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I.—LITERATURE OF MISSIONS.

HANS EGEDE.*

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THE kingdom of God is not carried on by the human activities of the moment, but by the power of the ever living God. This is seen in the wonderful connection between the events of ages far apart. The Reformation in Bohemia seemed to be blotted out in the blood of its adherents, but their prayers, that at the time seemed unanswered, now bring down blessings on Bohemians in their ancient home and in our own Western States. The Waldenses seemed to suffer many things for nought at the hands of their enemies two centuries ago, but all went to form a type of Christian character that was needed for the work that devolves on them to-day. And it will be one of the joys of heaven to trace out this connected plan of God in all lands and in all ages.

In the tenth century a colony or colonies of Norwegians settled in Greenland and carried with them such knowledge of the gospel as they possessed, and the ruins of their homes built around the church and its God's acre, show that religion had a prominent place among them.

How long they flourished, and in what way they perished, we know not; for the ice barrier round their northern home was strong, and the pulse of commerce was slow and weak, so that ages elapsed between their extinction and the knowledge of it in their fatherland. Whether they were swept away by pestilence, or died a lingering death by famine, or gradually diminished in numbers till they all perished, we may not know. It is suggestive in this connection that more than three centuries ago a boat fastened together with sinews drifted ashore in Iceland, containing an oar on which was traced in Runic letters the words, "I grew tired while I drew thee." No doubt they prayed much and fervently in their distress, and the cold icebergs seemed to fling back a stern refusal to their cries, but victory over the last enemy may have been vouchsafed at the time, and centuries after, another answer was given by Him who does not forget the prayers of his children, even long after they have entered into rest.

* "Hans Egede, der apostel der Grønlander von Friedrich Wilhelm Bodemann, Viefelfeld, 1853."

I regret that my imperfect knowledge of German prevented a thorough perusal of this.

Currie's *Lives of Eminent Missionaries*, Vol. I. London: Fisher, Son & Jackson, 1832.

Vanguard of the Christian Army. London Religious Tract Society.

Heroes of the Mission Field, by W. P. Walsh, D.D. New York: Thos. Whitaker, 1879.

January 31, 1686, a babe was sent to a humble Norwegian home. The parents welcomed the new comer with true affection and sought to train him up for God, for though they knew not many things familiar to us to-day, their faith may have been more simple and their lives less ambitious and worldly than ours. Like other children in that rugged region, little Hans (John) soon learned to share in the toils and amusements of his elders, and the long winter evenings of that northern clime gave him ample opportunity to gratify his taste for reading. His was a loving and gentle spirit, ever ready to respond to the sorrows of others, and he made such good use of his educational privileges in Copenhagen that he was ordained pastor of the remote parish of Vaagen, or Vogen, as soon as he became of age. Soon after this he was united in marriage to Miss Gertrude Rusk who was destined to be a true helpmeet and source of strength to him amid privations and trials of which their life in that humble manse gave them no conception.

In the course of his reading he became intensely interested in the fate of those colonies that had gone out to Greenland so long ago and been lost sight of for so many ages. He not only longed to know their fate, but feared lest any who still survived might fall away from the truth; and he desired, besides strengthening that which might still remain, to impart the gospel to the heathen around them. For a long time he kept his feelings to himself, not even telling them to his companion, but they were as a fire shut up in his bones, and he could not rest.

Frederic IV. was then King of Norway and Denmark and had sent out Ziegenbalg and others as missionaries to Tranquebar in India. This encouraged him to apply in behalf of Greenland, and in 1710, just three years after his settlement at Vaagen, he sent a memorial to the King, and wrote to his own Bishop at Drontheim, and to Randulf, Bishop of Bergen, to support his petition. It shows his ardor that in an age when missionary societies were unknown he pushed forward alone, and it shows his practical spirit that he obtained such influential men to second his appeal.

This application to the King, however, gave publicity to his desires, and his people at once set themselves against the undertaking. They even stirred up his own family to oppose him. Hans Egede tried at first to comply with their wishes, but the more he tried to give up the work, the greater was his distress. His companion saw this, and was induced to listen to him, and pray over the matter, and the result was a sympathy with his plans that never wavered, but ever helped him over hard places, where otherwise he himself had gone backward. Her sympathy so encouraged him now that he addressed a memorial to the College of Missions, and again intreated the bishops to second his petition. They, however, received him coldly and the whole sub-

ject was deferred from year to year under various pretexts. Meantime he met with nothing but misunderstanding and ridicule. Things were laid to his charge that he knew not. He was accused by some of insanity, and by others of ambition to become the Bishop of Greenland.

So far from yielding to opposition, he made a journey to the Capital and pressed his suit in person before the King who granted him an interview. The result was a royal order that those who had knowledge of the Arctic regions should send in their opinions to the Court, and they were so decided in their opposition that he became the object of even greater derision. At length he prevailed on a few men to subscribe £40 apiece, with £60 from himself, and then by dint of patient labor he got together £2,000 in all, and with this a vessel was bought and the good man returned happy to his home to make preparation for the voyage after eleven years of patient toil and trials. Yet when he came to leave the people whom he loved it needed all the courage of his wife to carry him through the ordeal. At Bergen where the vessel lay the people pitied his young and devoted wife, but looked on him as a fanatic. It needed strong faith in God to take not only his wife, but the four little ones whom God had given them, on such a voyage, with not even the prospect of a shelter when they landed on that dreary shore, but God honored that trust reposed in him by not only preserving every one of them through many years in that climate, but in making them vessels of mercy and channels of grace to others.

Forty souls in all were on board the ship which sailed from Bergen in May, 1721, and after a perilous voyage, the latter part of it among vast masses of ice in a stormy sea, and often in dense fog, they landed on the island of Kangek, on July 3d.

They found there the summer tents of a Greenland village, who wondered at the strange sight of a woman and little children on board the ship. When they found, however, that this meant remaining in the country, they at once moved their tents to a distance, and would not even receive a visit from the strangers who they feared had come to take vengeance for previous robberies and murders of their countrymen.

The situation was anything but attractive. As many as twenty natives occupied one tent, their bodies unwashed, their hair uncombed and both their persons and clothing dripping with rancid oil. The tents were filled and surrounded with seal flesh in all stages of decomposition, and the only scavengers were the dogs, and even they do not seem to have been adequate to the disposing of the offal. Not only were there no readers, but few that had any thought beyond the routine of their daily life. No article that could be carried off was safe within their reach, and, of course, lying was open and shameless, for stealing and falsehood always go together. Further acquaintance

only brought to light even greater unloveliness. They were skillful in derision and mimicry, and, despising men who, they said, spent their time in looking at a piece of paper, or scratching it with a feather, they did not study gentle modes of giving expression to their feelings. It was still worse when they pretended interest in the truth before the missionary, and then mocked and mimicked him with their companions. They wanted nothing but plenty of seals, and as for the fires of hell, that, they said, would be a pleasant contrast to their terrible cold. And when the missionary urged them to deal truly with God, they asked him in reply when he had seen him last.

The cold in winter was terrific. The missionary made a fire in every room, carefully closed every cranny and wore a suit of fur, yet the eider down pillows stiffened with frost under his head, the hoar frost extended even to the mouth of the stove, and alcohol froze upon the table. The cold was most unendurable where the surface of the water did not freeze, for then a thin smoke arose from it that cut like a knife, and none could stand before it. The sun was invisible for two months. There was no change in the dreary night. What wonder if people in such cold grew slothful! Even our daintiest housekeepers, under such an ordeal, would abate somewhat of their punctilio.

It is not strange that in such a climate and among such a people, when the traders found there was no trade, and provisions began to run low, his associates began to murmur when the expected store ship did not appear in the spring, and resolved to go back. In vain Egede pleaded with them. They would only consent to remain till June. As the time drew near he was in agony; he could not desert his post; at the same time he could not stay alone and see his wife and children perish. He had yielded to the demand for returning had not his wife nobly refused to abandon the work God had given them to do. Even when the men began to tear down the buildings she expressed her firm conviction that the ship was near, and on June 27 it arrived, bringing news that the merchants promised to persevere in spite of their ill-success, and that the King had even laid an assessment on his subjects to sustain the mission.

On his first arrival Egede had gone among the people, as soon as he had learned to ask the question, "What is this?" and wrote down their answers to his inquiries. Now, in the winter of 1722, both he and his two sons took up their abode in the winter quarters of the people, despite their filth and stench, in order to learn their language, and in summer he explored a valley in Amaralik Bay, where, amid grass and wild flowers and low thickets of birch, willow and juniper, he found the ruins of one of the settlements that he had read about at home. Here in the fallen church he felt that his countrymen once sang their Norwegian hymns and offered prayers which he knew would be answered by Him who never forgets.

In the second year three ships were sent, one with stores, another for whaling, which carried back a cargo valued at £600, and a third for exploration, which was cast away in a storm. Egede, this year, went with two shallops on a voyage of five weeks to the east coast of Greenland. The natives pointed out many inlets containing Norwegian ruins, and in one place they found the ruins of a church 50 feet by 20 with walls six feet in thickness. The walls of the churchyard were also still standing, and here in silence rested the remains of both pastor and people.

In his effort to raise a crop he set fire to the old grass in May, to thaw the ground, and then sowed grain, which he had to cut unripe in September. He now translated a short catechism as well as some prayers and hymns, but could not interest the people, especially if they had some frolic on hand, or one of the *angekoks* (sorcerers) was present. One family at length desired to be baptized, but he wisely deferred it till they should know more of God.

The next year two young men were sent to Copenhagen; one died on the return voyage, but the account the other gave of the King and Court, the churches and public buildings made a strong impression on the people, who had neither laws nor magistrates, and only counted him the greatest who caught the most seals. The young man himself fell back into his old way of life, and married a wife whose favor he had to win by proving that the dainties of Denmark had not taken away his appetite for seal's blubber.

In the year 1727 they had almost exhausted their stores, and being without ammunition or skill in fishing, Egede sailed 100 leagues to buy provisions from the Dutch, but he obtained only a pittance, and famine stared them in the face. The commercial company at home, discouraged by ill success, refused to do any more for them, and the associate who had labored four years with him broke down in health, and had to return to Denmark.

Amid this pressure of trials Egede was greatly strengthened by the strong faith and unfailing cheer of his companion. She was confined to the monotony of their humble home, while he was called here and there by the duties of his office; but though its comforts were very scanty, she saw the ships from Norway come and go, and heard tidings from her native land without any desire to desert her work. Amid all his troubles her husband ever found her face serene and her spirit rejoicing in God. His greatest trial was the want of success in his work. He might have had a following of as many baptized unbelievers as he chose, but, though many pretended to believe, he could find little change in heart or life, for those who affected to hear the word with joy, among their own people still spoke of his instructions and prayers with derision.

In 1728 four ships arrived with a man-of-war, and a fort was

erected to defend the colony against the piracy of other nations. Two colleagues also came in them, and Paul, the oldest son of Egede, returned in them, to study for the ministry, but a contagious disease broke out among the Norwegians, and, worst of all, a mutiny among the soldiers, so that even the life of the Governor was in peril. Most of the mutineers died of the pestilence, and it was touching to see the invalids, when carried to the tents of the natives in the spring, clasp the tender moss and wild flowers in their hands, as old friends from home. Soldiers and forts, however, did little to help the mission. They rather drove the natives away from the settlement. Then, after the death of Frederic IV. an order came for the colonists to return to Denmark. Egede was given his choice to return with them or remain with such as would share his exile, with provisions for a year, after which no more help was to be looked for. In such circumstances, no one would consent to stay with him, and his heart was heavy. His entreaties, however, induced a few sailors to remain. All the rest abandoned the mission, even his two colleagues left him to toil alone and so he was left for more than two years of trial. He had left Norway full of hope and love for the inhabitants of one of the most desolate lands on earth, but the desolation of the land was not greater than the desolation of his hopes of usefulness. Tethered to one dreary spot, the same stolid faces met his eye, the same mockings fell on his ear. And was it for this that he had given up all, and forced his way here at so great an outlay of toil and treasure? In patient labor and baffled hope, what missionary can compare with him? But the failure in Greenland was not all. What would be the effect at home? Those who had derided his undertaking at first would now ask, "Where are the results?" Had they not foretold this issue of so insane a scheme? His old flock at Vaagen pleaded for his return; and was it not his duty to educate his children? Then, what good influence or elevating associates could they find in Greenland? Well might he say, "My way is hid from the Lord, and my judgment is passed over from my God," but instead of that we read of great quietness of spirit, arising from a hearty resignation to the will of God. His home, too, was a house of peace. The members of the household were of one mind, and found great enjoyment in each other.

In May, 1733, word came that trade would be renewed, and the mission supported. The king ordered an annual gift of £400. Better still, three Moravian missionaries arrived from Hernhuth, and this formed a turning point in the spiritual history of Greenland.

Egede was not elated, for he had been too familiar with trial in the past to look for unbroken prosperity; and it was well that he felt thus, for trials were at hand greater than any he had yet passed through. First came the small-pox, and as the natives had no expe-

rience in managing the disease, its ravages were frightful. In their despair some stabbed themselves, others plunged into the sea. In one hut an only son died, and the father enticed his wife's sister in, and murdered her, as having bewitched his son and so caused his death. In this great trial Egede and his son went everywhere, nursing the sick, comforting the bereaved, and burying the dead. Often they found only empty houses and unburied corpses. On one island they found only one girl, with her three little brothers. After burying the rest of the people, the father had lain down in the grave he had prepared for himself and his infant child, both sick with the plague, and bade the girl cover them with skins and stones to protect their bodies from wild beasts. Egede sent the survivors to the colony, lodged as many as his house would hold, and nursed them with care. Many were touched by such kindness, and one who had often mocked the good man said to him now, "You have done for us more than we do for our own people; you have buried our dead and told us of a better life." It need hardly be added that the missionary's wife was not backward in sharing these labors of her husband, but they were more than she could bear, and she too fell sick. She was prepared to die, but it was a sore trial to leave him alone and without that blessing on his labors for which both had prayed and suffered so much. She had often assisted him in instructing and exhorting the people, and now he hung over her with their children. He had not looked for such a loss, and for the moment it was more than he could bear. She breathed her last invoking the blessing of God on those she left behind.

His oldest son now returned from Europe as missionary to the colony, and so succeeded his father in the work. The second son became a captain in the Danish navy, and was always a good friend of the mission. His daughters remained with him, but he never recovered from his great loss. The hardships of fifteen years' labor in so rigorous a climate told on him in his advancing years, and when in 1736 the king kindly invited him to come home, he accepted the invitation, and spent his remaining years in retirement on the island of Falster, still working for his beloved Greenland, and cared for by his oldest daughter, who refused to leave him till he closed his singularly self-denying life, Nov. 5, 1758, in the 73d year of his age.

The reader may, perhaps, wonder that a life so unselfish and so occupied in filling up that which is behind of the sufferings of Christ for His body's sake, which is the church, should have been productive of so small results.

Two things may be suggested by way of explanation. One, the results of a man's life are not all immediate, or in manifest connection with his labors. It was so with our Redeemer himself, who laid the foundation on which has been built up all the usefulness of every

fruit-bearing disciple. In like manner Egede laid the foundation on which Moravians built up the kingdom of God in Greenland.

The other lesson to be learned from the life of this good man is, that the preaching of Christ crucified is the power of God and the wisdom of God, or, as the apostle says elsewhere: "The gospel is the power of God unto salvation." Now, it is not to be denied that, with all his zeal and spirit of self-sacrifice, Hans Egede did not give due prominence to the direct preaching of redemption through the blood of Jesus Christ. The truth was preached, but only as it formed part of a creed, and the aim was rather to win assent to that creed than to set forth redeeming love as the appointed means by which the Holy Spirit would shed abroad that love in the hearts of His hearers, and so lead them to Christ. The very men who mocked the theological teachings of Hans Egede felt the power of God in connection with this divinely appointed instrumentality in the hands of the Moravians.

When John Beck, on that memorable June 2, dwelt on God so loving the world as to give his Only Begotten Son, the long winter came to an end. Kaiarnac stepped forward, asking eagerly, "How was that? Tell me that again, for I also would be saved," and we may hope that if Hans Egede had given that truth like prominence the blessing might have come while he was yet in the field.

Still he did not suffer for nought if the church learns from his life and sufferings that to our own personal toil and self-sacrifice must be added the clear setting forth of the love of God in Christ, if we would see sinners partakers of eternal life.

NOTE.—Since writing the above, I find the following in *Carne's "Lives of Eminent Missionaries,"* I. 249: "The error of Egede as well as of the Moravians (at first) was in addressing the reason, rather than the heart of men, who might have remained to this day in darkness but for the change in the mode of preaching. From the day when redeeming love began to be their great theme, the attention of the natives was arrested as by a spell. The Moravians write: 'They were always specially moved when the agony of Christ was mentioned, and our own hearts were wonderfully warmed by the theme. Indeed, each wondered at the other's power of expression,' and the results were correspondingly great."

CHRISTIAN UNITY AND CHRISTIAN MISSIONS.

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THESE two vital and enlarged conceptions of the Kingdom of Christ, are forever linked together by our Lord and Master. They are bound together in logical and spiritual wedlock in that universal classic of Christian union, the Seventeenth Chapter of the Fourth Gospel. They go together prophetically, and therefore historically. They

stand together in Christ's prayer ; hence also in our prayers. He taught them in their relations one to another ; therefore should we preach them in such relations. He looked onward to their consummation ; we must work earnestly, and yearn eagerly for the day, the dawn of which shall usher in their fuller development and inter-blended glory. "That they all may be one. . . . That the world may believe that Thou has sent Me." Here Christian unity is the condition necessary to the consummation of Christian missions. The world's faith in Christ, the Son of God, is the object and end of Christian missions. That end must come by the way of Christian unity. Is not this a fair and reasonable construction of Christ's words?

To what degree are the conditions of this priestly and prophetic prayer fulfilled? Is the life of the church so unified that we may look in a near future for that consummation, so devoutly wished, when the knowledge of God shall fill the earth, and the light of the cross shall shine on all the nations? What hopeful tokens may we discern of the turning of earth's weary and sinful peoples to the One great and gracious Saviour? Is the unity of the church in faith and work a fact so patent and powerful that it tells with universal and irresistible influence upon the salvation of the world?

The object of this paper is to follow certain trends of Christian thought and action in modern times ; to trace the persistent determination of organized and associated Christian life along certain broadly marked lines leading in the direction of the double consummation of Christian unity and Christian missions.

A series of remarkable facts indicates the strong swift extension of each of these lines.

CHRISTIAN MISSIONS.

This work has been in progress since the Pentecost. All work wrought for Christ has been Christian mission work. Christian missionaries have scattered seeds of life and love "beside all waters" in all ages. But Christian missions as an organized effort to carry the gospel to the whole world ; as a system sending forth hundreds of men and women ; spending annually thousands and now millions of money ; equipped with all the forces and facilities of advanced civilization ; appropriating all known agencies, and inventing new ones ; possessed of newspapers, libraries, steamships, printing-presses, schools, hospitals, colleges, teaching new languages, translating old ones, and making written ones for once barbarous races ; laying commissions on kings, chieftains and governments, regenerating nations, transforming continents, making roads, establishing trade and commerce, planting towns and organizing States—subordinating the genius of the earth to the grace of Heaven—this is all the product and outgrowth of consecrated Christian thought and action in modern times.

With the exception of the single date, Aug. 17, 1732, when Dober

and Nitschmann, pioneers of the marvelous Moravian missions, set sail for St. Thomas, willing themselves to be sold into bondage that they might preach Christ to the slaves in the West Indies, all the great birth hours of modern missions fall within one hundred years.

Nov. 10, 1793, Wm. Carey, the acknowledged father of modern missions, sent out by the Baptist Society for propagating the gospel, landed in Calcutta in the teeth of a storm of opposition raised against his coming by the East India Company.

Sept. 21, 1795, the celebrated London Missionary Society was organized at "The Castle and Falcon," Aldersgate Street, which, on the 10th of August 1796, less than a year later, dispatched its second expedition of missionaries in the good ship *Duff*, singing as they dropped down the Thames to Spithead, "Jesus at thy command we launch into the deep."

February, 1796, gave life to the Scottish Missionary Society.

In 1799, the Church Missionary Society sprang into existence.

In 1810, the American Board of Commissioners of Foreign Missions was established, mother not only of good works, but of manifold organizations.

In 1837, the Presbyterian Board of Foreign missions started on its splendid career, the silver trumpets of whose jubilee have sounded.

Within the century more than a hundred foreign missionary societies (British, American and Colonial) have arisen, operating in almost every quarter of the globe, with more than 5,000 ordained preachers and teachers, 30,000 native helpers, and an annual expenditure of not less than \$11,000,000.

Such increase indicates the persistent influence and cumulative power with which the conception of Christian missions operates on the heart and conscience of the church in modern times.

But there are other no less significant signs of the resistless determination of religious thought to the great evangelistic commission. These are found in a silent but almost universal education in the needs, the facts, the principles, and the methods of missions; in the steady production of a profound and fascinating literature; in the development of a rapid and efficient system of intercommunication of the forces in the field and the forces at home; in the variety of agencies, in the futility of expedients, in the prolific power of resource; in the skill, the tact, the finesse, the courage, the faith, the confidence, the success with which consecrated intellect and experience meet and solve the mighty problems that rise from the aggressive contact of Christianity with ancient Paganisms and hoary heathenisms. With what eager and expectant zeal the opening doors of great opportunities are entered!

Medical Missions, a system full of promise, and already a vast scheme of practical and Christly help, grew out of the quick recogni-

tion of the fact that the Christian physician might go where the Christian minister was forbidden to enter ; that the hospital might be, as the school-house had been, the pioneer of the church, and the healing of the body draw after it the saving of the soul !

Zenana Work and *Woman's Work for Woman*, the swiftly-flying shuttles of which are weaving a regal robe of cloth of gold for the Bride to wear when Christ shall come to claim her as His own, are the outcome of a sanctified intuition that women may carry the cross where men cannot ; that the needle may co-operate with the pen, and that "the King's daughters" may have their ministers and embassies to foreign lands. Who may calculate the premonitions, or interpret the prophecies, enfolded as forests "in wind-wafted seeds," in the mission sentiment of our American schools and colleges that puts a vow of consecration into the hearts, and a seal of service upon the foreheads of thousands of the most promising young men and women of the age ? The Christian church is fast becoming a great University of Missions. The highest culture and the broadest learning sit in its chairs. Its curriculum is itself a polite education. It grades upward from cradle and hearthstone to pulpit and editorial sanctum. It has primary classes of little children, drinking into their fresh young hearts the love of Christ and the sense of human responsibility to save the heathen. It has classes of young women sitting at Jesus' feet, like Mary, to learn His words. It has classes of mature women, in whose faces the chastened light of wifehood and motherhood glows, with a sublime purpose to send the gospel to every wife and mother in the darkened homes of heathen lands. And ever and anon the halls and aisles of this Missionary University, founded by Christ Himself, are crowded by eager throngs of men and women turning aside from the exactions and preoccupations of business and toil to ask : "What of the night ? and what of those who sit in the shadow and darkness of death ?" And these inquiring students of missions are learning to give of their substance, hard earned as often it is, to carry to those perishing peoples tidings of the "Dayspring from on high that hath visited us."

No survey of modern missions would be complete which did not recognize the busy work and large results of Home Missions. This cause has sped as fast, though it has not run as far, as its sister of the foreign field. How gloriously it has marched forward to possess the continent for God, planting the cross on the shores of our great lakes, and on the banks of our far-flowing rivers ; rearing churches on mountain slopes and wide prairie spaces ; pushing its persistent processes of city evangelization in the reeking purlieus of the Eastern metropolis and amid the crowded gambling hells of the most distant Western mining town, and in all the comely cities and growing villages that fill the spaces from sea to sea. Surely, in the history of the Chris-

tian Church, from the apostolic days onward, no broader plans have been laid, no more efficient work has been done, than belong to this century of modern missions.

CHRISTIAN UNITY.

We now trace the synchronous and parallel development of Christian Unity. Perceptibly for a period embracing at least a third of this century of mission work, Christian thought has pressed persistently toward a larger fellowship among evangelical denominations. About thirty years since a great revival swept over the United States and Great Britain. It brought with it, or left as its effect, in this land at least, a marvelous influence upon inter-denominational life. It was not strange that some reaction should come. The limits of religious divisibility—the ultima thule of denominationalism—had been reached.

The Baptist denomination had developed seven distinct species, among which were "Freewill," "Seventh Day," "Six Principle," and "Anti-Mission"; nine, if we add "The Disciples," and "The Church of God."

