



SYNOD OF BRAZIL, from a photograph taken on 7th September, 1888, the day after the organization of the Synod. AN OBJECT LESSON on the "Race Question." The brother in *black* is an elder elected to represent a white constituency, for the grace of God that is in him. The *red* man's blood is manifestly in the veins of the young licentiate on the lower step. The majority of the native ministers can not be distinguished from the Anglo-saxon missionaries.

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I.—LITERATURE OF MISSIONS.

THE AMERICAN MISSIONARY IN THE ORIENT.

BY THE AUTHOR OF "ISLAM AND CHRISTIAN MISSIONS" IN THE
AUGUST REVIEW.

THE missionary is just now somewhat to the front. His presence in the world is nothing new, but the attention he is attracting at present is phenomenal. He figures largely in the religious, and often in the secular press, with now and then a place in the foreign telegrams. He is in half the monthlies and all the quarterlies. He is frequently a subject of comment in books of travel and exploration. He appears in the role of a foreign correspondent, and is on the platform of religious conventions at home, and in the pulpits of our churches. A theological controversy rages about him and his function in current discussion which has its echoes even in the novels of the day. Dr. Munger, in the *Forum* for last June, has a spirited article with the suggestive title, "What is the Missionary Doing?" He credits him generously and kindly with a general uplifting and civilizing function where the world most needs a helping hand, but proceeds serenely to justify him from any complicity in what he considers the recently-exploded theory that men require the gospel this side of the grave. The missionary's contributions to various departments of knowledge are growing into a respectable library. He has a remarkable following of monthly reviews and magazines, which seem to be exclusively devoted to the cause he represents, and circle about him and the work he is doing. He handles millions of dollars annually, and requires societies and boards and secretaries and treasurers, and in some circumstances even ambassadors and consuls, to give him advice and support. He is dined, and comes near being wined also, at some of the most coveted tables at home and abroad. He is in many cases trusted and honored by the rulers of foreign countries and has a remarkable influence in the social, intellectual, moral and religious development of the awakening nations of the East. He is sometimes an obscure or indirect factor in politics and commerce, although usually he gives close attention to his own special business. Personally he is an object of considerable scrutiny and comment, which, although

usually favorable, is sometimes quite otherwise. What he is doing, how he lives, what he accomplishes, whether he has any business to be where he is, whether he is faithful in his duty, whether he is "having an easy time of it" or enduring the requisite amount of hardship, whether he is married or single, whether he has children and what he is going to do with them, whether he rides in a "pony carriage" or walks, whether he has copies of the *Century* and the *Independent* on his table, whether he has too many "comforts," whether he has any "culture" and how much; does he dare to be wealthy, or allow loving hearts at home to brighten his exile with a few "alabaster boxes" from Tiffany's or Steinway's—in short, is he to be recognized or repudiated; is he genuine or is he a fraud; is he a "success" or is he a "failure"? Such are some of the minor currents of thought which seem to drift into little whirlpools about him.

In the meanwhile the missionary goes quietly and patiently on with his work, than which, for serious responsibility, and far-reaching influence, and fragrance of spirit, and charm of unselfish love, and power of uplifting and transforming energy, we know no higher and sweeter task for loving hearts to plan and human hands to do. He is undisturbed by criticisms, undismayed by difficulties, undaunted in purpose, unflinching in his loyalty to the sublime commission he holds from those pierced hands which rule the ages. He believes in a whole world of possibilities for this present existence, and in better and sweeter hopes which may brighten the future of even the most degraded souls. He is confident of a coming triumph which will thrill and gladden the world.

We have spoken of the welcome he receives from rulers and high officials in many of the countries whither he goes, but this is not always the case. In some lands his work is at present stoutly opposed, and he himself is not altogether welcome, but is regarded with considerable distrust and disfavor. What to do with the missionary is just now a pressing problem in Turkish official circles. Where did he come from? who sent him here? what is his business? how did he get so thoroughly at home among the people? how has he accomplished so much before we knew what he was about? what is to be the outcome of his work, and what is the best way to deal with him? These are questions of both state and church at the Ottoman Porte. The missionary, in fact, seems to have unconsciously arranged a sort of "surprise party" to the Turkish parsonage, and as is often the case in those well-intended affairs the party surprised is somewhat embarrassed by the excess and variety of the gifts thrust upon him. In the traditions of the Ottoman Foreign Office there has never appeared a hint or a warning of an American invasion. In the rogues' gallery of the Turkish police, although we may find pretty much every type of European and Asiatic physiognomy, there is no portrait of the American.

missionary or his English colleague, unless possibly it is a very recent addition. The natives of India are said to look upon Englishmen as "very uncomfortable works of God." We suspect the Moslem officials of Turkey, were they to speak their minds freely, would pronounce the missionary to be a painful eccentricity of Providence by which their customary spirit of resignation to the dispensations of divine sovereignty is sorely taxed. Let us distinguish here sharply between the views of Moslem officials and the Christian (and to some extent even the Mohammedan) populations of Turkey, for among the latter the missionary has had a warm and beautiful welcome. It is in both Moslem and Christian circles the hierarchy rather than the people who oppose him.

Sixty years ago and all was going on well. The Turkish authorities ruled in church and state with unquestioned supremacy; the Moslem was in his lofty position of religious, social, intellectual, and political dignity, and the Christian was in his rightful and proper condition of humiliation. It was the Moslem's duty to tolerate and endure. It was the Christian's privilege to exist, and his only safety was to bear with abject submission whatever injury or indignity the Moslem chose to inflict upon him. Christian communities were permitted to live unmolested provided they paid tribute and kept within bounds, and meekly attended to their own affairs. They were not to make any effort to get on, or improve their condition, or assert their existence; much less to enter into any competition with the Moslem in any sphere of life. The idea of any effort on the part of the Christian to convert the Moslem or even argue the matter of religion with him, was too dangerous and absurd to be thought of. To this day no Oriental Christian is attracted by this project, and is disposed to pray with the devout Anglican: "O Lord, give us peace in our time."

The advent of the Protestant missionary has brought remarkable changes in many directions. His influence at first was not discovered. He was at work many years before the Turk realized he was there. He established his schools, made the acquaintance of the people, gathered his congregations, translated his Bibles, trained his native helpers, prepared religious and educational books, circulated his tracts, stimulated thought, awakened inquiry, carried conviction to many hearts, and sent the thrill of a new life through the stagnant East, and it was not until his work had assumed large proportions, with permanent buildings, and rapidly growing apparatus, and far reaching influence, that the Turk became aroused and restless. He has awakened slowly, and rubbed his eyes lazily, and even taken fragmentary naps in the process, while now and then he has hurled his arms wildly about as if determined to hurt somebody or break something, until in the year 1889 he seems to have his eyes fairly open, and what does he see?

If he should take the pains to survey the ground carefully he would find 185 organized churches, 200 church buildings, 70,000 Protestants, 15,200 communicants, and would be obliged to take note of an average annual increase of about 1,500 to the membership of the mission churches.

He would find, all told, including the English and German missionaries residing chiefly in Palestine, and the Kaiserswerth sisters, about four hundred foreigners, male and female, engaged in mission work within the bounds of his Empire. Of these, 135 are ordained ministers of the gospel, and 20 are medical and lay missionaries, who, with their wives, and over one hundred single ladies, make up the total, of which probably four-fifths are Americans. He would light upon about six hundred localities where mission work is visibly established, and from which it radiates. He would find nearly two thousand native assistants engaged in the employ of these foreigners, many of them educated and accomplished preachers and teachers.

He would visit six American colleges, some of them well endowed, and occupying permanent buildings, and representing an investment of American money not less than \$800,000. They are located at Constantinople, Marsovan, Harpoot, Aintab, Beirut and Ossiut. He would listen to the roll call of 1,200 names, as these college students gathered at their accustomed places. He would find them studying the ordinary branches of a liberal education, some of them pursuing advanced professional courses—at present about fifty in medicine, and seventy in theology—peering into science, turning over history, scanning the record of the House of Othman, weighing creeds in the balances, studying the Bible, listening to the gospel, receiving helpful and invigorating moral influences, having their lives shaped and guided by the truth of God and the inspiration of His Spirit, and growing into a type of manliness and culture that the Turk has never yet seen in his empire. Having finished with the colleges, our Turkish committee of investigation could be escorted to over seven hundred schools of all grades, with 40,000 pupils in attendance. They could visit the mission presses, where 40,000,000 pages were printed last year, and issued in the shape of Bibles, religious and educational works, tracts, newspapers, Sunday-school lessons, leaflets, etc. There are issued by the various missions five weekly and six monthly papers, the latter mostly for Sabbath-school children. Upon the catalogue of the mission press in Beirut are 380 separate publications. The medical missionary work must not be passed by. Fully one hundred thousand patients are treated annually, if we include the 14 medical missions and the 20 hospitals and dispensaries of English, German and American societies.

If the influence of these missionary activities had been confined to the Oriental Christian communities, the Turkish Government would

not probably have interfered. The authorities seem to have grave suspicions, however, that Moslems were being reached and influenced. Bibles and tracts and other volumes of mission literature were circulating among them; their children were attending mission schools; a desire for education was springing up; a spirit of inquiry was manifest; conversions were occurring here and there; a secret tendency toward liberal views cropped out in some quarters; new sects, like the Shathaleyeen, which, although nominally Moslem, were inclined to accept doctrines and practices suspiciously Christian in their character, began to appear; the Ottoman dynasty, representing the Turkish Khalifat, became conscious that its official grip, both religious and military, was being loosened upon not only the various politically allied or semi-Mohammedan nationalities of the empire, as the Druze, Nusairiyeh, Metawaleh* and Bedawin, but upon the Moslems of the Arab stock also, residing in Syria, Palestine, Arabia and Egypt.

It must be also a very disquieting reflection to the anxious Turk that other agencies, entirely independent of all missionary operations and from an entirely different quarter, have been at work during the last fifty years, all pushing steadily in one direction, viz. : the political dismemberment of his empire, and the introduction of reforms in the interest of his Christian subjects throughout the Levant. Bosnia, Herzegovina, Montenegro, Servia, Roumania, Bulgaria and Eastern Roumelia have been cut off from the northern section of the Balkan Peninsula. Greece has won her independence, and by recent changes in her frontier has included Thessaly in her dominion. Russia has secured a small section of northeastern Asia Minor, including Kars, Batum and Ardahan, and will be ready again at the first favorable opportunity to unsheath her sword for the possession of Constantinople. Mt. Lebanon has been made a Christian province, under the protection of the European powers. Syria is in imminent danger of a French protectorate, should any circumstances occur to render such a move possible. Palestine, and especially Jerusalem, is tacitly in foreign control, as the Turk can hardly walk the streets of the Holy City without treading on European toes. Russian buildings by the cubic acre are going up at Jerusalem, and the Powers of Europe keep vigilant guard over every square inch of property in the holy places. A railway is now projected from Jaffa to Jerusalem, and its charter is already in the hands of English capitalists, so that our modern pilgrim will soon buy an "excursion ticket" to Jerusalem and get his "baggage checked" for the Holy City. What an intrusion of the nineteenth century to have a modern locomotive puffing up Mt. Zion?

The Arabs of the Arabian Peninsula, where they are not entirely independent, are restless and rebellious. The mysterious Mahdi hides in the Soudan and is a constant menace to the Ottoman Khalifat. From the days of Mohammed-Ali Egypt has been only a nominal vas-

sal, and now England is in possession, and *Ullah* alone knows if she will ever move out. Cyprus, off the coast of Asia Minor and twelve hours from Syria, is under the English flag, and a mysterious protectorate of Asia Minor is latent in English policy, the exact meaning of which probably neither Turkish nor English statesmanship would be willing to define until circumstances arise which make it desirable to give it whatever interpretation is a convenience to the parties interested. Algiers and Tunis have gone to France, and Tripoli is conveniently near to Italy. The Black Sea is once more a Russian lake, in defiance of the Treaty of Paris. The splendid "Orient-Express" train, without change of cars from Paris to Constantinople, now shoots down through the whole length of the Balkan Peninsula until it stops under the shadow of the Sublime Porte. A branch line to Salonica is also ready for use. The Turkish ironclads lie rusting and rotting in the Golden Horn. The imperial finances are fermenting and threatening to explode in the very precincts of the Seraglio. Turkey is in sore straits, and God's will is mysterious.

Yet, despite these changes and harassing troubles within and without, Turkey still exercises an efficient and increasingly defiant control over her internal affairs. Nothing which has been done, either by the great ambassador, Sir Stratford Canning, afterward Lord Stratford de Redcliffe, who was prominent at the Porte from 1812 to 1858, or by the united diplomatic efforts of Europe since then, has ever secured the slightest recognition on the part of the Turkish Government of the liberty of the Moslem to change his creed. The Hatti-Sharif of Gulhane in 1839—which has been called the Turkish Magna Charta—the Hatti-Humayun in 1856, the Treaty of Berlin in 1878, all of which, so far as they refer to the Christian subjects of the Porte, amount in substance to a declaration on the part of Turkey that she will give entire religious liberty and full toleration and equal rights to all her subjects if Europe will not meddle, have never for an instant been acknowledged by the Turk as referring to the Moslem, or recognized as securing to him any liberty of conscience whatever. Every time a Christian diplomat, or a missionary organization, or even the united corps of European ambassadors at Constantinople has quoted these or any other official utterances of the Turkish Government, in behalf of a Moslem's liberty to accept Christianity, the Turkish authorities from the Sultan downward have either repudiated the idea, or quietly and effectively snubbed it. The old Moslem law that the penalty of apostasy is death is to-day the inexorable rule in Turkey. The Ottoman authorities will not publicly execute, as was formerly the custom, but will arrest upon some false criminal charge, as for example desertion from the army, or attempting to avoid the draft, or some imaginary misdemeanor, and will transfer the victim from one prison to another and put him out of the way by some secret

means. If any fanatical Moslem privately assassinates the victim, or his neighbors or friends poison him, no questions are asked and the government is saved all trouble. Even in Egypt, where there is considerable liberty, no convert is safe from private conspiracy by fanatical Moslems.

If we seek for the reason for this inflexible persistence in the desperate methods of the old Mohammedan bigotry we find it in the instinct of self-preservation, and also in the undying spirit of Islamic pride and fanaticism. Turkey is on the defensive. Islam sees that it is a struggle for existence. The Turk realizes that as things are now tending he must go to the wall, and Moslems must be left behind in the race. The Christian communities are coming forward so rapidly in wealth and numbers, and rising so conspicuously to positions of social respectability, education, influence, refinement and general culture, that the Moslem feels himself to be sadly behind the times and out of date. While he clings to his religion and to the old Islamic traditions and practices he cannot compete with the Christian in the race of civilization and improvement. He must, therefore, by all means at his command, strive to set back this rising tide of missionary influence and especially take stringent measures to prevent the Mohammedan constituency of the empire from coming at all within the range of its movement.

The Turkish Government, representing both church and state, is reluctant to allow and cannot ignore a social and religious revolution of this kind. Islam must not lose its proud position; its prestige and glory must not be dimmed. Liberality, so the Moslem reasons, would be fatal to both church and state. Self-reform is both dangerous and impossible. Islam needs no reformation. Amalgamation with other existing social and religious organizations is self-annihilation. Joining the march of progress and civilization is losing its distinctive identity. Concessions to Christianity are disparagements to Islam. The Sultan himself cannot make them without putting himself in danger. Christianity can be and has been tolerated in Christians just as many other nuisances are submitted to because you cannot get rid of them, but never can Christianity be tolerated in Moslems. Liberty of conscience in this sense is treason to heaven.

In many other respects mission work is an offense to the Turk. The translation of the Bible into so many languages of his empire,—the united work of the Bible societies and missionaries—the industrious and successful distribution of the Scriptures, at the present time, amounting to about 100,000 full or partial copies a year, and making a total of 2,250,000 copies since organized work of this kind began in the Levant, is an impertinence which so annoys him that he seizes innocent colporteurs and puts them in prison as common criminals, where they often stay for months. He will do this even though

he has officially sanctioned the issue of every book the colporteur is selling. The busy activities of mission presses, and the literary renaissance of the present generation, make him impatient, and his censorship of the press is both tormenting and amusing in its furious stringency. A solemn order was recently promulgated that henceforth no mission press should have more than one entrance and that by the front door in full view of the police. Back doors to presses are too suspicious to be allowed. Orders have been given that every book henceforth to be printed must be sent in manuscript entire to the authorities for approval. All existing publications must at once be submitted. Strange to say, however, the official indorsement of the Imperial Ministry of Public Instruction has been obtained upon the Bible in every language of the empire.

Just at present the government has a severe spasm of restrictive oversight of all foreign books and periodicals. Everything bearing upon missions, Islam, Turkey, Oriental travel, Eastern history and the religious and political condition of the East, is at once confiscated. Encyclopædias are in special disfavor; they know too much and say too much on a great variety of subjects. The letter *m* is an exceptionally dangerous one, and if the book is not finally retained, it is returned with a portion or all of the letter *m* cut out. What propriety in having Mohammed talked about in the same breath with Mephistopheles and monk and mule, or Mohammedanism with mythology and missions and malaria, or Moslem with Mormon and mummy and missionary. Among the books recently confiscated at the custom houses are Robinson's "Researches," Thompson's "Land and the Book," Murray's "Handbook of Palestine," a copy of the "Schaff-Herzog Encyclopædia" and of the "Encyclopædia Britannica," Pierson's "Crisis of Missions," Clark's "Ten Great Religions," English or French translations of the Koran, histories of Russia, and all reports and periodicals referring to missions. At a recent holocaust at a prominent sea-port of the empire 600 foreign books under condemnation were burned by the authorities. It is said that an old Moslem law was promulgated with reference to the famous "Apology of Al-Kindy" that any house in which it was found should be destroyed and forty houses around it. Who knows but we shall yet hear that it is the will of His Imperial Majesty the Sultan that the mission presses shall be destroyed and every house around them within a radius of half a mile!

Educational work is also a serious grievance to the Turk. He has closed many of the schools—at one time over thirty were closed in Syria and Palestine, and policemen forcibly removed all Moslem children, and stringent prohibitory orders were issued forbidding Moslems to send their children. A law was recently framed forbidding all religious instruction in schools, but was never promulgated. By the

good offices of Mr. Straus at Constantinople and Mr. Bissinger at Beirut several of these schools have been opened, but not all. The Turk publicly orders them opened and at the same time takes measures to have them kept closed. It is almost impossible to get a permit to purchase or build for school or church purposes. In some places all right of public assembly for religious worship has been denied. School teachers have been arrested as disturbers of the peace; churches have been closed and a government seal put on the door. The authorities are just now very jealous of even the foreign press, and European or American periodicals and journals are watched to see if anything of an unfriendly or critical tenor against Islam or Turkey appears. If so the magazine is not allowed to enter the empire.

A conflict between Christianity and Islam is coming on apace; it will not be a conflict of arms, but a struggle for moral supremacy. Christianity claims the right in the name of her Divine Master to win her way in the world wherever she can by the use of weapons which He Himself has put in her hands—persuasion, entreaty, argument, the demonstration of her great foundation truths, the appeal of divine love in sacrifice, the touch of human sympathy, the word of cheer, the deed of kindness, the helpful ministry, the gentle reproof and the solemn warning. In this great ministry of instruction and reformation she has the indorsement—in fact, she is the embodiment of the highest authority in the universe. She cannot concede that any earthly authority has the moral right—although it may for a time have the power—to forbid her entrance or banish her agencies, if she is true to her message and limits herself to the simple methods and the spiritual weapons she is entitled to use. The world is slow to recognize the fact that the consciences of all men are free. No authority has been given to any human power of church or state to rule the moral nature. God has created it free. Its freedom is essential to its moral accountability. When, therefore, a civil power undertakes to prohibit by force all contact of Christian truth with the consciences of its subjects, it is assuming an attitude which is an offense to the highest moral rights of the race, and usurping a function which does not rightly belong to human governments. We do not deny that much wrong has been done in this direction in the name of a false Christianity, but never with the sanction of the Christianity which the Bible teaches, and the Divine Master inspires and leads. Let the Christianity of our century, and especially of our beloved America, which we believe to be ripening into something nobler, sweeter, and more beneficent than that of long generations past, declare for a world-wide liberty of the conscience, and seek by all gentle and proper means to free the down-trodden nations from spiritual slavery, and bring mankind into that noble and genial atmosphere where the soul can have untrammelled intercourse with its Creator and freely seek its own highest welfare as God gives it light.

THE MINISTRY OF MONEY.—No. II.

THE MOTIVES AND METHODS OF GIVING.

[EDITORIAL.—A. T. P.]

Why and how shall I give? This question is answered at length in 2 Corinthians, 8th and 9th chapters.

The dignity and gravity of the subject of Christian giving may be seen from the space here given to it, two entire chapters in this epistle being devoted to this theme. Giving lies lowest and highest in the structure of Christian life: lowest, for the idea of stewardship toward God and fellowship with man is at the bottom; highest, for the ripest, richest fruit of godliness is unselfish benevolence.

The Levitical system of giving met all needs of church support and church work. The atonement money, Levitical tithes, temple tithes, and poor tithes, with the first things and free-will offerings, left no want unsupplied.

After the dispersion, the Jews and proselytes in foreign lands sent to Jerusalem annually the sacred money, or temple tribute, which was paid as a matter of patriotism and of piety. This usage may have suggested a contribution from the Gentile churches for the Mother Church at Jerusalem during the extreme destitution which came of the social revolution, persecution, an overstocked labor market, and famine. At the first suggestion the matter was taken up eagerly at Corinth, but not being followed up by systematic effort, easily gave place to lukewarmness, if not opposition, until disciples endeavored to hide behind complaints that Paul was too exacting in his demands, or was even seeking private advantage. Confident that the heart of the Corinthian converts would react in favor of what was right, Paul sought to rekindle the spirit of alms-giving. Such is the historic introduction to these two chapters.

It would be impossible to exaggerate the supreme value of this perfect plea for Christian giving; for, in the course of this argument, every *principle* upon which giving is founded is distinctly stated, and every *motive* which could influence Christian giving is directly appealed to; hence, when this argument is thoroughly mastered, nothing remains to be added.

Examining and analyzing both chapters, we shall find fourteen grand divisions in the argument; half of them may represent principles, and the other half motives; though it will be often apparent that motives and principles run into each other. For unity and brevity we disregard the order of verses, and group the seven principles and the seven motives in logical arrangement.

I.—PRINCIPLES OF GIVING.

1. The basis of acceptable giving is self-giving. (See viii: 5.) "They first gave their own selves unto the Lord." Compare Psalm l. where God teaches that the wicked who hate instruction and cast

His words behind them cannot offer acceptable sacrifice. This principle is fundamental, but is constantly violated. When we set out to get money, it is often without regard to the way we get it, the source from which it comes, or the effect upon the giver. We go forward to collect money even for great Christian enterprises without reference to faith in God, to His approval of our methods, or to the encouragement of self-righteousness in the wicked man who thinks his gifts atone for his neglect of God. Paul calls attention to Macedonian consecration as the triumph of the grace of God, and so he gives us the first great principle: the grace of God *given* becomes the grace of God *giving*.

2. The condition of acceptable giving. (See 2 Cor. viii: 12.) This condition embraces two things:

(a) It must be with a willing mind. (b) It must be in proportion to ability.

Here it will be seen that the principle suggests a motive; for we are asked only to give what the heart prompts and the ability justifies; hence, it is no exacting demand which God makes of us, or yoke of bondage which He lays upon us.

3. The law of equality. (2 Cor. viii: 13-15.) This embraces four particulars:

(a) Individuality; every man is to be a giver; not even the poorest is excepted.

(b) There is to be equality by participation in burden-bearing, and for the obvious reason that the burden which all bear ceases to be a burden. "Many shoulders make a light load."

(c) There is to be equality, again, in mutual dependence. Those who are in need of help to-day may be helpers of the needy to-morrow. (See verse 14.) There is a strange law of circularity; the big wheel of fortune keeps turning, and those who are at the top to-day are at the bottom by and by. Hence, he who refuses to be almoner when he has means to give forfeits his claim on the gifts of others when the circumstances have been reversed.

(d) This law of equality contemplates a kind of brotherhood of believers, in which there shall be neither monopoly of wealth on the one hand nor extreme destitution on the other. This is beautifully illustrated by the reference to the manna, in the fifteenth verse. (Compare Exodus xvi: 16-18.) No man in gathering the manna found that he had either more or less than the omer to which he was entitled.

4. The law of bounty. (2 Cor. ix: 5-8.) This means that when our gifts are contributed, it shall be without unwillingness, regret, or a disposition to recall what we have given. It includes five things:

(a) It should be made up beforehand, or laid by in store. (Compare 1 Cor. xvi: 2.) Then our bounty is always ready against the appeal of need. (b) It should be a matter of principle, not of impulse or

caprice. (c) It should be from habit ; constant and systematic, and not simply occasional. (d) Giving should be the fruit of deliberate choice, not of hasty decision. (e) And, finally, it should be with cheerfulness, and never with reluctance.

In this way our gifts to the Lord will not be dependent for their regularity or sufficiency upon the state of the weather when the collection is taken, or the happy manner in which the cause may be presented, or the feeling which may actuate us at the time, or the amount of money we happen just then to have on hand. Such principles as these would lift our entire system of giving out of the mire of its present wretched inadequacy. Think of the certainty and satisfactoriness of such a system of giving in contrast with the uncertainty and precariousness of any other.

5. The law of quantity. How much shall I give? (2 Cor. ix : 6, 7.)

(a) This will differ with every individual's measure of knowledge, ability and Christian growth. (b) It will be according to how large a harvest he both desires and expects to reap. We cannot but think that this sixth verse has a deeper thought than that which lies on the surface. There is some sowing which we are justified in doing sparingly, while there are other fields so wide and so important that only he will sow with sparing hand who is governed by selfish greed. (c) The amount we give will be apportioned to the extremity and urgency of the need which appeals to us, and it is right that it should.

6. The law of quality. The spirit with which we give is far more important in God's eyes than the amount we bestow. (2 Cor. ix : 7.)

(a) Motive determines the quality of our gifts. The question is not how much have I given? but, How much did I mean to give and wish to give? If I give a five-dollar gold piece, where I intended to give a twenty-five cent silver piece, I get credit with God only for twenty-five cents. If I give under constraint I get credit only for what I would have given with the constraint removed ; hence, (b) My gifts must not be grudgingly bestowed ; (c) Nor of necessity ; that is, under compulsion ; (d) But cheerfully as unto the Lord, as His servant and steward. Thus it will be seen that the inward moral condition determines quality. There must be deliberate preference. Grief at parting with our possessions, constrained giving for the sake of respectability, reputation, social position, or the urgency and importunity of the appeal, vitiates the character of the gift. See Deut. xv : 10. To illustrate : if you give a hundred dollars because your neighbor has given the same, and you are too proud to seem behind him, you have given nothing ; you have simply *bought* your own respectability. Again, if you give a hundred dollars to have your name appear in the published list of generous donors, you have given nothing ; you have *paid* so much for popular applause. Again, if you give simply to get rid of an im-

portunate beggar you have given nothing ; you have simply *bought off* a nuisance.

7. The law of faith in God. (See 2 Cor. ix : 8-11.) We are here taught that from first to last our giving is to be the result or outworking of our vital relation to God.

