ. The watch she left to him, he wore on his person as a reminder of the sacred touch by which

she set in motion and regulated the delicate mechanism of his being, nor would he allow it to be displaced by the costliest chronometer. Were the secrets of all hearts revealed, we might find that behind many a life that has come with observation, that has been conspicuous for great usefulness in winning souls, there lay some obscure, unobserved, undemonstrative influence like the secret sacred touch of this poor, uneducated old nurse! All we have to do is to abide in our calling, however humble, but *abide with God*.

Popery "Puts Between."

1. ITSELF as mediator between heaven and earth.
2. Priest between sinner and God.
3. Auricular confession between penitent and mercy.
4. Penance between offender and godly sorrow.
5. Mass between believer and righteousness in Christ.
6. Indulgence between him and self-denial.
7. Tradition between him and Scripture.
8. Purgatory between him and heaven.
9. Celibacy between priest and home.
10. Good works between believer and justification.
11. Extreme unction between him and death.
12. Saints and Virgin Mary between him and prayer-hearing God.

Errata.—On page 414 of June number, sixth line from top, it should read:

On a continent, equal to two-and-a-half Europes, they have covered a territory as large as all the United States except Alaska, etc. Africa has about 8,500,000 square miles. Europe about 3,400,000. The Congo Free State reaches a territory of about 3,150,000 square miles, about as large as the United States, exclusive of Alaska.

In the same number we erred in giving credit for the admirable article on The Insufficiency of Buddhism to Principal D. H. MacVicar, D.D., instead of to his worthy son, J. H. MacVicar, B.A.