The Methodist denomination had exuberantly blossomed out into fifteen varieties, distinguished as "Methodist," "Methodist Episcopal," "Methodist Protestant," "Primitive Methodist," "Free Methodist," "Independent Methodist," "Congregational Methodist," "Calvinistic Methodist," "American Wesleyan," "Canadian Methodist," "British M. E.," "African M. E.," "Colored M. E.," "African M. E. Zion," and "M. E. South."

The Presbyterian denomination followed with some ten clans, some "Reformed" and some not; "Old School, and New," singers of hymns and singers of Psalms, some organ players and some non-instrumental, some close-communion, and some not—and some that would discipline a member for attendance upon another church, even as an "occasional hearer."

Besides, there were denominations impossible of description, and almost of classification. We may not challenge the rights of conscience, asserted for themselves by these manifold and almost infinitesimal bodies, but we may call in question the wisdom and expediency of erecting a denomination on postulates as narrow as those which underlie some of them. These bewildering ramifications of denominational life strained Christian unity to its utmost tension and gave abundant opportunity for the vent of any possible spirit of intolerance.

The strong counter-tendency which we mark as characteristic of the present time operates in a variety of ways. It first "reduces the fractions to a common denominator and then adds." It unites churches of the same general order. By sympathies and communities of faith and polity it will make broader and simpler classification for

future ecclesiastical history. A Pan Presbyterian Church, a world-wide Methodist Church, may grow up in no remote future.

But the motion of Christian unity is not confined to a single arc ; it promises to sweep round the whole evangelical circle. The shepherds and bishops of the Episcopal flock propose to throw all "the green pastures and still waters" into one enclosure, protected by four strong defences of Scripture, Creed, Sacraments and Historic Episcopate. The two Reformed Churches in the United States recently conferred as to whether their differences were not all in an adjective, Dutch or German.

"Strange all this difference should be
Twixt tweedledum and tweedledee."

Over the borders from Canada come whisperings of overtures and negotiations between the Methodists and Presbyterians, soft and low, yet like the cooing of doves in the Northern pines.

Christian unity has gone still further in the production of a new type of church life, which is the reproduction of the oldest type—the Church of Christ in a land or a nation, as in Japan, India, China.

To all this development of Christian unity within and between denominations, we must add certain extra ecclesiastical progress in such great Christian enterprises as "The Y. M. C. Association," and "The Evangelical Alliance"—whose very life-blood had been enriched and nourished by the conception of the oneness of Christ's disciples.

CHRISTIAN MISSIONS AND CHRISTIAN UNITY.

The relation of these two great original conceptions, these two great historic facts, is not accidental or coincidental. They are not merely parallel developments in time. They are mutually influential, vitally and logically related. Under varying lights each seems to be cause, and each effect to the other. The love of missions unifies Christians. The unity of the church is essential to the final success of missions. To borrow Dean Alford's words : "That unity which gives power to missions, those missions which rest upon Christian unity, are together the seed of the church." How can we escape the order and relationship of these two great conceptions of Christian Unity and Christian Missions as Christ binds them together? How can we escape the influences and conclusions that travel with the historical fact that Christian Missions and Christian Unity grow in the same soil, and are fostered by the same influences?

What a beautiful significance there is in certain facts in the very rise and inception of modern missions! The Unitas Fratrum, the United Brotherhood (Moravians) sent forth the heralds of this great work. The earliest deliverance of the Northampton Association (1784) contains these words : "The spread of the Gospel to the most distant part of the globe is our object. We shall rejoice if other

Christian societies of our own and other denominations will unite with us in this, and we do most cordially invite them to do so." The London Missionary Society brought together evangelical ministers of all denominations at its very first meeting. The author of The Handbook of Christian Missions writes: "It's constitution was catholic from first to last, and it's spirit was that of Christian unity."

What was true at first shall be true a thousand-fold at the consummation—a united church and a redeemed world—the church united to evangelize the world, the world won to the faith of Christ by the testimony of a united church.

"That they all may be one! . . .

"That the world may believe." . . .

THE MINISTRY OF MONEY.—No. III.

AN EXAMPLE OF CONSECRATED WEALTH.

BY REV. E. P. COWAN, D.D., PITTSBURG, PA.

[The following article was solicited by the editors, as it was felt that the pastor of such a princely giver could furnish a suggestive and helpful paper with such a life before him. We are publishing in these pages a series of articles on the "Ministry of Money." We place this in the series, profoundly sensible of the power of such an example to stimulate a true consecration of money. When Mr. Moody was spoken to about William Thaw's decease, he exclaimed, "That man was one of God's princes! Earth has few like him; but there must have been a great excitement in heaven when William Thaw got there!" Mr. Moody was himself one of the "beggars," who fell into line like the rest, and came away with \$10,000 for his schools. Mr. Thaw took a peculiar interest in certain classes of persons, overlooked in all ordinary benefactions. For instance, *discharged convicts*. He saw that they would, even when honestly disposed to live a new life, find it hard either to get money or work, or even the confidence of honest citizens. So he took up their cause; counselled them, aided them, and encouraged them to earn a livelihood by honorable toil and started them with a little money in their career of helpful endeavor.

We are profoundly convinced that few obstacles to-day oppose more powerfully the fulfillment of the prayer, "Thy kingdom come," than the inordinate love of money, and the selfish hoarding and spending of what is really held in trust and should be distributed in the Lord's work. One such man as Mr. Thaw does more to illustrate the doctrine of a divinely-stewardship and the possible ministry of money than a thousand essays. The blessing which is to come like a latter rain until there be none left to pour out, waits for the bringing of all the tithes into the storehouse.—EDS.]

THE late William Thaw, Sr., who was for forty-eight years a consistent member of the Third Presbyterian Church, Pittsburg, Pa., and who recently died in Paris, France, besides leaving to each member of his large family an ample fortune, and bequeathing hundreds of thousands of dollars to various colleges, hospitals, homes, boards, associations, societies, relatives and individual friends, left also to each and all of us one of the richest legacies the Christian Church has ever received.

This legacy we may avail ourselves of immediately if we like ; or, we may decline to receive it altogether. If we decline it we will be the losers. If we accept it can be made to yield untold blessings, not only to ourselves, but to generations yet unborn. This legacy I need hardly say is the noble example left us in the record of his magnificent life.

Pittsburgers had been so long familiar with his phenomenal course, and the story of his daily generous ministrations to the poor and friendless had been so often told, that while he was yet with us, one hardly realized to its full extent how great and good he really was ; but when on that sad 17th of August the black headline of an evening paper sent an inexpressible pain to all our hearts with the startling announcement "William Thaw dead !" all were rudely awakened to the fact that Pittsburg had lost her foremost citizen, and the Church of Christ one of its staunchest friends and strongest supporters. The power of his wonderful life was strikingly revealed in the deep feeling of sorrow evoked from the heart of this great city by the announcement of his death. The loss of no one man in all this region has ever caused as many genuine tears of grief to flow, as did the death of William Thaw. When his remains, brought back to his native land and city, in the same steamer that had carried him across only six weeks before, lay in state in the Third Presbyterian Church from 10 A. M. to 1 P. M., it is estimated that over five thousand people of all grades in life came to look once more and for the last time upon his strong but kindly face. A steady stream of men, women and children quietly and solemnly moved past the casket in which he lay, and with tears raining down their cheeks paused for a moment and then with bowed heads passed slowly and sorrowfully out of the church. The rich and the poor mingled in the same throng. The threadbare hard-working woman, the well-dressed man, the careworn girl, each alike looked tenderly and feelingly into the calm and peaceful face of the man who had in some way been kind to them in life.

The hour for the public funeral was fixed at 2 P. M., and when the doors of the church, which had been closed for an hour, were opened again in fifteen minutes the large auditorium, including the gallery, was filled to its utmost capacity with a throng of as sincere mourners as ever wept for the loss of one they loved.

And why, someone may ask, was this unusual expression of sorrow over the death of this one man ? He was rich, it is true ; but we have all seen rich men die with scarcely a sincere mourner to follow them to their graves. He was intellectually brilliant. He had a mind as clear as a sunbeam, and his apprehension of things was marvelously quick and confident. He had within him all those elements which, had they been unsanctified, would have put most men at his mercy. With his power to acquire, coupled with his indomitable will, he could easily have be-

come a most powerful oppressor of the poor. But he was just the opposite. He had taken his lesson of life from the great Teacher of men. His heart had been touched by divine grace. He aimed to be like his Master, and hence his heart overflowed with love for humanity. He was a friend to the friendless. He strove to raise up those that were bowed down, and to deliver the oppressed from their oppressions. He went about doing good ; and so he drew irresistibly toward him all whose lives in any way came in contact with his own. Richly endowed in all directions, it was, nevertheless, without doubt his kindness of heart, his wonderful generosity, and his Christian charity, that made him truly great, and made the people mourn when his Master called him home.

The story of the giving of his means for the relief of suffering ; for the advancement of truth, for the bettering of the condition of his fellow-men, should be told far and wide, that others endowed with wealth may learn the secret of enjoying their money, and at the same time advancing the kingdom of God in the world.

Think of a busy man with vast interests involving many millions always on his mind, who could spend every morning of his life (except the Sabbath), from the time he rose until noon, in ministering to the wants of others. Before he had finished his breakfast his door-bell would begin to ring, and at half past nine or ten, or even later, his morning meal would sometimes be unfinished because of interruptions, and because at times of some tale of woe which he would prefer to listen to rather than to eat.

Poor women behind with their rent ; agents for various benevolent institutions ; Western college presidents with chairs to be endowed ; Home Missionaries with church mortgages to be paid off ; Foreign Missionaries just starting for their fields, with some new plan for enlarging their work ; teachers among the freedmen wanting railroad passes, etc., all these might go in and out of his front door any one morning, and he at least not regard it as an unusual occurrence. All would be greeted with a kindly welcome, and seldom any one allowed to depart empty-handed.

After twelve o'clock each day he usually drove to his office in the Pennsylvania Company Buildings, and there, too, though busied with the varied interests of the great railroad corporation in which he was a director, and of which he was one of the vice-presidents, he still found time to hear the cry of the needy, and dispense his gifts in the same princely way. He even had provided seats in the outer room on which the weary might rest while waiting their turn.

His various benefactions given daily in this way, large and small, never of late years ran less than one hundred thousand dollars a year, and some years they went as high as two hundred thousand dollars and over. During the last fifteen years of his life millions of dollars

were distributed in this way, and it has been truly said that he seemed to work harder in giving his money away than he did in earning it.

Did he consider himself overrun with applicants for aid? Well, one would think so until some day he joined the throng and himself presented the case of some worthy object; then the illusion would be dispelled, and the applicant as he left would almost feel that he had done the man a favor in coming. Indeed I have known it to be the case that when some committee came to him representing some cause that especially commended itself to him, he not only responded quickly, liberally, cheerfully, but afterwards would say to the greatly astonished applicant, "I am really obliged to you for giving me the opportunity of helping so good a cause." He always replied to the oft-heard question, "How can I ever repay you for this great kindness?" "Why, I have my pay already; I get my reward in the privilege and pleasure of giving."

Not satisfied with attending to those who came voluntarily to him, he would frequently write or send word to those whom he had learned were involved in some special trouble, that he would like to have them come and see him. He kept himself informed as to public needs, and volunteered aid often before it was asked for. He was well posted as to all the agencies for doing good in all the different churches, but he by no means neglected his own. He gave liberally to all the Boards of the Presbyterian Church through his church collections, and often aided them with direct contributions when in special need. If any collections were taken up in his own church when he was absent, he always wanted his pastor to let him know; and a note to that effect always brought by return mail his liberal check in response. But it is needless to write more concerning the almost boundless benevolence of this rare man. He was consecrated to the ministry of giving as truly and as religiously as was ever any preacher of the gospel consecrated to his work, and in this ministry he found his highest employment and his supremest pleasure. If any one would study this life and catch inspiration from this noble example let him remember these main features:

1. Mr. Thaw began giving on principle, and systematically, when a poor man. He was often heard to say that his first subscription to some benevolent operations in his own church was three dollars a month. Then he would smile, and say, "That seemed small, but it amounted to \$36 a year." Having begun on this plan *he simply kept it up*. He saw no reason why, after God had prospered him, he should give any less in proportion than he did before such prosperity came to him. Giving had become a well formed habit with him, and when his means were enlarged if he made any change at all, it was more likely an increase in the proportion than otherwise.

2. Regarding part of his possessions as already consecrated to God, he did not have to go continually through the act, and, with some

men, the struggle of giving. He only regarded himself as God's steward in the matter, and felt only anxious that he should faithfully and wisely distribute what he already considered as belonging to the Lord. He had consequently all the joy of giving, with none of that lingering regret which some men feel at parting with what passes for a real generous contribution.

3. He gave with the purest and highest motives. He resisted all attempts to have his name connected with his benefactions. Thaw universities, colleges, halls, homes, chairs, libraries, etc., etc., could have been dotted all over this land with his money had he so allowed it, and there would have been no harm in it; but this was not his idea. It was God's money he was disbursing. He gave for God's sake, and for humanity's sake—not for his own. His reward was in giving; not in having people know that he gave. It was these three elements in his giving, I think, that made it to him a constant pleasure. As a consequence, since he was always giving he was always happy. He was a thoroughly religious man, but he was singularly free from religious cant. He had the reputation of being able to get angry under just provocation, and they who have had dealings with him under such circumstances, report that his anger was fierce. There was good metal in his makeup; and indeed so strong a character as his was, would have been defective had it lacked the power, in this bad world, of at times feeling and expressing a just indignation. When he took his stand he was as firm as a rock. He could refuse an applicant for aid and refuse quickly, too, and decidedly; yet his heart was so overflowing with benevolence that it had generally to be a desperately bad cause to compel him to forego the pleasure of giving.

In all my intercourse with him in his home and elsewhere, I am sure I never saw him in any other than the best of humors. He impressed me as being singularly buoyant in spirit. Conscious each day of having made others happy he could but be happy himself. He believed with all his heart, and knew by a rich experience, ten thousand times repeated, that it was indeed "more blessed to give than to receive."

A grander, happier, more useful life than this I know not of. Will not we accept the legacy he has given us. Is not such a life a study for us all; especially those whom God has blessed with an abundance of this world's goods.

Would it not help on the world's redemption amazingly if all the gold and silver of the Christian church were similarly consecrated? God be thanked that such a man ever lived! And may God in His own good providence soon give to the church and to the world more such men as William Thaw.

ROMAN CATHOLIC ENCROACHMENTS ON PROTESTANT MISSIONS.

[In our last number we gave an interesting account of the proceedings of "the Continental Missionary Conference at Bremen." Among the Reports presented was the following on a subject of very great interest and importance to the entire missionary world. The Rev. Charles C. Starbuck has translated it from the German for this REVIEW.—EDS.]

THIS constituted the fourth topic at the Bremen Conference. The report was drawn up by Missionary Handmann of Leipsic.

It sets out from the fact that since the Vatican Council and the expulsion of the Jesuits from Germany, a premeditated Roman Catholic intrusion into evangelical missions is taking place, organized from Rome. It adduces in proof a series of examples from the Hindu missions, especially that of Leipsic. Hostile attempts against evangelical native Christians, buying of souls, disturbance of family peace in mixed marriages, are chief means in the Jesuit work of destruction, whose outspoken aim is the annihilation of Protestantism. Rome everywhere provokes the strife. We must accept the challenge. As to the manner of conducting it, the essay offers seven suggestions :

I. Recognize the danger in its full extent and in its ultimate roots. The anti-evangelical system of Popery is hostile to Christ ; it stands in diametrical opposition to the gospel. Especially are evangelical missions a thorn in the eye of popery. The Pope, taken captive by Jesuitism, expressly commands their annihilation. Roman Catholic missions are intent, in the first instance, on the extirpation of the heretics, not on the conversion of the heathen. The corpse-like passiveness of obedience, the unity of direction, the affluence of resources, render the ancient Roman enemy dangerous. It seeks to make subject to itself government, science, schools. Romanism belongs among the scandals caused by the "false Christs"; in it the Judaizers live again, who plotted to destroy the work of Paul in the Galatian churches. But the apostles defended themselves, wrote letters, held a council, etc. Scandals of this kind, therefore, are nothing new, and they are suffered that Christians may be proved, and a judgment be passed on what is corrupt in the churches.

II. Firmly encounter the assailants and unsparingly discover their intrigues. Personal negotiations with the priests or with their superiors avail little, or nothing at all. Appeal must be made through the press to public opinion. Our Roman Catholic antagonists labor after the fashion of moles ; their unseemly plottings avoid the light. Therefore to the light of publicity they must be dragged without remorse.

III. Combat with the weapons of the Divine word. From polemics alone little is to be expected, and we should only employ them when we are assailed. That happens often enough, it is true. Jesuitism slanders and maligns us terribly. Especially are the most vulgar lies

circulated about Luther, as to whom libels are set in circulation by the thousand. These Romish lies must of course be refuted ; otherwise it would be said that we had nothing to reply to them. And in this, the church at home must sustain the missionaries. But of yet greater value is the sword of the word of God. The controversy revolves around Christ. The fundamental Roman Catholic doctrines need to be tested in the light of Scripture. In this must our main polemics consist.

IV. Do not make reprisals and use no carnal weapons. We do not imitate the Romish intrigues ; nor do we aim at proselytizing the Roman Catholic converts from heathenism, nor do we intrude into their congregations. If any chance to come over, prove them searchingly as to their sincerity. Violent or crafty expulsion of the Romanists is not to be approved. Our weapons are : God's Word, Prayer, Watchfulness, Faithfulness in the care of souls.

V. Establish your own congregation firmly upon Scripture and Christ, and

VI. Make every effort for (1) a well-established school ; (2) a solidly constituted body of native teachers and preachers ; (3) a people educated to actual independence ; (4) a community purified from all and every leaven of Romanism. Fortification of our camp is the best assurance against Romish attacks. Our Christians succumb to Romanizing temptations most easily when they are like weak little children ; they must therefore from the very beginning be established on sure ground. And this sure ground is Christ and the Scripture. Only on this ground do solid conversions come to pass. Of happy effect also is the celebration of the Reformation festival. A capable body of native preachers is the backbone of the native church. Jesuitism has few native clergymen. Let the training to independence be always steadily kept in view, but not in unpedagogic precipitancy be forced into a hot-house precocity.

VII. Finally, maintain brotherly unity among the various Protestant missionary societies. Our dissensions are the strength of Rome. The author of the paper is not pleading for oneness of uniform, or schemes of diplomatic union or alliance, but for brotherly unity over against Rome, for mutual forbearance, for avoidance of collisions.

In the ensuing debate there was an abundance of additional facts detailed, illustrating not less the extent than the boldness and recklessness of the Roman counter-mission. Besides gifts of money by which people are bought outright, a principal means of success is found in tolerance towards the carnal appetencies of the old Adam.

Especially in the Kohl Kolb Mission, the number of Jesuits has grown from three in 1875 to twenty-five in 1888, and these boast, in the most high-flying bulletins of victory, of having already received 50,000 Kolbs into the bosom of the Roman Catholic church, no doubt

a decided exaggeration. But in about one year some 1,300 have been won over to a defection from Protestantism to Romanism. A judgment, doubtless, upon the Kolb Mission, but also an alarm-signal to German Evangelical Christendom to send more laborers to this beleaguered post. Money the Jesuits have in abundance. It was remarked that the Jesuit Order is one of the greatest financial powers of the world, but that its property is mostly deposited in private names. That the danger is no fictitious one, but actual, was allowed on all hands. Attention was also called to the cockering of Rome and her missions by certain colonial politicians; to the way in which a large part of our Protestant press ogles Roman abuses, so that we are tempted to say that a Romish wind is blowing through our generation. But for all this it was again and again emphatically declared: We are not afraid of Romish glamor. The victories of Jesuitism to-day, as of old, rest on feet of clay.

It need not be said that the Conference was in full accord with the essayist as respects all his positive counsels; only as respects his advice that we on our side should not assume the offensive, he found vigorous opposition. That, it was remarked, has been just our weakness, that we have allowed ourselves to be pressed into the merely defensive. We must advance to the attack, as well abroad as at home. Not first wait till the wolf is among our flocks, and then withstand him, but be beforehand in characterizing the Romish doctrine orally and in writing. In view of the present aggressiveness of Roman hostility towards evangelical missions, a thorough-going treatment of the distinctive doctrines in the instruction of catechumens, and also in preaching, is an imperative requirement. As an admirable remedy, adapted to the widest circulation, may be commended the little treatise procurable from the *Evang. Gesellschafts-Buchhandlung* in Stuttgart: "Thirty-three Questions and Answers respecting the Distinctive Doctrines," which would be of easy translation. Nor can the Protestantization of Roman Catholic Christians be by any means struck from the programme of our Protestant missionary societies, although we do not send our missionaries to the heathen for this end. Under some circumstances it may be tactically very judicious on occasion energetically to attack some main citadel of Romanism in heathendom. We are not to be too dignified towards Rome, nor to forget that this enemy has lost all feeling for highmindedness on the part of Protestantism.

In another respect also the treatment of the essayist was found insufficient, namely, that he opposes to the mole-like work, the war of mines, the creeping ways of the Romanizing counter-mission, only the sword of the Word and publicity. "The Word" does not suffice here. In this case watchfulness and retaliatory action must also be applied. The mines must be destroyed, so far as possible. It was energetically advised that Romish intrigues should be dragged into the

light of day, through the press at home and abroad, with unwearied perseverance. But at the same time caution, it was agreed, must be used, to allege only certainly attested facts, inasmuch as rhetorical zeal harms more than helps. At the same time it was declared to be very desirable that the missionaries should communicate to us more frequently than hitherto, certainly attested facts of this kind, Romish lampoons, etc., that we might at home make something of a stir over them, since in extensive circles people are as yet far too little advised of the extent and of the un-Christian style of Romish aggression, and Protestant self-respect and conscience are as yet too little aroused. It is true, we should not, and never will, walk in the evil ways of the Popish propaganda, but earnestly guard ourselves against consenting to such sins as stain its hands, that we may keep pure hands and good consciences. As respects the asserted and actual victories of Rome in its missions, they are rather a vaunt than a reality. Even if we attentively follow up our antagonist's statistics we cannot but be surprised that the advance progress of Roman Catholic missions is really, on the whole, so inadequate to the expenditure of force.

THE INFLUENCE OF MISSIONARY EFFORTS ON THE INDIANS OF NEW YORK.

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

It is an acknowledged fact that to the Indian League of the Iroquois we are indebted for an influence which greatly affected our possession of this country. This fact has been strongly asserted by such statesmen as DeWitt Clinton and Horatio Seymour. It is also recognized in the recent report of the Legislative Commission who were appointed to examine the condition and relations of the New York Indians. "We fairly owe it to the League of the Iroquois," says the report, "to give credit not only for their actual efforts on the field of battle, not only for their brave and successful defense of our northwestern boundary against French assaults, but as well for having conquered and held for Anglo-Saxon civilization the larger and fairer portion of our country beyond the Alleghanies."

This friendship with the English as against the French was due partly to an early and unfortunate attack made upon the Mohawks by the French General Champlain and a band of Hurons, and partly to the influence of that able and sagacious British statesman, Sir William Johnson.

It becomes us, even at this late day, to remember how much our title to this great heritage cost the Indians; to remember the trying position in which they were placed, first as between the French and the English in the earlier wars, and finally between the English and the Colonists in the struggle for independence. They fought through all the many campaigns with the gloomy consciousness that whichever

party should win, they, the original possessors of the soil, must come to naught; and there is no more plaintive eloquence of despair to be found in human records, than in the speeches of Logan, Hendrick, Red Jacket and others, in relation to their wrongs.

It is true that most of the tribes of the Iroquois took sides against us in our Revolutionary struggle, but we must, at least, honor the stability of their plighted faith to their British allies. That the Oneidas and a portion of the Tuscaroras took the part of the Colonists was unquestionably due to the influence of Rev. Samuel Kirkland, who, as a mere youth of 22 years, had found his way through the unbroken forests of the Mohawk Valley in the depth of winter, as a missionary of the Cross. Few histories more clearly demonstrate the value of missionary effort among the Indians, even in its political aspect, than that of this noble apostle to the Iroquois. His relation to the early religious history of Central New York affords one of many instances in which missionary agencies, at first designed for the red man, proved even more beneficial to the new settlements of the whites. Hamilton College grew out of the germ of Kirkland's Indian boarding-school, as the labors of Jonathan Edwards in a similar school became a permanent legacy of blessing to the people of Stockbridge.

But I must select from many interesting facts, a few which have a special bearing and importance.