(a) Faith that, in giving, I am simply heeding God's call ; that the hand of the poor or needy stretched out to me is really God's hand. (b) Faith that my giving is really the work of His all-sufficient grace in me ; that He is working in me to will and to do. (c) Faith that the supply of the means to give is of God ; that of His own I am giving Him. (d) Faith that I shall suffer no serious lack for what I have bestowed in answer to His call. (See verse 10.) This fine figure will bear examination : our substance is here compared to seed which may either be sown for a harvest, or given to one who needs to make of it bread. If I, from the seed I reserve for the sowing, give to one who is in danger of starving, God knows how to make it up to me in my harvest. Money is therefore presented to us in two aspects : as seed of a harvest, as bread for human want ; and we are warned against the subtle temptation of using it all as seed instead of giving it as bread. (e) Faith in the divine approval. (See verse 7.) God loves the cheerful giver. If therefore my giving is an act of faith, I am sure of God's approving smile. (f) Hence, last of all, the law of faith includes the confidence of an abundant recompense. What I give, cast as seed on the waters, I shall find, even though after many days.

II.—MOTIVES TO GIVING.

1. The imitation of a beautiful example. (2 Cor. viii : 1-5.) Paul was eye-witness of the zeal of the Macedonians. Out of their persecution came both joy in God and loss of worldly goods ; yet this joy and loss united to produce a rich liberality, or, literally, single-mindedness, that looked away from their own estate to the greater need of their brethren. John Howard says, "Our superfluities should give way to the comforts of the poor, our comforts to their necessities, and even our necessities to their extremities."

The beauty of this Macedonian liberality lay in three things : (a) It was out of deep poverty, not of abundance. (b) It was in proportion to their ability and even beyond it. (c) It was spontaneous, entreating, rather than being entreated ; instead of yielding only before importunate appeal, they besought that they might have the privilege of giving, and so exhibit the true fellowship of all saints.

2. The necessity of a full chorus of graces. (Compare 2 Peter i : 5-8.) Grace is single in bestowment, but multiform in development and manifestation. We are like reservoirs in which a single stream empties, but out of which pour many streams at different heights.

Paul says (2 Cor. viii : 7) : "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in

your love to us, see that ye abound in this grace also." The emphasis is on this grace of giving. It is the highest up, hence the stream must rise higher in the reservoir, in order to supply this grace, than the others he has mentioned; in other words, faith, utterance, knowledge, diligence, love, all lie on a lower level than unselfish giving. In a sense, all imparted grace is in order to the imparting.

He who in anything lives to get, defeats God's order. The end of all getting is giving; and God has connected giving with growing.

3. The practical test of the reality and vitality of love. (2 Cor. viii : 8.) The grand question is whether love is a gush of sentiment or a law of life. Dr. Judson said that his hand was shaken nearly off and his hair almost clipped from his head by those who would let missions die for want of aid. A great deal of impression and conviction wastes through sentimentalism. It is vain to sing "Send Thy word and let it fly," unless we give something to make it fly.

(a) Love is practically tested by self-sacrifice. (b) Its sacrifice, however, must be voluntary, not obligatory. Love knows no debt but love, and acts from privilege, not from cold duty.

4. The image of Christliness. (2 Cor. viii : 9.) Here is put before us the grace of the Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. This motive includes two things :

(a) The law of self-denial. We are to consider what Christ gave up, and what He took, and, taking up our cross, follow Him. He died for all, that we which live should not henceforth live unto ourselves; and we ought to lay down our lives for the brethren.

(b) The law of gratitude. Appreciating His self-denial for us, and His identification with the least of His suffering saints, our gratitude for what He has done for us should impel us to similar sacrifice for the sake of other members of His mystical body.

5. The good name of the brotherhood. (See 2 Cor. viii : 21-24.) The churches form one fraternity, bound by living links. Paul had undertaken, in behalf of Corinth, to pledge their aid in this emergency; hence, the good name of the church and of the apostle was involved. It was necessary that they should make a fitting contribution :

(a) To show their fellowship with their brethren. (b) To justify the reasonable hope of the apostle. (c) To fulfill the obligations which he had assumed as their representative.

6. The contagion of a true zeal. (2 Cor. ix : 2.) All good example insensibly influences others. Faith, courage, enthusiasm, generosity, are contagious; so is meanness. Every man is responsible for the evil that hides behind his own unfaithfulness. A whole congregation may wait for one man who refuses to do his duty, or may be inspired and stimulated by one pious, faithful, prayerful example.

7. The glory of God. (2 Cor. ix: 11-15.) This is to be the crowning motive in everything. Paul shows, in the conclusion of his argument, that the exhibition of the grace of giving brings the highest honor to God. This he exhibits under two principal aspects:

(a) The effect on the receiver. His wants are supplied. He is led to give thanks unto God for the bounty received through other disciples, and to see the practical evidence that their professed subjection unto the gospel of Christ is a real partaking of the divine nature; for only grace could so soften the heart as to turn the selfish hoarder into an unselfish giver.

(b) The effect on the giver. He becomes enriched in his own soul, fitted for higher service—the power to impart grace grows with the exercise of the imparting grace, and so the giver is increased in the fruits of righteousness, and enriched in everything to all bountifulness. (c) Last of all, God is glorified in the realization of a community of love, which is “as the days of heaven on the earth.” Givers and receivers become more closely bound in the bond of a tender and sympathetic affection; and those who have bestowed their alms upon other disciples receive in return the legacy of their love and prayers.

It is suggested in the “Speakers’ Commentary” that the unspeakable gift, for which Paul gives thanks at the very end of this sublime discourse, is not our Lord Jesus Christ, but, as the context seems to justify, this heavenly community realized on earth, in which all the members of Christ’s mystical body, though strangers to each other in the flesh, are one with each other by the spirit; and so this Christian grace of giving helps to bring forward that consummation of prophecy, namely, God’s unspeakable gift, the restoration of the universal fatherhood of God and the universal brotherhood of man!

THE GREAT CRISIS IN JAPAN.

BY F. F. ELLINWOOD, D.D., NEW YORK.

At the students’ annual meeting in Northfield, a letter was read from Mr. L. D. Wishard, giving a sketch of his experiences in Japan during the last few months. He is endeavoring to extend the Young Men’s Christian Association movement among the colleges and churches of the East, and his first field of labor was the Doshisha College at Kyoto, where there are over 700 students. Fully one-half of these were already professing Christians when Mr. Wishard reached the place. Daily meetings with personal conversations were held for two weeks, and as a result 103 students were received into the College Church.

At Osaka he held several crowded meetings in the Young Men’s Christian Association building, which seats over 1,200. He was also invited to address a large gathering of students in the Government College building, the first meeting ever held within its walls in the interest of Christianity. A Y. M. C. Association, composed of the

students of this government institution, was formed soon after. "The last day," says Mr. Wishard, "was enriched by such outpourings of the Spirit as I have never before witnessed in Japan, and seldom in America. On Sunday morning, notwithstanding the heavy rain, the building was full. Over 100 students arose to accept Christ, including many Government students." They returned late in the afternoon and spent two hours in an inquiry meeting, and also filled the building at night.

A Sunday was also spent in Kobe conducting meetings in a school of young women, over sixty of whom professed a desire to accept Christ.

At Tokyo for several weeks special meetings were held in the Meiji Gaku In, the Presbyterian College, where twenty were baptized and ten more were expecting to receive baptism soon after. As there was no association hall in Tokyo, the work was hampered, but the difficulty is soon to be remedied. A lot has been purchased and a suitable building will be erected within five minutes' walk of the Imperial University and the Preparatory College, which together number 1,700 students, while within twenty minutes from the place, are the leading Commercial and Normal Colleges, containing a thousand more. During the present autumn a Christian Association building will be erected on this spot.

Meetings were held also at Nagasaki, the famous center of the bloody persecution of the Roman Catholic Christians two centuries ago. There and elsewhere the same wonderful encouragement attended the efforts made to interest the young men. It may well be doubted whether in any other country of the world the young men as a class are so responsive to Christian influence as those of Japan.

There certainly is no better place for establishing young men's Christian Associations, and there is great reason to hope that through these as well as through the native churches formed by the missionary organizations, a self-propagating Christianity will be widely and rapidly extended. Who can realize that only seventeen years ago the first Christian church was organized in Japan?

On the other hand it is well to remember that forces hostile to Christianity are aroused to new efforts. A large Buddhist college is being established at Kyoto, in which Japanese who have studied the Sanscrit and Pali languages are to give instruction. A new temple, costing hundreds of thousands of dollars, has also been reared in the sacred city, of which some of the largest timbers were dragged from distant provinces by ropes twisted from the consecrated hair of Buddhist women. These large ropes are now hung up in the temple to show the devotion of the people to their religion. Where can such an expression of consecrated giving be excelled in Christian lands?

Meanwhile, there are in Japan several colleges neither Christian nor Buddhist, in which advanced instruction is given in

every department of science, but whose influence is decidedly hostile to religion. And in the new literature of the country, now imported and in part translated, the modern agnostic philosophy, which has so much in common with the old systems of the East, is extensively read by the educated classe while the coarse assailments of Ingersoll are sought for by those of more vulgar tastes.

The term "missionary" has been rendered a little ambiguous since the advent of the American Unitarian, Mr. Knapp, who as his last word counsels the Japanese to cling to their old faith. In a recent address before the English law school in Tokyo he is reported to have said: "I have no sympathy with those who are seeking to engraft bodily upon your national life a foreign religion. There are to be sure many features in that religion which are true and good. There are none of the great religions of the world which do not contain a great deal of truth. But as Japanese you have a religious past, and it is upon that, whatever help you may receive from foreign sources, it is upon that, that you will build the structure of your future religion." Mr. Knapp has returned to this country to seek recruits for the proclamation of this gospel of sedatives.

At the same time there is in Japan a small following of theosophists who do not look with indifference upon the general ferment of new ideas which Buddhism has encountered, and they have sent a special messenger to India to bring out that high priest of their order, Col. Olcott. In a meeting of the Theosophical Society of Madras this Japanese messenger, Zeushiro Nagouchi, gave from the native standpoint a vivid picture of the marvelous changes and the urgent demands of the times. The miracle of the railroads, telegraphs, electric lights, newspapers, steam presses, sewing machines, and postal facilities, as well as the incoming of "whiskey and cigarettes," was aptly presented, and the total change from the old ideas to the study of physics, photography, biology, astronomy, geology, metaphysics, materialism and Christianity, was bemoaned. These, he said, were now the dominant topics of thought and conversation and the former civilization was fast being "disguised in foreign garments." Much of all this sad upheaval Mr. Nagouchi laid at the door of the missionaries who, he said, had largely met the desire of the people for western knowledge by establishing colleges and primary schools in all parts of the land, and they were converting many of the people to their faith.

He complained that, whereas, the Japanese emperors were formerly warm supporters of the Buddhist temples and ritual, and many princes and princesses entered the monasteries, the present attitude of the Government was indifferent; that royal contributions to the temples were now given only for the purpose of preserving the sacred imperial tombs.

The priests, too, of the present period he regards as a bad lot, lazy,

wasting their time in playing games, only occasionally repeating the Pitakas before the image of Lord Buddha, and that without knowing aught of their meaning, and by their worthless lives alienating millions of the faithful. "Many of them," said he, "have become free-thinkers and materialists; while seventy-two thousand one hundred and sixty-four temples are going to decay and many are already in ruins and cannot be rebuilt. About one hundred and seventy thousand Buddhist priests are disturbed from their long sleep by the many opposing forces which are now in motion in the phenomenally excited atmosphere of Japan. They are in a state of confusion. Some have become laymen. Some temples are rented to the public. Some have been changed into European hotels. Buddhist writings, once proudly and sacredly kept in the temples, are being sold. Old Japan is no more. The old grandeur and prosperity of Buddhism, alas! 'tis no more visible. What shall we do? How shall we wipe off the rust accumulated on the solid gold structure of Buddhism, so that it may outshine the new brass structure which they are trying to erect?"

After delivering this plaintive jeremiad, the speaker supplied his own answer. "The different Buddhist sects in Japan (there are over a dozen) must be united and every priest must be educated. To rescue our Buddhists from the thralldom of western vices we have thought of only one way. I have hinted to you what it is. It is to obtain the unselfish help of Col. Olcott, the reformer of religions. All Japanese Buddhists are now awaiting his visits and they have named him the Bodisat (the coming Buddha) of the nineteenth century."

In response to this call Col. Olcott has visited Japan. He has come and seen, but not conquered. His audiences are said to have been "disappointed at the shallowness of his pretensions, and it was the opinion of leading Japanese and of foreigners alike that his mission was a failure."

But what a battle-field of truth and error do these conflicting forces present. The Christian Church never had a more inviting field of effort, and it was never more forcibly warned that only consecrated diligence can hope to win. In such a contest there must be no mere "playing at missions." Meager efforts, grudging expenditures, easy-going interest, will not suffice. There must be a moral earnestness commensurate with a nation's life, nay, with the eternal claims of Christ and the glory of His kingdom.

There are special reasons for rejoicing at the work of the Young Men's Christian Associations, both in sending out instructors for the colleges and high schools and in establishing branch associations. They are such as these: (1) The young men who are likely to be reached are largely of the Samauri class, and they represent the native energy and life of the nation. (2) From this class the clergymen and teachers have thus far been mainly drawn. (3) The thought of a direct alliance

between the Christian young men of America and those of Japan is inspiring, and it carries with it an appeal which is sure to meet with large response. And who imagines that it will end with Japan? It is only another grand link in a chain of fellowship which will embrace the world.

THE HISTORIC CHURCHES OF THE EAST.

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

AMONG the many perplexing problems of modern mission enterprise none is more unique or arduous than that which is presented by the remnants and remains of the once so flourishing churches of the Orient. Throughout the Turkish Empire and Persia, in Abyssinia, Egypt and other historic lands of the venerable East, are found forms of Christian communions bearing names of prominence in the annals of the church, but now presenting a condition of affairs little more than a petrification of dogma, a mechanical formalism, and a sterility of Christian life that indicates clearly the need of a new and renewing evangelical spirit. The various sections of the Armenian Church, the Nestorians or Chaldee Christians of Persia, together with their brethren, the Thomas Christians of India, the Monophysitic Copts in Egypt and their associates of the Abyssinian Church, as also the other modern representatives of the early Christian Church of the East, live virtually on the grand reminiscences of a glorious past, but have retained little more than the name and forms of those pioneer days of Oriental Christianity. The spiritual elements have been eliminated to such an extent through the incrustation of centuries of unprogressive conservatism that a new life-blood of evangelical principles and spirit is an absolute necessity for the rejuvenation of what is now practically little more than a lifeless faith and a faithless life.

It is a matter of not a little interest to examine into the conditions and status of this mission problem, and even more into the causes that have brought them about. It requires no deep knowledge of history or psychology to see that the present condition of these churches cannot possibly be the mushroom growth of a night, or the sudden whims of a people or individual. Causes, chiefly ethnographic and historic, have conspired to produce these results, and to properly understand and appreciate the latter, which practically means to estimate at the correct proportions the problem involved, requires a somewhat closer inspection of the former.

The East is the original seat of Christianity. *Ex Oriente lux* expresses one of the most far-reaching truths in the annals of mankind. But the East did not remain the permanent abiding-place of the Christian Church, although it flourished there for centuries to a greater extent than is usually accepted. The majority of the Eastern people are Semitic in character. Christianity itself sprang from Semitic soil.

The fundamental ideas of Christianity are deeply embedded in the Old Testament revelation, the sacred volumes of a leading Semitic people. At least in His manners and methods, both personal and as a teacher, Christ was Jewish. The natural aptitude of the Semitic peoples for the development of religious thought is so great that the philosophy of history is a unit in ascribing to this family of nations the greatest agency in unfolding that factor which has been the most powerful in the history of human thought and action, namely, the religious. The Eastern people are accordingly by nature intensely religious in character. The prominence which the reasoning faculties have in the make-up of the Aryan or western character is there occupied by the heart and the feelings. The development of the logical sciences, of exact thought, of rationalizing tendencies is the product of Greek or Aryan soil. Aristotle and his system could never have sprung from Semitic sources. Arabic philosophy is only a mechanical adaptation of Aryan thought to Semitic molds.

Yet, strange to say, Christianity did not remain the permanent possession of peoples seemingly so well endowed by nature for its reception and acceptance. The Christian peoples are nearly all of Aryan origin, and the spiritual inheritance of Shem has come into the possession of Japhet. And yet originally a good beginning was made with the establishment of Christianity on Oriental soil. The first country in which anything like a national church was established was Syria. Evidences are accumulating to show that at one time the Christians of the East were a much stronger element than is generally accepted, and that the statements of early church historians making no small claim in this direction are substantially correct. Only within the last few months has a new discussion been carried on about the famous Chinese-Nestorian stone, which was discovered in 1625 in Si-ngan fu, in Shensi, China, and contains the names, in Syriac and Chinese, of seventy bishops and priests of the Nestorian Church, who before the year 781 A.D., when the tablet was set up, had engaged in missionary work among the Chinese. Scholars are practically a unit that the statements of this stone are correct. Southward as well as eastward Christianity spread rapidly. There are ample data on hand to show that in the seventh century, when Mohammedanism arose in the East and began its crusade of death and destruction on the Christian Church, the doctrines of Christ and the apostles had spread as widely in Arabia as they had in the Germany of that age. The Sinai peninsula is still full of Christian inscriptions, written in a Semitic dialect, and dating from those early centuries. In India, too, Christianity had gained a firm foothold, so that the indications were favorable for the Christianization of the East as completely as the West has been brought to the feet of the Nazarene. Such progress became possible through the energetic activity of the early Christians of the East. In

strange contrast to the conservatism and lethargy so natural to Oriental peoples, particularly the Semitic, the new gospel seemed to transform national peculiarities and impel its adherents to an active and aggressive propaganda of the faith. The early churches of the East were missionary churches; of this there can be no doubt. The status of the church from the fourth to the seventh and eighth centuries is evidence sufficient of this fact.

The causes that produced the subsequent and present stagnation and decay were of two kinds, internal and external. Historically the former precede the latter and consist in the great theological and Christological controversies of the fourth and subsequent centuries, which, while subserving the good purposes and ends of elucidating the great truths of revelation in their length, breadth and depth, succeeded also in dividing the churches of the East into fully a dozen and more of antagonizing elements. No new error was developed by any of the prominent teachers of the day but what found a larger or smaller number of adherents; and when the various great representative councils of the church officially condemned such errors, a schism and separation of a section of the church was sure to follow. In this way arose the various branches of the Eastern Church now yet existing in venerable ruins, the Monophysites, the Nestorians and others. In the nature of the case, the divisions thus produced were of a more decisive and determined character than any which could be caused by other agencies. It is one of the clearest lessons of the philosophy of history that the religious is the strongest factor and force controlling the destinies of men, both as nations and as individuals. It outweighs ethnological, historical, and even the family relations, subordinating them all where its real or imagined interests are concerned. The deepest chasms that divide men are the result of a difference of religion, beliefs and faiths. To this must be added as a further consideration that unfortunately the centrifugal forces in Christianity have almost at all times been stronger than the centripetal; the tendencies toward divisions ever more powerful than the desire or work for union. Church history furnishes a sad commentary on the injunction and prayer of the Lord that "all should be one." Even the strongly unionizing spirit of the Christianity of the nineteenth century has not been able to do much more than effect an outward friendly attitude of the various sections of believers toward each other; while in the harmonizing of the inner dividing elements practically little has been done, except in so far as the distinctive historical features of the various denominations are more or less ignored.

Among the Oriental people, where the religious is so much more an all-powerful factor in the determination of character and history than it is in the western people, where other interests at least divide with the religious this prominence, such divisions and schisms enter the very mar-

row and bones of the people as they do nowhere else. The sects and sect-lets of the ancient Orient were more distinguished by a complete isolation from the influences that were active in the other sections of the church. Each saw in its own peculiar tenets, for which it had chosen or been condemned to such isolation, the reason and right of its existence, and recognized in the maintenance of such tenets the one object of its life. As at that age when the lesson of religious tolerance had not yet been learned, these separatistic movements were followed by persecutions, the adherence to such doctrinal peculiarities became all the more a matter of life and death for their devotees. That in the nature of the case such an adherence should, in the course of time, become purely a formal and mechanical matter, without the vital energy of a gospel spirit, was only a natural consequence. The kernel was nationally allowed to decay while the energies were devoted wholly to the preservation of the hull. Hence it is that the distinguishing feature of Oriental Christianity is the determination of clinging to their historic idiosyncrasies, while the spiritual soil out of which they should receive sustenance has lost its life-giving power. King Theodorus of Abyssinia, a man much in his way like Peter the Great of Russia, and naturally gifted as a ruler far beyond what is generally the case of Eastern potentates, was accustomed to discuss by the hour with Christian missionaries from the West the doctrine of the one person of Christ, and to see no violation of his pretended firm Christian faith when soon after he ordered the hands and feet of a hundred prisoners cut off.

Such a preservation of the traditional doctrines and errors of the different churches became all the more the one object of existence when to the inner causes of decay there came also the outer one, particularly the struggle for life and death between Mohammedanism and Oriental Christianity. The followers of the false prophet of Mecca managed to cut Eastern Christianity into a large number of fragments and sections, and the only national church which escaped this fate was that of Abyssinia. There a stereotyped and formalistic type of Monophysitic Christianity has been engaged in a struggle for existence with Mohammedanism for nearly one thousand years, and the latter is just at present making another strong effort to crush the last national church of Africa out of the Orient. The two great political powers of the East for many centuries have been the Turkish and the Persian, both anti-Christian, and against such fearful odds the remnants and remains of the once powerful Eastern churches have been compelled to maintain the struggle for existence. That against inner and outer agencies of decay like these even the outward appearance of a Christian organization was maintained is even more to be wondered at than that they have lost their vitality and evangelical life. Even as it is large portions of the church were doomed to destruction, the ruins of which, in their way as interesting and instructive as are those of stone and brick

in Egypt and Babylonia, are even yet being rediscovered. Only in recent months has a prominent Italian traveler found in the districts south of Shoa, in Eastern Africa, the remains of a once powerful Christian kingdom, of which only a few decayed churches and a few simple rites and ceremonies strongly corrupted by pagan and Mohammedan influences remain.

As to what has been done by the Christian churches toward the solution of this problem presented by the Eastern Church, the greater part of the data are readily accessible to the friends of mission work. For several centuries a large section of the Armenian Church has been in friendly relations to that of Rome, and only recently has the Pope issued a document urging the others to join the so-called "United" Armenian Church, a step which was somewhat sharply resented by the Armenian Church official at Constantinople. The American missionaries have for fully three or four decades been successfully at work among the so-called Nestorian or Chaldee Christians in Persia; in late years an evangelistic movement among them has been inaugurated by one of their own number, Pere Johannes, who has had the good fortune of spending several years of study and observation in the evangelical center of Germany and Switzerland. Indeed the Armenian Church or churches are the only ones among those of the East that have shown anything like a desire to come under the influence of Western Christianity. Missionary efforts, both Catholic and Protestant, have been made in Abyssinia since the sixteenth century, but with little success, the so-called Black Jews or Falashar proving even more accessible to the influences of the gospel than the native Abyssinian Christians themselves. Naturally the case presents more than ordinary difficulties not equaled by those presented by the work among Gentile nations. In the former case the greatest task consists in the removing of obstacles that lie in the traditional formalism of a dozen or more centuries. To produce first of all a *tabularasa* of error as a basis for the building of truth is an undertaking as arduous as that of the evangelization of Israel. It is scarcely an open question that the possession of an incrustated corrupt Christianity is not an advantage but a disadvantage to genuine Christian work, and where there is still retained a larger organization, as is the case in Abyssinia, the further difficulty of determining whether to operate within or without the established churches is met with. In Abyssinia, for instance, all efforts of organizing a renewed and rejuvenated Christian communion outside of the existing church was studiously avoided, partly, though, from necessity, as the political authorities would permit only this, and the ecclesiastical authorities sought to prevent also the missionizing within the church. Even the converted Falashar were directed to connect themselves with the existing church, although there seems to be now a separate organization of them consisting of from three to five hundred souls, who have but

recently sent a communication of their condition and needs to their former missionary, Pastor Flad, of Wirtemberg. The reconquest of the East for Christianity is a most glorious ideal of Christian missionary activity, but it is one that will take work, time, patience, prayer and Providence.

THE STUDENT MISSIONARY UPRISING.

BY JOHN R. MOTT.

ONE of the greatest missionary revivals since the days of the apostles had its beginning in July, 1886, at the Mt. Hermon Conference of college students. Two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim. On the evening of July 16 a special mass meeting was held at which Rev. Dr. A. T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "*all should go and go to all.*" This was the key-note which set many men to thinking and praying. A week passed. On Saturday night, July 24, another meeting was held, which may occupy as significant a place in the history of the Christian Church as the Williams' hay stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were not more than three minutes in length and consisted of appeals for more workers. Near the close each speaker repeated in the language of his country the words: "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all. From this night on to the close of the Conference the missionary interest became more and more intense. One by one the men alone in the woods and rooms, with their Bibles and God, fought

out the battle with self and were led by the Spirit to decide to forsake all and carry the gospel "unto the uttermost parts of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition." In the last consecration meeting in the parlor at Marquand Hall, where the lights were extinguished and men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord: "Here am I; send me." Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later—after months of study and prayer.

On the last day of the Conference the volunteers held a meeting, in which there was a unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the same reasons which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men if those reasons were once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain; and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected only one was able to undertake the mission, Mr. Robert P. Wilder of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of their tour. During the year one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States and Canada. Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straightforward, forcible, Scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year, 2,200 young men and women had taken the volunteer pledge.

During the college year 1887-'88 the movement was left without any particular leadership and oversight. Notwithstanding this fact,

it was so filled with life that it could not stand still. Over six hundred new volunteers were added during the year, very largely as the result of the personal work of the old volunteers.

About fifty volunteers came together at the Northfield Conference in July, 1888, to pray and plan for the movement. When the reports were presented showing the condition of the movement in all parts of the country it was found that there were three dangerous tendencies beginning to manifest themselves: (1) A tendency in the movement at some points to lose its unity. All sorts of missionary societies and bands, with different purposes, methods of work, and forms of pledge and constitution, were springing up. It was plain that it would lose much of its power should its unity be destroyed. (2) A tendency to a decline in some colleges. Because not properly guarded and developed, some bands of volunteers had grown cold, and a few had been led to renounce their decision. (3) A tendency to conflict with existing agencies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the volunteer movement; accordingly the volunteers at Northfield decided that immediate steps should be taken toward a wise organization. Another consideration helped to influence them in this decision, and that was a desire to extend the movement. Messrs. Wilder and Forman, in their tour, had been unable to touch more than one-fifth of the higher educational institutions of America. Upon Mr. Wilder, therefore, was urged the importance of his spending another year among the colleges which he had previously visited, and thoroughly organizing the missionary volunteers—a work which was impossible during his first visit.

A committee was also appointed to permanently organize the volunteer movement. That committee, after long and prayerful consideration, decided that the movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions. It was also noted that practically all of the volunteers were members of some one of the three great interdenominational student organizations, viz.: the College Young Men's Christian Association, the College Young Women's Christian Association, and the Inter-Seminary Missionary Alliance. This suggested the plan of placing at the head of the movement a permanent executive committee of three (one to be appointed by each of the three organizations) which should have power to develop and facilitate the movement in harmony with the spirit and constitution of these three organizations. The plan was first submitted to the College Committee of the International Committee of the Young Men's Christian Associations and was heartily approved. They appointed as their representative Mr. J. R. Mott. Later the plan was fully approved by the National Committee of the Young Women's Christian Association, and Miss Nettie Dunn was

chosen to represent them. The Executive Committee of the Inter-Seminary Missionary Alliance indorsed the plan and named Mr. R. P. Wilder to represent them.