I believe it may be said that from the beginning the most permanent influences for good which have been exerted upon the Indians of New York have been the results of missionary instruction, as distinguished from all measures of the State. This was eminently true of the Oneidas, who still show traces of the influence of Samuel Kirkland. The loyalty to which he held them in our great struggle for liberty raised a barrier between the fierce Mohawks and Onondagas, and crippled the League of the Iroquois as an otherwise powerful force against us. The Oneidas have always been faithful. They have never been paupers. For Indians, they have been thrifty, and in the main religious. When they left New York State they numbered 785; there are now 1,700.

Another illustration of the influence of religious training is found in the history of the Mohawks. They were the most uncompromising in their hostility to the Colonies, and the most savage in their warfare, of all the Six Nations. At the close of the Revolution they were removed from the State, and were rewarded for their loyalty to the British Crown by grants of land near Brantford, Canada. Almost from the first a missionary organization in England began operations among them, establishing industrial boarding-schools for both sexes as their main reliance. These institutions are still maintained, and their fruits are seen in the successive generations who have grown up in the use of the English language, and with a fair degree of industry.

No paganism remains, and there is probably as large a proportion of Christian people as among the white populations around them.

It is little to our credit that the tribe which most bitterly opposed us and fled from us, has fared better in a foreign land than those who have remained among us, faithful to their treaties of peace. And if we desire a significant contrast between the influences of the Christian boarding-school and that of Government day-schools, we can hardly do better than to place the Mohawks beside the Onondagas, whose low moral condition has been so graphically described by Judge Draper and Bishop Huntington.

A third instance is found among the St. Regis Indians. They are probably the only tribe of any size now in the State of whom none are pagans. And they are chiefly Roman Catholics.* It would be a very hasty conclusion, however, to infer that the Catholic cultus has proved superior to Protestant influence in an even contest. To make the case clear, it is necessary to go back to a very early period of their history. During the first half of the eighteenth century strenuous efforts were made by the French Jesuits of Canada to draw the Six Nations into a religious and political alliance with France. When at length they failed they withdrew their converts, chiefly Mohawks, to the banks of the St. Lawrence. The St. Regis Indians, therefore, were not an original tribe, but a Roman Catholic colony. By subsequent migrations they had increased to over a thousand souls, when the boundary established on the 54th parallel left something less than 300 in New York.

In all candor be it said that the religious care of the St. Regis Indians has been most faithful. Their French priest, father Mauville, has now over 2,000 Indians under his care, including the Canadian branch, and his large flock are very regular in their church attendance, many of them crossing the river, and some of them traveling many miles. The schools on the Reservation are supported by the Government, but are under the priest's instruction, and are, in a sense, religious schools. They are by no means models, however, and only an average of one-fifth of the children of school age are in attendance.

We come next to the Tuscaroras and the Senecas. The Tuscaroras, who, after their adoption, occupied a part of the lands of the Oneidas until the sale of their reservation, shared the religious privileges of that tribe, and the recent report of the Legislative Commission speaks of them as "more enlightened and better educated than any other tribe now in the State." There is scarcely a trace of paganism among them, and more than one-half are communicants of the church. Of what other community could this be said?

As to the Senecas on the Cattaraugus and Allegheny Reservations,

* There are some earnest Methodists and Episcopalians.

they show clear traces of the missionary labors put forth by the veterans, Asher Wright, William Hall, and others. Christian men and women are numbered by hundreds. That these tribes have not been more completely moulded is partly due to peculiar obstacles. The Cattaraugus Reservation has always been the asylum for straggling fragments of all the other tribes, and it has all along been hampered by the tribal supremacy of the persistently heathen council of the Onondagas.

The Allegheny Reservation, being 40 miles in length and one mile wide, has suffered greatly from the white settlements. Our civilization has smitten it on both cheeks, so to speak, and at short range. Even on the reservation six flourishing villages have been established, and three or four railroads have been built. On every hand whiskey is convenient, if not of first quality, and the vices of low-lived whites have been aggressive and baneful. Yet notwithstanding all this, the Commissioner's report speaks in praise of the success of the missionary effort now put forth. During the last year two churches have been dedicated on the Allegheny Reservation, for which the Indians themselves have paid nearly one-half the cost.

As compared with the Tonawandas and the Onondagas, among whom much less missionary work has been done, the Senecas on both reservations show a fair record.

But I should fail to present the full case in behalf of religious education among the Six Nations were I to omit the noble work of the Society of Friends. They especially have illustrated the value of Christian industrial boarding-schools as compared with the day-school system adopted by the State. It is a remarkable fact that New York has never established a boarding-school among the Indians, and I believe that the chief reason why heathenism still exists is to be found in this strange neglect to supplement the missionary work with liberal measures of this kind.

The brightest spot discovered by the Legislative Commission was the Thomas Orphan Asylum, founded by the Friends, but more recently adopted and supported by the State. There, children and youth who are so fortunate as to be orphans are blessed with a prolonged and exclusive religious training.

The Commissioner's Report speaks of this institution as a model, and from repeated visits I can endorse the report.

Another boarding-school established and still supported by the Friends is situated in South Valley, near the Allegheny Reservation. This has been in existence over ninety years. Amid all the dark shadows of what Helen Hunt Jackson has called a "Century of Dishonor," this school has stood as a protest, and as a real exemplification of the Christlike spirit. Among the many things which it has demonstrated is this, that the Indians may be trained to prize Christian edu-

cation for their children. There are always more applications at South Valley than can be met. If the aid of the State could have been given, so that the accommodations could have been quadrupled, it certainly would have been a wise outlay.

As to the common schools among the Senecas, they have been greatly improved under Supt. Draper's administration, and yet he says in his report: "After considerable personal investigation, I have formed the opinion that to prepare Indian children for citizenship, something more than day schools are necessary. That they have natural qualities and characteristics which are capable of being trained, the results which I have witnessed at the Thomas Asylum for orphan Indian children, abundantly prove. The work there is successful, however, because the children are so fortunate as to be orphans and remain in the institution continually. It is necessary to have entire control over them, to wash and comb and dress, and discipline and teach them, before lasting good will follow. Parents are commonly indifferent, and frequently opposed to their going to school, for the reason that the more they get of the white man's education the more danger there is of the disappearance of the last vestige of the Indian tribes. Under such circumstances the wretched home influences more than counterbalance the work of the day schools."

If it be asked what are some of the chief obstacles which invest the Indian problem in our State, I reply that the first difficulty lies just here in this matter of education. As to moral elevation, the day school among New York Indians must be considered well nigh a failure. Fifty years of the system, almost within sound of the church bells of Syracuse, have left paganism still dominant and defiant. Yet the State is committed to that system and seems little likely to adopt any other.

As to opening missionary boarding-schools, the following facts will illustrate the difficulty. In February last the council of the Tonawandas offered to the Presbyterian Board of Foreign Missions a large building, with an 80 acre farm, for an industrial boarding-school. It had been built a dozen years ago, chiefly by the State, for that very purpose, but had never been opened. The Board seemed very favorably disposed toward the enterprise, and I went onto the ground and inspected the property. The Indians promised to fill the school from the start. But on corresponding with Superintendent Draper, I learned two things, viz: first, that in his opinion, the State would not contribute toward the expense of such a school, which would be too heavy for the Board alone, and, second, that there might be some friction between this school and the day schools in the vicinity. And indeed it seemed very probable that without some mutual understanding regulating the age and the grade of admission to the high school, the more shiftless Indians would simply remove their children thither for

the sake of having them boarded and clothed. The Board, therefore, felt compelled to relinquish the project. And yet I am convinced that a vigorous co-operation between the State and some missionary organization might overcome all obstacles and gain a noble success.

A second complication in the problem of the New York Indians is the peculiar status of the land titles and the difficulty of securing a division in severalty. When the French and English were contending for the supremacy here, the French based their claim upon the right of discovery, but the English derived their title from an informal treaty with the Six Nations. Whatever may have been our inconsistencies, the binding and supreme force of Indian treaties was the ground on which we then took our stand. The plea which the British Government presented to the French Council in 1755, concerning what was known as the "Ohio country," ran as follows: "What the Court of Great Britain asserts and insists upon is this, that the five Iroquois nations are either originally or by conquest the lawful proprietors of the territory of Ohio in question." And it was upon this principle that the State of New York has from time to time purchased what were regarded as real titles to Indian lands.

But the land tenures existing among these tribes rest also on other grounds. Of the land owned by the Tuscaroras, 1,280 acres were deeded to them by the Seneca chiefs. This grant was overlooked in their subsequent sale to the Holland Land Company, but that Company, of its own accord, ratified the deed. And it is easy to see that if that Company had a recognizable title, then the title which they gave to the Tuscaroras must have had an equal validity, except in the rights reserved by the Company.

Another larger tract of 4,329 acres was purchased for the Tuscaroras from the Holland Company with money paid them by the general Government for lands previously held in North Carolina. That purchase the State cannot well ignore. The title to the Cattaraugus and Allegheny Reservations was the result of a compromise treaty formed at Buffalo Creek in 1842, in the presence of a United States Commissioner, by which the Ogden Company released to the Senecas the whole of those two reservations, on condition that they should surrender the Reservations of Buffalo Creek and Tonawanda, the Ogden Company retaining a pre-emption right to purchase.

The Tonawandas hold their land on the basis of a treaty ratified and proclaimed March, 1859, by which they purchased from the Ogden Company 7,547 acres of their own reservation, paying over \$20 an acre, or a total of \$165,000. This was drawn from a fund given them by the United States Government, in settlement of claims to certain Western lands.

That division of land in severalty is desirable, if made for the sole benefit of the Indian, cannot be doubted, but how can these tribal

titles be disposed of in such an arrangement? My own belief is that the best way to reach personal ownership and citizenship, will be to first gain the confidence of the Indians by an assurance that citizenship shall be just as sacred to them as to the white man, and that legislation shall be inspired by something better than a desire to get away their lands; and meanwhile to carry forward that true moral elevation in which the religious element must always prevail. To this end the Christian sentiment of the State should be aroused.

A third difficulty in the case is that of the marriage problem. Just how much can the State accomplish in such a reform? We have laws regulating marriage, but none to regulate the *want* of marriage, which is the difficulty complained of. We have laws which regulate divorce, but can there be laws to prevent heartless desertion among either Indians or white men? Whatever may be done by legislation, *the great remedy* must be found in a general moral elevation, and that can never be accomplished by learning to "read, write and cipher" in a common day school, while the corrupt family influence of which Judge Draper speaks is still in full force. Nor will the result be gained by placing white men on alternate farms; the history of such contact is against the theory. Nor will this end be brought about by public sentiment. The Indians care nothing for the white man's social ideas. They prefer their own. They are suspicious and they have reason to be. They cannot forget the history of greed which has driven them to bay, and they look upon our civilization as only the pathway to their doom.

What, then, ought to be done for the New York Indians? I can only give, with some hesitancy, a personal opinion. (1st.) The laws of the State should supplant all tribal laws and the tyranny of chiefs and councils, and apply with full force to Indians as well as to white men. So far and no farther should the tribal organizations be broken up. We have no more right to interfere with them as guilds, than we have to break up the St. Patrick societies or the order of Masons. They have as good a right to their head sachem as Tammany Hall. If our New England societies claim the privilege of perpetuating their traditions, why not the Indians? And the less we say and write about a violent breaking up of their tribal organizations, the less harmful antagonism will be produced. There is a more excellent way.

(2d.) There should be, if possible, compulsory attendance upon the day school, though even that will only partially avail so long as there is no order, no note of time, no promptness, no desire for education and no correct moral influence in the heathen family.

(3d.) The State should make generous provision for the higher education of boarding-school pupils, selected from the day schools. In my opinion, the best method of effecting this would be just that which the government of India adopts, viz.: to offer *pro rata* grants in aid to all religious bodies who will undertake the work.

Why should the wealthy Empire State pursue a less generous policy in this respect than that of our own general Government? It has been enriched by millions of acres of land purchased from the Indians at a mere nominal value.

Finally, the one great aim to be borne in mind is to radically change and elevate the tone of sentiment within the tribe. This cannot be done from without. Denunciation and menaces of coercive measures only provoke resistance. There must be the creation of a moral sentiment within the tribe, which, as we have seen, the day school cannot accomplish. It can only be done by prolonged and exclusive training of the best young men and women till they, inspired by the ethics of the gospel, shall raise their brothers and sisters, their friends and neighbors, to higher and purer sentiments and aims. For this we must look to the Christian high school and to the church.

As to the legal aspects of the land problem, the complexities of the Ogden Company's claims, the force of the old agreement made by New York and Massachusetts in 1784, by which the former made over to the latter and its assigns forever all pre-emptive right to these tribal lands, I have no opinion to offer. The problem seems difficult of solution.

THE MIRACLES OF MISSIONS.

THE LAND OF ESTHER.

WHAT Theodore Parker was constrained to say of Adoniram Judson, we may with equal truth say of Fidelia Fiske: "Had the whole missionary work resulted in nothing more than the building up of such a character it would be worth all it has cost," and we may add, that had the whole history of missions furnished us no other example of the supernatural factor in missionary work than that afforded by the Holyoke school in Oroomiah, we could not doubt that the gospel accomplishes miracles still.

There is no question of Miss Fiske's pre-eminence as a woman. Dr. Anderson thought her the nearest approach in man or woman to his ideal of the Saviour; and Dr. Kirk declared that he had never seen any one who came nearer to Jesus in self-sacrifice, and that if the Eleventh Chapter of Hebrews were extended her name would be added to the list of those whose faith or fortitude made them deserving of a niche in that Westminster Abbey of the saints and martyrs. Wherever she went, God's presence and power went with her. For nearly twelve years her work in the land of Esther was one of continued and almost continuous revival; and when from the far Orient she returned to the seminary at South Hadley, in one year, out of three hundred and forty-four girls, only nineteen left it unconverted.

It cannot be said that these great results were accounted for by the *natural* elements in her character. It is true that to singular exec-

utive tact, indomitable energy and untiring industry, she united peculiar personal magnetism. But there was a divine, a supernatural element in her character, which may be traced like Timothy's faith back through mother and grandmother. That loving heart, that winning disposition, that genius for saving souls, were the fruit of a divine husbandry and the harvest of many parental and ancestral prayers.

More than three hundred years before she was born, the holy seed was sown that ripened in Fidelia Fiske. Away back in the fifteenth and sixteenth centuries, the Fiskes from whom she was descended were "eminent for zeal in the true religion." From sire to son and grandson descended in a golden line, link by link, both intelligence and integrity. The wife of Ebenezer Fiske used to set whole days apart for prayer that her offspring might to the latest generation prove a godly seed. And in 1857 there were three hundred members of Christian churches that could be directly traced to this one praying Hannah, and Fidelia was her granddaughter!

Fidelia was born in 1816, in a plain farm house in which the Bible was the principal library and educational text book. Taught in a common country school she had but very limited advantages, but she exhibited a characteristic thoroughness and self-reliance in all her tasks. She did with her might what her hands found to do, and took pleasure in mastering her difficulties. Naturally wilful and wayward, her mother's firm but loving hand taught her to submit her will to authority, and as she became old enough to apprehend her relations to God, it became comparatively easy to transfer her obedience to His higher authority. In 1831, at the age of fifteen, she publicly professed her faith. She no sooner began to "follow" Christ, than she became a "fisher for men." Eight years later she came under the influence of that most remarkable teacher that America has yet produced—Mary Lyon—a woman who combined in herself many of the best qualities of Abelard, Arnold of Rugby, and Pestalozzi. There Fidelia felt the sway of the imperial intellect and seraphic love of Mary Lyon. There she learned how that invisible Power which we call the Holy Spirit, could convince of sin and teach penitent souls to pray, believe, and in turn become teachers of others. There she learned, what she never forgot, that conversion is a phenomenon which can be accounted for on no mere philosophy of naturalism, but is plainly the work of God! During this time she came so near to death with typhoid fever that she looked over the border land into the awful august world of spirits, and henceforth the reality of that unseen world she never doubted. She had gotten a glimpse of those light-crowned Alps that lie beyond the clouds of our human horizon.

While she was teaching at Holyoke, that seminary was marvelously pervaded with a missionary spirit. Fidelia's uncle, Rev. Pliny Fiske, had gone forth to the sacred city of Jerusalem, when she was but

three years old, and had died shortly after, and the impressions made by his consecration she had never lost. When Dr. Perkins came to Holyoke to find a missionary teacher for Persia, Fidelia Fiske was ready, and she told Miss Lyon she would go. Those two, the great teacher and her scarcely less great pupil, drove thirty miles through snow-drifts to the mother's home, and at 11 o'clock at night awoke a sleeping household to ask whether Fidelia might obey the Lord's call to Persia. There was little more slumber that Saturday night, and before the Sabbath sun set the devoted mother bade her daughter follow the Lord's voice: "Go, my child, go!" said she, and that precious daughter went. Before she arrived at Oroomiah she received word that 60 young ladies, unconverted when she left, had but *six* who still remained unbelieving. It was a prophecy and a foretaste of what was before her as the head and teacher of another Holyoke Seminary in Persia!

The people among whom she was to labor presented no hopeful field. The Nestorians had a form of godliness without its power. The Koords were fierce and lawless. The Mohammedans were bigoted and intolerant. The habits of the people were unspeakably repulsive to a delicate and refined nature like Miss Fiske's. One room was the Nestorian house. Cleanliness and decency were alike impossible. The vermin were so thick upon the children that it was well they were nearly nude, since the vermin had fewer hiding places. Woman in Persia was unwelcome at birth, untaught in childhood, uncherished in wifehood and motherhood, unprotected in old age, and unlamented in death—the tool of man's tyranny, the victim of his passions, the slave of his wants. Lying, stealing and profanity, were common vices among them. They were coarse and degraded, passionate and quarrelsome, and, like birds in a cage, content with their slavery. They laughed at the absurdity of a woman's being educated.

When Miss Fiske went to Persia no revival of religion had yet been enjoyed, and only a beginning had been made in the establishment of schools and the printing-press. Mrs. Grant, of blessed memory, had in 1838 opened a school for girls, the nucleus of the now famous female seminary. Thus far it was only a day-school, and the constant daily return of the pupils to their tainted homes seemed to undo all the good done at the school. Miss Fiske instinctively felt that it must be changed to a *boarding-school*.

But it was feared no parents would allow their daughters to enter such a school lest it should forfeit some opportunity for early marriage, nor could they see what good education could bring to a girl, while it would unfit her for bearing burdens like a donkey. But Fidelia Fiske's heart was set on redeeming Persian women, and she pressed her project. The first Syriac words she learned were "daughter" and "give," and she persistently asked parents to "give

their daughters." On the opening day *two scholars* entered, and within six months the number grew threefold. To these girls she had to become at once mother and servant, housekeeper and teacher. She washed from their bodies the repulsive filth, and then she besought God to sprinkle their hearts from an evil conscience. They were such liars that she could not believe them even under oath, and such thieves that she could leave nothing except under lock.

But those degraded girls soon found that they had to deal with a woman who somehow knew the secrets of God. They dared not steal or lie before a woman who could talk with God as she could, and to whom God spoke back as He did to her. She made the Bible her main text book and behind all other teaching laid the prayerful purpose to lead them to Christ. Often she was constrained to ask, Can the image of Jesus ever be reflected from such hearts as these? But she knew God to be almighty, and in prayer she got new courage for fresh endeavor. The story of her persevering efforts to reach women in Persia is too long to be told within our narrow limits. But our purpose is to emphasize not the human element but the *divine*, and so we pass on to make extended reference to the great revivals in Oroomiah.

To any who secretly doubt the supernatural element in conversion we ask careful attention to a few facts :

1. This woman's great work can all be traced first of all to her *closet*. She first heard from God in the ear what with the mouth she afterward proclaimed as from the house tops. She went apart with God and prayed for power, prayed for sanctity, prayed for the Holy Ghost to be given in that school, prayed for each of those girls by name. And she thus prayed until this unseen Spirit of God breathed on those young hearts and swayed them as trees bow before a mighty wind. She solemnly recorded her conviction, after years of patient work among Persian women : " If they are ever converted, this must be the Lord's work ; I feel this more and more."

I pass by much interesting history that the very heart of the whole story may the sooner be reached. In the autumn of 1845, after some two years' labor, a new and strange spiritual atmosphere seemed to pervade the school ; and it was simultaneous with a new secret wrestling with God in her own closet. As pupils were dismissed from the school room, two lingered and were found to be in tears. She questioned them as to the cause of their sorrow, and found it to be conscious *sin*. " May we have to-day to care for our own souls?" In the lack of a private room, they went to the wood cellar and there found a place for retirement, where they spent that cold day seeking God. What was it that *sent those Persian girls there*? Was it the personal magnetism of their teacher or was it the secret constraining influence of God?

2. Again, let it be noted that simultaneously and without collusion between Miss Fiske and Mr. Stoddard, the converting work began in

both the boys' and girls' schools. While Fidelia Fiske was asking God for wisdom to guide four or five girls that she had discovered to be inquiring for salvation, Mr. Stoddard came to tell her of four or five boys in his school much distressed on account of sin. It was as though, without the knowledge of either party as to the other's work, the same blessing had been given at the same hour from the same source to meet the same need. The two schools now met in common and were taught of the remedy for sin, and those young children bowed in the presence of the august realities of the unseen world. The wave of revival swept over those schools, submerging all other themes of thought for the time. It was Sabbath all the week. The whole house was a sanctuary. The Nestorian women thronged the house, and often till midnight Miss Fiske was guiding these awakened souls, and then heard them praying from midnight till morning. The work went on until but two pupils over ten years of age remained unmoved. Nothing more remarkable in the history of missions has been seen than those children voluntarily seeking places for private prayer, and there remaining for prolonged communion with God, literally bathing the Bible and the very floor of their secret closet with tears! The villages round about were blessed. The children's prayers reached their distant homes, and the blessing fell there also. Plowmen and common workmen, with plow or spade in hand, preached Christ. And not only so: those young girls who had found salvation were found pleading with middle-aged women to accept Jesus as Saviour.

3. Again, the power of God was seen in utter transformation of character and life. Fear had constrained many a girl not to steal lest she should be discovered and exposed; but it was some other impulse that now led to the confession of sins long ago committed and to a diligent and self-denying effort at long delayed reparation. There were saints developed from those Nestorian children that deserved to be ranked among those of whom the world was not worthy, whose mature knowledge and piety put to shame the attainments of aged Christians. There were deaths that compelled those Nestorians to look upon death as never before, as well as lives that compelled them to believe in a new power of which they had never dreamed! The very ground became holy on which some of those young feet trod, that were found only a short time before hopelessly bemired in the filth of Persian homes. Stolidity and stupidity had given way before a quickening influence that was like an electric shock for suddenness, but like sunshine for power to illumine and quicken. Those who have believed conversion to be but another word for human reformation should have been in Fidelia Fiske's school in the winter of 1845 and 1846, and seen how God works in answer to prayer, and makes the desert blossom as the rose!

THE CURRENT CONFLICT WITH SLAVERY.

BY REV. JAMES JOHNSTON, A.S.A., BOLTON, ENGLAND.

I. RE-APPEARANCE AT SIERRA LEONE.

MUCH surprise was expressed at the late Sheffield Wesleyan Conference by the extraordinary statement of the Rev. John Williams that the West African missionaries were troubled in the Free Republic by the revival of slavery. He remarked: "They often heard the proud boast that under the British flag there were no slaves. About that there was a little misapprehension, for along the Government roads in Sierra Leone slaves were marched. If the slaves only knew where they were they might claim their freedom, but they were too depressed and frightened to do so." An explanation will be demanded in the English Parliament shortly, why, in a colony subject to British rule—a colony moreover formed with the express object of furnishing a home for freed negroes, the shadow of an ancient curse is tolerated at the present hour.