The new Executive Committee began its work in January, 1889. Since then they have perfected a plan of organization for the movement which has commended itself to the leaders of the different denominations to which it has been submitted. The plan of organization may be briefly outlined as follows: (1) *The Executive Committee* shall lay out and execute plans for developing the movement wherever it exists; and for extending it to the higher educational institutions which have not yet come in contact with it. (2) The committee will have its agents, the principal one of whom will be the *Traveling Secretary*. Mr. Wilder has filled this office during the past college year (September, 1888,—August, 1889). During that time he visited ninety-three leading institutions in which he developed the missionary department of the college associations. He has also secured nearly six hundred new volunteers. In more than thirty colleges he has wisely induced independent missionary organizations to merge themselves into the missionary department of the college association. Another striking feature of his work this year has been the fact that over forty institutions have been led to undertake the support of an alumnus, in the foreign field. Their total annual contributions amount to \$26,000. The plan pursued in denominational colleges has been to have the man sent by the regular Church Boards; in undenominational colleges the money is usually contributed to some form of undenominational effort; as, for example, sending teachers to the Government schools of Japan. As Mr. Wilder retires from this position to complete his seminary course preparatory to going out to India, it is no more than justice to state that he has done more than any one man to extend this great movement from its very inception to the present time. Mr. R. E. Speer of the class of 1889 of Princeton College has been chosen to succeed Mr. Wilder. Mr. Speer has been one of the most active volunteers in the country. Besides being a thoroughly consecrated man, he was the leading scholar and debater in his college class. The committee will also have an Office Secretary and an Editorial Secretary. (3) There is an *Advisory Committee* composed of seven persons—five representing as many of the leading evangelical denominations, and one each from the Young Men's and Young Women's Christian Associations. The Executive Committee is to confer with this committee about every new step which is taken, so that nothing will be done which will justify unfavorable criticism from the Church Boards. The movement is designed to help the Boards in every way possible, and in no sense to encroach upon their territory or to conflict with their work. (4) Mr. Speer will be unable to visit more than one-fifth of the colleges next year. It was there-

fore plain that some other means must be devised in order to bring the other colleges in touch with the movement. The Executive Committee have accordingly decided to have a *Corresponding Member* in every State and province in which the movement has been sufficiently introduced and established to insure its permanency. This Corresponding Member will be the agent of the Executive Committee in that State and carry out their policy, viz.: to conserve and extend the movement in that State. The Traveling Secretary will touch only the leading colleges in each State. In States where it is thought to be advisable there will be a Corresponding Committee instead of a Corresponding Member. The States of Maine, New Jersey and North Carolina were organized on this plan last year and a strong work was done in each of them. New York, Ohio, Pennsylvania, Virginia and Kansas will be organized this year. The work in a State consists not only in arousing more missionary interest in the colleges and seminaries, but also in quickening the missionary spirit in the churches by means of visits from volunteers. Volunteers, who have the time and fitness for such work, spend all or a part of their vacations in assisting churches. In this way the contributions of many of the churches have been increased. One volunteer in less than two months influenced a number of churches to contribute over \$5,000 to missions over and above what they were already giving to that cause. This work is attempted only where the full approval of the church is previously obtained, and has always been highly indorsed by the pastors of the different denominations. A young man who is actually going into the foreign field has a peculiar influence over a congregation. (5) In the colleges the movement will be organized as the *Missionary Department*, of the *College Young Men's Christian Association*. The reasons for this are clear. It will insure the permanency of the missionary interest in the college by placing it under the direction of an organization, which, from its very nature, is destined to be permanent as long as the college exists. This cannot be said always of independent missionary societies. Moreover, by making it a department of the Association it will have a far wider constituency and basis of support, because the Association includes students who are interested in five or six distinct lines of work, and not simply in one. Experience has abundantly proved that this is the best plan. In more than sixty colleges during the last two years independent missionary societies have been merged into the associations, and not one of them has changed back to the old plan. The chairman of the Missionary Department of the Association should, where possible, be a volunteer.

The movement has far outgrown the early expectations of its nearest friends. Even Dr. Pierson and Mr. Wilder at its inception could not claim over one thousand volunteers in the American colleges. To-day there are recorded 3,847 volunteers ready, or preparing, to preach

“the unsearchable riches of Christ” in every land under the sun. A very large majority of them are still in the different college classes. Probably not more than five hundred have reached the seminaries, medical colleges and other schools for special training. Between one and two hundred have actually sailed for foreign lands. Well may Dr. McCosh ask: “Has any such offering of living young men and women been presented in our age? In our country? In any age or in any country since the day of Pentecost?” To-day, after over one hundred years of Protestant missionary effort, there are only about 6,000 ordained missionaries in the foreign field. If the church does not send out more than one-half of the present number of volunteers, it will still mark the most significant and encouraging chapter in the annals of the Christian Church since the Acts of the Apostles. But every one of the 3,847 volunteers is needed, and many more. Mr. Wishard writes back from Japan that 20,000 native and foreign ministers are needed in that fast-moving Empire before the year 1900 in order to keep it from infidelity. Dr. Chamberlain appeals for 5,000 missionaries for India during this century. “*The evangelization of the world in this generation*” is the watchcry of the Student Volunteer Movement for Foreign Missions. What does this mean? At a convocation of missionaries held a few months ago in India, it was estimated that at least one *foreign* missionary was needed for every 50,000 people in unevangelized lands. This is regarded as a very conservative estimate. It means, then, that at least 20,000 foreign missionaries are needed in order to “preach the gospel to every creature” within this generation. Is this too much to ask and expect? Already nearly 4,000 have volunteered in less than two hundred colleges. From those same colleges during this generation will pass over a score of classes to be touched by this movement before they graduate. There are hundreds of colleges which have not yet had the opportunity to come in contact with this movement. The colleges of the South, of the far West, and of the Maritime Provinces know almost nothing about it. There are two hundred medical colleges and schools in America from which are going annually thousands of graduates. Nineteen-twentieths of those graduates are locating in this country, where there is one physician to every 600 of the population, whereas in unevangelized lands there is not more than one medical missionary to every 1,000,000 of the population. Twenty thousand volunteers too many to ask and expect from this generation! Over 2,000,000 young men and women will go out from our higher institutions of learning within this generation. The foreign field calls for only *one one-hundredth* of them. But where will the money come from to send and support them? It would take only one six-hundredth of the present wealth of the members of the Christian Church in America and England. There are men enough to spare for this grandest mission of the ages. There is money enough to spare to send them.

May the Spirit of Christ lead His church to consecrate her men and money to the carrying out of His last command !

THE CRISIS IN CITIES.

[EDITORIAL.—A. T. P.]

THE heathenism in our great cities is absolutely appalling and awful ; and one of the most encouraging signs in our social firmament is the growing thought given to the question of how to take care of the poor and outcast classes of society. No adequate attention has ever yet been paid to this question ; here is one of the open, festering and infectious sores of the world. Abject misery, poverty—all the worst features of heathenism—hide in the alleys and lanes and crowded tenements of our great centers of population. No outside organizations, no district visitations, no organized charities, no mission Sunday-schools, mission halls or mission churches, will reach the evil, though they may serve to mitigate and alleviate it. This is but poulticing a cancer that needs the knife or the cautery. It is but touching and cleansing the fringe of a leprous garment, green with the fatal disease. “The Bitter Cry of Outcast London,” five or six years ago, startled the church of God, and even society itself, so far as ears were open to hear it. But even that startling tract touched only the borders of this awful theme—or, to use a more consistent figure, that “bitter cry” was only like the faint, smothered echo of a distant and almost inaudible groan or sob of anguish.

While we are rejoicing in the prosperity of our churches, in the patronage of the rich and noble and cultured, and in the vast sums given to benevolent and philanthropic purposes, the poor are getting poorer, the wretched more wretched, the filthy more filthy and the home-heathen more heathenish. The gap between the churches and the poor and non-church-goers has already widened into a gulf, and will soon become a gulf like that between Dives and Lazarus, fixed and not to be crossed.

How shall we enlist the strength of the churches in local evangelization ?

This is a question of supreme practical import. No problem is just now pressing us more heavily for solution.

Let us once again define evangelization ; it is bringing the gospel into contact with unsaved souls. This needs constantly to be emphasized, that the church of God is responsible not for conversion but only for contact. We may not always *win* but we may always faithfully *witness*. The emphasis of the above question lies in part on the word “*strength*.” A few in every church are enlisted ; often it is the weaker portion of disciples, not only the few, numerically, but those of little education, influence and pecuniary means. The strength of the churches, numerically, influentially, financially, intellectually, has never yet been

enlisted in the practical work of evangelization. What would be the rapidity with which that work would be done, if we might have the brains, hearts, will-power, and money-power of the churches yoked to the chariot of evangelization !

1. First of all, the *needs of the local populations* must be pressed upon the attention and conscience of our church membership both by public and private appeal. The most awful destitution may be found right around us, under the very shadows of our church spires, and beside our very dwellings. In the city of London you may, in less than three minutes' walk from the door of St. Paul's Cathedral, come into the midst of the worst slums of the city. In Glasgow, the homes of the most abject poverty and misery lie at the very rear of the palaces of merchant princes. In New York I went to the Florence Mission, and afterward, with the then employed missionary of that noble enterprise for fallen women, went out on a midnight tour of exploration. A few steps out of Broadway, we came to the vilest dens of infamy, where one shuddered to tread. In one room, not more than ten by twelve feet, we came upon eighteen human beings, men and women, black and white, American and foreign born, who there ate, slept and lived. In that room we found a woman of the highest refinement and culture with the faded dress of a courtesan upon her dishonored body ; a former leader in the Salvation Army, a woman of sweet song, half drunk ; a snoring, disgusting negro wench ; an opium-eating, licentious Italian, etc. Out of that den had been rescued a descendant of one of the most illustrious men this country ever produced ; and there had been found a daughter of a Brooklyn clergyman who had no knowledge of her whereabouts.

Virtual heathenism, in its worst aspects, may be encountered in any of our cities within a stone's throw of our costliest homes and fashionable quarters. That "Bitter Cry of Outcast London" was a revelation of wretchedness, of which few people of that world's metropolis had before any conception ; and that simple tract ought to sound its trumpet call throughout our churches, to wake up the dormant consciences of our people ! "Bleak House" is an attempt on the part of Dickens to unveil the condition of our home heathen, as in the character of "Jo," the poor street-sweeper, and the family of orphans, of which "Charlie" was the only support.

What makes the condition of these virtual outcasts the worse is that there is a *growing estrangement* between the poorer and more destitute classes and the church of God. There is a gravitation toward different centers—the poor huddle together in close, crowded tenements, while the rich move into the ampler, healthier homes of the "West End." The churches, finding no source of support in their old quarters, move, like a tree transplanted from an exhausted soil, to a more fertile territory. And thus, the places where the church *as an*

evangelizing agency is most needed are left destitute. The now thickly-crowded and heathenish quarters are abandoned to sin and Satan! Until this fact is understood and appreciated by the church, this evil cannot be reached. It is lamented by us all that the impression should exist in the minds of the "masses of the people" that the churches are indifferent to their welfare; that church edifices are built and conducted in the interest of social caste, of wealth, intellect and aristocracy. We wonder that the wage-workers will not come and do not feel welcome, while the whole method of our church management fosters and justifies their impression that they are not wanted. The poorer and more ignorant classes see the churches moving away from them and leaving them to degradation and destitution. They see no adequate effort made to reach them. A few ignorant but well-meaning exhorters, or "exhausters," address a few scores of people on a street corner; a "mission" is begun in some tenement, or store, or hall; a "mission church" is built here and there which is conducted on the very principle of invidious distinction, as though it were labeled "for the poor and the outcast." In our methods of dealing with the degraded populations of our cities, we are contradicting all the known laws of human nature; yet we expect these methods to be effectual. Were foreign missions so conducted, they would have no success. But we send our best men and women, our noblest scholars and linguists, our most gifted orators and winners of souls to China, Japan and the Dark Continent. Why should we not do the same to the heathen in our alleys and slums at home?

II. Secondly, we must *press the duty of universal evangelization upon all church members*. "Give ye them to eat" is a command addressed to all who have the bread of life, and are in the midst of perishing millions, whether at home or abroad. "Go into all the world and preach the gospel to every creature" is a command that in a double sense is universal; universal, first, because it *includes all unbelievers* as the objects of labor; universal, secondly, because it *includes all believers* as the persons to do the preaching. These millions are by the plan of God providentially made dependent on us who know the gospel, for their own knowledge and, so, their salvation. No miracle is to be wrought in their case, carrying the gospel to them by angelic agency, or by direct spiritual illumination. The believer is the divinely appointed and indispensable channel through whom the gospel message is to reach human souls; and *every believer* is constituted a herald. In the Old Testament, we observe a very marked line of division and separation between priesthood and people—rigid and almost frigid. But the moment we open the New Testament that line disappears. All believers are a kingdom of priests, a priesthood of kings; the terms "clergy" and "laity" are inventions of the dark

ages; the idea of a clerical caste is wholly foreign to the New Testament. (Of Acts viii : 1-4 ; xi : 19-20.) Those who, scattered abroad, went everywhere preaching the Word, were common disciples, for the apostles were still at Jerusalem. And it was because Christianity was thus borne by all disciples in those primitive days, that its conquests were so rapid and far-reaching. This principle of universal obligation is not yet fully accepted—certainly, not yet *felt* in the church. And, not until it is, will the strength of the church be enlisted in the practical work of evangelism. The great bulk of church members have no sense of *personal duty* in this matter of direct work for souls. A few teach in Sunday-schools, or work in missions among the poor; but the body of professing Christians content themselves by coming to church services and supporting the minister by their contributions; and especially if they help to sustain missionaries abroad, they think their full duty is done. We may as well understand that the world can never be reached by a few thousand men and women who go forth to do this work—it needs a whole church, as it needed a whole Christ, to save this world. The Sunday-school movement and the Young Men's Christian Association have done a great deal to revive in the church general personal participation in the work of preaching the gospel and working to save men. At present about 36,000 laborers are all that are in the foreign field, including the 30,000 who have been led to direct work for souls, *from among the converts* from heathenism. And could these 36,000 divide the entire unevangelized population among them equally, each one of those laborers would have to care for 30,000 souls. It is so at home; there is not more than one of a hundred of our church members who can honestly be counted among those who are systematically engaged in the work of local evangelization. It takes *fifteen* church members to save one soul a year—as Dr. Strong says: while Christ's *lowest* average increase is "*thirty fold*," we are increasing at the rate of *one-fifteenth of one fold*! How obvious it is that the church has never yet enlisted the strength of its membership in the work of God! There must be plainer preaching on this subject—and we must *beat in* this conviction by constant and emphatic repetition, until disciples outgrow this absurd notion of doing by proxy the work of saving souls!

III. We come now to the *how* of this matter—the question of *methods*; and a little consideration will suffice to show that it is entirely feasible not only to do this work, but to *keep* doing it, so as never to allow it to outrun us. There are always virtue, truth and piety in every community to offset the vice, falsehood and irreligion, if properly applied. An applied Christianity is what is imperatively needed. "Ye are the salt of the earth"—a little salt, applied to a considerable mass, will season it if the salt has not lost its savor. "Ye are the light of the world"—a little light, properly diffused, will re-

lieve if not dispel deep darkness ; provided, as a quaint old Scotch lady puts it, "the light does not need *snuffing*!" The piety on earth, properly distributed and diffused, would suffice to evangelize the world.

The root idea in this practical solution of the problem of local evangelization is the *parish idea*. Conceive for instance of any great city like New York or Philadelphia, carefully divided up into districts, and the churches in or near each district taking charge of the unevangelized inhabitants within it—and you have an easy and practical solution of the whole difficulty. *Parish* means "dwelling near"—it conveys the idea of neighborhood. A first round of visits reveals certain foundation facts : who goes to church and where such go ; who does not, etc. Then a second visitation can be conducted with this knowledge as a guide. Those known to be regular attendants become subject to *congregational care* on the part of the pastors and churches with which they are identified, and can be remanded to their supervision. Non-attendants who at first visit express preference for some particular church or denomination can be reported to appropriate parties ; and so at every visitation the families to be visited, in any given district, become fewer in number, and the work becomes simpler and easier. Moreover, every new round of visits makes the visitor better acquainted, more at ease and at home, and more fitted to reach and win those who are visited. There is no reason why every house in any city or town may not be visited by disciples, and the inmates known and kept track of, and gradually won to Christian contact if not to Christian faith ! This parish, or territorial, plan is the simple, practicable way of reaching the unsaved, non-church-going classes in our cities and towns. Suppose Philadelphia, with a population of 1,000,000, has 500 churches, large and small ; this gives an average of 2,000 persons for every church to care for, including, of course, church members. Let each church see that *two families be visited daily*, having an average of three members each, and thus the whole city may be looked after and every house be visited once a year. How easy it would be, by increasing the frequency of these visits, to make sure, without any severe tax on time or strength, that every house should be visited four times a year, will appear without argument. Will anyone tell us what is to hinder *every church of Christ* undertaking to keep watch over *two thousand persons every year*, in its own vicinity ? Let it be borne in mind that two thousand persons represent between four hundred and five hundred families, and this would necessitate on the part of a *whole church* only from one to two visits per day each week ! The fact is that for a church, alive with working members, this is not more than *each member* may well undertake.

IV. We have one word to add about enlisting the *strength* of the churches. Nothing impressed the writer during four months in

England and Scotland in the summer of 1888 more than the fact that the most consecrated men and women he ever knew are to be found there, engaged in this very work, and they are the strong men and women of the British nation. We can show very few of our *strongest* disciples here who have given up business, social leadership, public official honors and positions, for the sake of working among the poor and outcast. London, Edinburgh, Glasgow, Bristol, Liverpool, can show not a few whose whole time, strength and fortune are consecrated to service. It would be invidious to mention the names of those yet living. But there is a merchant in Glasgow who refuses a seat in Parliament, lest it imperil his work among the Glasgow poor. London can show earls, lords, gentlemen, ladies by the score, who have no other business but seeking to save the lost. There are wealthy members of the aristocracy who, with their wives and daughters, go habitually into the low abodes of poverty and misery, and who conduct missions of every conceivable kind. Like Shaftesbury, they sacrifice everything to the one purpose of bringing to Christ and to virtue and temperance and chastity those who seem scarce worth saving. Why cannot we have a *similar consecration* in our own land? Why should Reuben make great resolves and then sit still at ease to hear the pipings of the pastoral flute while God's martial trumpet sounds for the battle? Why should Dan be so preoccupied with his maritime commerce that he abides in his ships? Why should the men of Meroz, at the very place of the narrow pass, come not up to God's help and cut off the retreat of His foes? It is a whole-hearted devotion to Christ that is the one want of our day. And this can come to us only when first there is outpoured a mighty spirit of prayer. Then we shall see our opportunity and realize our responsibility, and our touch on the unsaved will be a sympathetic, loving touch—not the cold and formal approach that repels. God grant us a spirit of prayer!

It ought to be added that the methods of city evangelization advocated in this paper are substantially those of the Evangelical Alliance. Dr. Josiah Strong and his noble associates have brought to this problem big brains and even bigger hearts. They have devised and put in operation in several cities the best general scheme yet suggested, and have proven it perfectly practicable and feasible. It is house to house visitation by districts, all denominations joining and co-operating in it. This is the latest and by far the most promising movement in behalf of our cities. It needs only to be vigorously and universally prosecuted to transform not only our city populations, but by its reflex influence even the churches themselves. We would earnestly counsel pastors and church officers and all earnest workers to send to Dr. Strong at the Bible House, New York, for pamphlets, etc., which fully inform as to the details and practical working of this scheme, and which the Alliance furnishes free.

Let us all remember that startling paradox, which contains the whole philosophy of evangelism :

Christ, alone, can save this world ;

But Christ cannot save this world, alone.

A CHRISTIAN COLLEGE AT SAN PAULO, BRAZIL.

BY REV. G. W. CHAMBERLAIN, D.D., BRAZIL.

"THERE is much that is discouraging in the aspect of Brazil, even for those who hope and believe as I do, that she has before her an honorable and powerful career. There is much also that is very cheering, that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

The obstacles to progress patent to Professor Agassiz, who thus expressed himself in the closing chapter of "A Journey to Brazil," were: *Slavery*, whose "natural death is a lingering illness, wasting and destroying the body it has attacked"; *clergy*, who as teachers of the people "should not only be men of high moral character, but of studious, thoughtful lives," who are rather corrupt and corrupting the people by their example, who seem to "believe that the mind can be fed with tawdry processions, lighted candles, and cheap bouquets"; and in the third place, the "present condition of *education*."

Great changes have taken place in Brazil since those words were written. *Slavery* is a thing of the past, although its consequences still linger. The *clergy* remains unchanged in character. As a class their "ignorance is universal, their immorality patent, their influence very extensive and deep rooted," but rapid emancipation has been going on, and the cry for religious liberty (instead of the old-time toleration), which has been swelling from the Amazon to the River Platte, was voiced last year in the bill which passed the Senate; and though suffocated in the lower house, even as that of John the Baptist was silenced at the bidding of a woman, is yet a voice crying in the wilderness: "Prepare the way of the Lord! Make His paths straight!"

Even though, like that of the great forerunner of the Christ, this "VOICE" should be silent in the tomb, to which 14,000 women, moved by the imperial Princess, who in turn was moved by the clergy, would consign it, yet it has fulfilled its mission, for a greater than John is already there.

In nothing has His presence been more manifest than in the thirst for education which has characterized the last decade. Professor Agassiz very justly observed :

"In order to form a just estimate of the present condition of education in Brazil, and its future prospects, we must not consider it altogether from our own standpoint. The truth is that all steady progress in Brazil dates from her declaration of independence, and that is a very recent fact in her

history. Since she has passed from colonial to national life her relations with other countries have enlarged, antiquated prejudices have been effaced, and with a more intense individual existence she has assumed also a more cosmopolitan breadth of ideas.

"But a political revolution is more rapidly accomplished than the remolding of the nation, which is its result—its consequence rather than its accompaniment. Even now, after half a century of independent existence, intellectual progress is manifested rather as a tendency, a desire, so to speak, giving a progressive movement to society, than as a positive fact. The intellectual life of a nation when fully developed has its material existence in large and various institutions of learning scattered throughout the country. Except in a very limited and local sense this is not yet the case in Brazil."

The tendency, the desire, giving progressive movement to society, noted in the above extract, has been taking to itself a form in the past twenty years, and if it has not yet materialized into large and various institutions, it is crystallizing in plans for them.

Normal schools, under the fostering care of the Government, have sprung up in nearly all of the provinces, and, although crude and pedantic in their methods, are yet learning wisdom by the things which they suffer at the hands of many *doutores* (doctors), who are trying to make them walk on stilts. As soon as they get their feet on the ground, where the common people walk, they will do yeoman's service.

The "pedagogues," who see clear over the heads of the children, will yet give place to a class who will put themselves on their level, and so lead them up. It is true of Brazilian children, as of all others, that they are not forgotten of the "Teacher sent from God," who said: "For I say unto you that in Heaven their angels do always behold the face of my Father, which is in Heaven. . . . It is not the will of your Father which is in Heaven that one of these little ones should perish."

Like the "root out of dry ground" which escaped the vision of the "doctors of the law," there was growing in Brazil, even while Agassiz and his honorable band of helpers were being filled with delight by the multitude of fishes which came to his net from the "many waters" of the Amazon and other rivers of Brazil, a little plant, which, if it was then despised and rejected of men, was destined by God unto honor, and shall yet divide the spoil with the strong.

The keen-sighted naturalist did not discern all the signs of the times floating in the air as clearly as he did the great variety of fishes swimming in the waters of that marvelous land. He was brought into close contact with the earliest missionary of the Presbyterian Church, for the news of the assassination of Lincoln bowed all heads, and so general was the feeling among American residents in Rio de Janeiro that God only was our refuge and strength in such a time of trouble, that Simonton was asked to conduct a religious

service appropriate to the occasion, and the heart of the great man of science led him, with the rest of our loyal countrymen, to the humble place "where prayer was wont to be made," and there he freely mingled his tears with theirs.

Yet, if the work which Simonton and his colleagues were doing to overcome the evils that Agassiz so plainly saw sapping the foundations of society in Brazil merited the attention of the naturalist, I have failed to find any reference to it in "A Journey to Brazil," other than that on page 497, where he says :

"Independent religious thought seems, however, rare in Brazil. There may perhaps be skepticism, but I think this is not likely to be extensively the case, for the Brazilians are instinctively a believing people, tending rather to superstition than to doubt. Oppression in matters of faith is contrary to the spirit of their institutions. Protestant clergymen are allowed to preach freely, but as a general thing Protestantism does not attract the Southern nations, and it may be doubted whether its advocates will have a very wide-spread success. However this may be, every friend of Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent and laborious clergy."

He who doeth His will among the inhabitants of the earth in His own time led Agassiz to that southland. "Toward Brazil I was drawn by a life-long desire," he says in the preface, which tells of the *genesis* of that notable visit. But even while he was "brooding" over the prospect of realizing his life-long wish, the Spirit of God who moved his generous friend, Mr. Nathaniel Thayer, to say, "Give it a scientific character. . . . Take assistants. . . . I will be responsible for all expenses," was "moving on the face of the waters" in Brazil in a way which does not come under the ken of scientific or monied men, as such, and was drawing sons of that southern nation, not to Protestantism, but to Christ and His word, and raising in their hearts protests deep, long and strong against the spiritual tyranny which had for three centuries deprived them and their ancestors of the blessed Book, the law which is a lamp unto our feet. That very year it was that an old, gray-haired Brazilian, who stood in the open court of his house, surrounded by his twelve sons (stalwart fellows), said to me :

"Young man, answer a question. You say that this book has been in the possession of your people for generations. What was your father doing that my father died and never knew that there was such a book as the Bible? Why didn't they have mercy on us and send it?" "My friend," I replied, "the book was contraband once in your custom house, and it would still be so had your church the power to move 'the civil arm' as of old. You would hardly ask me the question if you read the daily papers, for only the other day, in the city of *Cascoeira*, near *Bahia*, a mob, led on by the vicar, surrounded a man who was distributing these books, robbed him of all of them and burned them in the public square in the full light of the sun. Time was when they would have burned the man, and you and me for talking about the Bible. But let me ask you a question. 'What are you

going to do with the Book now it has come?" "Ah, I shall see to it that my boys have no reason to complain of me. I am going to have one."

The book brought a school in its train, for neither *Henrique Gomes de Oliveira*, nor any one of his 13 children (for like Jacob he had 12 sons and one daughter, knew how to read. "The schoolmaster abroad" on that farm reached a wide circle of the neighbors. They had a "bee" and went up into the woods and cut down trees and built them a school-house which served for a meeting-house on Sabbath, in which the gray-haired patriarch still meets with hundreds of his neighbors on the Sabbath, and if he is not a clergyman "ordained of men," he is ordained of God to hold forth the word of life.

A few years since, as the sun was going down, I checked my horse at the gate of a plantation house and asked lodging for the night. Who ever was denied hospitality in Brazil? After supper, a bountiful one, I turned the conversation on the Bible. Mine host, a wealthy coffee-planter, at length said, frankly:

"To tell the truth, I have no religion. That in which I was brought up never satisfied my reason. This of which you speak I know nothing of, for I have never had a Bible. But if you want to (*encher as medidas*) be satisfied go up on the mountains sixteen miles from here and you will find an old man after your heart. I am chief magistrate in this district. The quarter where that old man lives used to be one of the worst for broils. Scarce a week passed that I was not called to adjudicate some quarrel or judge of some crime which had taken place on the previous Sabbath when they met to drink and fight. For two years I have not had a case, and I never understood it until I went up to spend the night at that old man's house and saw the Book out of which he reads to his family every day and to his neighbors Sundays. Now, although I never read it, I wish you would propagate more and more, for if there was a man like that in every quarter my office would be a sinecure. I would be relieved of much bother."

Well, such parish schools have multiplied with like results since 1865. That of the city of San Paulo has gone through the primary and secondary (grammar school) stages, has become a high school, with a normal class for teachers, and a theological school with a class of students for the ministry, some of whose graduates were members of the Synod, formed in September of 1888, of 62 native churches with their elders and pastors. It has at present 342 pupils. And this is the genesis of the resolution adopted by the General Assembly of the Presbyterian Church in the United States of America at its sessions in New York, May last, after hearing the report of its Commission, appointed the year previous, consisting of Rev. A. A. Hodge, D.D., and Rev. Charles E. Knox, D. D., recommending to liberal members of our churches the immediate endowment of a truly Christian college at San Paulo, Brazil, as a necessary means for the advancement of the work in that empire, and extending to all evangelical churches a cordial invitation to co-operate in this catholic enterprise.

THE CONTINENTAL MISSIONARY CONFERENCE.

[THIS Conference was small in number, but highly representative in character. We were kindly favored with a report of its proceedings by one of its members, and knowing that our readers will be interested in the results of the Conference we have had the salient features of its doings translated by Rev. Chas. C. Starbuck for our REVIEW.—EDS.]

The Eighth Continental Missionary Conference met at Bremen, in Ascension week, 1889. It consisted of twenty-one deputies, mostly inspectors, with some missionaries. The societies represented were the Moravian, Barmen, Berlin I. and II., Bremen, Breklum, Hermannsburg, Leipsic, Neukirchen, besides two Dutch societies, the Nederlandsche Zendinggenootschap and the Utrechtsche Zendingsvereniging, and the Swedish Evangeliska Fosterlands Strifrelsen. There were also several eminent invited guests—Director Frick, of Halle; Dr. Fabri, Missionary Hesse of Calw; Pastor Paul of Saxony, and Drs. Grundeman and Warneck.

The modest dimensions of the Conference were, in the view of its members, compensated by the fact that they are all experts in missionary matters, and by the fullness and intimacy of conference which their fewness facilitated. Their members were not enough for rhetoric, but all the better for solid discussion.

Pastor Leipold opened the Conference with a discourse from Eph. vi : 1-16, which was the keynote of the proceedings. There were many differences of judgment, but not a single difference of feeling.

The subjects of discussion were six.

I. What position should the Continental Protestant missions take in view of the fact that the number of trained clergymen is coming to exceed the wants of the congregations? Prof. Plath answered this question in the following sense: Undoubtedly this fact is likely to impart a new impulse to missions which on the Continent have hitherto, for the most part, had the command of scarcely any university men and have had to train their own missionaries in their own mission-houses. The Roman Catholics procure theirs chiefly from monasteries. The early Protestant missions were colonial, and only employed regularly educated men. Zinzendorf first broke through this usage, and Rationalism made an end of it.

But the present Continental method supplies only half-trained men. Complicated necessities are often beyond their reach, such as translation, training of native clergymen, etc. Their labors undoubtedly are often blessed. Not fewer of them but more university men are needed of course, such as have a living faith and have maintained it through their time of study. Such men, of course, must have a position accorded them, both of greater difficulty and of greater influence, as answers to their deeper training. Even should they remain abroad only certain years the gain for missions at home and abroad would be marked.

To this was opposed an energetic protest against the undervaluation of the present system, which had done excellent things, even in the way of turning out translators, trainers of native preachers and organizers. Besides, the missionary pupils were apt to be more faithful in preparation than the university men, and the complications and responsibilities of missionary life were found to have an astonishingly educating power. The Conference rejected the notion of making any aristocratic distinctions between the two classes or of accepting a limited service from university men. Yet the Con-

ference fully agreed that more university men were needed, and that all suitable measures should be taken to engage their interest in missions.

II. The *second* topic, introduced by Dr. Schreiber, respected the training of native helpers. It was remarked that this should only be begun, not concluded, with their schooling; that the foreign missionary by example, supervision, counsel, incitement, by holding with them occasional retreats for study and sometimes by interposing a further course between their first activity and a proper pastorate, should endeavor to bring them to a higher fitness. Too much schooling was deprecated, as also sending them to Europe or America. Elders, it was remarked, are often better Christians than native pastors—less tempted to self-conceit and more healthily rooted in the soil. It was agreed that in India the native pastors must learn English, but in general the learning of European tongues was deprecated.

III. *Thirdly* it was considered how far missionary schools ought to prepare scholars for earning a living. This question was introduced by Pastor Schüller tot Peursum, of Amsterdam. It was allowed that these schools, though primarily, must not be exclusively religious, but must as schools, of course, prepare their pupils for their future callings. In Africa and such regions they must do more for mechanical and agricultural instruction than in China or India. But it is not their business to encourage a veneer of European culture or to estrange the scholars from their country and their national ways, so far as these are not evil. Only by their awakening of higher wants they refine these national customs and lift them to a higher plane.

IV. The *fourth* topic, respecting Roman Catholic intrusions into Protestant missions, deserves a full translation. We therefore pass it over here.*

On the afternoon of Ascension Day a public service was held, in which a more popular presentation of the various topics was given.

V. The *fifth* topic, introduced by Dr. Warneck, respected slavery and the slave trade. It was generally agreed that while no European member of a mission and no native helper must be a slave-holder, a revolutionary proclamation of immediate emancipation must be avoided as it was avoided by the apostles. But the equal rights of all men in the church must be maintained; slaves must be admitted to communion with or without the good will of their masters; slaves must be, in fact as well as theory, equally eligible, if qualified, to the deaconship and eldership; cruelty of masters or an indisposition to favor the self-purchase of slaves must be treated as un-Christian behavior. The Basel Society has refused communion to slave-holders, pointing out that the chastity of masters and their sons is otherwise practically impossible. Against the slave-trade, of course, a government can act, but it was generally agreed that where, as in Africa, slavery itself is interwoven with the whole fabric of life formal government action against it should not be precipitate but should commonly await the preliminary patience of missionary work in raising the standard of human rights.

VI. The *sixth* topic was: Are special relations of determinate circles of friends of missions at home to particular missionary fields or stations desirable? This paper also was presented by Dr. Schreiber. He spoke approvingly of such special relations. They had been largely developed in the Rhenish missions, and fostered by the Committee. There is a reverse side, it is true. Narrow-mindedness, indeed, is a danger more than counterbalanced by the deeper interest of fuller knowledge. But it is bad to have a

* Will give this in our next issue.—Eds.

sort of intermediate control between the missionary and the society. There should be a clear understanding as to this from the beginning. Nor should such opportunities be given to particular missionaries, by extraordinary advances, to cultivate particular tastes in leisure which might awaken discontent among their associates. All such liberalities should be brought under the general control.

The essay, as a whole, met with general approbation. Too specific a relation, however, to individual missionaries, or even stations, was thought less desirable than that of wider circles to special missions. Relations to natives, especially children, are peculiarly open to abuse. Correspondence with these is emphatically to be discouraged. It encourages sickly sentimentality on the one hand and vanity, boldness and an insincere display of religious phraseology on the other. Let correspondence be with the school, not with the fosterling. Nor should unreasonable frequency of correspondence be required. One of the Dutch deputies held the danger of these special relations in general to be greater than the essayist had represented. Relations to particular branches of work, he pointed out, and to particular persons, are to be sharply distinguished.

Finally, Pastor Kurze of Schlöben, in his necessary absence, proposed that, in view of the fact that the Continental representatives to the London Conference, especially those possessed of specific missionary knowledge (*Missionsfachmänner*) regard themselves as having been treated with scant consideration there, and in view of the very inadequate knowledge prevailing in England and America respecting Continental Protestant missions, the Bremen Conference should authorize one of its members to volunteer in some Anglo-American missionary magazine—best in *THE MISSIONARY REVIEW OF THE WORLD*—a series of articles respecting this year's Bremen Conference. He also proposed the publication in English in the name of the Conference, of a brochure, under some such title as "Hints to the Next International Missionary Conference," containing proposals for a more effective constitution of the next Conference, a copy to be sent to each British and American missionary society. The Conference resolved that Missionary Hesse should draw up such reports as were implied in the tenor of this proposal.

Pastor Kurze's second proposal is: That the representatives of the German missionary societies should, after obtaining full information from the American Board respecting late occurrences on the Marshall Islands, petition the German Government: (1) That the regulation of the German Commissary, Dr. Sonnenschein in Jaluit, to the effect that the American Mission shall neither be permitted to hire nor lease from the natives plots of ground for churches, schools or mission-houses, may be revoked. (2) That the mission steamer, *Morning Star*, may be relieved of the lately-imposed yearly license of 1,000 marks. (3) That the Christian congregation at Ebon may have reimbursed to it the fine imposed on it by Captain Rötger in October, 1885, in view of the judicial decision rendered in a suit respecting the *Allgemeine Missions-Zeitschrift*.

The Conference was deeply and painfully surprised by the facts reported under (1) and (2). Understanding, however, that the American Board is itself about to make representations to the German Government through our minister in Berlin, the Conference decided this to be the most effective course. Messieurs Zahn, Schreiber, Fabri and Warneck were appointed a committee to communicate its feelings and action to the American Board.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE *Allgemeine Missions Zeitschrift*, acknowledging, though ungraciously, that Cardinal Lavigerie has been doing a good work in rousing the conscience of Europe more fully to the crying need of suppressing the African slave-trade is, nevertheless, justified in calling attention to the fact that the first great abolitionists of our century were Protestants; that Wilberforce and Livingstone had pleaded long ago for the closing of "the world's open sore," and that it is our duty, in a forgetful world, to see to it that the ultramontane press does not, before very long, represent that a Catholic prelate was the one "who broke the chains of the slave," and that certain Protestant journals do not echo this false eulogy.

The *Zeitschrift* says:

"There can no longer be a doubt that through the whole of Eastern and Middle Africa there is awakening a hostile movement, and that this has its ground in the overhasty advances from all sides of the colonial powers of Europe. Last year there was an abortive, but this year a more successful attack of the Arabs, or of the Arabianized Suahili, from the east coast against the commercial stations of the African Lakes Company on the north of Lake Nyassa. This evidently proves it to be the encroachments of European trade, in which the Arab dealers discern their foe. They seem also to have got wind of the fact that England is extending the tentacles of her colonial policy toward Nyassa Land.

"Like all the great questions which Africa offers us to solve, so also the slave question can only be gradually solved by *patience*; but patience is an irksome word to that haste which marks the modern colonial era; nor of patience does the crusading Cardinal appear to be any great friend."

Doubtless the Cardinal's French fire needs to be tempered by German patience. Nevertheless, fire is a good thing in a holy cause against a hideous evil. Yet, as Peter once, so the Church of Peter has always been overready to take the sword.

There is now a perfect mania, in this whitewashing age, for glorifying Mohammed. Mr. Bosworth Smith is one of his greatest admirers. However, as Herr F. M. Zahn, in the *Zeitschrift* remarks, he is unfortunate in that his chief authorities turn against him. Thus he calls Sprenger "the greatest European authority." Now Sprenger calls Mohammed an "imposter," asserts that "Omar has had more influence upon the development of Islam than Mohammed," and is of opinion that Mohammed, after establishing himself in Medina, degenerated into "a voluptuous theocrat and bloodthirsty tyrant, pope and king." So Bosworth Smith rates almost as high the authority of Sir W. Muir, whom, besides, he declares to be "unpartisan." But Sir W. Muir charges the prophet with "gross blasphemy," with having "forged the name of God," and suggests that he must have been inspired of Satan. However, Dr. Bosworth Smith uses his authorities where they give matter for eulogy, but rebels against them as soon as they give him anything else.

Hindus are becoming very much wrought up over the results of missionary labor in their country. These are far less than they ought to be, the increase of late being, as the *Allgemeine Missions Zeitschrift* points out, relatively less than in either Japan or China. But they are enough to be very disturbing to the heathen, who are borrowing the missionary methods of schools, preaching and tract-distribution with which to oppose missions, as Julian the Apostate endeavored to galvanize Roman paganism by an imitation of Christian organization. One very funny thing has lately happened. A catechism of the "Aryan religion" had been issued and

greatly admired. It was declared to be scarcely distinguishable from Christianity, and being so much more ancient, of course carried the inference that the gospel was a plagiarism from the "Aryan religion." Great was the confusion when it was discovered that the "Aryan Catechism" was simply the "Westminster Shorter Catechism" with the name of Christ left out. How so gross an imposture could have been attempted is a Hindu mystery. Yet when we see that in our own country the crucifixion is shamelessly declared to be a myth taken from the story of Krishna, a lie which it is perfectly easy to refute, we need not wonder at what the Hindus do. As the *Zeitschrift* remarks, it is almost a pity the imposture was exposed so soon, as with a little delay we should soon have had some of our Western unbelievers trumpeting it among the masses as a wonderful document of the beginnings of our race. This, it seems, was what Voltaire actually did with the Vedas interpolated by the Jesuit, Robert de Nobili.

The *Dansk Missionsblad* for January, 1889, remarks :

"At the great Missionary Convention in London last June, which has been often mentioned in the *Blad*, the director of our society, as the readers of the *Blad* know, was present. Of all the discourses which he heard there, Dr. Pierson's address on 'Home Work for Missions' made the strongest impression upon him ; this, moreover, is distinguished both by its depth of thought and by its beauty of form. We, therefore, give here a translation of it as it appears in *THE MISSIONARY REVIEW OF THE WORLD*, edited by Dr. Pierson and Dr. J. M. Sherwood. We take this occasion also to commend this publication to the friends of missions as one of the most comprehensive and most impartial, best written and best edited of the many missionary magazines of our time."

The French brethren on the Zambezi, in the kingdom of Lewanika, find him still a thorough pagan. Yet he is very proud of his missionaries ; and on a recent campaign against a neighboring tribe he compelled his people to a rigorous observance of Sunday, and availed himself of the presence of two renegade Christians in the army to have regular morning worship, with singing, prayer, and biblical instruction. In their evening bivouacs, also, they were required to recount biblical narratives and give lessons in reading. Some of the chiefs were very proud, on arriving back, to show the missionaries how much they had learned. Let us pray that this sowing of the word may turn out to be not wholly by the wayside, or among the thorns.

Another proof that the word of God is working. A chief said to Mr. Jeanmairat : "Know that neither I nor any of my men have killed a single man in the war. My son, it is true, had taken a woman prisoner, but I said to him : 'Let her escape,' and he obeyed me." And there is every reason to believe that several other chiefs have done as well, for never have so few prisoners been brought in from a foray.

One of the Finnish missionaries in Southwestern Africa, Herr Roiha, remarks that the kings of the country had discovered that during a recent rebellion the Christians had proved themselves to be more trustworthy defenders of their country and their lawful rulers, heathen as these were, than the heathen. Not a single Christian deserted his place in the van until the rebels were chased out of the country. Previously the heathen used to call the Christians "poltroons" because they would not join in their raids. Afterward they began to call them "heroes."

At the recent ordination in Paris of M. Benjamin Escandre, who goes out to Senegambia, the eminent clergyman, author and senator, M. Edmond de

Pressensé, made an address, or, as we should say, gave a charge, from which we give an extract:

"*My Dear Young Brother*: You have requested that I would address you some farewell words in the name of the free evangelical churches of France, to which you belong, and which are proud and happy to be represented by you, as well as by various predecessors of yours in the missionary field. But God forbid that I should diminish in any way the character of evangelical catholicity which belongs to this touching hour. I address you a cordial adieu in the name of all our churches of France, which are never more thoroughly united than in the face of missions, foreign and domestic. I express to you their deep affection, I promise you their solicitous interest and their prayers. You go to represent them in that difficult field of labor where you will find two paganisms: that which comes from the desert, and that which comes from our so-called Christian countries, to say nothing of Islam and its allurements for the black race. Without withdrawing any measure of our deep love for our missions in the South of Africa we are assured that we are following the intimations of the Divine will in assigning a larger measure to our French colonies. That to which you go has long been dear to us, and it is consecrated by memories at once noble and sorrowful. We shall never forget that our way thither has been opened up for us by that great and heroic citizen, who was also a sincere and earnest Christian, Admiral Jaureguiberry. The work which you are about to undertake is grand, and will sometimes be perilous. I felicitate you that you are going to this post of honor. Transmit our messages of affection to your elder brethren, and carry with you the feeling that you remain present in the midst of us. I have nothing to add to what has been said to you from this pulpit concerning your duties. I confine myself to saying again, implying therein the full beauty of its present significance, the word of separation, which is also the implication of reunion: Adieu. . . . Permit me, in conclusion, to transmit to you the echo of certain great words, dating from the heroic age of Christian antiquity. One who remains at home experiences a sort of shrinking from urging courage upon such as are setting out for a distant mission. He whom I am about to give you to hear had surely the right of addressing himself to a young soldier of Christ in a time of danger. Hear what Ignatius, loaded with chains, and conducted to Rome to perish there in the amphitheater, wrote to the youthful Polycarp, stationed in one of those posts of danger which are the greatest honor God can bestow on His servants. He was yet to seal his testimony therein with his blood.

"I require thee, in the name of the grace which thou hast received, to pursue faithfully thy course, and to exhort every man to be saved. Let thy support be constant, that God may support thee! Let thy charity never fail! Never be weary of praying, demanding ever more wisdom. Watch indefatigably. Speak to each one according as God shall give it to thee to say. Bear the sufferings of all. Be a valiant soldier of Christ. The greater the pain the fairer the crown. As the wary pilot seeks the haven, ever seek thy God. Fight thy fight courageously. Thou hast before thee life everlasting. Be firm as the rock against the billow. Remember that it becomes a great athlete to overcome under a tempest of blows. Redeem the time and thereby win the time. He who, being invisible and eternal, has for us made Himself visible and a man of sorrows, having suffered all to save us.' This is the most beautiful farewell with which I can take leave of you."

M. Dieterlen, writing in the *Journal des Missions Évangéliques* of the disgusting and immoral ceremonies—many of them secret—with which a Bassuto youth, of either sex, is initiated into maturity, remarks:

"The life of a young female Bassuto is yet to be written; it would explain, with eloquence, why heathen women are, at first approach, so little interesting, why they are so gross in appearance and in character, so little intelligent, and too often profoundly vicious. How many times my eyes have passed to and fro over a group of heathen women to seek there a countenance bearing some reflection of a soul illuminated by a ray of intelligence or of spirituality! I have sometimes remarked a head more expressive than the others, for the soul lives in spite of paganism and its turpitudes. It is not for nothing that it comes forth from the hands of God. But the impression which one gathers from the spectacle of a pagan auditory is that he is in the presence of some sparks buried under a heap of ashes which smothers them and which only a breathing from on high can revive."

As to the nature of these initiatory rites, no man is permitted to know anything.

"What is actually known is, that things pass there not fit to be spoken of; we have long known more of them than is supposed, but, as to explaining them, that is another matter. The Christian women who have gone through these mysteries shake their head with a grimace when-

ever allusion is made to them. And old Penelope, one of the best Christian women of Bassuto-land, of whom I asked general information respecting this ceremony, answered me sadly and almost under her breath: 'Do you see, my child, that which is done there, a person who knows God would say that it is shameful; there are evil things which cannot even be mentioned.'

"In brief, the pagan initiation is a school of immorality, where the young girl loses what remained to her of innocence and self-respect. And it is her mother who conducts her thither, it is her grandmother who chaperons her, it is her father who authorizes it and defrays the costs of the ceremony! Where is that poetic and sentimental paganism, where is that state of nature from which certain philosophers would desire that Christianity should not set about lifting out the pagan peoples?

"These hideous and senseless ceremonies, however, which, if they ever had a meaning, are now but fragments which have long since utterly lost significance even to those who practice them, will fall. They cannot subsist indefinitely; the gospel and civilization will bring them to an end. The present paganism is a paganism in decay; it is coming to pieces by the very fact of its absurdity, notwithstanding the desperate tenacity with which, thus far, the Bassuto clings to it, as to the ark of their national salvation. Some happy day we shall assist at the most delightful collapse which the world has ever seen. When nothing remains but empty forms, the catastrophe is not very remote, and there is hope of salvation for the people."

Says the *Evangelisch Lutherisches Missionsblatt* :

"How earnestly has the Lord commended to us Prayer for Missions! When he says: 'Pray the Lord of the harvest, that he will send forth laborers into his harvest'—what is this, but a missionary prayer 'which he has laid with plain words in our mouth?' And when He taught us 'Our Father' as the prayer of His church, He has interwoven missions into it, so that they are to be a daily exercise for us, like the prayer for daily bread. For if we sincerely pray the first three petitions, it must be our earnest concern, that the blaspheming of the name of God among the heathen may have an end, that on this account the kingdom of God also may be brought to them through the preaching of the gospel and that in all lands even unto the ends of the earth the will of God may be accomplished, so that the whole world may be full of his glory. Yes, the Lord's Prayer is a daily prayer for missions."

"TILL HE COME."

BY MRS. MERRILL E. GATES, NEW BRUNSWICK, N. J.

NOT ours to know the day or hour,
But ours to know that Thou wilt come in power;
Ours to await Thy swift return,
Ours to watch for Thee, while our bright lamps burn.
Quickly, O Lord, assume thy power and glory great,
Break through these starry heavens and claim millennial state!

Take crown and throne, faithful and true,
Reign Thou on earth, the whole wide world subdue.
Here, where by man Thou once wast slain,
Here on this sin-stained earth in triumph reign.
Hasten Thy glorious coming, Lord, nor long delay;
We wait Thine Advent and the glad Millennial Day!

One thousand years with Thee as King!
O years of peace, what rapture shall ye bring!
Time's years for long have come and gone,
But now we know your dawn is drawing on.
Oh, swiftly, swiftly onward roll, ye years of golden light,
Oh, grand Millennial Years, break quickly on our sight!

Swiftly they come! Worker, awake;
To the world's rescue for the Master's sake!
Millions are yet to win. The night
Is dark. The time is short. Urge, urge the fight!
New millions must be won, to greet His world-wide sway,
When Christ shall usher in the glad Millennial Day!

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Fighting the Arabs with their own weapons. The Arabs of Africa, especially in Uganda, have become so cruel, insolent and obstructive to civilization and Christianity that a number of young Belgians and others have volunteered to fight them with carnal weapons. Their friends are equipping them, and the movement is spreading throughout Europe, especially in England. Cardinal Lavigerie has headed the crusade; in fact, he has been the principal means of stirring up the people, and he is receiving aid from all sources. In all the capitals of Europe he has met with great enthusiasm. In London an association has been formed for this purpose, with the Prince of Wales and Commander Cameron at its head. With his characteristic enthusiasm and benevolence, the King of Belgium has promised half of all the expenses, and societies are formed in all parts of that plucky little kingdom to increase the amount and furnish men. The Pope contributes \$60,000. Cardinal Sanfelice sends a valuable gold cross, presented to him for his care of the sick during an epidemic of cholera in Italy. The Protestant Congress, at Freiburg, have adopted strong resolutions in favor of the movement and many volunteers are enrolled for military operations.—*The African News.*

—The future of Africa. Africa will tempt the avarice of every race on the globe within the next century. Within the next five centuries it may become one of the great factors of civilization, crowded with nationalities which may possibly hold the balance of political power and dictate the policy of the rest of Christendom. It is the only large area on the globe that remains unconquered. On its Mediterranean sea-coast are a few tangled tassels of the robe of civilization—Morocco, Algeria, Tripoli. On the West is the struggling Republic of Liberia, which has never received the credit it has so hardly earned. On the South the British have captured a few square miles with valuable harbors, and on the east are scattered hardy colonists with their herds of cattle. Still, Africa is comparatively unknown as yet. Fifty years ago it was the Dark Continent; but travelers have recently explored its inner depths in part, and come back with tales of inexhaustible resources, of mineral wealth, of a fertile soil capable of supplying breadstuffs to the people of the whole planet. The merely tentative commercial relations with Africa which now exist have resulted so favorably that pioneers are all agog with excitement. The dream of the future is a golden one and the prospect is alluring. The total value of exports and imports by the white men who live along its fringe of sea-coast is esti-

mated at nearly \$400,000,000 annually. British trade is worth \$125,000,000 of this sum, while France claims as her share something like \$100,000,000. The interest of Americans in Africa is so insignificant that it scarcely deserves mention. What bright and glorious visions will soon attract the genius of men to that last remnant of undeveloped territory! Within the next five hundred years that entire continent will become the heritage of enterprise. Great cities, huge manufacturing centers, will be found on its rivers, which resemble the Amazon and the Mississippi. Wheat fields, cotton fields, and coffee plantations will be found everywhere. Its forests of valuable timber will yield to the woodsman's ax, and saw-mills on every stream will make the music of wealth and progress. Cables to the metropolis of Europe and America will record the discovery of new gold mines in the mountains and the prospects of the crops on the plains. The savage aborigines will be driven from their possessions or absorbed by the new civilization, and in the streets of some prosperous city on the Niger, the Chadda, the Congo or the Zambezi, on fete days, will be heard the "Marseillaise" and "Hail Columbia," or the stirring melody which informs us that John Brown's soul is marching on. Already a demand has been made for two transcontinental railroads. One is to have its western terminus at Monrovia, the capital of Liberia, and its route will extend through Masina, Sokoto, Darfur, Abyssinia, and end on the eastern coast at the foot of the Red Sea. The other will begin at the mouth of the Congo and run through the heart of the continent, already explored by Stanley, with an eastern terminus close to Zanzibar. All this reads like Utopia. But the latter railroad project has already been seriously considered, and it is declared by Stanley and other experts that it would pay a large interest on the investment from the start. To be sure, it almost makes the brain reel to think of the time as near at hand when New York will hear from Central Africa by telegraph, as we do from Dakota, of contested elections and strikes in cities of a million inhabitants, and when it will be as attractive to spend a winter in some fashionable health resort a few miles from Victoria Nyanza as it is now to make the tour of Europe; but the signs of the times forecast these changes as likely to be wrought before five more centuries shall have rolled into the past of history. The last unconquered spot on the earth will surrender to the victorious enterprise of man, and Africa, heretofore symbolized by nakedness and barbaric splendor, will be "clothed upon" with the robes of a Christian civilization

and be admitted into the brotherhood of nations, worthy of a place in the councils of human progress.—*The Herald, New York.*

—*Missionaries for Central Africa.* The departure of Mr. T. H. Morris, Dr. Fisher, and others to join Mr. F. S. Arnot's mission in Central Africa has been awaited with lively interest by many churches and congregations throughout the country. Now the departure is a historical fact. Last week a telegram was received from Mr. Arnot, who was still at Benguela, stating that transport inland was difficult. Thereupon Mr. and Mrs. Morris determined to leave their children in England for the present. The last days of the devoted band in this country were happily spent, many friends commending each and all to the God of all grace and power. On Thursday last week a large farewell meeting was held in the Folkestone-road Gospel-hall, Walthamstow, and it was felt by many to be a very blessed season.

The party left the London Docks for Lisbon on Saturday morning in the steamship *Gibraltar*. In addition to Mr. and Mrs. Morris and Dr. Fisher there were: Messrs. Gall, Thompson and Johnson, and Misses Davies and Gilchrist. An inspiring meeting was held just before the ship left, twenty or thirty friends being present. Among the melodies that were sung was "Gode into all the world," with its stirring and cheering refrain, "All power is given unto Me." Afterward a prayer-meeting was held on the green near the docks, the loved ones who had gone forth being earnestly committed to the loving care of the Lord of the harvest. On the same ship were three American workers, also bound for spheres in the interior of Africa—Mr. Cotton and his wife, the latter a doctor of medicine, and Mr. Lee. Our readers will, we are sure, join us in prayer for present and future blessing upon every member of both parties.

—*Watch the tightening grip of Christian civilization upon the African slave trade, which is the most hideous scandal of our century, and is almost entirely the work of Arab Mohammedans.* Take a broad outlook over the field where are gathered the momentous interests involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian church was praying for open doors in Asia and throughout the heathen world. To-day the church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the church of Christ will march around this mighty fortress of the Mohammedan faith, sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watch-

words of our church in these closing decades of the nineteenth century that Christ, the Child of the Orient and the divine heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour and the triumphs of the gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the church of the living God, Thus far and no farther. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant the dead forms and the outworn creed of Islam."