II. SLAVE LIFE ON THE CONGO.

Special interest attaches to the subjoined communication. It emanates from a Manchester neighbor, Mr. Ainsworth, who, previous to his recent return from trading concerns on the Congo, was instrumental in passing on Mr. Stanley's last batch of letters between the interior and the coast. His unbiased impressions of slavery are equally timely and valuable. Mr. Ainsworth deals mainly with an assertion which lately appeared in several English papers that Congo slavery was on the full decline. "It is a fact," says he, "that slavery in the Lower Congo has, with the exception of domestic slavery, almost died out, and has been doing so for some years. But in all places of the higher Congo slavery is being carried on at this present moment. Slavery among the tribes being part and parcel of their social system, they naturally will not part with their custom until they are made to. Slavery is carried on briskly in the cataract regions, between the lower and upper Congo, but, certainly, further in the interior the trade is more common and of larger proportions. Now, as regards the Arabs, it is a very well-known fact that they are the most inveterate of all slavers; they are not of the tribes, and, therefore, have no social system to appeal to as a license. They do not procure slaves for carriers, unless the poor things who are marched in files across country, sometimes for months at a time, can be termed carriers of their own marketable bodies. Yes; in that sense they are carriers. The carriers whom the Arabs use for transporting their ivory to the coast ports on the East are generally Manyemas, or old trusty slaves who have been for many years in the service of various Arab chiefs. Very little ivory 'raided,' etc., 'by the Arabs,' ever finds its way down the Congo. Mr. Gresholt, of the Dutch house, bought from Tippoo Tib during the latter part of 1888 about five tons of ivory. Lieut. Becker, of the Congo Free State, went up the Congo with the S. W. S. *Ville de Bruxelles* in January of this year and purchased ivory from Tippoo Tib, which either has or will come down the Congo. Major Parminster, chief of the Belgian Company, was at Tippoo's settlement at Stanley Falls at the same time as Lieut. Becker, but he did not purchase owing to the price being more than he wished to give. Tippoo required money, rifles, and ammunition; the sale of the two latter articles being prohibited in the Congo State Territory, he will only sell for cash, and a very small amount, for what goods he may absolutely require. The remainder of his ivory will go eastward where it has always gone before. Tippoo, of course, would prefer to sell his ivory to traders at Stanley Falls. He would there receive

what goods he required, and sell his ivory without any responsibility to himself in the matter of transport; but he does not in the sale take into account the cost of transport, and therefore the ivory becomes too dear for the traders to purchase.

"The Arab settlement at Stanley Falls is on the north bank of the river. Here Tippoo Tib, during his occupation of the position as Deputy-Governor of Stanley Falls, resides. The State Government station is on the opposite bank. The Arab settlement seems to be a kind of depot for all ivory raided, etc., in the neighborhood. I like the idea of the former 'slave dealers forming themselves into a peaceful colony under Tippoo Tib, who has *himself seemingly* discarded slave raids.' Yes, I have no doubt that he *himself* does *seemingly* discard slave raids but he says nothing about wholesale slave and ivory raids being carried on by his lieutenants; but he takes very good care to have a good share of all profits. It is a common, known fact in the Upper Congo that Tippoo, through his agents, is a rank and inveterate slaver; but just now he is too powerful, and the State Government are not at present in a position to do anything with him.

"The Lomami is a river running into the Sankuru, which, in its turn, runs into the Kassai, and has been known for some years, having been found from the Southeast, but it is only within the last three years that the Sankuru has been discovered. The Lomami rises about 9 degrees latitude south, 25 degrees longitude, taking a northeast course to latitude $5\frac{1}{2}$ degrees, thence northwest 4 degrees and 24 degrees longitude, thence west course to 23 degrees longitude, here joining the Sankuru."

In the occasional rumors which announce the downfall of the slave system it is not difficult to trace their common origin from unprincipled traders who wish with impunity to prosecute their vile transactions at the reckless sacrifice of the helpless natives.

III. CHRISTIAN SLAVES AT MECCA.

The esteemed Secretary of the Anti-Slavery Society has received the translation of a letter forwarded by some influential Abyssinians to Mr. Flad, the celebrated missionary. The message it contains states that the Mahdists have made a desert of Western Abyssinia. Flocks and herds are destroyed, and thousands of poor Abyssinian Christians have been sold into slavery, besides many thousands being butchered in cold blood. A great many members of the noblest families in Abyssinia are now pining in slavery at Mecca. In pathetic language the letter appeals to the people of Europe to procure the liberation of their Christian brethren who have been sold into slavery to Turkey in violation of the treaty made by England with that Power. It is impossible that the forbearance of Christian Europe and America will endure much longer the outrages which Turkey, in addition to the above, is permitting, if not perpetrating, upon the Armenians and Assyrian Christians.

IV.—THE PORTUGUESE AND THE SLAVE TRAFFIC.

An important message was delivered in London by the East Africa mail on August 27 relating to the tactics of Portugal despite the interdict requiring the European Powers engaged in the International blockade to abstain from the importation of arms. Two small steamers sent out by the Portuguese government and destined for use on the Zambesi were in the Quillimane estuary. Captain Serpa Pinto was at the junction of the Zambesi and Shiré early in July, at the head of an expedition which he trusted to take to the Upper Zambesi. Senhor Cardoso was at Mozambique. The traffic in arms and ammunition appears to go on without let or hindrance in face

of the blockade so long as it serves Portuguese ends alone. The chief Malemya sent from Lake Shirwa a present of a small tusk recently to the authorities of Quillimane, and received in turn ten kegs of gunpowder, several guns and the inevitable Portuguese flag. Five tons of gunpowder were landed for Serpa Pinto's expedition in May. The Senga Arabs are well supplied by the Tete merchants with gunpowder on the Upper Zambesi, and it is believed that this is largely used against the African Lakes Company, whose agents are so heroically fighting the battle for freedom and civilization at the north end of Lake Nyassa.

The Committee of the British and Foreign Anti-Slavery Society have presented the following significant memorial to the Marquis of Salisbury touching the present state of affairs with regard to slavery in Portuguese East Africa:

"Now that Portugal has again put forward her shadowy and unsubstantial claims to the possession of regions in Central and Southern Africa, over which she has never exercised jurisdiction, and of the nature of which, until explored by British subjects, she was practically ignorant, the committee of the British and Foreign Anti-Slavery Society feel it to be their duty to call your lordship's attention to the conditions on which large sums of money—amounting in the aggregate to more than £1,000,000 sterling—were advanced to Portugal by England to indemnify her for any loss incurred in carrying out her treaty obligations for putting down the slave trade. That the British Government has always maintained that Portugal failed to fulfill the conditions of the treaties for which this large sum was advanced to her is abundantly shown in the slave trade papers laid before Parliament at various times, and specially by the exhaustive despatch forwarded by Lord Palmerston to Baron der Moncorvo, the Portuguese Minister in London, under date 13th of April, 1836. In reply to that despatch the Portuguese Minister virtually admitted that Portugal had not carried out her treaty duties, the excuse being the difficulty of preventing connivance on the part of local authorities with the desperadoes engaged in the slave traffic. Since Portugal, even when handsomely indemnified for her supposed loss in the stopping of the slave trade, never carried out the terms of the treaty until she was absolutely compelled to do so, the Committee of the British and Foreign Anti-Slavery Society would urge upon her Majesty's Government that the preposterous claim above alluded to, now put forward by her, could not safely be recognized, even if accompanied by the strongest promises for the protection of the natives and the suppression of the slave trade."

We have not had for years a more emphatic declaration on behalf of the rights of humanity in oppressed Africa. This protest has more influence, inasmuch as it proceeds from a body of gentlemen holding high positions in Parliament and the commercial world.

V.—THE FIGHT AGAINST SLAVE TRADERS ON NYASSA.

Captain Lugard has in the September *Contemporary Review* a graphic sketch of the defense of Karonga and the assaults on the Arab stockades. He bitterly regrets the apathy of Christian England, and especially the inaction of the African Lakes Company. The captain pertinently asks, "Are these men (the defenders of the Karonga station), reduced by sickness, bad food and every kind of hardship, to remain in their present position unrelieved during another unhealthy, rainy season?" In a tone of despairing sadness he observes: "It is now over two and a half months since I landed in England, and still no help has been sent to Nyassa." The gal-

lant officer refers to the pitiful spectacle of the miniature garrison of a handful of white men exposed to the overwhelming numbers of merciless Arabs. He dreads that the whites may be compelled to forsake the region entirely, leaving the unprotected natives to the devouring Arab slavers. Having appealed in succession, in vain, to the English Government, and the African Lakes Company for reinforcements, he finally turns for hearing and support to his fellow-countrymen at large. At the annual meeting of the British Association in Newcastle in September, Captain Lugard was invited to speak upon the work of civilization at Lake Nyassa. This opportunity of reaching the more influential and intelligent Englishmen may result in active measures being initiated. After the publication of his article in *The Contemporary Review*, Captain Lugard sent a stirring communication to *The Times*, under date August 31. "The news," says he, "has reached me from the best authority that steps have been taken to make peace with the slave traders on the best terms that can be got. This peace at any price is to be concluded by one who has no knowledge whatever of antecedents, or of the place or people. He is armed with the fullest powers to carry out his instructions, whether those on the spot consider his course the best or not. Sincerely glad I shall be to hear that peace is made, if it be not made at such a sacrifice of prestige as will involve us in still greater subsequent difficulties. For I fear that such overtures coming before any reinforcements can arrive—two months before those I arranged for from Natal can reach the Lake—will be such a confession of defeat that it will be next to impossible to maintain our position there, and protect those to whom we are pledged. The Arabs, considering we have given in, will be little disposed to observe any pledges they may give—supposing that they are induced to give any. The position of the white men left behind will be an unbearable one, if they have to endure without protest the violation of promises, while they will be prohibited from raising a finger to help our allies. In view of this decision, the projected 'efforts' alluded to as being made by the Scotch directors of the Nyassa Company have collapsed. If this course should temporarily succeed to the extent of securing peace, and if under the humiliating circumstances white men can be found to remain at Karonga, I still fear that ultimately it will prove to have only multiplied our difficulties, till they are beyond our solution."

Meanwhile those "hidden servants" of the Lord, Dr. Kerr Cross at Karonga, Dr. Laws at Bandawè, the Rev. A. C. Murray at Njuyu, Angoniland, and the Rev. Dr. George Henry and Mr. M'Intyre in the picturesque Livlezi Valley, above the entrance to Lake Nyassa, hold on with extreme courage at their several posts.

Perhaps the finest tribute rendered to the memory of one whose noble record has been communicated to *THE MISSIONARY REVIEW OF THE WORLD*, the late Rev. Alex Bain, M.A., who recently died at Nyassa, at the youthful age of 31 years, after a six years' spiritual combat with savage barbarism at the furthest outpost of the Livingstonia Mission, is that from a former minister, the Rev. Robert S. Duff, M.A., of Free St. George's Church, Glasgow. Of Mr. Bain he remarked: "His works do follow him—not only what he did, but also what he strove to do. The young soldier sleeps within the hearing of Nyassa's wave; but the memory of how he toiled, and suffered and died, all for love of Africa and of Africa's Saviour, will lead others to do likewise. The torch he helped to hold aloft is not trampled out, but burns more brightly, and other hands will speed it on till the whole of the Dark Continent be filled with the glory of God."

VI.—SLAVERY IN THE BRITISH EAST AFRICAN POSSESSIONS.

It is truly regrettable that the fugitive slave question in East Africa has taken a backward move. Until the recent document, issued by the English Foreign Office, termed "Further Correspondence Respecting Germany and Zanzibar" came to light, there was every expectation that the traffic in human chattels in and near British East African domains would continue to receive damaging blows. It is now otherwise. Unhappily, the subsequent action of Mr. George Mackenzie, who purchased the freedom of 1,400 slaves last January, whom he found stowed away in the missionary stations adjoining Mombasa, is disgracefully retrogressive.

To prevent the missionaries in future sheltering slaves Mr. Mackenzie counsels the missionaries to arrest the runaway slaves on entering their districts. Colonel Evan-Smith, too, strengthened by a note from the Foreign Office, intrusting him to warn all missionary societies against harboring escaped slaves, has actively co-operated with Mr. Mackenzie. Directions from Lord Salisbury to Colonel Evan-Smith are to "warn all mission societies against harboring runaway slaves, without making any exception. No legal right to do so can be claimed, and where a refuge and asylum are granted in extreme cases of peril and out of humanity, it is done at the risk of the person giving the shelter." This is capped with the communication sent by the British Consul at Zanzibar to the missionaries, that in case of a fugitive slave being taken into a missionary settlement "he should at once be sent back to the Wali of Mombasa, in order that his case may be inquired into in the presence of one of the mission officials." In the light of such deplorable revelations it is refreshing to hear that the United Free Methodist Missionaries "fail to appreciate" the force of these instructions. All honor to those who dare to act out the famous reply of Peter and his fellow apostles, "We ought to obey God rather than men."

VII.—THE LUCERNE ANTI-SLAVERY CONGRESS.

The reasons assigned by Cardinal Lavigerie for the abandonment of the Lucerne Congress which should have been held last August, namely, "the divergence of views among the Powers, and the insufficient promises of attendance," are repudiated as not being in accordance with truth by most of the European Anti-Slavery societies. No whisper was audible of an inadequate attendance until the postponement of the Congress was announced. It was a grave misapprehension to suppose that the appointed distinguished delegates could again defer their business and official engagements to be present at an adjourned assembly. To cancel the original Congress for the sake of the French communal elections—largely a local reason—is inexplicable, nevertheless, an irreparable blunder.

In connection with the forthcoming International Congress of the European Powers on Slavery in October, much interest is excited. Would that the entire Christian Church were to present a supplication that the conference may inaugurate the brightest of chapters in the history of the Dark Continent. A Zanzibar telegram states that the Arabs are in a perturbed condition respecting its bearing upon themselves, and their lustful trade.

During the first week in September the Rev. A. H. Baynes, Secretary of the Baptist Missionary Society, had the honor of an interview with the King of the Belgians in Brussels with regard to the revision of transit tariffs on the Congo. Other questions affecting the welfare of the Baptist Congo Mission were introduced.

VIII.—THE NATIVE RACES AND LIQUOR TRAFFIC COMMITTEE.

The President of this powerful organization, the Duke of Westminster,

forwarded in its name a memorial to Lord Salisbury, urging that the question of the drink traffic may command the attention of the International Conference on the affairs of Africa which assembles in Brussels. The memorialists, seeing the demoralization of the various native races of the continent of Africa by the consignment of enormous quantities of intoxicating spirits, implore the Powers represented at the Conference to devise some united action for the prevention of its importation into that unhappy land and its manufacture there as an article of sale or barter to natives. There is a consensus of opinion among English philanthropists of every school that decisive steps are necessary to avert the terrible evils which spiritous liquors are bringing on the uncivilized races. The growth of this trade is mainly answerable for the slight development of commerce on the West African coast. In the pathway of civilization its presence is everywhere an unmitigated obstacle.

To the Queen a further petition has been dispatched, pointing out that if Her Majesty would be pleased to express a sympathetic interest in the subject it would have a strong influence in ripening public opinion in England and other countries. The petitioners state that their aim is the removal of one of the chief hindrances to the happiness of the heathen and imperfectly civilized races of the world. Invariably the introduction of drink has proved to be "a source of wholesale demoralization and ruin to the inhabitants, and a serious stumbling-block in the way of the spread of Christianity"; hence the agitation for the suppression or limitation of the liquor traffic, in the interest of humanity, the progress of the Christian religion, and extension of legitimate commerce.

An astounding and unchallenged statement was made some months ago by a member of the Legislative Assembly at Lagos. "The slave-trade," said the speaker, "was to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery, and being worked hard and kept away from the drink, than that the drink should be let loose upon them." This emphatic utterance was recently echoed by the Rev. John Williams. Since his return to England he has said in public meeting: "We are not troubled with infidel literature, but with floods of rum, gin and other liquors, which are demoralizing the people, and rendering the work of the missionary very hard." When on the West Coast he ventured to accuse a rum-seller of his bad calling he replied to him: "It is no good your talking about the selling of drink; you must go to the fountain-head. It is the Europeans who send it; let them bear the burden." What *The Times* said touching slavery in a review of Mr. Ashe's recent work on Uganda, may be applied to its fellow evil: "It is surely the duty, if not the interest, of civilized humanity, to rid the face of Africa of such abominations as soon as possible."

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE Luthersk Kvartalskrift (Lutheran Quarterly Review), published in Rock Island, Ill., as the organ of the Alumni of Augustaina College (Swedish), has in the last January number a very interesting analysis of the "Sunsong," the oldest Christian poem of the Scandinavian North. It is supposed to have been composed in Iceland, not far from 1200. It presents a piety not highly developed, experimentally or doctrinally, but simple, strong, and morally pure. The doctrine of retribution, of good and evil, is strongly brought out. It is worthy of note that only heaven and hell are

known. There is no mention of purgatory. The piety depicted is "a mild, early form of Catholicism," as Mr. Esbjörn, the author, remarks. It shows, he remarks, that the tenderness of the North, which had been disguised and repressed under the exclusively masculine virtues of heathenism, burst out into a powerful prevalence as soon as the cruel worship of heathenism, and its sacred groves of trees, adorned with rotting corpses of men and beasts, as above all at Upsala, had been done away. "Is there found among us quite so much warm and humble a Christianity as has sought expression for itself in the "Sunsong?"

The same review contains a paragraph from Esaias Tegnér, which is of interest to missions, and which very soundly balances the two elements that must be kept in mind in the consideration of what we may expect as to future unity of language among the nations, and what we may not. "The international world-speech, if it ever comes into use, whether it turns out to be one of the now living national languages, which shall, by the superiority of its historical culture, conquer for itself this, or whether it shall be an artificially constituted language, a *pasilali*, will never have to do with other spheres of life than these which are actually international. It will never have power to edge out the particular national languages from the field in which they have an inalienable right to maintain themselves, namely, where it concerns the utterance of that which is, for the various peoples, in the true sense *their own*. The rights of nationality, even as respects language, will never be able to come in conflict with the higher rights of humanity, as this in time to come shall assert its claims more and more."

In Madras the rival preaching of the heathen, and their insulting behavior during the street preaching of the Christians, both go on unabated. There are now far more Hindu than Christian preachers there.

Herr Lazarus, of the Danish Mission, says bitingly: "Religious contributions are a trait of character among the people that has been laid waste by the missionaries in Madras." It is a great pity that they should cease to do for the gospel what they were wont to do for their idols.

A year or so ago, to counteract the influence of the Hindu Tract Society, it was resolved by the various Protestant missionaries in Madras to publish a little monthly paper. Mr. Lazarus was chosen chief editor. It took well, and soon reached a monthly circulation of 6,000 copies. This has now increased to 10,000. Except a single English article in each, it was published entirely in Tamil. It is now issued also in Telugu. If it circulates well in this, it is contemplated issuing it also in Canarese and Malayalam. These are the four Dravidian languages of South India.

Our French Protestant brethren, having their immediate interest concentrated on two missions, that in Senegambia and that in southeastern Africa, among the Bassutos (whose country is called Lessuto), where they have 6,000 communicants, of course follow all the fluctuations of these with a liveliness of interest not so easy for those whose attention is distracted by a large number of missions. In the Bassuto mission there has been for months back a remarkable revival of interest among the pagans, and large additions to the number of catechumens. At the station of Morifa, in December, 75 were baptized at once. Apropos of this, M. Dieterlen makes some very apposite remarks: "I hesitate to give account of this baptismal solemnity, fearing to hear once more the optimistic commentaries which

are made by the friends of our mission. These happy missionaries of Lessuto! In what an atmosphere of piety and sanctity they live! What successes! What multitudes of conversions! Their course is one triumphal march from baptismal celebration to baptismal celebration, these happy missionaries of Lessuto!

"No; all is not triumph and festal solemnity in Lessuto. The task is arduous and depressing, and the sheaves, which from time to time are gathered into the garner, represent an amount of labor of which few persons render to themselves an exact account. But when one has the happiness of celebrating a Feast of Ingathering he may, without scruple, admit his friends to a share in his joy, and invite them to render thanks for the results obtained."

These baptisms are usually administered where the conversions occur. But on this occasion it was judged best that all within a considerable district should be baptized at the mother station. "What a beautiful spectacle these 75 persons, advancing two and two in the midst of an assembly of 1,500 Christians and pagans, singing a hymn of gratitude, which is answered by hearts moved with joy and pity! Each time that I see a scene of this kind I think on that made known to us in the Seventh Chapter of the Revelation, at which, moreover, we hope one day to be present, do we not? A still nobler spectacle, it is true, because it will be the definitive entrance into the Divine glory, repose after strife, triumph after the great conflicts of this life."

One of these converts, a man of forty, a child of Christian parents, had been brought to Christ by a few words of a young girl. "This woman, who next rises, is neither more nor less than the daughter of the great chief of the Bassutos, a woman of forty years, named Mampoui. She relates to us the distresses of her conscience, which her husband and brothers undertook to allay by having recourse to the magic doctors of the country, and by sacrificing oxen to the manes of her ancestors. This lasted for years, until one day Mampoui found the simple and efficacious remedy which she had overlooked—the forgiveness of sins by faith in Jesus. 'This remedy,' said she, 'has given me peace. Oh, my brothers, Lerotholi and others, why do you not procure it, to be healed of your sins?'"

After mentioning some others: "And this one, too, who was a kind of prophetess, a veritable dignitary in the superstitious practices of paganism, and who has been snatched from her wild errors to become a simple Christian woman. She speaks with a certain exaltation of feeling, a lingering remnant, no doubt, of her former functions. But her testimony has not the less value for this, and appears to make a genuine impression upon the auditory," gathered under the blue vault of heaven. Then followed the baptisms, succeeded by the Lord's Supper, also held in the open air.

"Finally, in the evening, there was a closing service in the church to hear the experiences of those who had been received and to give them suitable exhortations. I was not present at it, but I had a most beautiful echo of it. It was half-past nine in the evening. Night covered the earth, and the heaven was gleaming with stars. I was walking to and fro before my house, thinking on what I had seen and heard during the day, when all at once there rose towards me a hymn, of an energy, a beauty and a spirituality most extraordinary. They were singing at the foot of the hill, in the church, some three-quarters of a mile away, and this exquisite hymn reached me as if on wings, overflowing with living fervor, and so distinctly that I recognized the words of each verse, and could in heart associate myself with

those that were singing it. Oh, how beautiful is a hymn sung by a church which the Spirit of God has just been moving and blessing! The hymn sank into silence, then recommenced. I then heard the sound of a multitude dispersing, and silence at last descended upon the station and upon all the country round."

Mr. Ernest Mabilie, speaking of a deceased member of his flock to whose singular excellence all bore witness at his funeral, remarks: "I, for my part did not fail to insist that the mildness and humility of Ra-Bethuel were not a simple accident, an affair of temperament, but that they were most truly the fruit of the Spirit of God in his heart, and that the deceased was thus a brilliant proof of what the power of the gospel can make of a black. For the opinion is very widely spread among the Bassutos themselves that the word of God has no real influence except over the whites, and that the blacks cannot be Christians in real earnest, that they only know how to feign sentiments which they do not have and to ape habitudes which they do not understand or really hold in affection."

The *Evangelisch Lutherisches Missionsblatt*, speaking of the death of Mr. Hudelston Stokes, for a number of years an English official in India, and a zealous friend of missions, remarks: "The complaint is often heard from India that such men, who cast their whole influence unreservedly for Christianity, become more and more rare among the English officials."

The *Missionsblatt* remarks: "The blood of the missionaries that in late years have been murdered in East Africa, speaks a language which the friends of missions in Christendom ought not to neglect. First, it teaches us to praise God, that in our days of less heroic faith, there have yet been people who have offered up their life for the sake of Christ and His cause. Assuredly this blood will not be in vain, but, as elsewhere, so also in East Africa, will fertilize the soil for a rich harvest. But besides this consideration, this blood also admonishes us of something which ought to turn to our instruction, namely, that it never goes well with missions when they are involved in public affairs, nay, that even the appearance of a connection with secular power, especially when it appears as a conqueror, is very harmful. It is therefore not at all true that a European colony, and, above all, a colony of one's own countrymen, is *invariably* of any great advantage to a mission. Before the intervention of the German East African Company the Christian missions in East Africa were developing themselves slowly but prosperously; it was only with the occupation of a large strip of land along the coast that hostilities arose which first cost Bishop Hannington his life, and now threaten the existence of all the missions. The committing of the freed slaves to the mission stations appears to have been the immediate occasion of the attack of the Arabs upon them. The history of missions shows many examples, according to which, the missionary cause has made much greater progress under native kings than under the flag of a colonial power. The Halle missionary, C. F. Schwarz (1798) found under the Rajah of Tanjore much more encouragement for his cause than his colleagues under the Danish governors. The missionaries in Travancore, (South India), Madagascar, Japan, and many South Sea islands, confirm this experience. Many competent men in India have already declared that the Christianization of this great land, especially in the South, would have been farther advanced had it *not* been an English dependency. Contact with many irreligious Europeans, especially when these are in influential places

and openly avow their opinions, hinders many natives from acknowledging the pre-eminence of Christianity above their religion.