—*Great changes at Bonny, in the Niger Mission.* The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with 20,000 skulls of murdered victims I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At 11 o'clock I went ashore and addressed 885 worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction. —*Rev. W. Allan, West Africa.*

Portuguese Advance. — Portugal is awakening to her presumed rights in East Central Africa. During the centuries of her nominal occupation she never gave a single missionary to Nyassaland. Britain, on the other hand, since Livingstone's discoveries, has been represented by the Universities' Mission, the Established and Free Churches of Scotland, several trading companies, and a large body of Christian traders. Vast territories have likewise been explored by Englishmen. To this list the following names should especially be added: Revs. P. W. Johnson and Alex. Hetherwick, M. A., Consul O'Neill, Mr. Rankin, Mr. J. T. Last, and Mr. Montague Ker. By the missionaries stations have been erected, schools built, the language transcribed, and the natives taught agriculture and a variety of industries. It is now imminent that in the neighborhood of these prosperous settlements bands of Catholic missionaries will be planted. In Algiers recently, Cardinal Lavigerie, with imposing demonstrations, consecrated a batch of half a dozen whose destination is the Shire Highlands and also the banks of the lakes. The Cardinal unblushingly asserted the prerogatives of Portu-

gal from [the Zambezi to the Rovunna, and Lake Bangweolo, and effusively complimented Portugal upon her spiritual fidelity to the dusky Angoni and Mgwangwara.

Referring to the closed door on the East Coast and at Uganda, the Cardinal extolled the advantages of the Zambezi under Portugal's sway as the highway to the interior via Lake Nyassa, Stevenson Road, and Tanganyika. This difficulty is perplexing to the English and Scotch residents, in addition to three others, viz.: the apathy of the British Government, Arab hostility, and Portuguese obstructiveness. It is plain to men of the type of Commander Cameron and Mr. H. H. Johnston that Britons on both sides of the Tweed will be compelled in a private capacity to retain the land already possessed.

Mr. Cecil Rhodes will at once be joined by Captain Lugard on Lake Nyassa to defend the British missionaries and trading establishments under the auspices of the lately chartered company. In prosecuting the combined interests of civilization and Christianity for above thirty years, upwards of £250,000 has been expended. It is monstrous that a country exercising a semi-civilizing policy only, should trample rough-shod over promising fields. Scotland, at least, is resolved to maintain every foot of soil in her possession for the welfare of the defenseless tribes.—*Our English Correspondent*.

China.—Remarkable Career of an American Missionary. The Department of State has received from the legation at Peking, China, under date of July 3, an account of the death and extraordinary life-work of the Rev. J. Crossett, an independent American missionary in China. He died on the steamer *El Dorado*, en route from Shanghai to Tientsin, on June 21. He leaves a widow living at Schuylersville, N. Y. In speaking of Mr. Crossett, Minister Denby couples his name with that of Father Damien, and says: "Mr. Crossett's life was devoted to doing good to the poorest classes of Chinese. He had charge of a winter refuge for the poor at Peking during several winters. He would go out in the streets on the coldest night, pick up destitute beggars and convey them to the refuge where he provided them with food. He also buried them at his own expense. He visited all the prisons, and often procured the privilege of removing the sick to his refuge. The officials had implicit confidence in him, and allowed him to visit at pleasure all the prisons and charitable institutions. He was known by the Chinese as the 'Christian Buddha.' He was attached to no organization of men; he was a missionary pure and simple, devoted rather to charity than proselytism. He literally took Christ as his exemplar. He traveled all over China and the East. He took no care for his expenses. Food and lodging were voluntarily furnished him; innkeepers would take no pay from him, and private persons were glad to entertain him. It must be said

that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit with a little rice or millet. He aimed at translating his ideal Christ into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his refuge, and he never seemed to want for funds. He slept on a board or on the floor. Even in his last hours, being a deck passenger on the *El Dorado*, he refused to be transferred to the cabin, but the kindly captain some hours before his death removed him to a berth."

India.—Child Marriages. The arrival in England of the gifted Rukhmabai from Bombay in order to qualify herself for medical work among her sisters in India is another indication of the good time coming when the Hindu woman will be emancipated from her bonds and disabilities. Rukhmabai's pathetic repudiation of the Hindu marriage system has been intensified by contemporary shocking disclosures in Bombay. In the Bombay courts of justice, Holkar's son-in-law was charged with cruelty to his child-wife. The revolting facts adduced in evidence have excited strong public disgust against the law which permits the existence of a custom so iniquitous. It was shown that the accused was 47 years old and his wife 9, and that he had previously been married 14 times. The father of the child admitted that he had sold the girl for 20 rupees a month. A few days before the trial the poor girl was seen on the parapet of her house, intensely agitated, threatening to throw herself into the street below. To a native policeman, who hurried into the house to restrain her, the girl told him that her husband had whipped her and vowed to take her life if she failed to undo a knot in his hair within five days. Unable to confirm the accusation of habitual cruelty the magistrate released the defendant.

The case has nevertheless provoked indignation among the Hindus. It illustrates the outrageous wrongs which spring from existing marriage laws and justifies the demand for immediate reform. In the interest of social life and the weal of common humanity, legislation cannot long be delayed. An influential Hindu, the Dewan Ragunatha Rao, has made a powerful protest against the prevalent marriage contract in India in the light of the Bombay trial. He intreats the Indian Government to display sufficient moral courage by proposing remedial measures in order to rescue millions of Hindu women from a life which is not less detestable than slavery itself. A paragraph from his letter says, "British blood and money have flowed like water in efforts to stamp out slavery in other countries; yet in India the British Government sits by with folded hands while a father is permitted with impunity to sell in marriage a daughter of eight years to a man of 47, already rendered notorious by his marital tyranny. This child-wife is then segregated

from the companionship of her own sex, and is so persecuted and terrorized that, child as she is, she is driven to attempt suicide rather than continue in such cruel bondage. And yet the British magistrate is compelled to state in open court that the law gives him no power to restrain revolting oppression of this character, as it is justified by law." It is unnecessary to remark that an epistle of this nature, which clearly reflects the opinions of an advanced and enlightened section of the Hindu community, will hasten the abolition of a crying abomination lying at the very root of Indian national life.—*Our English Correspondent.*

—*Zenana seclusion.* To overcome the second gigantic evil of Hindu tradition, zenana isolation, the English societies are being nobly reinforced with funds and helpers. A growing array of educational, medical, and evangelical organizations are destined to break down the barrier which deprives Hindu women of the rights and privileges of social life. The urgency of woman's work for the deliverance of Hindu females was never more vividly realized than now. Of the 100,000,000 of women in India, only one in 800 is under instruction. The state of widowhood, which, in itself, is one of appalling sadness, has the additional burden of austere confinement. There are 23,000,000 belonging to this class, or about every fifth female in India. Every third Brahmanee woman is a widow. Mrs. Duthie of Nagerecoil, Southern India, says that the widow question in its many painful phases is the despair of all well-wishers of India.

In publishing portions of a letter written by a native lady of Calcutta the *London Times* has rendered eminent service to Indian missions by making widely known the nature of the degrading customs of zenana imprisonment. The burning earnestness which pervades her words cannot fail to touch the hearts of Christians in every land. Says the writer: "This horrible custom of *purdah* has been enforced upon us through the jealous cruelty of our men, and is a proof of ignorance. Our men are apparently not as yet civilized to such an extent as to be able to repose implicit faith in the fidelity of their women. Though we are by nature extremely adverse to this system of exclusion, yet it has been so blindly and cruelly enforced upon us by many who have either no idea or conscience to realize the horrible outrage they commit on nature that we cannot help it, but succumb to this cruel treatment in the best way we can. We are too weak to rebel against the injunctions of the stronger sex, no matter how ignominious they may be. Yet when we think of some of our sisters' struggles for freedom, we cannot help but regard the world as a picture of hell. Our men enjoy all the freedom of the bird, but love to keep their women in seclusion as tortured slaves

of custom. We all have the will for freedom, but not the power. We look to our men for assistance, but that simply amounts to depending on a rotten reed.

"It cannot be denied that this enforced system of seclusion is inconsistent with the divine laws, and it is therefore not by choice that we assume a custom by which we are completely shut out of the beautiful world wherein the Almighty has created us to live and admire His works. It is idle to think that our Indian women are content with their treatment; they have resigned themselves to their fate. Our rights have been utterly ignored, while our men have not forgotten to prefer preposterous claims on us, so as to render us powerless to plead on our behalf. We are the weaker sex, and instead of being helped and respected on this account, we are ill-treated, tortured and repudiated as though we were enemies of the human race."

The continued favor which the manifold branches of zenana operations command in England and the United States constitutes the most effectively sympathetic answer to this piercing cry from an empire of spiritual darkness. For the past year, 1888, the Zenana Bible and Medical Mission report an income of £11,500, the largest raised during the last eight years. The Baptist zenana roll of workers is now 42 lady zenana visitors, 30 assistants and 114 native Bible women and teachers, and the number of zenanas regularly visited is 1,000, and of pupils receiving daily lessons 1,250. With these are affiliated some 50 schools, containing 1,650 scholars. In the emancipation of the women of India, China and the Orient it is yet, as the Rev. R. W. Thompson of the London Missionary Society observed, "emphatically the seed time and not the harvest time." Nevertheless, the discouragement, self-denial, persecution and waiting shall be exchanged for the long sunny day of reaping.—*Our English Correspondent.*

—In India there are missionary schools in which a Christian influence is exerted, and also government schools which seek to be neutral in matters of religion. But the result in the case of the latter is irreligion, and hence the young men they send forth, while intellectually improved, are insubordinate, headstrong and without a sense of moral obligation. So obvious has been this fact that at a great representative meeting of Moslems it was, after deliberation, resolved that in all places where they had no schools of their own the young men of their community should be sent to missionary schools rather than to Government schools. This was by a vote of 170 to 36. Many most respectable Hindus are of the same mind.

Italy.—*Evangelical Schools at Pisa.* Rev. T. W. H. Jacob (formerly English chaplain at Turin), who has lately had the privilege of

visiting and thoroughly inspecting the schools carried on by Miss Carruthers at Pisa, sends to us some details of his visit. After describing what he saw in the various classes he says :

"Here was a glorious sight ! More than 640 children being trained in clear gospel truth. Here, in Italy, the land of darkness and superstition, is this Christian lady working alone, in feeble and delicate heath (the last eight weeks actually confined to her room), yet standing firm and steadfast to the glorious gospel, and in the strength of the Lord propagating its blessed truths. She does this not by means of the schools, but by Bible and tract distribution work among the factory girls, Bible-classes and night-schools. She has gained such a power over the hearts of the people that the very place is called 'Inghilterra' (or England) by the parish priest himself.

"Should any readers feel moved to help this effort they may communicate with Mrs. Filby, 10 Chapel Field Gardens, Norwich. Above all, pray for this servant of God and her work for Him. For over 20 years she has labored in it. Hundreds of Protestant children have gone forth from these schools to carry the good seed throughout the land. Who can tell what a share the present 600 may have in the evangelization of Italy ?"—*The Christian (London)*.

Korea.—The Korean Union Mission has been established and issues a circular as follows from Toronto :

Basis of faith : All connected with the mission, whether at home or abroad, must hold and practice the fundamental truths that form the basis of the Evangelical Alliance.

Basis of union : A prayer-meeting to be held every Saturday evening to wait upon the Lord for guidance and blessing.

Basis of support : There shall not be any collections or personal solicitations of money.

No debts will be incurred by the mission.

All who go out as missionaries shall go in dependence upon God for temporal supplies, with the clear understanding that the mission does not guarantee any income whatever, and that it will only minister to those concerned with it, as the funds received from time to time will allow.

Executive Committee : An Executive Committee of twelve members shall be chosen by the subscribers from among their own number, and all vacancies in this Committee, as they may occur, shall be filled in a similar manner. A quorum of seven of this Committee shall have authority to transact all business in connection with the mission.

Missionaries : Duly qualified candidates for missionary labor, whether ordained or unordained, and without restriction as to denomination, will be accepted and sent out, as the Lord may open up the way.

Organization in the field : While freedom of conscience will be allowed to all missionaries in the organizing of churches among their converts, it will be expected that they shall en-

deavor to keep the unity of the body in the bonds of peace. All unordained missionaries who shall become pastors will be expected to seek ordination from the ordained missionaries already in the field.

—**Protestant Missionaries and Lepers.** In a time of popular excitement there is always a danger of allowing oneself to be carried on the top of the wave. It is easy and it is pleasant, but we sometimes find we are carried too far. Just now there is that danger with regard to the great stir that has been created by the heroism of Father Damien, that noble Belgian priest who has just fallen a martyr to his Christ-like devotion to the lepers. It would be all right were it not that by so doing we may inflict injustice on others. We would yield to none in our admiration of the noble Damien, but we cannot hide from ourselves the fact that for many years before he was heard of in this connection, yea, even before he was born, there were devoted missionaries of the Protestant faith ministering to the wants of lepers in India and elsewhere. Some of these, it has been my privilege to know, and, though their names have never appeared in the public prints or been passed from mouth to mouth in London drawing-rooms, they are written in heaven, and Jesus will one day say unto them, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me."

Let us first mention the Moravian brethren, who, as far back as 1819, were working amongst lepers in South Africa. In January, 1823, Brother Leitner and his English wife entered the leper settlement of Hemel en Aarde (Heaven and Earth), "probably so called because of the peculiar character of the locality—a narrow valley, affording no prospect beyond the rocky boundaries that hem it in and the strip of sky above." For six years did Brother Leitner continue his arduous and Christ-like work in that terrible abode of living death, a work that resembled in most respects that of Damien, and, like him, he fell at his post, though, happily, not a leper. The following is the touching account of his death, which we find in a small tract by Bishop La Trobe, entitled, "Self-devotedness in the service of Christ": "On Easter Monday, April 20, 1829, having preached with great earnestness on the subject of the season, he proceeded to administer the rite of baptism to one of the converts. During the prayer offered up over the candidate his voice was observed to waver, and, while in the very act of baptizing, as he was uttering the words, 'Into the death of Jesus I baptize thee,' his hand suddenly sank, and, caught in loving arms, he was conveyed out of the church amid the loud weeping of the whole congregation. Before medical aid could be obtained his redeemed spirit had taken its flight into the mansions of eternal bliss, at the age of fifty-nine years." The Leitners were followed by Brother and Sister Tietze, who remained in the settlement nearly ten years, when Brother Tietze too may

have been said to have fallen at his post. Here is what Bishop La Trobe says of him: "In this devoted spirit Brother Tietze labored for nearly ten years, remaining at his post till he became so dangerously ill that three times he seemed to breathe his last. He, however, recovered sufficiently to be removed to Genadendal, where he lingered in much suffering till April 18, 1838, when he fell gently asleep in Jesus." Next came Brother and Sister Fritsch, who were followed by Brother and Sister Lehman. It was while the Lehmans were in charge that the settlement was moved from Hemel en Aarde to Robben Island in 1846. These devoted laborers were followed in turn by the Stoltzes, Brother Wedeman (who was once for two years without a visit from any of his brethren on the main land), the Kusters, and Brother John Taylor.

At present, as is pretty generally known, the Moravians have an interesting leper home near Jerusalem, where there are men and women who for Christ's sake are in hourly attendance on the suffering inmates of that institution.

In India the missionaries who minister to lepers do not need to come into the same close and continuous contact with them as did Father Damien and the Moravians, and yet some missionaries and native Christians have done things as trying to the flesh, and which must have required as much of the heroic spirit of self-sacrifice, as anything we have heard of. Mr. Kirke, a humble, earnest soul, but little known except to those with whom he came into immediate contact, took charge of a new asylum for lepers in the Himalayas; and on one occasion when one of the inmates died, he, with his own hands, prepared the poor body for burial and then, taking it up in his arms, and carrying it to the grave, buried it himself, being unable to get any one to help him, even from amongst the lepers. I stood beside a man "full of leprosy," and as I spoke with him the poor fellow moved several times as if in pain. "You are not comfortable," said a native Christian doctor who was close behind me, and suiting the action to the word, he went behind the sufferer, and, placing both arms round him, he raised him gently till he got him into a comfortable position, and then with a "There, is that better?" he left him and went back to his place behind me. This native gentleman had been a Mohammedan, and was dressed in spotless white muslin, while the poor leper was dressed in the coarsest of clothing, and was in a deplorable condition. It was, I thought, a beautiful illustration of "the love of Christ constraineth us."—W. C. BAILEY in *Word and World*.

—The True Missionary Method. Mr. Meredith Townsend brings to a close an article in *The Contemporary Review* on "Cheap Missionaries" as follows, and his ideas in the matter do not differ from those having in charge our American mission work in those countries:

"I contend that there is for the white missionary in Asia and India but one natural place,

that of the preaching bishop, using that word in its accurate and not in its English sense. His business is to make, to inspire and to guide native Christian evangelists. It is from these, and these only, that the apostle can come who will make converts by tribes and nations, and pending his arrival they can do the work, which it is sought to have done through cheap missionaries, infinitely better. They have no languages to learn; they understand the thoughts as well as the utterance of their countrymen; they can rouse, with their natural gift of poetic eloquence, the enthusiasm for which the European sighs in vain. They are beginning to be counted in thousands, they do not cost one-fourth of the cheapest Europeans, and they have often a burning faith which puts that of ordinary Christians to shame. All they need is wise guidance, occasional stimulus and, upon points, strict disciplinary control. That control need not last forever, but at present it is indispensable. The native preacher, often to my mind an admirable man, and occasionally a most gifted one, has still the faults of all early converts, a tendency to bark back on old superstitions, a liability to moral weakness, especially as regards pecuniary affairs, a tendency to exaggerate morsels of Christian doctrine which might easily lead to a development of singular and dangerous heresies. Like the native judge and the native soldier and the native revenue officer, he needs still the help of the stronger European, who knows instinctively the problems which perplex him, and is, when the case is fairly before him, incapable of swerving. To my thinking, the true white missionary is a man who is the head of a group of preaching natives, who confers with them every day, who perpetually stimulates their zeal, whose control, though not obtrusive, is always felt, who is the personal friend, the spiritual director and the conscience of them all. There are seven hundred Protestant missionaries in India. Supply each of them with one hundred native preachers, costing, say, £1,500 a year only for each group, and we have an evangelizing force of 70,000 men, directed by able officers, fully acclimatized, with no language to acquire and no prejudices to unlearn, gifted with natural eloquence and full of the zeal for the extension of the faith which belongs to early converts."

—Literary Missionaries. "The Missionary in Relation to Literature" is the title of a paper prepared by Dr. H. W. Weitbrecht, C. M. S., Punjab, and read at the World's Missionary Conference in London last year. Mission Boards and missionaries will do well if they adopt many of his suggestions.

One of the tremendous problems that is still awaiting solution in every great mission field is how to provide stimulating Christian literature for the native church, and for evangelistic ends. Every mission in India has made some attempt to solve it; but the

most successful has much to learn. Home boards show an inexplicable reluctance in making provision for the support and equipment of missionaries whose sole business shall be that of creating and pushing Christian literature into circulation. Other work is expected from men who do this. The consequence is they can only give fragments of their time and strength to this all-important task. They have not leisure to become masters of the various vernaculars, nor to study the peculiar tastes and mental peculiarities of those for whom they write.

Dr. Weitbrecht emphasizes the need of at least one literary missionary for each language area. His work will be "to watch the needs of his province, to inquire after literary workers, native and European; to suggest to them the part that each shall take, to unify and press forward the production of Christian books in each of the great languages of India." The writer does not raise the question whether each society should have its own literary missionary in each of its language areas, or whether several societies working in one area should unite in "evolving" and supporting such a worker. If wisely done, the latter would be far more

economical both of men and money, and at the same time secure the ends sought.

Speaking of the distribution of mission literature, the writer calls attention to a very practical matter when he says, "What we need in the distribution of our mission literature is that commercial principles should be more fully applied to it. For instance, in the get-up of books. Such matters as the best arrangement of the title-page, the best style of binding . . . and the various minutiae of typography and a hundred other things, demand attention. Again in the sale-room, showing up the stock without exposing it to damage from glare, weeding out old stock, advertising new arrivals . . . all this and much more has to be considered with care and vigilance. . . . The Church of Christ must enlarge her ideas of missionary work. We need laymen acquainted with the book trade, yet full of a desire to win souls, who will devote themselves, with no thought of worldly gain, on the same footing as other missionaries, to the work of pushing the sales of mission literature in Calcutta, Madras, Bombay, Allahabad and Lahore without neglecting the many opportunities for direct evangelization that will come in their way."

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

VALUABLE communication from
Rev. George W. Wood, D.D.:

GENESE, N. Y., July 27, 1889.

DEAR EDITORS: Among my newspaper clippings of past years I find the following highly interesting correspondence, in connection with the treaty made by our Government with China in 1858, between the Hon. William B. Reed, the U. S. Commissioner and the American missionaries. I find no allusion to Mr. Reed in Liggin's recent work, "The Great Value and Success of Foreign Missions." Is not this testimony to the service of Mr. Reed in negotiating the important treaty of 1858 with China and of his noble commendation of the work of Christian missions in China, worth perpetuating in the pages of THE MISSIONARY REVIEW OF THE WORLD?

"The *Journal of Commerce* (New York) published an interesting correspondence between some American missionaries in China and the Hon. William B. Reed, United States Commissioner to that empire. The *Journal* says:

"The missionaries acknowledge with gratitude and high consideration his successful efforts, in behalf of our common Christianity, by procuring the insertion in the treaty of a clause which provides for a full toleration of the Christian religion throughout that vast empire. That in making this acknowledgment they were not

influenced by national prejudice, but by an impartial judgment upon his acts, may be inferred from a letter of the Missionary Bishop of the English Church in China to the Archbishop of Canterbury, in which he says: 'It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy and co-operation of his Excellency William B. Reed, ably seconded by his Secretary of Legation and interpreter, Dr. Williams, and the Rev. W. A. P. Martin—names well known in connection with the missionary work in China.'"

We can only find room for Mr. Reed's reply:

"LEGATION OF THE UNITED STATES,
On Board the *Minnesota*, off Wusung,
November 6, 1858."

"GENTLEMEN: I thank you cordially for your words of approval and farewell. There are those in my distant home who will be prouder of kind words, and wishes, and prayers from you, the ministers of religion, than of any political honors I can carry back. For them, and for myself, I thank you.

"It is not always that a policy which restless people think so ungrateful as neutrality, commands approval—and when I think of the feverish condition of the public mind in China this time last year, it is matter of wonder that health and equanimity should be so soon

restored—and my countrymen, I believe, without exception, should admit that the course pursued was the right one.

“For this, credit is mainly due to the instructions of the Government at home, and to the wide discretion and thorough support which, from first to last, the President has given me.

“In my dispatches homeward, I have spoken of my high obligations to the American missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favorable impression on the Chinese mind, what is called diplomacy owes much.

“The missionary is never by his own act in trouble here. He is never importunate for assistance, or clamorous for redress. He is never querulous; and your kind address shows that he is ready to do a public servant more than justice, and to give him unsolicited words of generous approval when his work is done.

“When the American negotiations were in progress at Tientsin, the Imperial Commissioners, of their own accord, offered to concede to missionaries the privilege of free access to all parts of the country of China. Honorable as was this testimonial, I could not accept it, for various reasons—the controlling one being that it involved the recognition of classes among my countrymen which I could not admit. The missionary, the merchant, the scientific explorer, should share the same privilege. They do so now, and I look forward to the early day, when under the providence of God, with an improved state of feeling, invigorated loyalty, and sense of obedience to law, which creates as many duties as privileges—Americans shall pass the opened gates of the mysterious empire, alike doing good, obeying law and giving no evil example.

“Every missionary to whom I have mentioned the offer which was made to me, and my reasons for declining it, approves what I did.

“Permit me, gentlemen, with renewed thanks to you and all my missionary friends—and I extend them to those devoted and accomplished women whom I have seen here laboring in the great cause of Christian education—to express my earnest wish for your welfare and success in China, and for what to me just now seems the greatest happiness this world can give, a return to your friends at home, and to that distant land of whose institutions one becomes prouder every day he lives, and which he loves better and better every hour of his life, at home and abroad.

“Very faithfully, your friend,

“WILLIAM B. REED.

“To the Rev. Messrs. Nelson, Mills, Barton, Lamballo, Carpenter, Gayley and Macy, Shanghai.”

After his return to America Mr. Reed addressed the merchants of Philadelphia, as follows:

“I went to the East with no enthusiasm as to missionary enterprise. I come back with the fixed conviction that it is, under Providence, the great agent of civilization; and I feel it my duty to add that everywhere in Asia and Africa, among the Kaffirs in Natal, on the Continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the success and zeal of our countrymen, as missionaries of truth, is earnest and concurrent. I heard it everywhere and from high authority.”

India.

A SUGGESTIVE LETTER.

HARDA, C. P., June 15, 1889.

MR. CAINE has tried to prove the unfruitfulness of missions and the unfaithfulness of missionaries generally. That the ways and means of carrying on the Lord's work in foreign lands, or that the workers themselves could be improved and bettered, no one will deny.

It is useless to break down and not to rebuild, and it is equally vain to treat for a disease without knowing the cause of it. Now the question is, “Is money the root of the evil?” “Is there no other alternative?” I believe there is. In this country one of the greatest stumoling-blocks in the way of missionaries, and one of the most formidable obstacles towards the spread of Christianity, is CASTE. It is the missionary's mountain of difficulty and is not to be easily overcome. But how can we expect success to attend our preaching against this terrible evil, when the same curse, though under a different, and therefore more subtle, form, is leavening our own societies? I write cautiously because it is a sore point. It is right and proper that a body of people entrusted with funds for the propagation of the gospel in heathen lands should have a voice in the choice of their own representatives; but are they bound to select only their own countrymen and converted heathen? We see in this land missionaries from Great Britain, America and other parts of the Christianized and civilized world working in concert, and upon almost the same footing, with well-educated and high-toned moral Christian natives. This is good, and a true and powerful exposition of Christianity. But why is such manifest distinction made between the English and Americans and Anglo-Indians and Eurasians? Why are the latter made to feel that they are looked down upon and despised by the former? Are they not equally related to each other on Christian principles; and, as regards nationality, more closely connected to us than the natives of the country? Yet I say, without fear of contradiction, that the same opportunities are not afforded them. It appears to me that *any person, whatever his na-*

tionality, having the qualifications to fulfill any position worthily, is entitled to the full privileges the office or appointment gives. But anglo-Indians and Eurasians are handicapped. Is it considered that mentally they are unfit? Have they not brain power equal to a Hindu or Parsi, who obtain, under our societies, appointments from which the others are debarred? We see them filling admirably positions of honor and of trust in Government service; and it is only reasonable to conclude that were equal opportunities for training in the Lord's work open to them, with an outlook of being treated with the same respect and consideration as workers from home holding similar positions, much increase of work and reaping of fruit would result. And why? The missionaries who come from abroad have not only to spend time but strength and money upon a foreign language, and have to learn the habits and customs of the country, whereas most of those on the spot who would offer themselves for the Master's service are acquainted with these things, and would be in a position to actively and successfully engage in work within six months. There are men and women here who would be only too glad to devote their lives to this important work, but who could not associate themselves with those who would snub and sneer, their only fault being that they are born in this country, or that their skin is of a darker hue. This is no new question; but it is none the less a pressing one. I do not say that there are no exceptions, thank God there are! but the admission of these upon an equal footing has been only after an exhibition of jealousy and selfishness on the part of those sent out by the societies. It seems strange that they can engage in all kinds of Christian labor and have the *condescending* approval of the societies' representatives as being fully capable of undertaking the work in hand without the manifestation of much ill-feeling until the shelved ones venture to express that they need, as well as their self-opinionated overseers, a house to live in, food to eat and clothes to wear; and that it costs as much to support four of them as it does to provide for four of the others. This is caste—horrible caste—a child of pride, and the sooner it is cast out of societies the better for missions generally.