"We will let this judgment speak for itself, and would by no means undervalue the obligation of the home church to prosecute missions in the colonies, but rejoice when increasing weight is laid on the right discharge of this duty. Only, after all these experiences, we must declare that it is an erroneous opinion to maintain that German missions must always, *first and foremost*, follow German colonial movements, and everywhere begin their work where the German flag is unfurled. Indeed, it is a serious question whether it is wise at the first founding of a colony, so long as things are yet unsettled, and perhaps even fighting is going on, to send in missionaries to begin their work in the very same line with the pioneers of trade and of civilization. And it is still more misleading to think that one can desire an incitement to missionary zeal from German *patriotism*. No; missions are most fortunate when they hold the spiritual and the secular sphere as widely as possible apart, and never make flesh their arm. But the ominous thing appears to us to be when one, as has been actually the case, and that not only on the Catholic side, advocates the use of weapons, *for the sake of missions*, were it even against the slave traders. We do not speak here of *political* reasons, they lie entirely in another sphere. What German would not rejoice that our Fatherland is willing and strong enough to protect her subjects and her interests abroad, and to exert her influence for the suppression of the slave-trade on the sea and in her colonies. But when the representatives of the missionary cause (therefore, for the sake of missions), become champions of an armed intervention in the interior of Africa, in opposition to the slave-trade, an intervention which is not conceivable without attacking the negro tribes and Arabs of the interior, they forget that Christian missions never, without belying their character, dare grasp the sword, or put it into the hands of the State, for the missionary work is the messenger of peace, whose only weapon is the gospel. And this word of God is still strong enough, as it has proved of old, to overcome slavery. Was it then an armed force in Greece and Rome that suppressed slavery and the slave-trade? After Christianity had overcome the evil inwardly it then fell externally. Every well-manned mission station has a far stronger influence on the country round than a fortified camp of soldiers.

"When the famous Colonel Edwards, who during the Sepoy Muinty of 1857 was stationed in Peshawur in the Punjab, said in a speech which he delivered three years afterward in Exeter Hall: 'The border station Peshawur is one of the most difficult and dangerous posts in India. But during the terror of the mutiny perfect quiet prevailed here. How came that. Because we honored God there from the very beginning, because we founded there a Christian mission, and I tell you, Dr. Pander, one of the ablest missionaries of India, went out in that time into the street of Peshawur, where 60,000 heathens and Mohammedans stood before him, and there he opened his Bible and preached the gospel to them. He feared nothing, and did his duty in confidence of God's defence, and I testify here that we in Peshawur owed our security to a Christian mission which was among us, as it were, an Ark of the Covenant.' When Luther, against the will of the Elector of Saxony, returned to Worms, he wrote to him: 'In this matter no sword shall nor can give counsel or help; God must deal here alone without any human care or officiousness. Therefore he who believes most will here defend most.'"

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Dr. Henry Grattan Guinness, in addressing a meeting at Boston, Sunday, Sept. 29, said of Africa: The largest neglected field in the world is the Soudan. There is the North African mission with forty missionaries and 1,100 miles of territory. Both south of Sahara and between that and Congo basin lies this neglected district; from Kong Mountains 180 and sometimes 500 miles inland, clear to Abyssinia, there are no missions. Properly, there are three Soudans, viz.: of the Nile, the Niger, and Lake Chad, between the other two. The Niger is next to the Nile and Congo in importance. It has one branch 1,900 miles long. Lake Chad covers 10,000 sq. miles at its lowest and 40,000 when swollen by rains, etc. Five great nations lie about this lake, with a total of 35,000,000 population and no missionary. Eastward lie two great countries. On the two main branches of the Niger, 2,300 miles long, no missionaries are stationed. About 100 languages are spoken there. Here is a district of country 3,000 to 4,500 miles east and west, by 1,000 miles north and south, in all embracing nearly 90,000,000 people absolutely neglected. What shall be done for the three Soudans? Dr. Guinness presented the destitution before the young men of Kansas and Nebraska, and in each State about 20 of the foremost men volunteered to go as pioneers. The house of the widow of President Roberts, of Liberia—a house situated in Monrovia, has been taken as a sort of home for missionaries who are on their way *via* Liberia to the Soudanese. We look with deep interest to see what is the next step in missionary enterprise. The last five years have seen greater developments in some respects than the 95 years preceding. A. T. P.

—**News from Stanley.** Berlin, Oct. 23. A cable dispatch has been received from Capt. Wissmann, stating that trustworthy news has been received concerning Emin Pasha and Henry M. Stanley, Signor Casati and six Englishmen. They are all expected to arrive at Mpwapwa in the latter part of November. Capt. Wissmann also says that he defeated a force of insurgents near Somwe and killed seventy of them.

Brussels, Oct. 23. A dispatch received here confirms Capt. Wissmann's advice regarding Henry M. Stanley and his party.

China.—In a recently published volume, *The Cross and the Dragon*, there is an extended account of the great hospital and dispensary at Canton, from which we glean the following facts. For thirty years the hospital has been under the care of Dr. Kerr, under whose able and judicious management it has been greatly developed, and now unites an extensive hospital, dispensary, and medical college. There are no less than five successive lines of good substantial buildings, four of which are devoted to the accommodation of pa-

tients. There is also a very fine church capable of seating 600 people.

This great institution is one of the sights of the city of Canton, and is visited and inspected by intelligent Chinamen from all sections of the country, and by foreign travelers and residents. Twenty thousand persons burdened with diseases are the recipients of its benefits each year. Its great practical benevolence has so commended it to both natives and foreigners that Chinese and Parsees gladly join with Europeans and Americans in its support. The Vice-roy Hoppo, and other native officials, are regular contributors. Connected with the central hospital are branches at four cities in the interior. Associated with Dr. Kerr is an efficient staff of native doctors and surgeons trained by him. In the course of his career he has instructed some scores of pupils, thirty of whom have taken the full course and received certificates. Most of the native doctors educated are Christians, and engage more or less in evangelistic work wherever they go.

In the great hospital and its branches every effort is made to impress the people who come with the importance of Christian truth. There is daily service in the chapel, special services there and elsewhere, regular visitation of the wards, in which the missionary physician is aided by native clergymen, and distribution of books and tracts.

The good effects of this medical-mission work are seen in numberless ways—in lessening the anti-foreign feeling of the Chinese; in diminishing the power of superstition which connects diseases with evil spirits, and sends the suffering to the exorcists and the idols instead of to the physician; and in giving constant proof of the unselfish character of our religion.

India.—In the *Imperial Gazetteer of India* Dr. Hunter, Director-General of Statistics of the Government, says: Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah; in 1871 there were 318,363.

—The *Indian Witness* tells of three recent cases in which poison was administered to Hindu lads who had been baptized. The victims have become mental wrecks. In another case death resulted under suspicious circumstances after the lad had been carried off by his friends. The poisoners in each case were very near relatives. The *Panjab Mission News* also gives a number of instances of young converts whose lives were endangered by their baptism. "A Hindu lad announced his determination to be a Christian. Several tremendous thrashings having been fruitless in changing his determination, he was tied down to a charpoy, and his own father held lighted lamps to the soles of his

feet and the palms of his hands until they were charred. He was preparing to kill him when the police arrived on the scene."

Moravian General Synod.—The General Synod of the Church was held in Herrnhut, Saxony, from May 29 to July 1. This Synod represents a membership scattered through different parts of the world of about 117,000. The Synod is composed of members of the Unity's Elder's Conference, delegates of the Elder's Conferences of the Provinces, the Bishops of the Church, official members, nine delegates from the Provinces, and missionaries from the foreign fields. About sixty representatives were present at the recent meeting. The business of the Synod, according to an article by Rev. J. Taylor Hamilton in the *Independent*, was to "decide all questions that might arise with reference to doctrine; to determine the fundamental features of church order, discipline and ritual; to elect Bishops; to supervise the missions to the heathen, the mission in Bohemia, and the Leper Hospital in Jerusalem; to superintend the finances of the church; to elect the Department of Missions and the Department of the Unity (board of appeal) of the Unity's Elder's Conference; in fact, to determine everything that has reference to the general Constitution of the church." Among other things, action was taken whereby the "lot" will no longer be a part of the church machinery. Provision was also made for the appointment of a bishop for each of the larger missionary fields. The review of the past ten years of missionary labors shows a net increase of 11,031 converts. There are missions in Greenland, Labrador, Alaska among the North American Indians, the West Indian Islands, in Mosquitia, Surinam, Cape Colony, Kaffraria, Australia and Cashmere, besides a leper hospital near Jerusalem.

Japan.—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

Jewish Mission Notes. Twenty-five years ago, when occupying the Old Testament chair in Erlangen, Professor Delitzsch began the publication of the quarterly *Saat auf Hoffnung* (Seed Sown in Hope), which has proved to be the leading journal in this department of missionary activity. It is doubtful whether there is any other missionary magazine issued which contains so much material of permanent value as does this, and among the richest matter are the numerous contributions of the founder himself. Now, at the age of more than seventy-five, he has handed over the management of the journal to one of his best co-laborers, Lic. Dr. Gustav H. Dalman. He has already entered upon his new duties, but will be assisted by the venerable ex-editor and the indefatigable missionary and manager of the bureau of *Instituta Judaica*, of Leipzig, Wilhelm Faber. Dalman is one of the less than half

a dozen Christian scholars of our generation who are thoroughly conversant, theoretically and practically, with the Talmudic and Rabbinic literature. Beside him can be mentioned as such authorities only Delitzsch, Sr., Strack and Wünsche, the prolific translator from this most difficult field of research. In this department the Christian scholarship of our times is not up to the high-water mark of the Buxtorfs and their day. And yet proficiency just here counts far more for practical gospel work in Israel than does any other factor. It is impossible to approach and win the ear of Israel without a thorough knowledge of their traditional literature, which has been their spiritual food and drink for many many centuries, and has done more than anything else to make them antagonize the gospel. The work of removing obstructions and of doing preparatory work is greater in Jewish than in any other mission enterprise. It is in the perception of this, the only correct and thorough method for this particular kind of evangelization, *Instituta Judaica*, the associations of Protestant students for the study of post-Biblical Hebrew literature, which are flourishing at ten German and Scandinavian universities, find their justification and great importance.

The two agencies that have been most successful in Jewish work in the last decade have been the two translations of the New Testament into Hebrew, the first by Delitzsch, the second by the now deceased missionary and *litterateur*, the convert, Dr. Salkinson. Of the former the tenth edition, to be thoroughly revised, is in preparation the nine that have been issued having been spread in about 80,000 copies, mostly in the thickly-settled Jewish districts of Eastern Europe and Western Asia. The second edition of Salkinson has appeared in 200,000 copies, one-half of them having been paid for by a wealthy Scotchman to be used for missionary purposes. These have been and are being employed in the Jewish Diaspora especially in North Africa and the East, where Delitzsch's version is not sent. The two translations are made from quite different standpoints, each with its own peculiar merits, though from the point of philological and historical accuracy, Delitzsch's is by far the better work. He aims to reproduce the New Testament in the form and shape in which the New Testament writers themselves would have done had they written it in Hebrew. He accordingly calls into requisition all the help that the post-Biblical literature, the roots of much of which go back to the apostolic era, can offer. He then employs words and phrases, grammatical constructions, etc., which are found only in post-Biblical Hebrew. On the other hand, it is Salkinson's

aim to use only the linguistic materials found in the Old Testament itself, but to use it in an ornamental Oriental manner. In the nature of the case he has succeeded but partially, although he was especially equipped for the task by his fine renditions into Hebrew of portions of Shakespeare and Milton.

It is singular, notwithstanding the strange fact that it seems impossible to arouse the interest of the church in general for the mission work in Israel, and that this is left almost entirely to the spontaneous efforts of a few individuals and local societies, that there are proportionally a larger number of men working for Israel's conversion than there are for the Gentile world. According to Dalman's statistics, there are about 6,400,000 Jews on the globe. The number of missionaries is 377, or one for every 16,976 Israelites. According to the statistics of the Rev. E. Storow, in the April *Missionary Review of the World*, the proportionate number of agents at work in evangelizing the non-Christian nations is one to every 20,400. — *The Independent*.

—The special importance of the Swahili may be inferred from these remarks of Dr. Cust in his valuable work on the African languages :

"This is, and is destined to continue, one of the twelve most important languages of the world, with reference to the vast area over which it is a *Lingua Franca*, its position as a leading language amidst a host of uncultivated congeners, and its power of assimilating alien elements, especially the Arabic, which has done for it what it has also done for the Turkish, Persian, Urdu, Hausa and Malay. . . . Swahili means 'the language of the people of the coast.'

. . . It is still spoken in the greatest linguistic purity about Patta and the other ancient settlements: along the coast, proceeding downwards, it has become greatly modified by alien influences, Arabic, Persian, Indian, Portuguese, till in Zanzibar it reaches the extreme degree of divergence. I cannot call this corruption, unless I could at the same time call the magnificent Indian vernacular Urdu a corruption, instead of a development of Hindu, and English a corruption of Anglo-Saxon. It is not even spoken on the coast to the south of Ibo. . . . A greater tribute can hardly be paid to it than is paid by Cameron, that he only understood this one language, and it carried him successfully through from the East to the West Coast, as some one was found in each tribe passed through who understood it. It has already been stated that the specimens of Swahili aided in the discovery of the great theory of the unity of the Bantu languages. It is not the court language or ruling language anywhere, not

even in Zanzibar, but the commercial language everywhere, whether at U-Jiji, or U-Ganda, or Mombasa, or in U-Zarimo. . . . Every drop of European culture that finds its way into the vast language field of the eastern and western sub-branches of the eastern branch of the Bantu family now under description must filter through this one mouthpiece of Zanzibar and this single funnel of Swahili. It must be borne in mind that portions of the Bible have now been translated and published by Steere in the dialect of Zanzibar. Experience on the West Coast of Africa, the story of the English Bible and of Luther's Bible, warn us that when the language of a country is still in flux, it will settle down and gravitate round the translation of the Scriptures, if a good one, as I doubt not that Steere's is: therefore, humanely speaking, the lines of the Swahili language are laid down forever. The Scotch do not value the translation of the Bible less because it is composed in the southern dialect of the great English language."

New Zealand.—Mr. A. Honore writes to *Echoes of Service* from Foxton: "The work among the Maoris is carried on as usual. As a rule they come regularly to the meetings and are interested. Their average moral conduct is above that of the Europeans. Most of them have given up their habit of drinking. They are not all total abstainers, but drunkenness is rare, at least in this district. Large meetings and festivals are held at which not a drop of intoxicating liquor is used. They are becoming more and more industrious. They also clothe themselves respectably and build good houses. In comparing them with those of other countries where the drink traffic abounds, we have much to be thankful for. Yet there is such a thing as being sober and industrious whilst without Christ and without life. Were these Maoris proud and self-righteous and despisers of the Gospel, we should have no hope of them, but seeing that they willingly listen to it, and always ask me to come again, we have real reason to hope—indeed in some instances we are sure that it has been made the power of God unto salvation.

"During the past eight months about 30 flax mills have been opened in this district, employing over 700 men and youths, including some Maoris. Most of these men and youths are very godless. Vice, profanity and wickedness abound. This has a bad influence on the Maoris, so I am waiting upon the Lord that He may, if He will, send me or some other man to visit these places with the message of the Gospel.

"I have just returned from a visit to some Danish people at a place called Halcombe, about 30 miles from here. They listen to the word with much attention, and I hope soon to see real life among them."

Turkey.—*The Revival in Aintab.* Dr. Fuller, Pres. of Central Turkey College, writes to the *Missionary Herald* as follows:

"We are now in the fourth week of a powerful and widespread revival. The work began in connection with and near the close of anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the College, Sunday, June 23. The series included commencement exercises and graduating exercises of the Girl's Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

"The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jenanian, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land. The fire once lighted spread immediately to the other two churches and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and convictions of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice, were electric with the message of God's love. Almost from the first men and women began to cry out with tears, 'What must I do to be saved?' and the number of such in the aggregate is already very large.

"The missionary friends from Marash, Adana, and Hadjin returned to their fields before the work was fairly under way. As soon, however, as the news of the extent and importance of the movement reached Marash, our brethren there promptly sent us aid in the person of Rev. T. D. Christie. His old-time military training made it the most natural thing in the world for him to "move toward the sound of the guns," and with his enthusiasm he has brought us most timely and welcome reinforcement. Our college professors, the teachers in the Girl's Seminary, in short, all our force of

missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is himself in the field and leading on His own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is 'a day of the right hand of the Most High' in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the College and Girl's Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with and pray for us."

—As an indication of the nature of the obstacles to missionary work in Turkey, the list of foreign books recently confiscated by the Government is interesting reading. The laws respecting importation of books have always been strict, but within a short time apprehension of the influx of Christian ideas has led the authorities to double their carefulness, and now the crusade is directed not merely against books containing direct attacks on the Government or the religion of the empire, but against those which can in no sense be classified under such a head. No official list of the proscribed volumes is issued, but each, when it arrives, is subject to rigid censorship, and stands or falls on its supposed merits. Rev. H. H. Jessup, of Beirut, writes to the *Church at Home and Abroad* that recently Hallam's "Middle Ages," destined for the missionaries, was burned, with five other volumes. Thirty-two books were sent back to the United States by an early steamer after their arrival. Among them were Thompson's "Land and the Book," Pierson's "Crisis of Missions," Fisher's "Outlines of Universal History," Stanley's "Sinai and Palestine," and a catalogue of Union Theological Seminary. It is rather startling to find such standard and excellent works upon an *Index Expurgatorius*.

—A correspondent of the *Jewish Messenger* urges wealthy Jews to make up a purse and buy Jerusalem from the Turks. It might not be difficult to buy that parcel of real estate; but to buy independence would cost more than the aggregate wealth of the Jews could purchase. The Turks of Jerusalem might sell a city, but the Sublime Porte would scarcely sell its sovereignty.

—"The Roman Catholics make it no secret that they are determined to conquer Palestine." Such is the statement Rev. J. Zeller makes in *The Church Missionary Intelligencer*. Writing with respect to the reinforcements sent to

Palestine, and contrasting the insignificance of these accessions when compared with those of the Romanists, he says: "Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, '*Dieu le veut*.'"

—**West Indies.**—A new mission is to be commenced in the Island of Trinidad, among the 50,000 coolies living there. Rev. G. H. Hanna was appointed Missionary Bishop for the West Indies.

Miscellaneous.—Vindication of Mis-

sions.—Rev. Dr. Arthur Mitchell, previous to his departure for China and Japan, addressed large congregations in San Francisco and vicinity, awakening great interest in the work of foreign missions. His answer in *The Chronicle* to the charge of Lieutenant Wood of the Navy that missionary labors in China had proved a complete failure, was a noble and Christian refutation of the unsupported assertions which had been widely published by the press on the Pacific coast.

—The sale of weekly parts of the illustrated Bible published in Milan, Italy, has reached 90,000 copies.

III.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D.D.

The Mission to Hindus in the Island of Trinidad.

BY REV. JOHN MORTON.

AT the International Missionary Union which met at Binghampton July 5th-11th, Trinidad mission was represented for the first time. Members knew little of the work there, and very naturally regarded it as a West Indian mission. "Your work is among the Africans," said one. "You speak Spanish," said another. "Do you mean to say that you use these Hindi books in Trinidad?" said an Indian missionary. In every case the answer was a surprise. It may be well to let a wider circle know somewhat of the mission to Indian immigrants in Trinidad.

THE FIELD.

Trinidad is the most southerly of the West India Islands, within sight of Venezuela, from which it is separated by the Gulf of Paria. It is 55 miles long by 40 broad and contains 180,000 inhabitants, of whom 60,000 are natives of India. About nine-tenths of these are Hindus and one-tenth Mohammedans. The language used by them is Hindi and Urdu.

Great Britain acquired Trinidad from Spain in 1797. The ruling classes were then Spanish and French, the laboring classes Africans and their descendants. These were never adequate to the demand for labor, and when slavery was abolished the slaves who wished to realize and enjoy their freedom refused to

work more than their necessities required. To save the Island from ruin the local government sent to India and China for immigrants. The China and Madras agencies have long been closed, and the immigrants are now obtained from Northern India. Every precaution is taken both by the Indian and Trinidad governments, to secure these people against injustice, and the arrangements made have proved of advantage, alike to the immigrants, to India and to Trinidad.

About 2,500 arrive in Trinidad and about 500 return to India every year, which gives an increase of say 2,000 per annum. After a residence of ten years they can either return to their native land at the expense of the colony or receive a sum of money in lieu of a return passage. This many do and are making Trinidad their home.

COMMENCEMENT OF THE WORK.

In 1864 the writer sailed from Nova Scotia for the benefit of his health. On reaching Barbadoes an apparently trivial circumstance led the master of the ship to proceed to Trinidad, and thus the writer was carried to the scene of his future labors. During a stay of two months he became intensely interested in the East Indians, who then numbered 20,000, and as there was no missionary at work among them he took steps to bring their case before the church, first in Scotland and then in Nova

Scotia. In 1867 the Presbyterian Church in Nova Scotia, now part of the Presbyterian Church in Canada, resolved to take up this work, and the writer was sent as the first missionary. For three years there were no baptisms, and but one school, which was taught part of the time by the missionary. Visible fruits were small. The language had, however, been acquired, obstacles had been removed, and an important preparatory work done.

DISTRICTS.

This is not a history of the mission. It is rather a short sketch of what it now is. There are four districts, each directed by a missionary from Canada, namely: Tunapuna, eight miles from Port-of-Spain, the capital, directed by Rev. John Morton; San Fernando, the second town, by Rev. K. J. Grant, appointed 1870; Princetown, by Rev. Wm. L. Macrae, appointed 1886; and Couva, at present vacant. All these stations are connected by railway, and the four reach over 50,000 Hindus. At each of these stations there is a missionary's residence, a comfortable church and a school. Here teachers and catechists assemble each Saturday for training and counsel; from these centers the work radiates.

SCHOOLS.

Much attention has been given to schools. The government had established schools, but they did not attract the Hindus. Nor is this to be wondered at when we consider the indifference of the people to education and their prejudice against the African race. Separate schools were therefore established by the missionaries. The first substantial help in school work came from proprietors of estates, several of whom provided school houses and teachers' salaries in whole or in part. The sum received by the mission in 1888 from proprietors was \$3,800. After a time new regulations were made by the colonial government under

which mission schools could earn government "result fees." As our schools came up to the required standard we gladly availed ourselves of this provision. In some cases, too, special grants were made for districts where the East Indians were settling on lands acquired from the crown. In 1888 the amount earned from government was \$4,685, and this year it is likely to reach \$6,000. Five schools have been passed over by the mission to the government list. In these either the teacher or a monitor must be an East Indian. There are 40 schools on the mission list, with over 2,000 children in attendance. One principal school in each district has a female teacher from Canada, supported by the Woman's Foreign Mission Society. The other teachers are chiefly East Indians, who have been trained by the missionaries. Promising boys become monitors, and if diligent and trustworthy are trained up as teachers. Secular instruction is given in English, religious instruction chiefly in Hindi, which they are taught to read. Every school is a center of religious influence, every school-house a local chapel. Beyond doubt this school work has exerted a wide influence on the government of the colony, on the general public, and on the Hindus both old and young.

At an early date some changes will probably be made in the school law, and these will, more than in the past, provide for the East Indian children.

NATIVE AGENTS.

Intelligent converts become workers, either as unpaid helpers or as catechists on trial. By giving proof of aptitude and faithfulness they gain a place on the permanent list of agents. Of these a chosen few take a special course of study while still at work, and pass for native ministers. This department of our work becomes of greater importance every year, and means are to be taken to prose-

cute it with greater vigor. There are at present in the field two native ministers, Rev. Lalbihari, who is Mr. Grant's assistant, and Rev. Charles Ragbir, who is endeavoring to work up an out-station into a self-sustaining congregation. Seventeen catechists are also at work, several of whom look forward to the work of the ministry.

STATISTICS.

The growth of the work has been continuous, though retarded at times both by want of men and of means. In 1888 the baptisms were 272; marriages, 44; number of communicants, 382, and contributions of converts, \$1,904. The church in Canada provided \$9,388 for the work, and Trinidad contributed \$11,139. This local interest and aid has been a marked and very encouraging feature of the work.

LOCAL CIRCUMSTANCES.

Though the people be Indian, the circumstances under which the work is carried on are in many respects unlike India. By Hindu law all have lost caste; by a West Indian fiction they retain their relative rank just the same. But the tyranny of caste is broken. There are no zenanas. Brahmans and Sudras, men and women, work side by side in the fields and mix together in the markets. Converts may be persecuted privately, but all industrial avenues are open to them. While there are Brahmans and Kshatriyas among them, the bulk of the people are of low caste, who come here poor as well as ignorant. In 1887 they deposited in the Government savings bank £49,254 stg. and remitted to their friends in India £2,000. Those who returned to India that year took with them the sum of £12,065 in bills and specie, besides gold and silver ornaments, which they were wearing, to the value of £1,000. All this implies a social revolution. The greatness of the change is seen in the fact that on their return they

chafe at Indian restraints, and that a considerable proportion of them go abroad again.

AN INDIAN OUTPOST.

Our work has been called a "Ward of India." It is truly an Indian outpost. Two of our catechists were converted in India; a number of Trinidad converts have returned to their native land, and are engaged in Christian work there. Bibles, books and tracts are obtained from India by the ships which bring immigrants. About \$240 worth are imported and sold annually. The stream of Christian literature which flows from the mission presses of India thus fertilizes Trinidad. For our dictionaries, grammars, books and tracts, for our sweet hymns, for an admirable translation of the Bible and of books like the Pilgrim's Progress we are indebted to Bate and Kellogg, and Wilson and Thompson, and John Christian, and John Parsons, and others too numerous to name, who have labored in India.

INFLUENCE ON NEIGHBORING FIELDS.

Mission work in the neighboring colonies has also been influenced by Trinidad. The Island of Granada, over 100 miles distant, has about 1,000 East Indians, among whom two teachers from Trinidad are at work; St. Lucia, over 200 miles distant, has 2,000 East Indians. An interpreter sent there from Trinidad awakened an interest in school and mission work in the heart of James B. Cropper, Esq., a young man in a government office, which led to a school being opened by government assistance. The people there are more isolated than in Trinidad, and have received the truth with much readiness. For the past three years they have had a resident catechist and three schools, with occasional visits from Trinidad missionaries. One hundred and seventy persons have been baptised and a Christian church instituted. It was the writer's privilege to dispense the Lord's Sup-

per for the first time among this people, when Mr. Cropper, ten East Indian men and one woman joined with him in that sacred ordinance. of whom only the workers from Trinidad had communicated before. British Guiana has nearly 100,000 East Indians among whom the Church of England has had a mission for many years. The Presbyterian Missionary Society of Demerara had also been supporting catechists among them for some years previous to 1884, when arrangements were entered into with the Presbyterian Church in Canada to secure an ordained missionary for this work, and Rev. John Gibson was sent out in 1885. The work under Mr. Gibson seemed to be developing hopefully, when, after a week's illness, he was called away, nearly a year ago. A successor to Mr. Gibson will likely be appointed shortly, and it is hoped the work in British Guiana will be prosecuted with zeal and perseverance.

The importance of the East Indians to such colonies as Trinidad and British Guiana cannot be overestimated. Through them British capital and management have made these colonies flourish. India, with its crowded population has benefited by their removal; they too have improved their worldly circumstances. God had, however, higher purposes in view. When the first ship with immigrants arrived in Trinidad, May 30, 1845, two school boys were learning to read in Nova Scotia, who knew nothing of Trinidad or of Indian immigrants. It has come to pass, however, that these two boys have given the vigor of their lives to work among this people. That many have been eternally saved is one result; but it is not all. The people have been taught and elevated. The land of their exile has been accepted by the most of them as a comfortable home. The prospects of their children are bright

with hope—numbers of them occupy posts of respectability and usefulness. Some will, however, from time to time return to India, sturdy colonists, with new views of life, increased personal resources acquired abroad, and with the Hindi Bible and Hymn Book in their hands. One such began the work in St. Lucia, Many such it is to be hoped will aid the work in India.

It would be wrong to conclude this short sketch without acknowledging the work of those who have fallen on sleep. Rev. Thomas Christie labored from 1873 till 1881 at Couva, and died two years later in California. Rev. John W. Macleod labored for five years from 1880 at Princetown and died in Trinidad. Their names and their work we record with affectionate remembrance. Rev. I. K. Wright also labored for four years at Couva. He retired in 1888 on account of his wife's health, and is now settled in British Columbia. This field is now in urgent need of men—one for Couva and one for British Guiana. "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

Changes in China Affecting Its Progress.*

BY REV. H. D. PORTER, M. D.

WHEN the British Minister and his colleagues first sailed up the narrow Peiho and saw the mud hovels on the banks, he must have thought there could be little hope of the elevation of the nation to any degree of progress. Not even the elegant costume of the Imperial Commissioners, nor the finesse of their speech, could have persuaded him that any material advance was likely to be made. It is that hopeless aspect of the Eastern civilization which has been so wonderfully changed by the contact and growth of the generation whose

* This is but a portion of a most valuable paper, presented before the International Missionary Union in 1889. We regret we cannot find room for the entire paper.

years are now closing. Whoever enters the northern port now sees a beautiful little city. Long lines of noble buildings attest the approach of the West to the East. The fine quarters of the consulates reveal the presence of the diplomatic bodies and the immense traffic which now overlades the roads and the approaches is significant of the ready acceptance by the Chinese of the new life, with its steady impulse. This impression is increased when the study of the change passes beyond the immediate influence of the foreign municipality. In the macadamized roads, which extend from the native city to the home of the viceroy, in the continuous throng of the little jinrickshas, imported from Japan, but now made by the thousands in the native city, in the street lighted at night with kerosene lamps in the shops that are brilliant at night with this imported light from America, in the ceaseless trundle of native barrows laden with cotton goods from America and England, in any or all of the shops which girdle the city wall, filled with a vast variety of foreign goods, glass-ware of every sort, clocks in numberless variety, from Conneer, from Switzerland, iron rods and iron ware in enormous quantity, which the native industry could never supply; in all of these and hundred-fold others, the visitor may catch a glimpse of the change which has been wrought by commercial life alone. On inquiry he will find that these are but the mere external and evident signs of the impact of the West. He will learn from the native importers how far-reaching is their trade, so that there is scarce a single little town or village in the north that is not affected by it. He will see how so simple a thing as a trade in matches, which has assumed enormous proportions, has affected the interest and the comfort as well, of millions of the natives, and has made

very real and practical to them the presence of those who could devise and sell so cheaply that little item of convenience? He will learn that into every hamlet through vast regions cotton cloth has gone, carrying not only a good and cheap article of ware, but a wondering interest in the ingenuity that could weave so fine a thread on so wide a loom. The little things of life are the most effective. The little things of commerce are the most widely distributed and the most effective in their enticing of interest and bringing in the day of good fellowship. The traveler will also learn of the new industries that have sprung up in the wake of the incoming commerce. In North China the exports of straw braid and of wools, chiefly camel's wool, have grown into great commercial importance, and are a source of large incomes both to the foreign merchants and to the native factors.

Such, then, is a suggestion of the change that has come to a single and, in a sense, isolated community. Considering that this same process has been induced in all the now opened ports in varying proportions of size and influence, until every portion of the vast empire is permeated and subsidized by the ramifications of trade, we may measure the value of this commerce in its power to recreate the desires and industries of the nation. The first great sign of the change was the introduction of steam navigation. The period of mercantile change which we have been considering may be divided into two, each of fifteen years. From 1859 to 1874 the trade along the coast and up the great artery of China was in the hands of the foreign merchantmen who were accumulating vast wealth and storing it in the fine iron ships which carried their trade. In the year 1874 a company of Chinese merchants with Li, the viceroy, at their head, organized "The China Merchants' Steamship Company" and

purchased from an American firm their entire plant. It will be needless to follow the development of this trade. Suffice it to notice that under Government patronage it has nearly absorbed the great rice trade from the South, and has increased its plant until it has a capital of more than \$5,000,000. The fleet of forty or fifty fine steamers of English make, still officered by Western masters, indicates how well the Chinese merchants have learned the lesson of commerce.

The trade of China with the West assumes the large proportion of nearly \$200,000,000. Into the intricacies of this trade we need not enter. We merely notice its growth and proportion, and its meaning, as, the outgrowth of the new life that is touching the great empire.

A second sign of change is to be seen in the building up of the Government navies and armies. The rise to power of those who had been brought into contact with foreigners at the close of the rebellion carried with them the hope of using Western methods of warfare and ingenuity. That hope has been steadily held to. The great arsenals which have been created are the legitimate outgrowth of the treaties of Tientsin and the admiration of foreign power which had broken through their own seclusion and brought them into contact with Western ingenuity. The first arsenal built was at Fuchow. The development of a Chinese navy thus began at the South. A second one was erected at Shanghai. I once saw cast there a gun of enormous calibre. The vast steam hammer which was being made, after the Woolwich pattern, indicated the power that was to weld China into the shape of Western civilization. The third great arsenal was at Tientsin. The very Temple of the Light of the Sea, in which the treaties were formed, has resounded or 20 years to the busy whirl off

steam power, and a vast arsenal gathered about it. A bell, the splendid gift of Krupp, great maker of guns, calls to worship in that idol temple. Across the little Peiho are to be seen the great powder mills and vast military repair shops.

The provincial governors have vied with each other in attempts, not all successful, to equip their armies with great factories and arsenals of military power. The great Viceroy in the North, determined to build up a navy as well as an army, a port across the gulf from the splendidly equipped Lake Forts was selected as its navy yard in the North. Port Arthur, or Port Li, as it has been called, has been in building for ten years, a great naval arsenal, with vast dry dock and complete equipment. Unable to secure competent workmanship, the Customs Commissioner, Chan Fu, a man of modern spirit, fertile of resource, diligent, energetic, ambitious, in 1881 made arrangements with a French syndicate on favorable terms for the complete equipment of this vast establishment, and to secure its control for ten years. Out of this is coming, has come, a great naval advance. From it has been developed a new Board of Admiralty, with the most progressive men in the Empire at its head, Prince Chien, Li Hung Chang and the Marquess Beng. Thus, in military and naval affairs, China has planned to be abreast with the nations.

A third sign of advance is in the preparing of supplies equal to the new emergency: Coal to supply her new commerce and new navies, iron to be supplied for the vast future of her industries. China has unlimited resources of coal and iron. But these resources must be secured. They could only be secured by introducing foreign machinery. The most interesting and progressive man not in official life in China is Tong-King-

Sing. How gratefully we see God's hand in the lives of individuals. Dr. S. R. Brown was in China but ten years. From his hand and from his school went forth four boys. God planned that they should share in the elevation of China. Not least among them was Tong-King-Sing. He came to Tientsin to be the responsible head of the China Merchant S. A. Co. Coal was needed for their fleets. Seventy miles from Tientsin, nestled among the foot-hills, was little Tang-Shou. In this village, quietly the company went to work. They put in their plant, sunk their shafts 300, 600, 900 feet into the stomach of the Dragon. She did not writhe or complain. She began to disgorge. The story is unique. It is prophetic. It has solved the problems of China's advance.

The seam of coal touched proved to be of great richness. And the foreign machinery has been able to put out 1,000 tons of coal per diem. The Kaiping Engineering and Colliery Co. has already proved a great success. A new mine is to be opened which contains 20,000,000 tons of coal, and it is estimated that at the depth of 1,700 or 2,000 feet they will strike coal with no less than 250,000,000 tons of coal at their disposal. The success of this mine with its vast machinery and precise results has been of peculiar value to the breaking down of opposition to the introduction of foreign machinery.

A forth sign of progress is the introduction of telegraph lines. In the summer of 1881 we who traveled on the grand canal saw the long lines of telegraph poles in erection. Within the year Tientsin was connected with Shanghai.

Within thirteen miles from my own interior home there is a telegraph station connecting us with all the world, so that I can send a message in the morning which shall

speed around the world and get a reply in thirty-six hours.

The rapid extension of the telegraph has been interesting. In 1884 the French War caused its extension down the coast of China and far to the southwest border of the empire. Again, it has reached into Macedonia, connecting with Russian lines and down to Corea. And later the lines have gone up the Yangtse River. Last year, when the Yellow River overflowed, they ran a connecting line from the main branch along the south branch of the Yellow River to the capital of the desolated province, and to the great break in the river. The Government controls its foreign ministers by daily telegrams to Sweden or Paris or Washington, at whatever expense. No less than 3,000 miles of telegraph lines indicate how completely this form of easy communication has become naturalized.

A fifth and latest sign of progress is the introduction of railroads. How should her coals and iron find transportation and a market?

After years of struggle, the dying monograph of the great General Tse came to help the matter forward. Having opposed too rapid progress all his active career, in dying the old man released his grasp on ambition and fear of rivals. He bade the Empress in solemn words to see the resources of the country developed, railroads introduced and all things working for the reconstruction of the country. The Empress and the Prince were won at last, and gave enthusiastic response to the demand of the dying warrior. It was a proud day for the great Northern Viceroy when, in September last, he entered with his splendid retinue the beautiful cars at Tientsin, and rode down the river thirty miles and up to the mines fifty miles to inspect and rejoice in the first railway in China. The order followed permitting its extension to Peking. But the pen of the

censorate has enjoined that extension for months. And now, only ten days since, the telegrams tell us that in response to the urgent entreaty of the Southern Viceroy, the order has gone forth permitting a railroad from Peking to Hankow, on the Yangtse River, and from Hankow to Canton. Li Hung Chang and Chang Chels Tung, the one for the north and the other for the south, have been appointed Imperial Directors of this great railway system. The victory of advancing civilization has been won in China. The leading statesman has said: "Within fifty years China will be gridironed with railroads." We see the fulfillment of many hopes. God's hand seeks anew the forces of the Gentile.

We are glad to recall that all the hope of material progress in China demanded from the first "a new education." We may notice this change, first from the government point of view. In 1863 the newly established customs service instituted at Peking a boys school. This school was shortly transferred to the headquarters of "The Foreign Office." Its purpose was to train up young men in the "Sciences and Languages," especially English, French and German, for diplomatic and official life. In 1868, the Rev. Dr. Martin was called to its head. It has been known these 20 years as the "University of Peking." Without the great opportunity of the Japanese university, it has made steady and commendable advance, and has sent forth into the diplomatic service a considerable company of well-educated and well-trained scholars. Latterly, in the admission of mathematics into the course of the national civil service examination, this university has assumed a special importance. Its diploma admits to equal opportunity with the common examinations throughout the country, and a great future for the young aspirant to office is thus opened.

The development of an army and navy necessitated technical schools. In 1867 the Viceroys Beng and Bo established the arsenal schools at Fu Chow, and have steadily sent forth young men both into official and diplomatic life. Many of them have been sent abroad for further study. The country is already reaping the fruit of this far-sighted advance. The arsenal at Shanghai has for 20 years been a busy hive of intellectual life. All the vast array of military, naval, and engineering equipment must have a literature to explain it. That literature has been slowly developing. The Shanghai Arsenal School of Translation under the distinguished leadership of Dr. J. Y. Allen, and latterly under that of Mr. John Fryer, has produced a great library of scientific works in translation. The Government has aided this in every way.

It is already reaping the reward in a widely extended interest in scientific knowledge. The new education has its nourishment from such a center.

It is, however, at the North, under the wise patronage of the greatest living statesman of China, that the technical schools are having their fullest play. The first to be started was the "Telegraph School," which the spreading lines demanded. Under skillful Danish care the Tientsin Telegraph School has sent forth to every point young lads able to talk and write English and do the necessary work involved. Beginning with the lads instructed in Huer withdrawn from that historic educational effort, it has gone on, and assumed a national importance. Both naval and military and schools of engineering have been established. Many of the young men have already entered upon government service. These hold in their hands and in their hearts the future of official China.

Another phase and stage of the

intellectual change which is coming upon China is the rise of the newspaper. The Peking court calendar, called *The Peking Gazette*, still at the end of nearly a millennium of years of issue holds on its feeble and newsless course. But a new force has come in. The foreign daily newspapers have been published at Shanghai. They are controlled by foreign gentlemen, but edited by native gentlemen. They have created a new demand. One of them issues an edition of 15,000. They go to each of the 1,700 official cities of the Empire. They have begun to discuss

imperial interests in a large way. They have interested the officials and the gentry. Another such paper is published in Tientsin. Its control is in the hands of a foreign gentleman. It is freer in tone than its Shanghai contemporary. It has a subsidy from the Viceroy. It is eagerly sought for by the officials. It has already done substantial work in explaining foreign ideas and the needs of China. It has well performed the beginning of its developing work. Two other such papers have begun at the South, and are no doubt fulfilling a like mission.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

THE subjects for December are Syria, Greenland, the Missions among Jews and Educational Work.

We shall especially call attention to Syria and the missions among the Jews. The inhabitants of Palestine are under Turkish rule, and mostly adherents of Islam. There are many nominal Christian sects, however, principally Armenians and Nestorians. But our chief interest centers in Israel. The Jews of to-day, far more than most people imagine, control the finances, politics and literature of the world. The Rothschilds are bankers for all Europe. They were applied to for money that made England chief controller of the Suez Canal, that highway to the Orient, etc., etc.

SYRIA.

EVERY Christian feels special interest in Syria and Palestine. Several prosperous Protestant missions are found in this land of the Saviour. Rev. Levi Parsons of the American Board, who began work at Jerusalem in 1821, was the modern pioneer. In 1823 Rev. Pliny Fisk and Rev. Jonas King followed, and Rev. William Goodell went to Beirut. The American Board transferred its missions in Syria to the Presbyterian Church Board, North, in 1870, and in 1888

this mission reported 34 American missionaries, 171 Syrian agents, 19 churches, about 1,500 communicants and 66 Sunday-schools with nearly 4,000 pupils. These native churches contributed over \$8,000 for church extension. The Mission Press, notwithstanding the restrictive censorship of the Mohammedan Government, in 1887 printed 57,000 volumes, with over 20,000,000 pages, more than one-half being the Sacred Scriptures. This mission has also one well-equipped college, one medical school, one theological seminary, three boarding-schools, three seminaries for young women, 19 high schools, and 91 primary schools, with an aggregate attendance of 5,400 pupils.

Smaller missions in Syria are conducted by the Church Missionary Society of England, the London Society for the Jews, the Irish Presbyterian, the American United Presbyterian, the Free Church of Scotland, the Edinburgh Medical Mission, the Friends' Mission and several German societies. Success has rewarded all faithful toil, but missionaries have serious obstacles to contend against in Mohammedan lands.

Nevertheless, we see progress in Syria. The opening of the Suez Canal not only broke the sleep of ages in

Egypt, but roused all neighboring lands. Beirut is four times larger than twenty-five years ago, and its shipping interests have increased twelve-fold. Jaffa raises 40,000,000 oranges alone, said to be the best in the world. The streets of Jerusalem are lighted, clocks are seen on public buildings, gates are left open at night, and sanitary science is being respected. Bethlehem has paved streets, and over all the land the light begins to shine. The King cometh; and a voice is heard again as of old, "*Prepare ye the way of the Lord.*"

Dr. Ludlow calls Beirut "the crown jewel of modern missions." "It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826 Beirut was a struggling, decaying Mohammedan town, without so much as a carriage-way through it, a wheeled vehicle or a pane of window-glass in it. The missionaries who came to it were persecuted by the authorities and mobbed by the populace. Some were driven to the Lebanon; others fled to Malta. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing houses, churches, and Western culture in science, art and religion were all included in their plan. They returned to Beirut, bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyke, labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyke flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or depo-

sition of sultans and khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent land than had the Berytus of old on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common school system, and steam printing-presses, throwing off nearly a million pages of reading matter a day. These are the facets of that "crown jewel" which the missionaries have cut with their sanctified enterprise."

THE UNION CHURCH IN BEIRUT.

Prof. George E. Post, M.D., of Beirut, Syria, in a grand address said, at the great conference in London, 1888:

"When the early Christians received the Word of Life, they began to divide and anathematize each other, and the church of Christ went down in the dust, and now the ancient Christian churches of Western Asia, the early home of Christianity, are represented by heaps of stones, and the land is under the sway of Islam. What has been may be in the future. Such may be the condition of the lands which are now the domain of Christendom, unless Christians combine their forces and fight shoulder to shoulder with the common enemy. Sixty years ago, when those pioneer missionaries went to Syria, they found a small community consisting of English and German and Swiss and Americans, and those brethren were inspired to make a Union Church. There were Episcopalians, Baptists, Methodists, Presbyterians of both schools then existing, and Congregationalists; and there were also, at a later pe-

riod, Plymouth Brethren and Friends. And that Anglo-American union congregation has lasted sixty years; and at the time of our civil war, when the sentiments of the English were somewhat hostile throughout the world to America, when the sentiments of Americans were divided, that church stood the shock of that war and the division of public and private sentiment without for a moment faltering in its career. And there it stands to-day, and, please God, it will stand there to the end of time. There have come some members of the Church of England and set up a little independent service and invited some of the Episcopalians to separate and worship with them, and a few have done so: but, thank God, the great majority of the Church of England residents in Beirut join heart and hand, and give of their means and their time and their influence to the support of this institution. In the name of the heathen world lying in ignorance, bleeding from a thousand wounds, in the name of all that is good and precious, brethren, carry to your homes the impulse of this meeting, so that you will not merely *talk of* union, but *bring about* union; so that you will go to your conventions, to your conferences, to your presbyteries, to your associations, and that you will compel the bigots and the fanatics to stand aside."

Dr. Mutchmore has again called public attention to the noble work of Miss Arnott of Edinburgh in Palestine a quarter century ago. Miss Arnott went to visit the East and was induced temporarily to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins, at the individual, and so elevating the home. She began alone, drawing on her own resources; obtained ground on

moderate terms and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple: its two great lessons were how to live and how to die. God stood by her; and soon she had a building and as many scholars as she could care for.

This school is a living proof and illustration of the words, "To him that hath shall be given and he shall have abundance." No one proffered help; her work was looked upon as visionary, until its manifest success brought offers of abundant help and even management. Miss Arnott, however, kept her work under her own control until sickness warned her of the frailty of life, and led her to provide against possible disaster to her schools by calling around her trusted helpers, able and willing to carry on the work after her own labors might cease. One of the finest school properties in the Levant is the result, and all the outcome of her own indomitable spirit, for she had very little to begin with. She started in faith in the great "promissory note" in Philippians iv:19, and has drawn many drafts in times of need which have always been honored.

This school property is worth perhaps \$75,000. She has been in the field over twenty-five years and has had wonderful tokens of Divine favor. She has wrought for the elevation of her pupils in spirit, soul and body, and God has graduated some of them into his higher school, bidding them "Come up higher and behold my glory."

The story of one of these pupils is full of deepest pathos. In March, 1863, Miss Arnott gathered her first band of fourteen little girls, and with these began her wonderful mission in Jaffa. Hannah Wakeley, the oldest of the group, about thirteen years old, was mainly instrumental in bringing in the rest. She was uncommonly bright and became

afterwards a teacher; but this frail reed was not only shaken but broken by the wind, and at eighteen her work was finished. This sensible, impressible child had ripened soon and fast under the genial culture of her teacher's instruction and example. She wanted to be always with Miss Arnott, as if feeling instinctively that life was short and that she must be prepared for the end by the only one who could lead her. She would often say to her teacher: "I wish I knew Jesus as you do." When Miss Arnott was ill and her recovery was doubtful, Hannah's care of her was affectionate, unremitting and pathetic. She kept up the school all alone that, as she said, her teacher might be at peace while laid aside; and the teacher was no less tenderly concerned about her pupil. "I dread," said she, "to leave her alone in an evil world; I prayed the Lord that I might be spared to tend that frail plant and see her safe home first, little knowing how soon and strangely my prayer was to be answered."

Hannah's life was drawn heavenward as a flower to the sun, and drew from heaven wondrous beauty. She fondly studied the New Testament, saw plainly the virtual heathenism of the church which had only a name to live while practically dead, and greatly desired to unite with the Protestant Church. She would wake in the night and read precious promises from her Testament, and when there was no voice left to her would repeat: "My faith *looks up* to thee," which is a great favorite with the natives as rendered in the Arabic. When nearly gone, and struggling to speak, her teacher bent down to catch her parting word; it was "*water*." When her mother brought water she said, "*No; the water of life*." Quietly resting on Him who had promised, her weary soul was longing and panting for rest. The day before the last came,

it was Saturday, and the hot sirocco wind wasted her strength, but in the afternoon she revived, and her teacher read about the vine and its branches, and said: "Who are the branches?" She quietly replied, "I am one." "Then," said the teacher, "why has the Lord sent you all this suffering?" "For my soul's sake," she replied. In the gray mists of the Sabbath morning she requested her mother to take her in her arms, and there alone with her mother and her poor blind father, who groped his way to her bed, not to see, but to feel his child before she, who was the light of life to them all, should go out of the household, she laid his hand on her forehead and kissed it, and said: "Dear father, I am going where there shall be no pain, and where the blind shall see." He stood there, the tears flowing from those sightless eye-balls. She struggled once more in her mother's arms, saying, "Oh, mother, I am dying. Jesus help me!" and her spirit was with the Lord. Hannah, the first missionary, who had gathered the first fourteen into Miss Arnott's school and had been her most helpful teacher, was gone. Had there been no other result of all this twenty-five years' toil, this, the first fruits of Miss Arnott's work would have been a rich and royal compensation.

MISSIONS AMONG THE JEWS.

THE interest in the conversion of the Israelites to Christ has taken a practical form in the Lutheran Church abroad, which promises much for the future. An association for missionary purposes has also been organized with Dr. Delitzsch at the head, and they publish a monthly magazine.