I refer to no particular society, workers, or places specially. Bombay Presidency, Central India, Central Provinces and the Northwest Provinces, all tell the same sad story. It is a shame, a crying shame, that such a state of affairs should exist! May the time speedily come when all these terrible barriers and hindrances shall be thrown down, and when righteous judgment, without partiality, shall guide the choice of workers.

But this is not all. Lack of unity to a deplorable degree exists among the different missionaries of any one society. We are not so much surprised, though that is bad enough, where the difference arises from a sectarian spirit; but to have co-workers, co-wrangling, to have division in the ranks, cannot be but a source of weakness and unprofitableness.

Verily we need to pray to be made one in the Father, and in His Son, and in one another, and to pray with the intention of practicing this spirit, that the world may know that the Father sent the Son, and loves them as He loves the Son.

W. E. C.

[We print the above suggestions because the writer, by his remarkable success, has won the right to be heard. He is no captious critic, but a workman needing not to be ashamed.—EDS.]

[WE regard the following movement as one of the most startling movements of our day, and we are glad to record it as a matter of the history of modern missions.—EDS.]

THE ARABIAN MISSION.

Organized 1889. Undenominational.

"*Oh, that Ishmael might live before Thee!*"
Syndicate of.....

Subscriptions payable quarterly, in advance.

Subscribers may change or cancel their subscriptions at any time if necessary.

Fiscal year begins October 1, 1889. Full financial statement will be mailed subscribers at the close of every fiscal year.

PLAN.

We, the undersigned, believing ourselves to be divinely called upon to engage in pioneer mission work in some Arabic-speaking country, and especially in behalf of Moslems and slaves, do at the outset recognize the following facts:

First.—The great need of, and encouragement for, this work at the present time.

Second.—The fact that hitherto comparatively little has been done distinctively in the channels indicated.

Third.—The non-existence of such a mission under the charge of American Church Boards generally.

Fourth.—The general financial inability of these Church Boards to organize such a mission and send individuals to such fields in addition to the work they have already assumed.

Therefore, in order that the object desired may be realized we agree to the following plan which is hereby adopted:

First.—This missionary movement shall be known as The Arabian Mission.

Second.—The field, so far as at present it is possible to be determined, shall be Arabia and the adjacent coast of Africa.

Third.—Selected by and associated with the

undersigned shall be a Committee of Advice, composed of four contributors, to assist in advancing the interests of this mission.

Fourth.—In view of the fact that this mission is of necessity undenominational in its personnel and working, contributions are solicited from any and all to whom this may come, without reference to denominational adherence.

Fifth.—The amount required to carry on the work of this mission will be the sum necessary to meet the equipment and working expenses of the individuals approved of and sent to engage in the work of this mission. No debt shall be incurred and no salaries be paid to other than missionaries.

Sixth.—The funds necessary for carrying on the work of this mission shall be raised upon a syndicate plan, according to which yearly subscriptions shall be solicited in amounts of from \$5.00 to \$200.00, the subscribers of like amounts to constitute a syndicate with such organization as shall be desirable.

Seventh.—The funds necessary for carrying on the work of this mission shall be solicited and secured according to the following subscription form :

1st.—The amount subscribed shall be so much per year.

2d.—The amount thus subscribed shall be payable quarterly, in advance.

3d.—The year shall begin October 1, 1889.

4th.—It is desired that the amount subscribed *shall not interfere with the individual's regular denominational contributions to foreign missions.*

5th.—Subscribers sign with the understanding that they shall be at liberty to change or cancel their subscriptions at any time if Providence so dictates.

6th.—In accordance with the above I agree to contribute the sum of _____ dollars a year for the work of The Arabian Mission. Signed,

Eighth.—Of the undersigned the first party shall be Treasurer, and have general oversight of the interests of the mission at home and as such shall render an annual statement, while the missionaries in the field shall have the direction of those interests abroad.

Ninth.—Missionaries shall associate themselves in the work with the mission already established in that field, to which mission and its board the brethren sent are most cordially commended.

Tenth.—It is understood that this plan is, with the consent of contributors, subject to such change as may be necessary or advisable for the advancement of the desired object.

Signed, J. G. LANSING,
JAMES CANTINE,
S. M. ZWEMER.

N. B.—Please fill out the blanks in No. 6 and return to J. G. Lansing, Treasurer, New Brunswick, N. J.

Korea.

A LETTER of friendly criticism.

Two things concerning Korea in the *MISSIONARY REVIEW OF THE WORLD* for September, call for remark. One is the statement that "The predominant religion is Buddhism, though there are some Confucianists and Shintoists." The case is rightly stated in the paper of Prof. Hulbert in the same number: "Buddhism still struggles for existence. . . . But for many centuries the people have been devoted Confucianists. . . ." Prof. Hulbert is, of course, because of his three years' residence in the country, well qualified to speak. As he intimates Buddhism is not the regnant belief. Almost its only adherents are the monks, who are intrusted with the guardianship of the king's fortresses, and who find in the fact that, as thus doing garrison duty, they draw food from the royal garrisons, compensation for the low position socially they are compelled to take. I think Dr. Pierson is right in saying that there are traces of Shintoism, as I have visited temples which certainly have some closer affiliations with that system than with Buddhism. Certainly, however, Confucianism, while not the only religion, is by far the most important and is almost universal in Korea. The sacred books are not the Vedas, but the classics of Confucius and Mencius.

Prof. Hulbert has given several reasons for the persistence of Confucianism, having reference, I suppose, especially to Korea. These reasons are: (1) its basis on respect for parents; (2) its freedom from ecclesiasticism; (3) the consequent freedom from drain upon the purse of the people; and (4) its appeal to family pride, or "clannishness." These reasons apply of course to its existence wherever it is found. But over and beyond all these there is a special reason for its continuance in Korea. It might have possessed all the foregoing characteristics and yet have failed in a particular country to maintain its supremacy or even its existence. This special reason is the prevalence of the study of the Chinese literature. Korea is bilingual. While all, from the King down, speak Korean, the language of literature and of court documents is Chinese. The latter is the language of culture, and occupies just the position of Latin in Roger Bacon's time in England.

Presumably mandarins are made and promoted for their proficiency in this tongue. Examinations for admission from the ranks of peasantry to those of mandarins are in Chinese. The educated classes speak Korean and write Chinese. There is no literature, that is, no classic, in the Korean. The science of the country is Chinese, and the sacred books are preserved in that character. Probably half the male population can read and write both Chinese and the vernacular, a large proportion do either equally well, since only in this way can they reach the heights of mandariniship, which is the haunting dream of every Korean.

Hence the sources of Confucianism and its tenets are always before the people, and in reading and *learning* this mass of literature the *literati* imbibe along with Confucian tenets more or less of that intense conservatism which is the characteristic of the Chinese people. Since then only Confucian literature is read—^{*}barring out the cheap native “stuff” (short stories of half-dime novel caliber)—it is no wonder that in the “Hermit Kingdom” the exclusion of sources of information concerning other religions adds power to other reasons for the perseverance of Confucianism there.

Prof. Hulbert has done good service in remarking that one encouragement for missions in Korea is found in the fact that Confucianism is not really a *religion* there. It is rather a custom. It does not among the masses grasp the emotions and sway the wills. It is also to be noticed, that this system's grip is less firm as we proceed downward from mandarin to coolie. Pride of position and of family tends to intensify mandarin opposition to Christianity. In the lower ranks there is less reluctance to examine the truths of our faith, and consequent-

ly a greater readiness to embrace it. Among the masses there is no *affection* for Confucianism barring the way to the entrance of Christianity. Another cheering fact apropos of the present discussion is that the eleemosynary work of our missionaries in “Cho Son” has the sanction of the Government. The kingdom which six years ago was shut in from all light has now as a part of the national government the care of a Presbyterian hospital! Remembering that it is necessary, for the sake of the converts, for Christianity to work down through society, as well as up, how Providential and how encouraging seem the success of Dr. Allen in evoking an interest in such an institution, and of Dr. Heron for maintaining that interest in the very palace of the King, by their professional skill. Firm friends of all the missionaries are found among mandarins of high rank. “Checks” may occur, but judicious conservatism on the part of our workers will undoubtedly work good results.

[Rev.] GEO. W. GILMORE,

Late of Government School, Seoul, Korea.

IV.—INTERNATIONAL DEPARTMENT.

The Missionary in the Midst of Poverty.

BY REV. CYRUS HAMLIN, D.D.*

It is the destiny of most missionaries to witness great displays of wealth, but to come into close and daily relations with poverty. Unto the poor the gospel is preached. This brief assertion of our Lord is significant of the condition of the race and the resultant attitude toward the divine message. It is divided into rich and poor. A certain number have all that heart could wish. “They are not in trouble as other men.” “Their eyes stand out with fatness.” They prosper in the world. They increase in riches. As in the days of Asaph, so now the rich are not generally the God-fearing, the devout, the benevolent. They are not disposed to listen to the message of salvation to sinners, lost, ruined, under condemnation. The world is theirs, and they are satisfied.

But by far the greater number are the poor. They are those who have no laid-up resources. They are dependent upon daily labor for daily

* Read before the International Missionary Union, 1889.

bread, and often do not know how future wants are to be supplied. They suffer from want and from oppression. “The poor and him that hath no helper” are inseparable terms. They first of all are disposed to give ear to a message of hope and deliverance. There may at first be no apprehension of sin or of spiritual want or spiritual deliverance. Very narrow and earthly views may govern the first movements toward the gospel, but they are powerful enough to bring numbers of the poor to hear and to receive the great salvation.

Very often one of the first and most keenly felt results is greater stringency in the means of satisfying daily wants. Hostility is raised, the poor believer is deprived of employment, and perhaps his children cry for bread which he cannot give them. What shall the missionary do? What course shall he take? He sees that these cases will multiply—that the spiritual blessing which he seeks to bestow will multiply them.

Now, what principles of action shall he, as a missionary, lay down with

relation to these his spiritual children in distress?

First, he cannot throw off all responsibility in the case. He cannot say to them, "I have brought you the words of eternal life, but as to your temporal life I have nothing to do with it." If any missionary has ever relieved himself from care and effort in this way, he was probably not worth much as a missionary, although the temptation to do so is sometimes strong.

Secondly, a missionary cannot call upon his society to support these poor converts. That would be to establish a pauper Christianity, and the result would be paupers enough, but no Christianity.

Third. The missionary cannot be reasonably required so to exhaust his own resources for their relief as to endanger his health, and the welfare of his family. There seems to be something noble in this, but as a rule is it wise?

But still he has a great and holy duty to perform toward these his brethren in the Lord.

He must understand them fully. He must get down as nearly as possible into their family life. He must know how they live, what is the food they eat, the clothes they wear, the houses or huts they live in, the occupations upon which they depend for sustenance, their hours of labor or amusement, or listless idleness, their sicknesses, their general sanitary condition, and indeed all that relates to their mode of life. I have known families living in wretchedness who only needed advice and encouragement, and to have the better way opened clearly to them, and then the emancipation from poverty came through their own efforts. The most questionable way of aiding the poor is by money. There are cases which demand it, but they are comparatively few.

I hold that one of the most effective ways of bringing a poor family, in

which the truth has found a lodgment, out of distress and crushing, paralyzing poverty is to introduce an orderly, Christian family life.

(a) A Christian breakfast, the family all present, a blessing asked upon the meal, the children with clean hands and faces, has been often the beginning of a new and more orderly life.

(b) The Sabbath kept sacred from unnecessary labor and from amusements, the time devoted to worship, reading and the Sunday-school, is another efficient means of rescuing the poor from the squalor of their poverty.

(c) Every one who comes under the enlightening power of the gospel must grow in knowledge as well as grace. If parents, their children must be educated. The missionary should insist upon this. In most cases he will find parents ready, often eager to secure the benefits of education to their children. The idle, careless, shiftless, should be dealt with faithfully, and if incorrigible should be set off as not belonging to the children of light. Children well trained in schools will not grow up to be paupers.

(d) Schools should always be in part industrial, after a certain age, to be governed by circumstances. This is a difficult and laborious part of education, but a most important one. It will teach the dignity of labor and will teach the hands to war and the fingers to fight in the struggle for existence.

It will give character, courage and confidence to youth to feel that he has the use of tools, that he has mastered some of the forces of nature, that he can by his own industry and knowledge provide for himself and be useful to others. However low may have been his condition, this will raise him to a higher level and make him a living force in society.

(e) The missionary must teach the

poor to give something every week, however small the sum. It may seem hard, but it is the truest kindness. Our Lord Himself taught it by commending the poor widow who cast in all her living. The gifts of the poor for the support and extension of the gospel return a hundredfold into their own bosoms. It may seem to the earthly, materialistic mind a sheer contradiction, but it is true in fact, in philosophy and in the word of God. The writer has known too many instances to doubt it. Giving for the promotion of a noble object ennobles the soul. It makes it conscious of thus entering into the brotherhood of the benefactors of man and of the disciples of the Lord. It gives a joy that is new and pure. There will be new efforts at economy, a new inventiveness and industriousness in both saving and earning. Teaching the poor to give systematically, constantly to some noble object is one of the surest ways of relieving their poverty. The causes of poverty are in part mental and moral. The environment may be unfriendly to success, but the personality of the poor man is after all the chief factor. When you change that all is changed. If you find a poor person not susceptible to benevolent and generous Christian motives you may be pretty sure that his poverty is remediless.

(f) The missionary must teach the poor believer to seek help from God. There is prevalence in prayer. The earnest suppliant becomes strong in taking hold of the strength of God. "Give us this day our daily bread" is a hint of what he should do in prayer. By it he walks with God and God walks with him. Such are the methods of God's grace and providence that neither can do his best without the other.

The promises of God are scattered all through the Bible, encouraging and inviting the poor to seek from Him whatever they most need.

"The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." It must be so or the Bible would not be true. I have been young and now am old, but I have never seen the righteous forsaken nor His seed begging bread.

(g) The missionary must laboriously fit himself to be the wise adviser and helper of the poor converts. They must live, and so far as possible a comfortable life. The poor man may be as happy as the rich man, but he must have food and clothing and gratitude and trust in God. And he must obtain all these himself. The greatest kindness the missionary can possibly do is to help him to work, to put him in the way of obtaining his living by his labor. A little assistance in money may sometimes be necessary as a start, but for the most part aid in money, except to the sick and disabled, is corrupting. The superior intelligence of the missionary and his wider acquaintance with men and things will enable him to open doors which the humble and ignorant convert could never reach. But if there be a native church already formed he may often work more effectively through the officers and more intelligent members of the church.

Persecution, oppression and wrong must often be met. There is in some fields so much of this that the soul cries out, O Lord, how long! "*Via lucis via crucis*" is the destiny of whole sections of the struggling church. The sympathies of the missionary are taxed often beyond endurance, but he must face the enemy with all the patience, wisdom and firmness which God shall give him, knowing that the Lord will never forsake His persecuted people.

From this very brief and imperfect view of the relation of the missionary to poor or persecuted converts—and they are often both poor and persecuted—it is plain that the mis-

sionary should be a man of varied attainments, and especially of great practical common sense. He must understand men and things. He must understand at least in a general way the industries, the trade, the commerce by which the converts must live. He should be able to introduce them to the better way of doing things. All his attainments will be called into action. All his resources will be drawn upon. He will often have to contrive new ways of doing things, and his inventive powers will be taxed to the utmost. Happy is the missionary who is not called upon for a great deal more than he knows.

Our present modes of life and education do not prepare the young missionary for such a life. Everything is done by machinery. Apprenticeship has ceased and we import our skilled labor from Europe. I have known a young missionary who could write a good sermon, but if he had a board nail to drive he had to call upon his wife to do it. I would not blame him. He was never required to do anything demanding human muscle beyond the absolute needs of locomotion and nutrition.

If the missionary is to have no concern with the earthly life of the poor converts, if he is to declare to them positively and clearly that he comes simply to bring to them the truth, and they must fight their own battles without bothering him, such a man may do much good. And yet there is danger that the convert will not feel for his teacher all the veneration and trust that are desirable when he sees him a mere child, in many things needing a guardian rather than pupils. But the missionary is to be a guide and teacher in all things. He is the model man, and his family is the model family. His life must be above reproach. It must bear the scrutiny of watchful and jealous eyes. It must be a life of great self-denial. The missionary

cannot look for his reward here. If his wants are few they will be provided for, and he will be happy. If they are many he may suffer and be unhappy. He is to be a good soldier of Jesus Christ, who went about doing good, and where the Master leads he must follow.

The lady missionaries are generally much better fitted for their work than the men. They all know household arts, while the men often know little outside of their study. The missionary woman is at home in the households of the poor, and knows just what they need to be taught and how to teach them. No machinery has set aside woman from the care of the household. The infinite Jehovah invented one machine and endowed it with faith, love and immortality, and placed it in the social paradise to keep it, and it will never be replaced by any patent taken out against Him. Woman's whole life at home in its daily industries and cares is a better fitting for missionary life than man's. She goes into the field fully equipped for her work, man but poorly fitted for his. He has an apprenticeship to serve, and he needs abundant antecedent preparation and great grace and wisdom in the process.

Through them both the Lord must work as best He can to accomplish the great purposes of His redeeming love.

The experience of the last fifty years has made one fact prominent that we cannot omit. It is the supreme importance of medical missionaries, men and women. They follow eminently the footsteps of the Saviour who healed the sick of all their diseases. This service gains the ear that otherwise would have been deaf to the message. This compensates in part for the necessarily impractical character of the young missionary's education.

In some mission fields the Christian mechanic and farmer may be quite as useful as the most thor-

oughly educated man. The heathen are to be raised out of degradation and ignorance and indolence to a life of decency and industry. Every kind of consecrated talent will find its sphere in this diverse work. The progress of missions is intensifying this demand. Some successful missions in China and Africa illustrate it. Self-supporting missionaries must have resources of their own. Then who can forbid their going? "The Lord gave the word, great was the company of those that published it." The Revised Version has it, "The women that publish the tidings are a great host." This seems to be in process of fulfillment. This must have amazed the Oriental mind. It was kindred to the prophecy of Joel, "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy."

World's Missionary Committee of Christian Women.

At a woman's meeting held in connection with the General Missionary Conference in London, June 9-19, 1888, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a means of communication between the different denominational, union and other *great* (not local or parish) societies. The object of such committee would be to secure concerted action on the part of all Women's, General, Foreign and Home Missionary Societies: 1. For special prayer. 2. For united effort for other objects, as, for example, the legal relief of the 20,000,000 of widows in India. 3. For the arrangement of any general conference that may be deemed desirable.

It is suggested that each member of such World's Committee should be requested to send annually some communication from her society, either by letter or printed document, to its chairman, and to each society

represented therein. At the close of this meeting, also, a committee to carry out these suggestions was elected, consisting of the following ladies:

Miss Abbie B. Chid', Chairman, Secretary Woman's Board of Missions, Congregational House, Boston, Mass., U. S. A.

Mrs. A. S. Quinton, President of the Woman's National Indian Association, Philadelphia, Pa., U. S. A.

Miss Bennett, London Missionary Society.

Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Square, Fleet Street, London, E. C.

Miss Reid, Secretary of Scotland Ladies' Association for Foreign Missions, 22 Queen Street, Edinburgh.

Mrs. John Lowe, 58 George Square, Edinburgh.

ADDITIONAL MEMBERS OF THE COMMITTEE.

Miss Amelia Angus, Secretary Ladies' Association Baptist Missionary Society, The College, Regent Park, London, N. W. C.

Miss M. A. Lloyd, Church of England, Woman's Missionary Association, 143 Clapham Road, London, S. W.

Miss Christina Rainy, 25 George Square, Edinburgh. Ladies' Society for Female Education in India and South Africa.

Mrs. Weatherly, 51 Gordon Square, London, W. E. Indian Female Normal School and Instruction Society.

Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London, S. W. Society for Promotion of Female Education in the East.

Miss T'olis 58 St. George Road, London, N. W. Zenana Medical College.

Mrs. J. B. Davis, Rochester, N. H., U. S. A. Free Baptist Missionary Society.

Miss S. C. Durfee, 34 Waterman Street, Providence, R. I. Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U. S. A.

Mrs. A. M. Bacon, 3112 Forest Avenue, Chicago, Ill. Woman's Baptist Society of the West.

Mrs. A. M. Castlen, Chestnut Street, Evansville, Ind., U. S. A. Woman's Board of Foreign Missions of Cumberland Presbyterian Church.

Miss Mary F. Bailey, Milton, Wis., U. S. A. Woman's Board of Seventh-Day Baptist Church.

Mrs. H. R. Massy, 1334 Chestnut Street, Philadelphia, Pa., U. S. A. Woman's Foreign Missionary Society of the Presbyterian Church.

Mrs. C. N. Thorpe, Philadelphia, Pa. Woman's Board of Missions of the Presbyterian Church.

Mrs. L. R. Keister, corner Main and 4th streets, Dayton, O., U. S. A. Woman's Missionary Association of Brethren in Christ.

Mrs. W. H. Hammer, Oakdale, corner Steinway Avenue, Cleveland, O., U. S. A. Woman's Missionary Society Evangelical Association.

Mrs. Benjamin Douglass, President Woman's Presbyterian Board of the Northwest, 48 McCormick Block, Chicago, Ill.

Miss Nathalie Lord, Secretary Woman's Home Missionary Association, 32 Congregational House, Boston, Mass., U. S. A.

Mrs. Darwin B. James, 53 5th Avenue, New York, N. Y. Woman's Executive Committee of Home Missions Presbyterian Church.

Miss S. E. Haight, Morvyn House, 248 Jarvis Street, Toronto, Canada. Woman's Foreign Missionary, West Section.

Mrs. E. T. Strachan, 113 Hughson Street, Hamilton, Ontario. Woman's Missionary Society of the Methodist Church, Canada.

Mrs. J. T. Gracey, 202 Eagle Street, Buffalo, N. Y. International Missionary Union.

Mrs. Carruthers, Central House, Central Hill, London, S. E.

Notes from Japan.

THE subject of treaty revision has been one of the leading questions of the day for some time in Japan. Up to the present time the Imperial Government has not been allowed to fix the rate of duties upon imported goods, and foreigners resident in the country were not amenable to the Japanese laws. Of course, this was very annoying to this people of so much national pride, and who have now attained such a high degree of civilization, and their efforts to obtain a position of perfect equality have been frequent and arduous. The representative of the United States Government has always been ready to concede all that was just and desirable, but the European powers have been a unit in denying all claims of equality to the Japanese people.

After a long series of meetings by the various representatives a plan of revision was agreed upon, but Count Inoye could not get the sanction of the scheme by the Imperial Cabinet, and so the whole matter was dropped for a time.

But the Japanese were not content to let the matter rest. And so a treaty was recently made with Mexico in which all the rights that were asked for were fully conceded. In return for these concessions all Mexican subjects, of which there is said to be one in Japan, were allowed the

same privileges as natives of the country.

It is now announced that a similar treaty has been agreed upon between the United States Minister and the representatives of Japan, and only waits the sanction of Congress to render it effectual. This kindly treatment on the part of the United States is looked upon with great favor by the Japanese, and will add still more to the high esteem which is felt for all who represent our glorious republic. Other nations will undoubtedly follow in the same line, but the fact is evident that it is not a matter of choice, but of necessity on their part, or they would otherwise be at great disadvantage in the conduct of business.

The result of this treaty will give a new impetus and strength to the work of missions. Up to the present time no foreigner could travel in the interior except by special permission of the Government, and the only reasons for which passports would be issued were for either "Health" or "Scientific Observation." So that really there was no chance for missionary tours except by violation of the terms of the passport. All missionaries and others living in the interior, or even outside of the very narrow concessions given at the treaty ports, have been obliged to engage in teaching of some sort in order to procure a residence of that kind.

The effect of the treaty will be to remove all such obstacles and give Christian workers from the United States an opportunity to live or travel wherever they choose. In this way there can be a better arrangement of the missionary forces and also more time devoted to direct evangelistic work wherever it is thought best.

A Moslem Manifesto.

The Punjab Mission News, a paper published in Amritsur, India, and devoted to the interests of missionary

work, published in a recent number of the latest Mohammedan manifesto.

This manifesto was issued at Lahore, and is circulated in India. It is signed by several of their leading teachers, or men learned in the Koran.

This speaks for itself. The Mohammedans would like to counteract, if possible, the Christian influences which are being exerted among their women.

"What, O Mohammedans! do you remember that blessed time when your forefathers spread the teaching of the unity of God in the whole world? Their labors are still your boast! To-day these great ones sleep in graves of excellent reputation, but you who pray for the repose of their souls, careless of the greatness of your true faith, have reached such depths of degradation, that Christians, morning and evening, are wiping Islam out, and you sleep! If there is a remnant of the excellence of your great ones left you nowadays, then it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husbands, and adherence to the faith; but herein is the misfortune, that they too are becoming snakes in your sleeves, and you do nothing! Behold the spies and beguilers, English women of Christian missions, under pretense of educating and teaching handiwork, go about teaching all your women-folk in every house, saying, 'Why do you waste your lives? Come, become Christians, be free!' and numberless households have been destroyed (*i.e.*, have become Christian) and are being destroyed. Especially are the tender, innocent, under-age girls of Hindus and Mohammedans taken in dolis to their schools, and there they are taught the Testament, and hymns which tell of Christ being the Son of God, and so the seeds of blasphemy are sown in their hearts. Whatever the seed sown is, that also will the fruit and harvest be. When from childhood these things are instilled into them, then when they grow older, nay, in two or three generations, all women being drawn to the Christian faith, and careless of their own, will go into the churches and become Christians. Examples are not wanting.

"These Mission Englishwomen and their Hindu and Mohammedan servants who teach, take their women and girl pupils on Sundays to church, and under pretense of keeping them behind a red curtain, seat them in the midst of men, and they join in Christian worship, and sing with them, and this is now common, and these things are to be found everywhere in cities. Women and girls become Christians in churches, and so blacken the face of their families (*i.e.*, are a cause of shame and disgrace). If their relatives seek legal redress, missionaries spend hundreds of rupees and win the case in law courts.

"O Mohammedans! have you not even so much shame left as to make you save your wives and daughters from this dishonor and blasphemy, and to cause you to make proper arrangement yourselves for their education?

"Some people labor under the delusion that these Mission Englishwomen are appointed by Government. The Government interferes with no one's faith; this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls into their schools, they cannot force you. For this reason an authoritative declaration has been obtained from learned men of Islam, and is published. Let all men act upon it. Those who do not do so, a list will be published of their names, and they will be dealt with."

The following was the question submitted to the doctors of Islam:

"What say the learned in the faith, the understanders of the law, about this, that the English women of Christian Missions come into houses under cover of giving worldly instruction, and go about teaching their own faith, employing Mohammedan women as their servants and teachers? They do also by means of them spread their religion. Is it lawful or not for Mohammedans to let their women and children be educated or taught needlework and so forth by these English women and their Mohammedan teachers, or is it lawful even to let them come amongst their women-folk? If a Mohammedan lets such women come into his household, does he transgress the law or not?"

This is the Fathwa of the Maulvies :

"It is not at all right even to allow such women to come into houses, and to let the purdah women come before them, much less to let them give that religious teaching by which we see such great damage done to the faith. For these women come in reality in order that they may beguile Mohammedan women and make them Christians, and that then by means of them they may ensnare the men also. Therefore, whoever allows these women to come into his house, he does in truth destroy the root of his true faith, Islam. Whatever Mohammedan, therefore, does, by reason of ignorance of the evil results of his act, allow such women to come into his house, commits a great sin ; and if, after he has been duly warned, he does not stop them, he is in great danger of losing his faith."