The Jews have been the great bankers of the world; have furnished great scholars and statesmen. Neander, the celebrated church historian; Stahl, the eminent jurist, and not a few of our finest pulpit orators were

converted Jews. Mendelssohn, Heine, Lord Beaconsfield, Gambetta were Israelites by descent. Scattered all over the globe are over 8,000,000 Hebrews, 50,000 of whom live in New York City. Of these few millions already 100,000 are converted to Christianity, though not more than 250 missionaries are engaged in the vast undertaking. For their use the New Testament has been recently translated into beautiful idiomatic Hebrew by Dr. Delitzsch, which has given a great impetus to the study of the Word. Within the last five years Jewish missions have grown with unexpected and unparalleled rapidity. Here, however, as everywhere else, the harvest is ripe, but the laborers are few. Fields open everywhere with brilliant promise; opportunities such as the church never before witnessed; but men and women consecrated to the Lord's service are not offered in sufficient number, and much less the requisite capital, to respond to calls which daily become more and more emphatic. We ought to awake to the fact that the final consummation of saving grace to the whole Gentile world hangs on the evangelization of the Jews. We may still say to God's Israel as Peter did, "Repent ye, therefore, so that times of refreshing may come from the presence of the Lord."

THE FUTURE CAPITAL OF THE WORLD.

Dr. H. P. Mendes, the famous rabbi, in the *Jewish Chronicle* magnifies the coming restoration of the Jews to their own land as a prophetic certainty. He sets forth the desirableness of the land as a possession, its ancient fertility and its capacity for sustaining a large population. He then refers to the boundaries of the true promised land as much broader than Palestine, being 500 miles long and 1,100 broad. See Joshua i:4.

Then he proceeds to show the importance of such a possession, and in substance says:

First, look at its geographical position as a trade center. Imagine Canada and the United States with 826,000,000, the given population of Asia. Imagine South America with 307,400,000, the given population of Europe. Add the millions of Africa, estimated at 206,000,000. Imagine next Central America with the milder climate of Palestine, and the supply and demand between North and South America, with all these millions of people with wants to be supplied, passing through, as must be when North and South America are connected by rail! Would not Central America offer brilliant promises for business purposes?

Just so Palestine. Railroad communication with Africa, Asia and Europe must pass through this "promised land." The Euphrates Valley road, connecting the European system of railways with India and the further East, will also roll trade into the confines of our land. History will only repeat itself. For in the days of Solomon, as Dean Milman points out, the five great caravan and trading lines of the ancient world converged in Palestine, and hence the national prosperity was so great that "silver was in Jerusalem as stones, and cedars as the sycamore trees that are in the vale, for abundance."

A common idea is that the Restoration means that all Hebrews must go back to Palestine. Dr. Mendes thinks all will not return, but some will stay and engage in prosperous business among gentile nations. "And their seed shall be among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isa. lxi: 9. Or again, "I will take you one of a city and two of a family, and I will bring you to Zion," Jer. iii: 14. However, as soon as business possibilities are visible, the Hebrews will be ready enough to re-

turn to Palestine. Every day brings them nearer. Long years may pass first, perhaps even centuries. At this moment, he thinks, only decades and not centuries are to pass away before this Restoration becomes a fact. The Eastern question is one of absorbing interest. National common sense has already suggested that the only way to calm the jealousies of the great powers as to Syria, which all of them want, is to *make it a neutral State*; then give it in charge of the Jews, who are peaceful and able to develop business possibilities.

But, Dr. Mendes adds, "Palestine is not desired by us simply as a national home, but on account of what it involves. First, the establishment of a *respected court of arbitration* for the settlement of international and such like disputes, thus causing war to cease, Isa. ii: 4. Second, an *evidencing of a religionizing religion*, a religion which shall not be a conventionality, so that no more shall we see how these Christians do not love one another, or how orthodox Jews are often most unorthodox, and reformed Jews sadly need reforming. For the expectation of a better moral tone in the world see Isa. xi: 10, or Jer. xxxi: 34.

"In short, to sum up what we mean by our restoration to Palestine, we mean the institution of *universal peace* and *universal brotherhood*, and, of course, *universal happiness*. This will be not simply a consolation for the Jews, or the consolation of Zion, so long bereaved of her children; but the consolation of the world after all the sobbing and shrieking which history's page records of each and every nation."

Rabbi Mendes' prophecies seem the more arousing now that we read how Jerusalem is growing. A German newspaper, published in Palestine, states that the growth in size and population is at a rate all the more surprising, because neither

the situation nor the trade of the city favor rapid increase; it lies among barren mountains, has next to no commerce, and no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds filling up the formerly desolate neighborhood for half an hour's walk beyond the old city limits. The Jews come to the front as builders. Their houses spring out of the ground like mushrooms. The Rothschilds have completed a new hospital. Close beside it is a new Abyssinian church. The Russians have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics. The Russians have also built a high tower on the Mount of Olives, from which both the Mediterranean and the Dead Sea can be seen. The Greeks and Armenians are also busy builders; the former build cafes and bazaars, and the latter set up shops.

The Jewish Messenger is following the lead of the school of expositors who take considerable liberty in the interpretation of prophecy. It marshals in array all the evil done in the past to the Jew, through the middle ages, and even in our own day; pictures forth the sore trials of the Hebrew race, visited upon them by priest and king, and ends the recounting of the miseries of the people by saying, "Thus the text of Isaiah is verified. The man of sorrows acquainted with grief is the Jew in every Christian age." It is suggested that the writer extend this novel application of the prediction a little further, and show how the Jew has always been lamblike! always silent as a sheep before the shearer! has done no violence, and no deceit has ever been found in his mouth! It would be well for this ingenious

expositor of prophecy to tell us how, when, and where, the Jew has been made a mediating, atoning victim on whom the Lord has "laid the iniquity" of us all; in what way, and at what time he has "made intercession for the transgressors?" The Jew has suffered, but he has borne no "iniquities," save his own, and those of his race. The wonderful

chapter in which the sufferings of the servant of Jehovah are foreshadowed and described must find some more accurate fulfillment than the tribulations of the Jewish people present. They lack very conspicuously both the patient endurance and the vicarious character of our Lord's passion.

V.—EDITORIAL NOTES ON CURRENT TOPICS.

THE Monthly Concert Themes for 1890 will be as follows :

January : General Outlook of the World.

February : China and Thibet. Confucianism.

March : Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April : India, Ceylon, Java. Brahmanism.

May : Burmah, Siam and Laos. Buddhism.

June : Africa. Freedmen in the United States.

July : Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August : Italy, France, Spain. Papal Europe.

September : Japan, Korea. Medical Missions.

October : Turkey, Persia, Arabia, Mohammedanism. Greek Church. Nominal Christianity.

November : South America. Papacy. Y. M. C. A. Home Missions.

December : Syria, Greenland. Jewish Missions. Educational Work.

The editors are happy to state that during the absence of one of them in Europe, they have secured for the conduct of the Monthly Concert department one whose competency for this work is unsurpassed; whose wide acquaintance with missions makes his name a household word wherever students of missionary problems are found.

MR. ROBERT ARTHINGTON'S gifts to world-wide missions entitle him to be heard on every question connected with the cause. In a personal letter to one of the editors he says:

"In my opinion your periodical, so welcome for what it has of good, is nothing like what it ought to be. First, I should say with deep sense of truth, there is not all through the whole, instinctively felt, the sole breath of the Spirit, nor the single aim to get the unreached tribes of mankind visited with the Day Spring from on high. How I wish you felt it your duty to write yourself in humble, simple, but prevailing

language and keep to it, keep it up month after month (the italics are Mr. Arthington's), of those parts and populations of the world which never, since our Saviour's ascension, have had—and have not now—the Gospel according to Luke or John or the Acts, in their hands, perpetually in print! (Mr. A. thinks that if one by one each of the distinct *tribes* were looked at with reference to language, they would count from 80,000 to 100,000 tribes that are still thus destitute.) How I wish you would write yourself of those tribes, putting down your words, not in the flow of *natural* eloquence, but waiting with ever adjusting turn of the soul, on God the Spirit, breathing as it were after and towards Him, and would so plead their destitution! All without the lamp and joy of life, as Christians view it—the holy Word of God! and the spirit of the immortal Jesus! Think of Sumatra with its five nations almost or altogether without the printed Word of God, the Menang-Kabos, the Rejangs, the Lampongs, the Palen pangs, the Achinese, etc., and yet very many, I believe, of these tribes can *read*! Think of the wild Indians of South America, so near you with your thousands of recruits! and the semi-civilized Indians of your northern continent, etc., etc. And so all over the world! A great many people may like your *REVIEW* as it is, but it would, in my opinion, be a vastly greater power in advancing the cause of Christ all over the world, if you sought more persistently to get the gospel to the *yet unvisited* peoples, who never, since our Lord's ascension, so far as we know, have had the Bible. The whole Word of God, and secular history with it, shows that the holy church is a people distinct from the nations and gathered, or to be gathered, to one fold from all the world; and I deplore your missing the opportunity I have described, and the Conference in London in 1888 having missed it likewise."

We have given Mr. Arthington's letter its full space in these columns. Not only do we feel that he is entitled to be heard, even when he rebukes, but we gladly accept any suggestions, even reproofs, from any true friend of missions. Nevertheless,

we here and now declare anew that from the inception of this enterprise the *sole aim* of its editors has been to arouse the whole Church of Christ to breathe messages of life to the regions beyond, and we have sought constant help from the Spirit of God, in putting this matter in the most emphatic manner possible before the entire body of disciples. There is a bare possibility that our brother in Leeds, so enthusiastically in earnest about this matter, is in danger of being a little narrow, of limiting the *range of view*, and of excluding *breadth of treatment*. Some men are in danger of losing *extensivity in intensity*. But we are persuaded that in order to bring about that holy enterprise which will lead the Church to bear the tidings to every unsaved soul with the utmost possible speed, we must scatter information about every field, present every aspect of the work, appeal to every class of motive, in a word, consult every variety of temperament to be reached, and study every variety of hindrance to be removed. What will reach one believer may not reach another. What stirs one man may not arouse a more sluggish soul. Mr. Arthington is on fire with this particular enthusiasm. We rejoice in it, and pray God to multiply the Arthingtons. But were we to fill these pages with constant appeals in this one direction, while the Arthingtons would devour the REVIEW with delight, thousands not yet ready for such stimulating aliment would turn away from it as the utterance of an enthusiasm that lacked breadth of view and soundness of judgment. We confidently believe we are following a higher lead. A. T. P.

Another Eloquent Appeal.

DR. H. N. BARNUM, the veteran of Harpoot, says in the *Missionary Herald* :

"If we were to sum up in one word the comparisons and contrasts between the ancient and the modern missionary enterprises, should we

not say that the ancient church had few facilities for aggressive work, but that they were in *dead earnest*, and hence irresistible, while the modern church has untold resources and almost unrestricted access to all lands, but it is *hampered by selfishness, by worldliness, by indifference*; that the evangelization of the world is not a business, *the business of life*, but a pastime, a something incidental? There are no difficulties or obstacles compared to those *within the church itself*; and these are a want of spirituality, of consecration, of a sense of responsibility and of devotion to the great work of soul-saving. The great need now, as it was when our Lord went up from Olivet, is a Pentecostal baptism. The sails are set, but the breeze which now flaps them so idly needs to freshen into a gale. The machinery is all ready, but it waits for the fire which shall make every band and wheel throb with life. Only the picket line of the Lord's countless hosts are on duty. The multitudes are asleep upon their arms; but when they shall awake and put on their strength, they will be irresistible. Even the 'gates of hell shall not prevail against them.'"

Coming from the source they do, these are very solemn words, and the whole Christian church should hear and heed them. To all of them the editors of this REVIEW, with profound sympathy and profound sorrow that such words should be true, add their emphatic approval. Were any secular enterprise started to-day, with the hope of worldly gain as its only motive and impulse, it would go round the world, penetrate into every nation, even Thibet, reach every family, and even individual, within a quarter of a century, while the Church of God, with the command of her ascended Lord as her authority, and the salvation of souls as her motive, and eternal glory as her reward, has scarce taken up the work in earnest!

WE regard such statements as the following, which are going the rounds of the press, as an example of careless use of figures and inaccurate dealing with facts :

"To-day 34 missionary societies are at work in Africa, and all its 200,000,000 souls are *practically within the reach of Christian missions*; 33 societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and

Japan are filling with mission churches and mission schools."

The fact is that notwithstanding the 34 societies at work in Africa, there are districts measuring thousands of miles without one missionary or missionary station! And were all the missionaries now in Africa, China, India, Turkey, Persia and Japan, equally distributed and proportionately, over all the territory embraced in these countries, they would each have a parish the size of which territorially, and the population of which numerically, would make virtually impossible contact, not to say oversight! The whole missionary force of the world to-day, including native helpers, falls considerably below 40,000. If there are 1,200,000,000 to be reached with the pure gospel in pagan, papal and moslem communities, this would give every man and woman, were there full 40,000, an average parish of 30,000 souls, not to speak of the wide territory over which they would be scattered!

"The harvest is great, but the laborers few."

A. T. P.

DR. A. J. GORDON, of Boston, names the "Life of David Brainerd" as the origin of modern mission literature, and next to it as a pioneer came Buchanan's "Star in the East." He thinks that to these works modern missions owe their inspiration.

A. T. P.

The Cost of War.

ACCORDING to a computation just issued by an eminent statistician, the cost in human life of the wars of the last 34 years has been 2,250,000 souls. The Crimean war cost 750,000 men; the Italian war (1859) 45,000; the Danish war (1864) 3,000; the American civil war—the Northern States 280,000; the Southern States, 525,000; the Austro-Prussian war 45,000; the Franco-German war—France 155,000, Germany 60,000; the Turco-Russian war 250,000; the South African wars 30,000; the Afghan war 25,000; the Mexican and Cochin-Chinese expeditions 65,000, and the Bulgaro-Servian insurrection 25,000. This list does not include mortality from sickness.

We believe this is an exaggerated estimate. All the actual mortality

of the late American civil war, *on the battle field*, did not, we are credibly informed, exceed 101,000, including both sides—North and South. But, making most liberal deductions, the total mortality of the wars of the last 35 years, will not fall below 1,500,000 lives, not to speak of the cost in treasure of maintaining standing armies and conducting campaigns. What boundless benefits might accrue to the race of man if this expense of life and wealth might be turned for 35 years to come into the war for the truth and right! What if the coming generation might give 1,500,000 consecrated lives to the mission work and the billions spent for cruel, aggressive, unjust and unjustifiable warfare, to build up the church and all its institutions on pagan, papal, and Mohammedan soil, and introduce the reign of peace on earth, good will to men! A. T. P.

IT is a matter of profound congratulation that attention is now turning more than ever to the evangelization of the Jews. Recently a grand conference was held at Mildmay, London, under the conduct of Mr. Wilkinson and Mr. Mathieson, where for days this was the sole theme of discussion, prayer and planning.

Lord Beaconsfield anticipated the conversion of the Jews, that "they will accept the whole of their religion, instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." And he laid great stress on the fact that the non-Christian Jews at the present day are for the most part descendants of the earlier exiles, whose ancestors never heard of Christ till centuries after the crucifixion, when His religion approached them in the guise of a persecution.

"It is improbable," he wrote, "that any descendants of the Jews of Palestine exist who disbelieve in

Christ. Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the New World is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion, and solace in the parables of Galilee." A. T. P.

The Working Theology of the Day.

DR. STRONG says that it took three centuries to work out theology proper; then two more to lay the basis of a true anthropology; two more to develop soteriology. Then came the dark ages, and now sociology comes to the front. When the *Magna Charta* was signed, out of 26 barons 23 made the sign of the cross because they could not even write their own name. The church that in these days does not address itself to the great social questions, and aim to reach the very foundations of the social order and organism is out of tune with the times. We have heard of a converted sempstress advised to seek some other church than that into which she desired to come, because that had "no affinities for working girls." And we have known a reformed

drunkard apply to be received into a church, and be quietly told by an officer of it that "he did not know of any vacancy at present."

Mr. Moody's Training School.

OUR readers are doubtless informed of the fact that Mr. Moody's long-contemplated purpose has taken definite shape, and what many conceive to be the grandest undertaking of his busy life is now in practical operation. Such material and moral aid has been given him as to warrant the opening of a great Training School for Christian workers in Chicago, and under auspices highly encouraging. Mr. Moody has secured for the purpose two suitable buildings, one for women and one for men, immediately contiguous to the Chicago Avenue Church, and work was begun early in October. Our associate, Dr. Pierson, has had charge of classes during the month of October, and has delivered a course of Lectures on the Bible, two each day, which, judging from the programme before us, must have been eminently instructive. He is to be succeeded by the best teachers obtainable in this country and Europe. Prospects at the time of this writing promise from 500 to 1,000 students. After morning lectures, with questions and answers, the workers give afternoons to visits from house to house, and evenings to meetings of various sorts. The idea is to combine practical work with theoretical training. The buildings are dormitories, and will each accommodate say 100 persons. A refectory will be provided in the men's, probably on the European plan, where at cost meals may be had.

This movement is certainly a very important one and no one can forecast the results, not only in Chicago, but all over the Northwest and even the world. The intention is not to interfere with our theological seminaries, but to supplement and complement their work by short practical

courses of study, mainly confined to the English Bible, practical theology, and Christian work by direct contact with souls. The experiment will be narrowly watched—with earnest prayer and high expectations on the one hand, and with serious misgivings and evil predictions on the other. Very much will depend upon the spirit and aim that shall rule and characterize the enterprise. We re-

gard it as affording Mr. Moody the grandest opportunity of his life for good. But pre-eminent wisdom, self-forgetfulness and self-control, the spirit of moderation and conciliation in respect to change of methods and to existing schools of the prophets, will be imperatively demanded and in large measure.

J. M. S.

VI.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Evangelical Lutheran Church General Synod.

SECRETARY, REV. GEORGE SCHOLL, D.D., 1,005
WEST LANVALE STREET, BALTIMORE, MD.

REPORT (BIENNIAL) FOR TWO YEARS ENDING
MARCH 31, 1889.

Receipts:

From Synod.....	\$44,968 37
Woman's Foreign Missionary Soc.	10,552 81
Legacies.....	4,681 08
Sunday-schools and Children's Society.....	2,447 00
Miscellaneous.....	8,870 89
	<u>\$71,498 15</u>
Special receipts for Africa and India.....	10,906 56
Total receipts.....	\$82,404 71

Securities sold.....	4,752 08
Balance of College Fund.....	2,468 41
Balance on general account.....	8,166 34
Total.....	<u>\$94,791 46</u>

Disbursements:

General mission expenses.....	\$72,788 72
Home administration expenses...	5,143 75
Total general expenses.....	<u>\$77,932 47</u>
India College.....	\$5,000 00
Balance on general account.....	\$7,888 88
Stock.....	4,752 00
College Fund.....	2,226 11
Total.....	<u>\$97,791 46</u>

STATISTICS.

MISSIONS.	Stations.	Outstations.	Ordained missionaries.	Female missionaries.	Native ordained preachers.	Native other helpers.	Orig'd churches.	Communicants.	Communicants added in the year.	Schools.	Scholars.	Sunday schools.	Sunday scholars.
India, Madras:	3	6	3	4	2	147	3	6,108	968	138	3,308	113	4,64
Muhlenberg Mission, Liberia...	3	..	2	2	2	8	3	120	33	6	222	..	..
Total	6	6	5	6	4	155	6	6,228	1,001	144	3,530	113	4,641

Evangelical Lutheran Church General Council.

SECRETARY, REV. WM. A. SCHAEFFER, D.D.,
4,784 GERMANTOWN AVE., PHILADELPHIA, PA.

REPORT FOR YEAR ENDING JUNE 30, 1889.

Receipts.....	\$10,288 20
Balance (deficit)	19 62
	<u>\$10,307 82</u>
Balance deficit in old account.....	\$ 439 42
General Mission expenditures.....	9,865 67

General Home expenditures.....	97 80
Interest and Loan repaid.....	75 00;

Total..... \$10,307 89

This Society carries on a mission in the Madras Presidency in India: 5 stations, about 40 outstations, 5 ordained missionaries, 4 of whom are married; 2 native pastors, 7 evangelists, and 62 teachers; communicants, 805; pupils in schools, 767 native contributions, 204 rupees.

American Board of Commissioners for Foreign Missions.

SECRETARIES: 1 SOMERSET STREET,
BOSTON, MASS.

Report for year ending August 31, 1889.

RECEIPTS.

Donations	\$395,044 90
Legacies	153,653 72
From Legacy of Asa Otis	43,664 78
From Legacy of S. W. Sweet	82,110 90
Interest on General Fund	10,636 83
	<hr/>
Balance from old account	\$685,111 33
	890 09
	<hr/>
	\$686,001 42

EXPENDITURES.

For Missions	\$635,133 42
Home Administration and Agencies	50,019 56
Balance to new account	848 44
	<hr/>
Total	\$686,001 42

STATISTICS.

Missions	22
Stations and out stations	1,116
Ordained Missionaries	177
Lay Missionaries	17
Female Miss'ar's (176 wives)	314
	<hr/>
Native Pastors	174
Other Native Preachers, etc.	2,209
	<hr/>
Churches	2,388
Communicants	358
“ added during the year	33,009
Colleges and High Schools	4,529
Boarding Schools (Girls)	66
Common Schools	53
	<hr/>
Whole number under Instruction	932
Native contributions so far as reported	1.05
	43,313
	<hr/>
	\$116,253

Reformed (German) Church in the United States.

SECRETARY, REV. A. R. BARTHOLOMEW, POTTSVILLE, PA.

REPORT FOR YEAR ENDING DECEMBER 31, 1888.
Income for Foreign Missions

Contributed by Native Churches, 3,219 81
This Society has one mission in Japan, with 12 stations and 17 outstations. There are 12 organized churches, 15 preaching stations, 19 Sabbath-schools, with 823 scholars. The number of communicants is 1,438. The foreign force numbers 3 missionaries with their wives, and 2 female missionaries. The native force includes 5 ordained and 11 unordained ministers, and 5 other native helpers.

The churches assisted by this Board form a part of the United Church, so that it is impracticable to keep the statistics entirely distinct.

Presbyterian Church in the United States (South).

SECRETARY: REV. M. H. HOUSTON, D. D.,
NASHVILLE, TENN.

Report for year ending April 1, 1889.

RECEIPTS.

Balance from old account	\$7,229 29
From Churches	\$47,459 63
Sabbath Schools	10,290 00
Miss. Societies	25,423 03
Legacies	1,984 59
Miscellaneous	10,948 39
	<hr/>
	96,054 64
	<hr/>
Total	\$108,283 93

EXPENDITURES.

For Missions	\$86,836 92
For General Expenses	7,989 42
	<hr/>
	94,826 34
Balance to new account	8,457 59
	<hr/>
Total	\$103,283 93

STATISTICS.

(Aside from work among Indians.)

Missions	6
Stations and out stations	98
Ordained Missionaries	34
Lay Missionaries	1
Female Missionaries	41
Native Ordained Preachers	19
Native other helpers	26
Organized Churches	2
Communicants	1,678
Communicants added	364
Pupils in Sunday Schools	914
Pupils in Day Schools	803
Contributed by Native Churches	\$4,737

German Baptist Brethren.

SECRETARY: D. L. MILLER, MOUNT MORRIS,
ILLINOIS.

Report for the year ending April 3, 1889.

RECEIPTS.

Balance from old account	\$649 88
General Mission Fund	5,587 28
	<hr/>
Total	\$6,237 16

EXPENDITURES.

Home Missions	\$1,352 60
Foreign Missions	1,055 54
Church erect. donations	\$1,258 97
Loans	1,254 67
Miscellaneous	2,513 64
Balance to new account	470 71
	<hr/>
	844 67
	<hr/>
Total	\$6,237 16

STATISTICS—FOREIGN WORK.

Missions	2
Stations and out stations	15
Ordained missionaries	5
“ native preachers	8
Organized churches	5
Communicants	200
“ added	20

Statistics of Missionary

[THE following tables are intended to include only Foreign Missions, understanding by other than natives of the country. They do not include the greater part of the work of the English societies, the Chinese and Indian work in the United States. They also do not necessarily omit from this list, as also a number of affiliated and independent societies, that there may be mistakes. The statements were compiled in the first place from the case, met the request very promptly and cordially. The different columns need no special items renders it impossible to be absolutely accurate.