The lawyers declare : "The unbelieving woman of another faith is as a strange man ;" that is, just as it is unlawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman. It also written in the Sharu Mukhtar :

"It is not lawful for a Mohammedan woman to appear unveiled before a Christian woman, a Jewess, or an infidel woman ; yet, verily, if she have a slave of these religions, then it is lawful for her." That is to say, if the slave-girl of a Mohammedan woman is a Christian, Jewess or infidel, then it is lawful for a woman to appear before her slave.

"Let Mohammedans be extremely wary of such women, and on no account let them come into their houses ; nay, further, whatever street such women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the houses of Mohammedans. If he has the power and does not use it, he too is a sinner."

BULGARIAN ANOYANCES.—Bulgaria is now free from external pressure, but her present ministry is about as tyrannical as if they were Russians. They carry rather a high hand, and men of broad culture

and liberal views, it is said, cannot work with them. Here is an illustration. After several futile attempts a native Bulgarian pastor in a prominent city obtained an interview with the Bulgarian Minister of Foreign Affairs and Public Worship, in regard to persecutions to which he had been subjected, when the following conversation took place :

Minister. Where do you hail from ?

Preacher. I was born in Macedonia.

M. When did you come to Orchania and from whence ?

P. Two months ago from T—.

M. What is your business ?

P. I am a preacher of the gospel.

M. How many Protestants are there in O. where you live ?

P. There are five families and 20 or 24 persons.

M. Will you lie to me ? There are only two Protestants there and there is no need of your preaching.

P. But the people there have desired me, and my superior has sent me there to preach.

M. Your superior has no authority in O. He can give orders only in L. Beside that Bulgarians must not preach. Let the Americans do the preaching.

P. But my predecessor in O. was a Bulgarian.

M. But you shall not preach. They will break your head if you do.

After abuse and threats the minister said : "I will permit you to return to O. on condition that you do not preach. If you begin to preach I will send you out of the country. Come to-morrow and hear my decision and then go."

The next morning this Methodist Bulgarian preacher called for the final answer and one of the subordinates read to him the following : "It is permitted to I— D— to return to O— and find himself work—not to remain idle." The next day he found himself work preaching to his congregation.

DEACONESSSES IN OROOMIAH, PERSIA.—At the ladies' meeting of the International Missionary Union at Binghamton Mrs. Rev. Dr. J. H. Shedd said : The churches in Oroomiah, Persia, all have deaconesses. The intention is to select for this office

such women as are described in 1 Tim. v.: 10, but it is not always possible to find them.

The larger churches are well organized, and the pastor divides the female members into companies, placing over each a deaconess. It is her duty to look after the spiritual interests of her charge, to reconcile any who may have fallen into quarrels, to admonish them of neglected duty and to report to the pastor any cases which may require his attention. The pastor at stated times meet these deaconesses and gives them needed instruction in the Bible and counsel.

These different companies usually meet in the different parts of the vil-

lage a short time after the afternoon church service for a prayer-meeting.

During the winter, when the people are at leisure, the pastors often district their villages, and over each division places one of the deaconesses. She directs those under her charge, and thus every house in the village is visited and every soul invited to meeting. Often the Bible is read and prayer offered in the houses.

The missionary ladies hold meetings for Bible study with these deaconesses from the various villages. In these the various methods of work are discussed and suggestions made and much prayer is offered for the divine help.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

FOR this month our subjects are South America and Cuba, Home Missions, the Y. M. C. A. work and papacy. We refer the reader on all these topics to the great mass and variety of material found in these pages in this and previous numbers, particularly to the work of Alberto J. Diaz in Cuba, etc. In this number we call attention mainly to Brazil and the papacy in South America, and sundry facts as to Home Missions in the United States.

BRAZIL.

In Rio de Janeiro lives an old man for many years employed as colporteur by the British and Foreign Bible Society. He is a native of the Madeira Islands, whence he was expelled with other converts to Protestantism in 1846. After years of wandering he was invited to Brazil to meet Dr. R. R. Kalley, just commencing his labors in the capital. Ever since he has been employed in distributing the word of God.

He has raised a large family, but with his small salary (less than \$40 a month) could give them only a primary education. Three little boys remained at home; the oldest, Hen-

rique, 12 years old, is a remarkably bright and promising child. His father had long hoped that the Lord whom he had served so faithfully would honor him by accepting the gift of this son for the ministry, but the way had not appeared. At last, in June, 1885, it seemed necessary that the boy should commence to earn his own living. The father tried in vain to find a place for him in some business. Taking the failure as a sign that God had better things in store, the old man decided to wait three months longer, and to spend the time in earnest prayer that God would provide the means to educate the boy.

In this same month a young missionary was preparing to leave the United States to join the Presbyterian mission in S. Paulo. The last Sabbath but one had arrived. An intimate friend of the family, a young man just commencing his business career, was a visitor in the cottage by the sea.

At bed-time the younger of the two called his friend aside, and handing him a roll of bills, said: "I feel that I *must* send this money with

you to Brazil. I do not know why, but it has been on my mind all day, and the impulse is too strong to resist longer. It is rare that I carry so much cash when I travel, but yesterday I drew this to pay my tailor, and a series of unexpected interruptions kept me busy until the last moment before train time. Please take it with you and use as you think best."

After a six weeks' voyage the custodian of this money landed on Brazilian soil. A month later a special providence let him into the secret of the old man's prayers, and it became plain what it was that kept pulling all day long at his friend's purse-strings that Sunday in America—the *very day* undoubtedly in which faith had determined to make its final effort. The money sufficed for traveling expenses and two months' charges in the S. Paulo boarding-school. Before they had expired more money was on hand, and ever since, though often from unexpected sources, and always unsolicited save by prayer, the means have been graciously supplied to continue the boy's education.

WORSHIP OF THE VIRGIN.

It is not a rare thing to meet in the interior towns women of lovely character devoted to the Romish faith and observant of all its precepts, but taught to substitute Mary for Christ, and to lavish on her the devotion due to Him alone. A favorite picture represents the Father and Son placing a crown on the Virgin's head, and the Holy Spirit as a dove descending upon her. A current pamphlet of thirty pages, octavo, is filled with fabulous details of the Virgin's life. We translate a portion. After describing her resurrection and assumption and crowning by the three persons of the Trinity the writer proceeds: "She was thus proclaimed Queen and Mistress of all creatures, with entire control, bestowed by divinity, over them all, so that all depend on her, and receive from her

hands virtues, graces, being and preservation; graces not only natural, such as health, riches, rain, harvests and remedies, but also supernatural, as inspirations, aids and every gift: willing and commanding that nothing be granted or communicated to creatures save by the hands of the lady, and that she be arbiter and mistress of all the wealth and treasures of God. 'For,' (the words of the Lord are literally quoted) 'all our possessions are thine, as thou always wast ours; and therefore thou shalt reign with us for all eternity.'"

And this is the purest type of Romanism to be encountered in Brazil! And yet some doubt whether Brazil needs missionaries!

PAPAL DOCTRINE.

So early as 1681 "a compendium of Christian doctrine" in the Indian tongue was prepared by Romish missionaries in Brazil, and printed in Lisbon in parallel columns of Portuguese and Tupy, and reprinted by order of *His Royal Highness* in 1800. The following extract is a sample of the "Christian doctrine:"

Master. How many places are there in the center of the earth which serve for the abode of souls?

Disciple. There are four. *Hell, Purgatory, Limbo of children, and Limbo of the Holy Fathers.*

M. What is Hell?

D. It is a flaming, inextinguishable fire; and a place most horrible of penal suffering, and eternal torments of devils and of those dying in mortal sin.

M. What is Purgatory?

D. It is a great fire a little above Hell, in which are the holy souls (*almas santas*) of those who died in grace, giving satisfaction for their sins for which they had not fully satisfied in this world.

M. What is the limbo of children?

D. It is a dark cavern above purgatory in which are the children who died without baptism.

M. What is the Limbo of the Holy Fathers, or bosom of Abraham?

D. It is a cavern above the limbo of children, in which were anciently the souls of the Holy Fathers, before Christ our Lord took them out of it.

A pertinent question was first ad-

dressed to the writer, but he passes it on to every reader as pertinent to each, and not impertinent to any.

"What was your father doing, that my father died, and never knew that there was such a book as the Bible?"

I could excuse the fathers by alledging that when they attempted to put the Bible in the hands of the last generation of Brazilians "the Book" was contraband. But who will excuse us if such a question is put to our children? It is in our power to bring the gospel in its fullness within reach of every one of the present generation in Brazil! C. W. C.

HOME MISSIONS.

JOSEPH COOK says the very features of our land hint a providential purpose, and that the rapid growth of population verifies the prediction. As the Jews were intrusted with the guarding of the first table of the law we seem to be intrusted with the working out of the principles of the second table. Duty to man as man and the heterogeneous character of our population seems to afford us an opportunity, never before realized, to exemplify the assimilating power of the gospel.

Certain great reforms seem to be imperatively demanded in this land before we can accomplish our true destiny. There must, first of all, be successful resistance to the growing spirit of *anarchy*; secondly, an adjustment of the disturbed relations of employers and wage-workers, so as to prevent the alarming strikes and outrages that interrupt commerce, travel and business. Our elective franchise must either be restricted or regulated. Impartial suffrage we believe in, but we doubt the expediency of universal suffrage; and especially do we believe that any man who perverts the ballot by bribery or in any way corrupts it should be *permanently disfranchised*, and so would we punish bribe-takers. We would put in State's prison any man

who prevents any other man from working. Strikes that countenance *violence* become treason against law and government.

As to the religious character of our mixed population, another year will, we hope, give us a more accurate census. But it is said that, of our 61,700,000 people, 70 per cent. belong to families of which one or more persons are members of evangelical churches—4,500,000 Methodists, 3,750,000 Baptists, 1,000,000 Presbyterians, etc. Seventy per cent. of our people are native whites, and 12 per cent. more are native blacks. Eighty per cent. of our people live in the rural districts. The foreign-born are only about 17 per cent., including Chinese as well as Europeans, some of whom are excellent Christians.

As to the growth of the country, notwithstanding all the reverses to which it has been subjected since the formation of the Constitution, the extension of our domain, the increase of population, the development of resources, the progress of manufactures and the accumulation of wealth have astonished the world.

The population in 1790 was 3,920,214; now it probably approaches 66,000,000. Great Britain and Ireland had in 1831 a population of 24,000,000; in 1881, 34,000,000. France increased from a population of 32,000,000 to 37,000,000 in the same 50 years. But in these 50 years the United States advanced from 13,000,000 to 50,000,000. In half a century the increase of population in our Republic was equal to the whole population of France at the end of that period. And to-day we have a majority of the English-speaking people of the world.

Equally marked has been the advance in *wealth*. In 1850 the total wealth of Great Britain and Ireland amounted to \$22,500,000,000, while that of the United States was only \$8,430,000,000. But 30 years afterward Great Britain and Ireland had \$43,600,000,000, while the United

States had gone up to \$48,950,000,000.

Our national debt is becoming less every month, while that of leading nations in Europe is on the increase, owing to immense standing armies. Such incentives to industry, such good wages, such favorable opportunities for the poor to better their condition and such general contentment and happiness among the masses of the people exist only here. The followers of such demagogues as Most or of theorists such as George are comparatively few, mostly foreigners, as are nearly all Anarchists. In 1880 we had only five persons out of every 1,000 who were the objects of public charity; but in Europe the number was five times greater.

ACCORDING to Rev. Frederick Howard Wines, Secretary of the National Prison Association, the census of 1880 showed nearly 60,000 convicts in all the various grades of prisons in the United States; 11,000 inmates of reformatories; in all, a criminal population, actually incarcerated, of 70,000. He estimates that the next census will give 75,000 or 80,000 in the prisons; 15,000 in the reformatories; in all between 90,000 and 100,000 men, women and children confined for some crime or offense. Among the 60,000 in prison in 1880 nearly 10,000 had been sentenced for terms over five years or for life. The direct cost of maintaining the prisons is \$15,000,000; of police, \$15,000,000. While the expenses borne by the public on account of proceedings against criminals in the 2,000 courts and before 80,000 justices of the peace in the United States, and the losses incurred by means of them, is something enormous. State prison reports show an increase of convictions for high crimes one-third more than 20 years ago.

The large number of objectionable arrivals from Europe is undoubtedly a potent agency in the growth of crime. A very large proportion of

the arrests made by the police are of persons of a foreign origin. The influence of the gambling-room and the saloon in originating, fostering and perpetuating crimes of all kinds can hardly be overestimated.

The pen of Mr. Warner Vanorden we think we recognize in these stirring paragraphs:

We are come to a crisis unequaled since the Reformation, and church and state are beset with dangers threatening social progress.

I. Note first the immense, unceasing and ever enlarging *influx of foreigners*—more than a thousand souls a day—mostly ignorant and irreligious, often discontented and restless, and not seldom vicious and criminal. Our civilization is thus undergoing dilution. We are engorging ourselves with crude barbarism, far beyond the possibilities of easy assimilation.

II. The country towns of the East, the old-time nurseries of our national piety—suffering from the attraction of cities and the alluring invitations of the West, in part depopulated of the former devout stock, and rapidly filling with foreigners, hostile or indifferent to evangelical religion, threaten now to paganize our future rural population. Religious indifference replaces devoutness, and there creep in spiritualism and various low forms of fanaticism, followed by lunacy, vice and crime.

III. In the South eight millions of freedmen and their descendants, a distinctive and utterly unassimilated people, doubling in numbers every twenty years, of whom scarce 10 per cent. can read, appeal in tones monitory rather than suppliant, not only to benevolence, but to patriotism, nay, even to the instinct of self-preservation. Among large masses of the white population of the South illiteracy and degradation are as great as among the negroes.

IV. In the West new villages and

cities constantly crystallize out of diverse and often inferior social fragments, which come from all lands and races. Foundations are forming of future states, that must be godless, immoral and dangerous if not possessed and controlled by the militant church.

V. And even more alarming and pressing is the problem of our modern cities. In 1800 our entire population, except some three per cent., was rural. In 1850 twelve per cent. lived in cities, and now a quarter of our citizenship. In 2000 A.D., one-third of our population will be civic. Commerce, manufactures, railroads, sanitary reform and infrequency of wars have made it possible for enormous masses of men and women to swarm at certain centers. Social congestion and disease result. Poverty becomes the grievance of hundreds of thousands, vice abounds, and socialism and anarchism arise to mock at wealth and culture and to assail society. Thus in New York nearly one million of human beings dwell in tenement houses; and the prevalent social depravity which like physical contagion flourishes nowhere so virulently as in crowds, bids fair to rival the common personal discomfort and discontent. From these overcrowded retreats of human misery, churches and all self-supporting institutions of social or religious culture flee away. In 1840 there was in New York one Protestant church to 2,000 of population; now there is one to 4,000. A like fate seems to impend over all our great or growing cities. And these misbegotten, unfed, untaught and unhappy multitudes are American citizens, and at the ballot-box peers of the most eminent of our voters; their political freedom, a perilous privilege for them, is a fearful menace for us.

It is no exaggeration whatever, to say that all our institutions and our very civilization are challenged and

threatened by facts so colossal and portentous. For these evils there is but one thorough and lasting remedy—the gospel—which, that it may be practiced, must be *preached*; and not only from pulpits of self-sustaining churches, but in the highways and by-ways, in the hovel as in the hall, on the hill-top and in the wilderness. The pastor and the church must be supplemented by the Home Board and the missionary. Nor have we begun to realize the vastness of the work the Lord has called us to do.

SUGGESTIVE PARAGRAPHS.

If there was any district of which the missionary must despair, any one would have said it must be that apparently God-forsaken region of Tierra del Fuego, southern-most inhabited land of this Western hemisphere. Yet the very misery of the people, the very hopelessness of their condition, drew to their shores devoted men, whose inspiration in life was the doing of good. One group of such perished of absolute starvation on that inhospitable coast. Another was murdered in cold blood, in an ebullition of savage hate and fury. To-day if you visit that coast, you find a Christian village there, in which, instead of the miserable wigwams, cottages have been erected, gardens have been planted and fenced, roads have been made, cattle and goats have been introduced; polygamy, witchcraft, infanticide, wrecking, theft, and other vices have been abolished. A grammar of the language, an extensive vocabulary and dictionary, had been prepared; among the books, the Gospel by Luke, and the Acts of the Apostles. The list of church membership, years ago, enrolled one hundred and thirty-seven names.

DE TOCQUEVILLE declared the Mississippi Valley the most magnificent abode which the Almighty ever prepared for the habitation of man.

This central vale, touching the Eastern and Western mountains, and holding the nation into a geographical unity, this imperial domain through which descends the father of waters, draining the snows of a thousand peaks and fed by the currents springing from a thousand lakes, was discovered by the chivalrous vanguards of French and papal enterprise and exploration, and few events in our history are of equal importance with that long, fierce fight, which gave the supremacy of the infinite West, not to the Frenchman and the Jesuit, but to the Anglo-Saxon and the Protestant.

THE largest city in Dakota, Sioux Falls, has 11,000 inhabitants. Ten years before it had but 697.

FOURTEEN years ago, at Normal, Ill., six girls met in a student's room to hold a prayer-meeting for girls especially. Work sprang from their prayers: an association was formed;

they banded themselves together, with the high and holy purpose of the development of Christian character; that they might not be mere nominal Christians, but active workers, for whose lives the world would be better. They organized the *first women's association*; another was formed in Northwestern College, Ill., in 1875; in 1876, one in Olivet College, Mich.; in 1881, one in Westerville, O. These knew nothing of each other's existence, and it may well seem a divine suggestion which came at almost the same time to different girls in different places. The first idea of unified work was in 1883, when a constitution was suggested, and associations formed in many places on the same plan. Last year there were 135 associations in twenty-five different States, and perhaps 5,000 young women banded together. —(Selected.)

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Private Missionary Enterprises.

So many of these are springing up all over the church, and we are receiving so many appeals for our indorsement and for space in the REVIEW to set forth their claims, that we feel constrained to say a word on the subject, and perhaps we cannot do it better than to give here our reply to an application of this kind just received, and one that had many things to commend it.

DEAR SIR.—We return herewith your statement and appeal which as editors we think it unwise to publish. The missionary public will regard the REVIEW as indorsing this private enterprise and indirectly appealing for help. This was a bad precedent for us to establish. The circulation of the REVIEW is now becoming large and its influence still larger. We must be very careful how we open the door to applications for our official indorsement of private schemes. Many a man who is conducting such may be a worthy and consecrated man; but of this we cannot always be sure. Moreover your enterprise is a *personal* affair, without any backing from any church, denomination, or

organization. People will naturally ask why, if this is a good thing, you should set up entirely on your own responsibility; and since you pay over, as you say, every cent received by you, whence your support comes? We have not the knowledge that justifies us in vouching for your honesty and responsibility, however little doubt we may have of it. Your 9th report acknowledges receipts but gives no account of expenditures, which is hardly a business method, and will look to the public suspicious. You will see that as editors we may not do what we *might* as persons, or individuals. We must not commit the REVIEW to such an enterprise until we are fully satisfied by personal knowledge of its perfect claim to public recognition and confidence. We should lay ourselves open to deserved censure if we were to do otherwise.

We write frankly because a *principle* is at stake. In last week's *Independent* there appears a statement to the effect that there is a Mission to the Jews in this city (we withhold the name) "which publishes no financial account whatever, and has refused to show it to us when asked."

We are pained to hear it, for many feel a deep interest in its success; but this policy, if persisted in, will prove fatal. No society, much less no individual, can gain and

hold public confidence unless its financial account is matter of public record.

In view of the scores of new agencies springing up all over the country which are responsible to no one, we feel the absolute necessity of being on the alert, and never giving our indorsement to anything of which we have not a personal knowledge.

Very truly and fraternally,
EDITORS.

The Importance of Cities is growing upon all thinking men. They are becoming more than ever the centers of population and the sources of influence. Picton's maxim was: "Always keep your center strong: put your best men there." The maxim that is good in war is good in peace: in fact war is eternal. We are never through with the campaign of the ages and the conflict of right and wrong. The "best men" are not the most brilliant, but the most heroic; not those who draw the biggest crowds but who are most drawn to the most destitute and neglected. Some men and women who are the salt of our city population are not known in the public prints, but they are known in the back alleys and slums. Their kingdom comes, not with observation, but where it comes there comes the saving power of the gospel.

The New Japanese Constitution.

THERE is one provision in the new Constitution of Japan, limiting the right of suffrage to persons who pay taxes to the amount of \$25 a year. There ought to be some property qualification for voters in this country large enough to shut out from the right of suffrage lazy, vicious and irresponsible persons. If a man does not value the right of suffrage enough to make the needful exertion which would give him a title to it, he ought not to be intrusted with the right. As a nation, we have sold the suffrage right too cheaply. This democratic idea of universal manhood suffrage works disastrously in practice. In a millennial state of society, where every citizen

was virtuous, intelligent and truly patriotic, universal suffrage might be safe, but we have not reached that state yet.

Missions and the New Theology.

JOSEPH COOK well says in one of his Boston lectures, "The strength of missions has been found, by prolonged and most varied experience, to consist of these three things: The belief in the necessity of the New Birth, the belief in the necessity of the Atonement, the belief in the necessity of Repentance in this life." Apropos of this, one of the oldest and foremost missionaries, Rev. William Ashmore, D.D., testifies what he has observed of the working of the "New Theology," both abroad and at home. Citing from a periodical publication, printed in the interest of this latest drift of speculative thought and thinking, Dr. Ashmore reaches the following generalization:

"From this, and other material of the same sort, it will be seen, and can be shown, that the New Theology as there expounded is a consensus of certain views of Unitarianism, Universalism, 'Higher Criticism,' Evolutionism, Rationalism, Phariseism, Sadduceism, Pantheism, Confucianism, and Buddhism, mixed in with Christianity. The men who criticise old-fashioned Christians for holding to the ology which they show to be Pauline now offer in its place a theology which they claim to be only Clementine, and which is also heathen. 'Choose ye this day whom ye will serve.'"

Arthur T. Pierson, D.D.

It is probably known to most of our readers that one of the editors, Dr. Pierson, has resigned the pastoral charge of Bethany Church, Philadelphia. Notwithstanding statements made by a portion of the secular press, there was no cause or occasion for this step in any controversy or moral issue, either with the church or any individual in it. Dr. Pierson felt that the pastoral care of this immense flock was too onerous; and that God had called him to a wider work of missionary evangelism, at least for a time, in the dissemina-

tion of knowledge of the facts about modern missions and the arousing of interest and zeal in reference to the work of the world's salvation.

The session of Bethany Church proposed that their pastor should retain a sort of unique connection with it as a sort of missionary pastor or bishop; that thus he should go freely wherever called of God to stir up greater activity in the church at large. But on mature consideration Dr. Pierson foresaw that such a relation might interfere with both the calling of another pastor, and with his cordial acceptance of such call, and in order to leave the field without any such hindrance, he preferred to sever his connection entirely. When a new pastor is called, should he coincide, such a missionary bishopric may be instituted, and the previous pastor be invited to resume connection with the church in this new relation.

Whether this plan be feasible or not remains to be tested. But should it be adopted and prove a success, Bethany Church will add to its world-wide reputation for evangelistic work a new feature, namely, helping a pastor, who is admitted to possess eminent fitness for such a work, to go about freely among the churches in this and other lands to arouse and stimulate missionary zeal, information and consecration.

Dr. Pierson, after a few months spent in England, Scotland and Ireland, expects to return to this country and will be open to any call of God, and to any work which may seem to be of God.

Meanwhile this REVIEW will not suffer by his temporary absence, but, on the contrary, will be benefited by his visit abroad. His editorial relation to it and his work upon it, will go on the same as if he had remained in Philadelphia. Freed from a great pastoral charge, devoting all his time, energy and gifts to the cause of missions, with apostolic

zeal and consecration, and meeting and mingling freely with the leaders of missionary thought and the great army of missionary workers abroad, he will be able to enrich the pages of the REVIEW with contributions of rare value from his own eloquent pen, and enlist in its behalf the pens of several of the most eminent writers on mission themes on the other side of the water.

Dr. Pierson sails for Great Britain Nov. 9, in response to a loud call from the Central Committee in Edinburgh, which conducted his missionary campaign in Scotland in 1888.

J. M. S.

Death of Dr. Theo. Christlieb of Bonn.

THE departure of this grand man from the ranks of the living withdraws from the sphere of missionary activity one of the most apostolic men it was ever our privilege to know. It may be doubted whether any man of our generation has at 56 years of age reached a pinnacle of true greatness more exalted. He was born at Wurtemberg in 1833, and studied at Tubingen. He afterward taught in France, then preached at Islington, where he also lectured to cultivated Germans; then some twenty-four years since he returned to Germany, and since 1868 has been university preacher and professor at Bonn.

Germany presented no man who could cope more successfully with modern rationalism. Those who in 1873 heard him at the Evangelical Alliance in New York will remember his martial bearing, his peculiar manliness of mien, his ringing clarion tones, his marvelous handling of English, his unction, his powerful logic, his magnificent metaphors, his startling antitheses, his overwhelming exposure of the rottenness of the basis of rationalistic philosophy. After he had given the substance of his masterly paper in Association Hall, the repetition of that paper

without abridgment was so imperatively demanded that he was constrained to deliver it entire, at Dr. Adams' church. There I heard it—and it took nearly four hours to deliver—but I would have sat another four hours, willingly. No one who heard it will forget it. It is published in full in the proceedings of the alliance; and is the substance of all that is found in *extenso* in "Modern Doubt and Christian Belief," which is the great classic on infidelity.

But Dr. Christlieb was as eminent as an advocate of missions. His little book, "Foreign Missions," modestly put forth, was the first brief resume of the whole work and field which late years have produced. Within the compass of 260 18mo pages the whole field is given as

by a bird's eye glance; accurate statistics, gleaned facts, and helpful hints, interspersed and adorned by some of the most eloquent appeals to be found in any language. We had hoped that he would have lived to have issued a new edition bringing this invaluable compendium down to the present date. In its way, it has had as yet no rival.

What a blessing God gave to the world when, in the very hot-bed of German neology and mysticism and rationalism, he set this brilliant, saintly scholar, who could smite to the earth such giants as Strauss, Schleiermacher, Baur, Renan, Fichte and Hegel, and at the same time lead the hosts of God in an offensive warfare against the powers of Satan.

A. T. P.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Reformed (Dutch) Church in America.

SECRETARY, REV. H. N. COBB, D.D., 26 READE STREET, NEW YORK, N. Y.

REPORT FOR YEAR ENDING APRIL 30, 1889.

Receipts.

Balance from old account.....	\$823 65
Contributions from Churches.....	\$41,589 17
Contributions from Sunday Schools.....	11,072 58
Contributions from Individuals.....	22,086 43
Miscellaneous sources.....	13,376 92
Legacies.....	4,417 92
	<u>\$93,142 24</u>

Less Amount paid in

South America.....	\$10	\$93,132 24
Cash received on deposit.....		506 00
Cash borrowed from bank.....		<u>37,500 00</u>

\$131,961 89

Expenditures.

For Missions.....	\$100,287 96
Administration expenses.....	6,277 53
General Security Fund.....	2,047 50
Loans and interest.....	22,377 21
Balance.....	<u>971 69</u>

\$131,761 89

Total deficit due at bank..... \$23,500 00

STATISTICS OF THE REF'D (DUTCH) CH. IN AMERICA, GEN'L SYNOD.

MISSIONS.	Stations.	Out Stations and Preaching Places.	MISSIONARIES				NATIVE WORKERS.				CHURCHES.				SCHOOLS.			
			Ordained.	Unordained.	Women	Total Foreign.	Ordained.	Unordained.	Other Native Helpers.	Total Native Workers.	Churches.	Comm'ts.	Additions dur- ing the year.	Theological Students.	Sabbath School Scholars.	Other Schools.	Scholars.	Contributions.
China	3	19	6	1	8	15	5	..	21	26	8	861	73	11	..	12	186	\$2,367 66
India.....	8	88	8	..	8	16	3	..	210	213	23	1,711	79	14	..	103	3,171	611 46
Japan.....	3	20	9	2	14	25	18	..	17	35	20	2,517	610	20	..	6	373	5,078 95
Total.....	14	127	23	3	30	56	26	..	248	274	51	5,089	762	45	..	121	3,720	\$8,058 07

Presbyterian Church in the United States of America.

Secretaries, 53 Fifth Avenue, New York, N. Y.

REPORT FOR THE YEAR ENDING MAY 1, 1889.

Receipts.

Expenditures.

Balance from old account.....		\$4,214 38
Receipts from churches.....	\$308,679 13	
Receipts from Woman's Board.....	278,904 17	
Receipts from Sabbath Schools.....	33,400 55	
Receipts from Legacies.....	145,581 95	
Receipts from Individuals, etc.....	86,250 05	852,815 85
Borrowed from Investment Fund.....		*75,863 34
Total.....	\$932,893 57	

Payments to Missions.....	\$848,189 45
Home Department.....	53,537 40
Balance to new account.....	31,166 72

Total.....\$932,893 57

*This amount must be repaid to these funds. Omitting this item there is an actual deficit of \$44,696.62 in the transactions of the year. Attention is especially called to two facts: 1. The general decrease in the receipts. 2. The large amount contributed by the Woman's Board. An independent Synod has been founded in Brazil, with the cordial approval of the Northern and Southern Presbyterian Churches. In Africa also the work has advanced, and everywhere throughout the many fields occupied by the Missions of the Board there is great encouragement.

STATISTICS OF THE PRESBYTERIAN CHURCH, NORTH.

MISSIONS.	Stations.	Missionaries				Native Workers			Churches, Etc.			Theological Students	Sabbath School Scholars	Schools.	
		Ordained.	Unordained.	Women.	Total Foreign	Ordained.	Unordained.	Other N. H. lps	Churches.	Communicants.	Additions during Year.			Oth. Sch. D.&B.	Contributions.
Mexico.....	5	7	10	17	26	24	44	94	85	5,093	269	29	1,705	41	1,292 \$4,219
Guatemala.....	1	1	3	4	..	..	1	1	1	4	..	2	30	1	16 408
South America	15	20	1	23	44	8	3	61	72	41	2,780	384	1	761	23 1,052 7,423
Africa.....	12	11	9	10	30	3	4	27	34	15	1,266	279	11	1,362	17 519 530
India.....	18	37	2	62	101	21	11	156	188	24	1,106	126	..	4,623	15 9,462 1,152
Siam and Laos.	5	11	3	17	31	1	4	27	32	12	983	162	..	555	23 629 273
China.....	14	41	7	56	104	20	38	201	259	41	3,852	313	13	2,656	118 2,613 2,034
Japan.....	4	20	2	41	63	18	20	..	38	30	4,345	968	29	2,000	11 1,130 7,814
Korea.....	1	2	2	3	7	..	..	5	5	1	65	45	8	..	2 39
Persia.....	6	14	7	33	54	36	50	157	243	25	2,290	225	19	4,878	122 3,164 2,280
Syria.....	5	89	12	1	22	35	4	37	160	201	20	1,534	63	6	4,620 140 6,032 7,355
Total foreign..	86	89	176	34	280	490	137	191	839	1,167	295	23,258	2,833	118	23,280 513 25,978 93,488
Indians.....	15	9	..	20	29	14	4	16	34	22	1,713	186	1	510	10 343 3,054
Chinese and Japanese in U. S. A.....	3	4	1	8	13	..	..	8	8	4	388	51	4	125	20 1,073 2,199
	104	89	189	35	308	532	151	195	863	1,209	321	25,359	3,070	123	24,4 543 27,394 98,741

General Synod of the Reformed Presbyterian Church in North America.

SECRETARY, REV. D. STEELE, D.D., 2102 SPRING

GARDEN STREET, PHILADELPHIA, PA.

This Board reports for 1888 an increase amounting to \$4,500.

It has one mission at Rurki (Roorkee), Saharanpur district, North-West Provinces of India: 8 outstations; foreign workers,

11, of which 4 ordained, 3 unordained, 1 medical missionary and 3 missionaries' wives; 12 native helpers, 2 teachers, 8 preaching places. Average attendance at each, 75; adherents, 100; 1 organized church, and 18 communicants, 6 added during the year; 2 Sabbath schools with 40 scholars. Amount contributed by native church, \$100.

Presbyterian Church of England.

SECRETARY MR. JOHN BELL, 13 FENCHURCH AVENUE, LONDON, E. C.

REPORT FOR THE YEAR ENDING DEC. 31, 1888.

Receipts.

	£	s.	d.
Balance from last account.....	295	18	2
Congregational contributions.....	6,061	1	0

Juvenile Fund.....	£1,739	15	0
Edinburgh Committee.....	2,240	0	0
Legacies.....	945	1	11
Donations.....	1,745	8	5
Students' Missionary Society.....	355	5	2
Miscellaneous.....	991	14	8
Total.....	£14,374	4	4

Expenditures.

	£	s.	d.
For Missions.....	12,909	0	4
Home charges.....	778	3	11
Amount drawn on account....	100	0	0
Interest.....	88	7	2
Balance on new account.....	498	12	11
Total.....	£14,374	4	4

STATISTICS.

	Outstations.	Missionaries.			Native Workers.			Adherents.	Organized churches.	Communicants.	Additions.	Theo'l Seminars.	Theo'l Students.
		Ordained.	Unordained.	Women.	Ordained preachers.	Unordained preachers.	Other helpers.						
Amoy.....	47	6	2	9	6	33	38	1,574	8	918	53	1	4
Swatow.....	27	5	3	10	2	24	22	1,497	9	1,003	52	1	11
Hakka Country.....	14	3	1	5	....	11	10	407	4	258	51	1	6
Formosa.....	35	3	4	9	....	26	4	2,375	21	1,307	30	1	13
Singapore.....	5	1	..	3	....	4	...	168	2	111	26	....	....
Rampore (India).....	1	....	1	4	....	2	1	No reports.	....	....	....	....	....
	129	18	11	40	8	100	75	6,016	44	3,597	212	4	34

This Board pays especial attention to medical work, two of its ordained and nine of the unordained missionaries being medical men. The missions have suffered from the enforced absence of some of the missionaries, but generally are in a hopeful condition.

The Presbyterian Church of England's Mission to the Jews reports expenditures amounting to £1,260 3s. 1d. It employs one missionary and assistant in London, White-chapel; and a medical missionary in Morocco. It is expected that he will receive the assistance of an ordained evangelist, as the work opens up most encouragingly among the Arabs and Berbers. Over 330 visits have been made to the houses of the people.

Welsh Calvinistic Methodists, England.

SECRETARY, REV. JOSIAH THOMAS, M. A., 28 BRECKFIELD ROAD SOUTH, LIVERPOOL.

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts.

	£	s.	d.
Balance from last account.....	1,106	15	3
Collections.....	4,792	26	2½
Legacies.....	187	3	10

Interest.....	343	17	6
Investments repaid.....	705	0	0
Miscellaneous.....	1,896	15	11
Total.....	£29,092	8	8½

Payments.

	£	s.	d.
For expenses of mission in Assam.....	5,868	17	7
For expenses of mission in Brittany.....	398	14	7
General expenses, printing, secretary, etc.....	748	13	0
Interest and investments.....	83	2	2
Balance on hand in bank.....	1,993	1	4½
Total.....	£29,092	8	8½

In addition to the general Treasurer's Report, the Treasurer for the India mission acknowledges Government grants for schools.....	£600	0	0
Church contributions.....	106	8	0½
From pupils, sale of books, medicine, etc.....	468	7	2
Total.....	£2,158	15	10½
Donations, etc.....	£1,508	18	1
Total expense of Assam mission.....	£2,683	14	1½
Total.....	£28,552	11	8½

STATISTICS.

	Stations.	Outstations.	Missionaries.		Native helpers.		Preaching places.	Attendants.	Church members.	Added during the year.	Sabbath-schools.	Sabbath scholars.	Day School scholars.	Contributions by natives.		
			Male.	Female.	Ordained preachers.	Deacons.								£	s.	d.
Assam	8	91	10	11	24	58	186	8,080	5,134	294	136	6 903	4,197	£ 709	s. 11	d. 9

The Society also carries on work in Britany where it has three missionaries. No statistics are given in such form that they can be tabulated, but the work seems to be progressive and successful.

United Presbyterian Church of Scotland.

SECRETARY, REV. JAMES BUCHANAN, COLLEGE BUILDINGS, CASTLE TERRACE, EDINBURGH.
REPORT FOR YEAR ENDING DEC 31, 1888.

Receipts :

	£	s.	d.
Contributions, donations, etc...	21,946	2	9
Legacies.....	5,484	16	0
Transfers and proportion of securities.....	3,419	9	11
Contributions to £20,000 Effort.	3,693	8	4

Zenana Fund.....	4,246	5	7
Miscellaneous.....	3,415	7	11

Total.....£42,185 5 6

The regular basis of expenditure made up of the contributions and a certain proportion of securities and legacies amount to.....£27,030 8 8

To this were added certain special receipts.....9,152 10 10

Making a total of.....£36,182 19 6

Expenditures :

	£	s.	d.
Balance from old account.....	1,972	8	11
Expenses of mission.....	30,561	11	3
Balance to new account.....	3,648	19	4
Total.....	£36,182	19	6

STATISTICS OF UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

MISSIONS.	Stations.	Outstations.	MISSIONARIES.				NATIVE WORKERS.				Total educated agency.	Communicants.	SCHOOLS.	
			Ordained.	Medical.	Women.	Other foreign helpers.	Ordained.	Unordained.	Teachers.	Other helpers.			Schools.	Scholars.
Jamaica.....	46	14	17	..	..	..	14	16	80	..	127	10,614	80	7,471
Trinidad.....	3	5	3	..	..	..	1	..	..	..	3	388	..	..
Old Calabar.....	8	24	6	..	6	3	3	..	15	7	41	458	19	564
Kaffria.....	11	76	11	1	3	..	21	39	..	..	75	2,852	43	1,735
India.....	10	9	11	5	11	1	37	164	87	318	456	85	4,839	..
China.....	4	9	5	3	1	..	15	4	20	47	895	6	67	..
Japan.....	4	5	3	..	..	..	1	2	..	6	700	..	..	..
Total.....	..	..	55	*9	21	4	20	90	304	114	617	16,363	233	114,676

* Four of these are ordained medical missionaries.

Free Church of Scotland Committee on Foreign Missions.

SECRETARY, DR. GEORGE SMITH, C. I. E., 15 NORTH BANK STREET, EDINBURGH, SCOTLAND.
REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts :

	£	s.	d.
Balance from old accounts.....	8,674	10	7
Collections and donations	£235,358	17	9
Legacies.....	9,495	17	1
	34,854	14	10

Various funds.....	32,375	7	5
Investments, etc., paid up.....	10,774	0	0

Total.....£36,678 13 1

Expenditures :

	£	s.	d.
General and special mission expenses.....	55,420	6	11
General charges and home expenses.....	2,477	6	3
Investments and transferences.....	14,970	0	0
Balance to new accounts	13,810	19	11
Total.....	£36,678	13	1

STATISTICS FREE CHURCH OF SCOTLAND FOREIGN MISSIONS.

MISSIONS.	Stations.		MISSIONARIES.				NATIVE W'K'RS.				CH'CH'NS, &c.				SCHOOLS.		Contributions (ex- clusive of school and medical fees).	
	Outstations.		Ordained.	Unordained.	Women.	Total Foreign.	Ordained.	Unordained.	Teachers.	Other native helpers.	Total native.	Churches.	Commun'ts.	Additions dur- ing the year.	Theolog' stud'ts.	Schools (of all kind).		Scholars.
India.....	12	71	30	9	18	13	9	224	110	20	2,083	376	11	201	18,096	2520	11	1
Kaffraria.....	9	66	10	13	9	2	1	87	23	9	3,164	238	6	55	3,548	589	2	8
Natal.....	3	20	3	5	6	1	1	13	45	1	615	128	6	14	795	136	10	2
Livingstonia.....	1	13	4	7	1	1	1	4	3	1	16	8	1	10	2,303	16	9	
New Hebrides.....	2	6	1	1	1	1	1	37	1	2	340	67	1	16	256	356	10	0
Syria.....	1	6	1	1	1	1	1	4	1	1	61	1	1	1	5	0	0	
S. Arabia.....	1	1	1	1	1	1	1	1	1	1	61	1	1	2	60	...	...
	29	183	50	35	33	14	14	368	182	33	6,279	818	23	298	25,052	21,608	10	8

Presbyterian Church of Canada.

SECRETARY, REV. WILLIAM REID, D.D., TOR-
ONTO, CANADA.

REPORT FOR THE YEAR ENDING APRIL 30, 1889

Receipts.

General and fiscal contributions.	\$42,338 58
Woman's Foreign Missionary So- ciety, western division.....	29,700 57
Balance.....	9,661,43
	\$82,000 58

Expenditures.

Balance from old account.....	\$5,552 87
General mission expenses.....	73,136 49
General home expenses.....	3,311 22
	\$82,000 58

As the statements of the different mis-
sions are presented in very different forms,
the arrangement of these tables is not sat-
isfactory. They are not presented as com-
plete, simply as indicating so far as we
could gather from the Annual Report the
work being done by the Board.

STATISTICS.

MISSIONS.	Stations.		MISSIONARIES.				Native Workers.	Communicants.	Additions during the year.	SCHOOLS, ETC.				Contributions.
	Outstations.	Ordnained.	Unordained and For- eign Teachers.	Women (not includ- ing Miss. wives.)	Total.	Sabbath schools.				Scholars.	Other schools.	Scholars.		
New Hebrides...	3	20	3*	....	6	100	319	18	5	....	1	428	\$775 00
Trinidad.....	4	4	4	....	3	7	382	160	....	33	1,961	....	....
Central India....	3	5	5	12	14	31	79	....	2	....	8	386	....
China.....	3	5	5	1	6	12	51	2,719	69	....	....	....	943 83
Total.....	18	4	19	23	19	61	230	3,420	247	7	42	2,755	\$40 00	
N. W. Indians...	9	12	9	4	6	19	....	178	47	3	102	317	51 00
Grand total.	20	16	26	33	25	84	230	3,598	294	10	102	3,072	111 00	

* There are 15 other missionaries connected with this mission, but as they are supported by the Free Church of Scotland and the Australian Societies, they are not included here.

United Presbyterian Church (America).

SECRETARY, REV. J. B. DALES, D.D., 136 N.
18TH ST., PHILADELPHIA, PA.

REPORT FOR THE YEAR ENDING APRIL 30, 1889.

Receipts.

From Presbyteries.....	\$52,792 71
" Legacies.....	17,805 55
" Sabbath Schools.....	11,336 84

From Ladies' Auxiliary.....	8,540 78
" Miscellaneous.....	18,107 25
Total.....	\$108,536 13

Expenditures.

For Missions.....	\$79,368 25
Debt in fuel, also specials.....	21,562 16
Investment by terms of bequest.....	4,000 00
General expenses.....	3,659 72
Total.....	\$108,536 13

STATISTICS OF UNITED PRESBYTERIAN CHURCH (AMERICA).

Missions...	Stations.	Outstations.	Missionaries.		Native workers.		Churches, etc.			Schools, etc.				Contributions.
			Ordained.	Female.	Ordained.	All Other Native Helpers.	Churches.	Comm'ns.	Added during the year.	Sabbath.	Scholars.	Other Schools.	Scholars.	
India.....	5	75	9	20	11	153	8	6,188	1,495	67	3,488	189	3,938	\$579 80
Egypt.....	5	100	11	17	10	128	26	2,624	2,346	78	4,285	97	5,701	6,974 00
Total.....	10	175	20	37	21	381	34	8,712	1,874	145	7,773	286	9,639	\$7,558 80

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—"There are to-day, within the lake region of East Africa, extending to the coast from Kilimanjaro in the North, to the highlands of the Shire in the South (not reckoning some little out-stations), 44 Protestant missionaries, inclusive of the unordained, such as physicians, artisans, etc., male and female. A small number it is true, compared with the extent of the region, which is from five to six times as large as the whole German Empire; but then 15 years ago two little missionary attempts were all that was to be found there, and this advance has cost much, not in money merely, but in the sacrifice of human lives and health; for at least fifty men and several women have given up their lives for East Africa. There have not yet been great visible results; the baptisms which have taken place are perhaps about 1,800 in all, but the difficulties have been both numerous and peculiar."

—A correspondent of *The Christian* (London), writing from Gibraltar, says: "We have had very cheering news from Morocco. A wonderful work has sprung up among the Spanish and Jewish people of Tangier. Meetings, commenced two or three months ago, have been held in Spanish, addressed through an interpreter by some brethren of the North African Mission, and there has been an intense eagerness to hear the truth. The Holy Spirit has carried home the gospel message with conviction to many hearts, and a few days ago the brethren informed me that seventeen Jewish and Spanish converts were baptized, and others were waiting for baptism. The meetings have been crowded night after night, so much so that the friends in Tangier contemplate hiring a music-hall, at present used for midnight revelry and sin. This revival has aroused the enmity of both rabbi and priest, consequently bitter persecution has followed. Several Jewish inquirers have been beaten in the synagogue, converts have been dismissed from their employ-

ment, and the priests have offered bribes and made threats to the Spanish converts to induce them to cease attending the meetings, but so far the converts are holding firm."

—The mail steamer "Congo" from the West Coast of Africa and the Canary Islands brings news of the most revolting human sacrifices. The old king of Eboe died a few months ago, and his funeral ceremonies were made the occasion of the sacrifice of at least forty human beings. More were held in readiness to be sacrificed when certain traders arrived and put an end to the horrible butchery. Verily Africa needs the gospel.—*Indian Witness*.

—At Banza Manteke, on the Congo River, 69 were recently baptized in the Baptist Mission. The work is becoming increasingly encouraging at all the stations.

—Henry M. Stanley seems to be emerging safely from his long and dangerous experiences in Central Africa, and is expected at Mombassa, a port on the East Coast, in a little more than a month.

—A Christian tribe, surrounded by pagans, has just been discovered in the heart of Africa. They had never before seen a white man. While their religious ideas are crude, still they have a priesthood, the cross, and other emblems of Christianity. They are believed to have been exiled from Abyssinia about 800 years ago.—*Catholic Review*.

—The Southern Presbyterian Church propose to establish a mission on the Congo.

Belgium.—Consumption of liquor. It is stated that seventy million liter of whiskey are consumed annually, and that the amount is constantly on the increase. Within the last fifteen years the population has increased 14 per cent., but the use of alcohol 37, the number of the insane 45; of crime the increase was 74, and of suicides 80 per cent. With a population of about six millions Belgium annually spends 135 million francs for spirituous liquors, and but 15 million for public instruction. There

are 5,500 schools, but 136,000 saloons.—*Dr. Stuckenberg, in Hom. Review.*

Burmah.—A severe famine is prevailing in the Tavoy district in Burma. Many of the Karens, who live by tilling the soil, are dying from starvation. The work of the missionaries is greatly hindered in consequence.

China.—A remarkable missionary meeting was held in the large foreign settlement at Shanghai on May 1. Gen. Kennedy, U. S. A. Consul-General, presided; Rev. T. R. Stevenson, pastor of the Union Church, opened with prayer; Rev. W. Muirhead, L.M.S., spoke on India, Ceylon, and Burmah; Dr. Allen, American Episcopal Methodist, on China and Japan; Mr. C. Thorne, an English resident, and a member of the C.M.S. Finance Committee, on the missionary work going on in Shanghai; Rev. F. L. Hawks Pott, American Episcopal Church, read a paper by Dr. Percy Matthews, describing personal visits to Moosonee, etc.; Rev. G. F. Fitch, American Presbyterian, spoke on Mexico and South America; and Archdeacon Moule, C.M.S., on Africa and the Islands of the Sea. Rev. H. C. Hodges, British chaplain, closed with a few hearty words.

—Church of the United Brethren.—Surinam. The official report made to the late General Synod notes an increase of 5,000 members in this field during the last ten years. The increase in Paramaribo itself is startling. Ten years ago we had 7,324 members in that town, now there are 13,140 divided into four congregations. Our Surinam mission-staff at present consists of 36 married pairs and one single brother, 73 in all. Besides these there are some native missionaries in charge of congregations, as John King at Maripastone, Charles Edward Bern at Kwattahede, Samuel Treu at Gansee and Marius Keeks, the itinerant agent for the neighborhood of Portribo.

The report also states that the deficiency of £3,662 13s. in the accounts of 1887 has been entirely wiped out by special contributions.

A new edition of the New Testament and the Psalms has lately been issued by the Bible Society in the Negro-English, the colloquial dialect used by the negro population of Surinam. Writing from Paramaribo January 22 of this year, Dr. Kersten says: "At the end of December we had the pleasure of receiving the first thousand of the Negro-English Testament. It gives universal satisfaction both as to print and binding."—*Periodical Accounts.*

France.—The past year of the Société Evangélique de France has been one of progressive work. In connection with Mr. McAll three new popular conferences were started in Paris, Tonnerre and Poitiers. Regular services were held in two large villages. About 400 places

are more or less regularly visited. There are 13 schools, an average attendance of 14,000 per month. In one village the workers were asked to preach the gospel by some of the inhabitants petitioning for this, their signatures being witnessed by the Mayor, and themselves offering light, fire and room for the services. There is an unmistakable reaction in favor of religion, Roman Catholics coming to the places of worship in unusual numbers. The superintendent is Pastor Mouron, 76 Rue d'Assas, Paris.

Great Britain.—The Record of the Free Church of Scotland states that there are 47 Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about a half-million dollars annually. There is, therefore, about one missionary for every 17,000 Jews. About 80,000 copies of Delitsch's Hebrew New Testament have been distributed in Eastern Europe and Siberia, while of Salkinson's Hebrew Testament two editions of 200,000 have appeared. It has been estimated that fully 100,000 Jews have, during the century, been brought into the Church of Christ.

—During the past year British Foreign Missionary societies have contributed \$6,134,000 for work in pagan and Mohammedan lands. Of this amount \$2,300,000 came from societies connected with the Church of England; \$1,885,000 from English and Welsh Nonconformists; \$1,014,000 from the Presbyterians in Scotland and Ireland.

—C. M. S. Missionaries. There will be a goodly number of missionaries going forth this autumn. As far as we can see at present (says *The Church Missionary Intelligencer*), there will be about 40 including wives, returning to the mission field, and about 50 going out for the first time. The latter figure includes about 25 clergymen and 14 or 15 single ladies. Never before has the Society sent forth such a reinforcement at one time. The lady missionaries are for the most part either wholly or partially honorary; it is for the men that we want our missionary boxes filled.

Ceylon.—A lady who has labored for fifteen years in Ceylon writes: "A marvelous change has taken place since the winter mission of 1887. Many of the planters, who were considered a very difficult class to influence, have come out grandly on the Lord's side, and now carry on work among their own gangs of coolies. Moreover, the power of God has, of late, been remarkably manifested among the soldiers stationed in Ceylon, and several meetings for prayer are held weekly. So we have very great cause for thankfulness, but we are not satisfied, for much remains to be done. God is graciously sending us again His servant, Rev. G. C. Grubb, and we are praying for a mighty outpouring of the Holy Spirit on the Island."

Japan.—Dr. G. W. Knox believes that Japan will yet become the center of the Christian agencies that are to revolutionize the East. Last

year the Japanese converts gave for church and missionary purposes a sum equivalent to \$600,000 from 25,000 Christians in the United States, "a standard that no denomination has yet reached."

—The Japanese government has removed the tax from Christian churches, thus placing them on the same basis of Shinto and Buddhist temples. The barriers are breaking down.

—A significant contrast. The mission of Col. Olcott, the noted theosophist, to Japan was a failure, while the visit of Secretary Wishard, representing the Y. M. C. Associations of the United States, was a grand success.

—Though faith in the old religions is certainly declining in Japan, yet there are still over 250,000 Buddhist priests in the empire—over eight times as many priests as Christians—and the old superstitions have yet a very strong hold upon the masses.

—Japan is moving forward on the line of self-support. In 1882, 92 churches were wholly and 157 partly self-supporting.

—In certain Shinto poems and songs of Japan, the idea is brought out frequently that beasts have kept their first estate. Man has fallen.

—The imperial University of Tokio has 138 professors and teachers, all but 16 being Japanese. This year's students number 788.

—While only one in 1,500 of the population of Japan is a Christian, one in 20 of the students in five of the leading Government schools has been converted.

Switzerland.—The Evangelical Society of Geneva has at present fifty students preparing for the ministry, whilst its large staff of earnest colporteurs is constantly at work with encouraging success. These agents sold last year over 27,000 Bibles and Testaments, and disposed of 600,000 tracts. This society labors in some of the most destitute parts of France, where no other work is carried on.

—There is an interesting work among the Jews at Basle, an outgrowth of the work under the care of Rev. Mr. Gotthiell in Stuttgart, a brother of a Jewish Rabbi in New York. His work has extended over a large section of country in West Germany. In East Germany the influence of Roman Catholicism is so strong that little work can be done by Protestants. The Jews care nothing for a religion which countenances idleness and sin in daily life. In West Germany they are brought in contact with a purer Christianity. Every year there are additions to the church in Stuttgart from their number.

Russia.—The Government of Russia has laid a tax on dissenting churches, hoping to hinder their progress.

Syria.—The population of Smyrna is estimated at over 200,000. About 100,000 are Greeks, perhaps 50,000 Turks; 30,000 Jews;

10,000 Armenians; 10,000 Franks and Levantines. This is only an approximate estimate, but probably not far from the truth.

United States.—A Missionary Training School was opened at the Baptist Tabernacle, Boston, Mass., Oct. 1, under the presidency of Rev. A. J. Gordon, D.D. The object is not to interfere with existing educational institutions, but to supply to those who are called to missionary labor but are unable to avail themselves of the usual advantages, the best possible training to fit them for the work which they feel God intends them to do. Evidences of piety, earnestness, and a reasonable degree of fitness for religious work will alone be required of those desiring to enter. Both ladies and gentlemen will be admitted, and boarding facilities are provided adjoining the Tabernacle. The course of study will be chiefly exegetical and practical. Rev. F. L. Chapell of Flemington, N. J., is to be the resident instructor; but, aside from his classes, the services of a number of teachers and lecturers have been secured, whose instructions will be of great value. Further information can be had by addressing Rev. R. M. Deming, Secretary, Baptist Tabernacle, Bowdoin Square, Boston, Mass.

—American Board. The total receipts for the last month were over \$106,000, making the receipts for the year from these two sources \$543,698.62, a gain of nearly \$8,000.

—The annual report of the Japan mission of the American Board gives the statistics of the year's work at the various stations down to April 30, 1889. One evidence that the Japan mission has advanced far beyond its incipient stages is furnished by the statement of the condition of a church like that at Okayama, which has 542 members, and is the largest Congregationalist church in the country, and the third in size among Protestant churches. It supports, besides its pastor, four paid evangelists and thirteen out-stations, a Y. M. C. A., a woman's temperance society, a monthly magazine, a small dispensary, and neighborhood meetings. The Sunday-school has a regular attendance of over 1,000. Evidently our most enterprising city churches are not so far in advance of this Japanese sister.

—The African Methodist Episcopal Church, which has not a white man among its members, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than \$2,000,000 annually for the support of church work.

—The *Baptist Missionary Magazine* for October reports 429 baptisms.

—Two checks went through the New York Clearing House recently for \$3,168,432. They did not cover a year's expenditure for missions; they paid for a single purchase of.

—Beer!