We cordially invite any suggestions, corrections, criticisms. Our one aim is to present

UNITED STATES AND CANADA.	Date of organization.	Home Constituency.			Home income	Per cent. per member.
		Ministers.	Comm'ys.	Year's growth income t.		
A. B. C. F. M.....Congregational...	1810	4,408	475,608	18,024	\$685,111.33	1.44
Am. Bap. Missionary Union.....	1814	6,143	718,455	....	398,145.86	.55
Free Baptists.....	1836	1,414	86,201	....	24,885.97	.28
So. Baptists.....	1845	8,036	1,157,080	44,889	99,023.75	.09
Seventh-Day Baptists.....	1847	113	9,000	156	4,164.21	.36
German Baptists (Tunkers).....	1881	2,445	100,000	....	5,587.50	.05
Baptist General Association.....	1886	571	48,845	3,427	1,107.51	.02
M. E. Church, North.....	1819	12,802	2,154,349	60,414	566,139.00	.26
M. E. Church, South.....	1845	4,687	1,140,097	32,641	244,176.43	.21
Methodist Protestant.....	1880	1,282	147,503	6,654	20,050.00	.13
Am Wesleyan Meth. Connexion.....	....	179	16,321	940	2,000.00	.12
Protestant Episcopal Church.....	1835	4,063	456,729	25,406	159,149.01	.35
Ref. Presby. Gen. Synod.....	1836	32	6,800	250	4,500.00	.66
Presbyterian Church, North.....	1837	5,936	753,749	31,678	848,601.00	1.12
Reformed German Church.....	1838	850	197,000	8,000	19,000.00	.09
Evan. Luth. General Synod.....	1839	938	141,631	....	82,404.71	.58
Reformed (Dutch) Church.....	1858	566	88,812	1,796	98,132.24	1.04
United Presbyterian.....	1858	768	101,858	2,866	108,585.13	1.06
Reformed Presbyterian.....	1859	124	10,817	213	16,432.57	1.51
Presbyterian Church, South.....	1862	1,145	161,742	9,501	96,054.84	.58
Gen'l Council, Evan. Luth.....	1869	840	244,788	....	10,288.20	.42
Assoc. Ref'd Syn. So. Pres.....	1875	84	7,400	743	3,573.00	.48
Cumberland Presbyterian.....	1876	1,505	180,185	8,256	17,475.76	1.08
German Evangelical Synod.....	1883	643	144,143	9,984	9,912.26	.07
Foreign Christian Mis'y Soc.....	1849	2,835	645,000	40,000	61,049.15	.09
United Brethren.....	1853	1,490	204,517	9,239	14,162.16	.06
Evangelical Association.....	1878	1,845	145,603	4,194	9,513.03	.06
Mennonites (Gen'l Conference).....	1880	90	5,000	..	6,000.00	1.20
Am. Christian Connexion.....	1886	....	....	....	3,000.00	....
Meth. Epis. Church in Canada.....	1824	....	....	....	17,838.03	....
Presbyterian Church in Canada.....	1844	847	152,013	6,373	87,619.69	.57
Baptist Church in Ont. & Quebec.....	1866	250	33,000	2,639	20,115.84	.61
Church of England in Canada.....	1883	750	....	....	13,236.65	....
Totals.....	....	....	....	....	3,752,034.63	....

Societies for 1888-9.

the term missions to foreign countries, superintended by regular accredited missionaries the American Methodist and Baptist Boards in Europe, the colonial and Continental work include the missions to the Jews. It is purposed to present these, together with some early in the coming year. Every effort has been made to be correct, yet we are well aware published reports, then submitted for correction to the secretaries, who, in almost every mention, except to say that the varying methods adopted by the societies of reporting the

as fairly as may be the work of the Christian church for the evangelization of the world.

Total expenditure.	Native contributions.	Per cent. per member.	Foreign Workers.			Natives.		Stations and Outstations.	Organized churches.	Comm'ts.	Year's growth in comm'ts.
			Ordained Missionaries.	Lay Miss'les.	Women.	Ordained.	Other helpers.				
\$685,152.98	\$116,253.00	.30	177	17	314	174	2,209	1,116	358	33,099	4,529
406,568.33	50,219.37	.64	95	12	172	318	995	1,286	688	78,543	6,093
16,688.83	275.80	.46	7	1	14	4	13	11	9	596	54
101,119.67	3,520.72	1.71	33	..	47	28	47	70	57	2,050	228
4,164.21	....	....	2	..	3	1	5	3	1	30	5
1,055.54	....	....	5	..	..	8	....	15	5	200	20
1,107.51	....	....	2	..	..	..	....	6	....	....	....
566,139.00	244,162.00	.26	145	3	190	353	1,921	324	1,162	63,295	3,027
226,687.96	7,989.17	2.01	34	1	24	85	12	108	51	3,971	185
17,850.00	....	....	4	3	10	..	7	3	3	222	....
1,500.00	330.00	1.28	1	2	2	1	11	1	1	256	10
177,205.11	4,526.48	1.98	18	5	35	50	199	162	32	2,281	100
3,500.00	100.00	.40	2	3	4	2	12	9	1	18	6
901,726.85	33,488.00	1.44	176	34	280	137	1,034	886	295	23,245	2,830
19,000.00	3,219.81	2.23	3	..	5	5	16	29	12	1,438	236
82,932.47	....	....	4	..	4	..	9	12	6	6,228	1,001
109,964.70	8,058.07	1.58	23	3	30	26	248	141	51	5,089	762
108,585.13	11,401.00	1.29	20	..	37	21	434	175	34	8,812	1,874
19,770.65	53.00	.22	4	..	9	..	54	8	..	236	42
94,826.34	4,737.00	2.82	34	1	41	19	26	98	..	1,678	364
10,307.89	102.00	.12	5	..	4	2	69	45	..	805	7
4,296.00	166.00	.80	2	..	1	2	3	8	4	206	10
13,979.72	405.19	.79	6	..	10	1	6	11	8	513	64
9,000.00	....	....	4	..	4	..	9	4	2	200	91
60,092.66	6,029.38	2.01	27	..	15	..	27	30	30	2,990	617
22,250.31	6,434.63	4.92	5	32	8	1	32	84	3	1,306	78
9,513.03	352.10	1.06	3	..	3	5	14	16	5	333	123
5,500.00	....	....	3	7	10	..	....	3	....	6	6
3,000.00	....	....	2	..	2	..	8	10	3	140	40
17,838.03	....	....	7	..	..	7	3	11	....	1,283	49
96,394.44	3,677.91	.98	25	10	31	4	257	103	10	3,730	356
18,428.00	220.00	.10	7	1	9	7	30	4	16	2,106	280
13,000.00	....	....	..	..	..	..	....	....	....	....	....
3,826,145.36	....	....	885	135	1318	1261	7760	4792	2847	244,905	23,092

GREAT BRITAIN AND EUROPE.	Date of organization.	Home Constituency.			Home income.	Per cent. per member.
		Ministers.	Comm'ns.	Year's growth in comm'ns.		
London Missionary Society.....	1795	....	....	....	£128,310	....
North Africa Mission.....	1830	....	....	....	4,000	....
Soc'y for Prop. of the Gospel.....	1701	....	....	....	138,387	....
Church Missionary Society.....	1799	5,000 ?	1,000,000 ?	....	252,017	s5
So. American Missionary Society..	1844	....	....	....	14,011	....
Universities Miss. to Cent'l Africa.	1859	....	....	....	16,279	....
Baptist Missionary Society.....	1792	1,746	296,668	4,887	80,818	s5
Gen'l Baptist Missionary Society...	1816	....	....	....	4,842	....
Strict Baptist Mission.....	....	....	....	....	634	....
Wesleyan Meth. Miss'y Soc'y.....	1814	1,975	454,903	5,161	145,685	....
United Meth. Free Churches.....	1857	370	77,343	557	9,572	s2.5
Methodist New Connexion.....	1860	....	....	....	4,409	....
Primitive Meth. Miss'y Soc'y.....	1843	....	....	....	14,480	....
Bible Christians.....	1821	....	....	....	7,091	....
Welsh Calvinistic Methodist.....	1840	651	132,334	1,717	6,916	s1
Pres. Ch. of Eng. For. Mission.....	1847	....	....	....	14,079	....
Friend's Foreign Miss'y Asso'n....	1867	342	15,500	....	10,718	....
Ch. Scot. Com. Prop. Gos. For. Parts	1827	1,492	581,568	2,566	22,740	s13.7
Ref. Pres. Ch. Scotland and Ireland	....	37	5,751	....	600	....
Free Ch. Scot. Foreign Mission....	1827	1,192	334,000	904	64,999	s4
United Pres. Ch. Scotland.....	1847	611	182,963	798	42,185	s4
Pres. Ch. of Ireland For. Miss.....	1840	....	103,499	588	6,294	....
China Inland Mission.....	1865	....	....	....	36,011	....
United Breth. Moravian Mission...	1,732	....	2,025	....	16,803	....
Basel Evangelical Miss. Society....	1815	....	....	....	f1,021,074	....
Leipsic Evan. Luth. Miss'y Soc'y...	1830	....	....	....	m307,138	....
Berlin Evan. Missionary Society...	1819	....	....	....	306,783	....
Rhenish Missionary Society.....	1840	....	....	....	382,968	....
Gössner's Missionary Society.....	1824	....	....	....	122,881	....
North German Missionary Society.	1823	....	....	....	81,045	....
Herrmansburg Mis'y Soc'y.....	1822	....	....	....	281,136	....
Mennonite Missionary Society.....	1869	....	....	....	f26,287,65	....
Dutch Missionary Society.....	....	....	....	....	£3,000	....
Ermelo Mis'y Soc'y—Evang.....	1859	....	....	....	£1,000	....
Danish Miss. Soc.....	1821	....	....	....	cr 73,784	....
Mission of Free Ch. Fr. Switzerland	1869	81	12,934	....	f62,535.25	....
Norwegian Missionary Society.....	....	....	....	....	£20,000	....
Totals .....	....	....	....	....	\$5,766,180.08	....
Totals America.....	....	....	....	....	3,752,034.63	....
Grand total.....	....	....	....	....	9,518,214.71	....

Total expenditure.	Native contributions.	Per cent. per member.	Foreign Workers.			Natives.		Stations and Outstations.	Organized churches.	Comm'ts.	Year's growth in comm'ts.
			Ordained Missionaries.	Lay Miss'ies.	Women.	Ordained.	Other helpers.				
£122,596	£11,727	....	136	18	157	1185	4,319	1,983	....	74,127	....
4,000	....	....	16	..	28	..	....	12	....	22	20
111,880	....	....	498	14	75	150	2,286	464	....	66,593	....
227,174	12,000	....	270	47	254	291	3,700	305	500	48,000	2,973
13,917	....	....	9	12	6	..	....	25	....	....	....
17,107	76	....	22	25	20	2	29	14	11	700	....
73,188	8,105	....	118	..	2?	..	528	450	....	12,406	966
3,940	....	....	9	..	7	20	....	19	....	1,401	69
596	....	....	4	6	36	2	18	22	15	390	38
142,877	4,678	....	159	20	109	216	5,990	357	357	37,778	5,344
8,718	10,857	....	69	12	..	7	766	65	250	10,108	191
2,751	100?	....	6	1	5	25	18	51	4	1,495	26
8,161	685	....	7	..	..	2	5	4	....	514	88
490	....	....	4	..	..	..	....	2	....	7	5
7,099	769	....	10	2	8	24	200	136	60	1,595	269
13,876	....	....	18	11	40	8	175	129	44	3,597	212
9,020	237	....	14	..	20	40	379	6	141	3,320	....
34,421	217	....	17	11	38	7	184	17	32	805	72
600	....	....	1	..	2	8	....	1	....	40	....
72,868	1,767	....	50	29	72	15	553	211	33	6,276	816
37,665	13,045	....	64	4	89	20	508	228	86	14,079	582
6,786	156	....	13	2	10	..	103	26	12	403	175
34,531	....	....	30	120	182	11	133	145	80	2,464	472
20,193	....	....	238	..	..	48	1,613	127	....	29,707	5,903
1,046,610	....	....	162	..	110	40	641	311	....	10,484	1,788
301,324	....	....	24	..	..	..	205	23	....	4,500	....
306,667	124,506	....	57	10	57	2	357	147	....	10,222	531
384,762	49,752	....	75	3	56	9	477	130	....	10,475	320
153,939	....	....	19	..	..	..	185	12	....	11,532	....
84,791	781	....	7	4	4	1	24	12	....	374	....
231,136	....	....	69	..	..	..	150	59	....	4,500	....
f17,173.09	....	....	4	..	2	..	16	8	6	277	16
£3,400	....	....	7	..	..	..	74	10	19	251	69
£1,000	....	....	6	..	6	..	10	6	30	700	....
cr70,182	....	....	5	2	6	3	....	4	4	175	45
f768,956.90	f71,422.75	....	8	..	9	..	16	14	6	256	9
19,000	....	....	42	5	50	16	1,000	332	300	22,000	4,000
\$5446,587.53	....	....	2317	358	1460	212	24,662	5,817	1,990	391,565	24,899
3826,145.36	....	....	885	135	1318	1261	7,760	2,847	2,847	244,905	23,092
9,272,732.89	....	....	3202	493	2718	1473	32,422	10,609	4,837	636,470	....

American Wesleyan Methodist Connection.

GENERAL AGENT: A. W. HALL, HOUGHTON, N. Y.
Report for year ending June 20, 1889.

Receipts.....	\$2,000
Expenditures.....	1,500

STATISTICS.

Mission.....	1
Station.....	1
Ordained Missionaries.....	1
Lay ".....	2
Female Missionaries.....	2
Native Ordained Preachers.....	1
Native other helpers.....	11
Organized Churches.....	1
Communicants.....	256
" added.....	10
Pupils in Sunday School.....	308
Free Medical Patients.....	189
Native contributions.....	\$330

Protestant Episcopal Church in the U. S. A.

SECRETARY: REV. WILLIAM S. LANGFORD, D.D.
Room 21-26 Bible House, New York, N. Y.
Report for the year ending Sept. 1, 1889.

RECEIPTS.

Cash Sept. 1, 1888, for Foreign Missions.....	\$20,790 31
Bonds available to order of the Board.....	21,400 00
Received for Foreign Missions.....	110,157 09
One-half general offerings.....	25,287 17
Total.....	177,634 57
Legacies applied by order of the Board.....	6,766 61
Total.....	\$184,401 18

EXPENDITURES.

Balance of appropriations to Sept. 1, 1888.....	\$41,351 12
Appropriations to Sept. 1, 1889, including one-half central expenses less lapsed balances.....	\$143,050 06
Total.....	\$184,401 18

STATISTICS.

Missions.....	5
Stations and out stations.....	162
Ordained Missionaries.....	18
Lay ".....	
Female ".....	35
Ordained native preachers.....	55
Other native helpers.....	199
Organized churches.....	32
Communicants.....	2,221
" added.....	100
Native contributions.....	\$4,526 48

Church of God.

SECRETARY, REV. J. R. H. LATCHAW, FINDLAY OHIO.

This Society carries on some work among the Indians in connection with existing churches, but has no definitely marked foreign

work. A small fund, amounting to about \$600, has been collected, and it hopes to enter soon the ranks of other churches in the foreign field.

Associate Reformed Church South. Presbyterian.

SECRETARY: REV. W. L. PRESSLY, D.D., DUE WEST, S. C.

Report for year 1888.

Receipts.....	\$3,573
Expenditures.....	4,296
Missions.....	1
Stations and out stations.....	8
Ordained Missionaries.....	2
Female ".....	1
Ordained native preachers.....	2
Other " helpers.....	3
Organized churches.....	4
Communicants.....	206
" added.....	10
Contributions by natives.....	\$166

Cumberland Presbyterian Church.

SECRETARY: REV. J. V. STEPHENS, 904 OLIVE STREET, ST. LOUIS, MO.

Report for year ending April 30, 1889.

RECEIPTS.

General Foreign Missions.....	\$7,383 92
Through the Woman's Board.....	10,047 09
Miscellaneous.....	44 75
Total.....	\$17,475 76

EXPENDITURES.....	\$13,979 72
Missions.....	2
Stations and outstations.....	11
Ordained missionaries.....	6
Female.....	10
Native ordained preachers.....	1
" other helpers.....	6
Organized churches.....	8
Communicants.....	513
" added.....	64

United Brethren in Christ.

SECRETARY: REV. B. F. BOOTH, D.D., DAYTON, OHIO.

Report for the year ending March 31, 1889.

Receipts for Foreign Missions (included in the general missionary fund of \$80,206.49).....	\$14,162 16
Expenditures.....	22,250 31
Missions.....	2
Stations and outstations.....	84
Ordained missionaries.....	5
Female.....	8
Native ordained ministers.....	1
Native other helpers.....	32
Organized churches.....	3
Communicants.....	1,306
" added during the year.....	78
Seekers (or probationers).....	4,639
Sunday-schools.....	16
Sunday-school scholars.....	787
Day schools.....	22
Day school scholars.....	625

Foreign Christian Missionary Society (Disciples of Christ.)

SECRETARY: REV. A. McLEAN. P. O. Box 750
CINCINNATI, O.

Report for year ending Oct. 20, 1888.

Receipts.....	\$61,049 15
Expenditures.....	60,092 66
Missions	6
Stations and outstations.....	30
Ordained missionaries (some natives).....	27
Female	15
Native helpers.....	27
Organized churches.....	30
Communicants.....	2,990
“ added.....	617
Pupils in Sunday-schools.....	2,689
Pupils in day schools.....	380

Evangelical Association.

SECRETARY: REV. S. HEININGER, 265-275
WOODLAND AVE., CLEVELAND, OHIO.

Report for year closing September, 1889.

Receipts for Home and European Missions.....	\$126,270 90
Japan Missions.....	9,513 08
Total.....	\$135,783 98
Expenditures.....	\$135,191 21
Missions (Europe and Japan).....	3
Stations and outstations Japan.....	16
Ordained missionaries Japan.....	3
“ Europe.....	60
Female missionaries Japan.....	3
Native ordained preachers Japan	5
Native other helpers Japan	14
Organized churches Japan.....	5
Communicants Japan.....	333
“ added Japan.....	128

Mennonite General Conference:

SECRETARY, REV. A. B. SHELLEY, MILFORD
SQUARE, BUCKS CO., PA.

REPORT FOR YEAR 1888.

Receipts.....	\$6,000
Expenditures	\$5,000
Missions (among Indians only).....	1
Stations and outstations.....	3
Ordained missionaries.....	3
Lay	7
Female	10
Communicants.....	6
“ added	6

The chief work has been in connection with industrial schools.

Christian Connection.

SECRETARY, REV. J. P. WATSON, DAYTON, O.
REPORT FOR YEAR 1888.

Receipts for Foreign Work.....	\$3,000
Expenditures.....	\$3,000
Missions (Japan).....	1
Stations and outstations.....	10
Organized churches	3

Communicants.....140

“ added.....40

No distinct schools are established, but the Bible workers are being educated in schools established by others.

McAll Mission in France.

SECRETARY IN ENGLAND, REV. ROBERT Mc-
ALL, 17 TRESSILLIAN CRESCENT, ST. JOHNS,
LONDON, S. E.; IN AMERICA, MRS. J. C.
BRACQ, ROOM 21, 1710 CHESTNUT
ST., PHILADELPHIA, PENN.

Report for year ending Jan'y 15, 1889.

RECEIPTS.

	£	s.	d.
Balance from old ac- count.....	185	10	6
	£	s.	d.

Donations—Eng., Wales and Ire- land.....	2,872	16	8
Scotland	3,076	6	5½
United States	5,904	12	9
Australia and Can- ada.....	244	2	8
Continental Eu- rope.....	1,872	19	4
	13,970	17	10½
Legacies.....	3,000	0	0
Interest, etc.....	252	3	11
Total.....	£17,408	12	8½

EXPENDITURES.

Paris and General Adminis- tration.....	7,110	19	6
Departments.....	6,564	7	9½
Juvenile mission	1,695	5	10½
Stations outside of Paris and Miss'y Ship.....	671	15	8½
Traveling Expenses, English office, etc.....	438	8	0
Total Actual Expenditure..	£16,480	16	10½
Transferred to Liability Fund..	800	0	0
Balance to new account.....	127	15	5
	£17,408	12	8½

STATISTICS.

Missionaries and Provincial Directors.....	27
Number of stations.....	128
“ “ meetings (adults).....	14,063
“ “ “ (children).....	5,320
	19,403
Aggregate attendance (adults)	919,925
Aggregate attendance (children).....	235,927
	1,155,852

Visits.....	26,131
Bibles, Test., Tracts, etc., circulated.....	500,307

There is no detailed report for this year of the medical mission. The two dispensaries have been well attended. A new superintendent has just been appointed.

South American Missionary Society.
THE SECRETARY, 1 CLIFFORD'S INN, FLEET
ST., LONDON, E. C.

Report for year ending Dec. 31, 1888.

	£	d.	s.
Receipts	14,011	1	2

EXPENDITURES.

	£	d.	s.
Balance	465	2	3
General expenditures	9,934	6	1
Management	2,440	10	9
Investments, publications, etc. .	1,077	3	8
Balance	93	18	5
—————	14,011	1	2
Missions	6		
Stations	25		
Ordained Missionaries	9		
Lay "	12		
Female "	6		

The Society's work is partly among the natives, especially of the Falkland Islands and Terra del Fuego, and partly among the foreign residents, sailors, etc.

North Africa Mission, Undenominational.

SECRETARY, E. H. GLENNY, 19-21 LINTEN
ROAD, BARKING, LONDON, ENG.

Report for year ending April 30, 1889.

Income	£4,000
Stations and outstations	12
Ordained missionaries	16
Female missionaries	28
Communicants	22
" added	20

This is the same as the former mission to the Kabyles, occupying the country east of the city of Algiers.

Methodist Church, Canada.

SECRETARY, REV. A. SUTHERLAND, D. D.,
TORONTO, CANADA.

We have not received this Society's report for the past year. For the year ending June, 1888, they reported

Total Income	\$219 480
Expenses for Foreign work	17,838 08
Mission	1
Stations and outstations	11
Ordained missionaries	7
Native ordained preachers	7
Native other helpers	3
Communicants	1,283
" added	497

Baptist Missionary Society of Ontario and Quebec.

TREASURER, L. S. SHENSTON, Esq., BRANT-
FORD, ONTARIO.

REPORT FOR YEAR ENDING OCT. 26, 1889.

Receipts	\$20,115 84
Expenditures	\$18,428 00
Missions	1
Stations and outstations	4

Ordained missionaries	7
Lay "	1
Female "	9
Native ordained ministers	7
" Other helpers	80
Organized churches	16
Communicants	2,106
" added	280
Contributed by natives (in part)	\$220

Methodist Protestant Church, U. S. A.

SECRETARY, REV. F. T. TAGG, EASTON, MD.

REPORT FOR YEAR 1888.

Receipts	\$20,000
Expenditures	\$17,850
Missions (Japan)	1
Stations and outstations	3
Ordained missionaries	4
Lay "	3
Female "	10
Native Helpers	7
Organized Churches	3
Communicants	222

Methodist Episcopal Church (South.)

SECRETARY, REV. J. G. JOHN, D. D., NASH-
VILLE, TENN.

Report for year ending April 1, 1889.

RECEIPTS.

General Receipts	\$244,176 43
Church Extension	1,800 00
Woman's Board	7,243 80
Bills payable	50,600 00

\$308,820 23

EXPENDITURES.

Foreign Missions	\$137,741 12
Home and Indian Missions	78,856 27
General expenses	10,060 57

\$226,657 96

Woman's Board	9,271 76
Bills payable	58,406 96
Overdraft and interest	4,123 63
Cash on hand	5,329 92

\$309,820 23

Missions	5
Stations and out-stations	108
Ordained Missionaries	34
Lay "	1
Female missionaries Woman's Board	24
Native ordained ministers	85
" Other helpers	12
Organized churches	51
Communicants	3,971
" added	185
Sunday Schools	155
" " Scholars	3,760
Day schools	28
" " Pupils	1,083
Contributed by Natives	\$7,989 17

African Meth. Episcopal Church.

SECRETARY REV. JAMES M. TOWNSEND, RICHMOND, IND.

Report for the year ending April, 1888.

(This Society gives only a quadrennial report and the latest we have covers 1884-88.)

Receipts.....	\$3,723 85
Expenditures.....	2,349 52
Missions—West Indies and Africa.....	2
Stations and outstations.....	4
Ordained missionaries.....	6

Female “.....	2
Ordained native pastors.....	1
(We regret that we have not heard from Mr. Townsend so that we might speak more fully.)	

Church of England in Canada.

SECRETARY, REV. C. H. MOCKBRIDGE, D. D., WINDSOR, NOVA SCOTIA.

This Society has collected during the past year \$13,236.85, and expended \$13,000 through some of the missionary societies of England. It has not as yet any distinctive work of its own.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Stanley. A cable dispatch has been received from Capt. Wissmann, stating that reliable news has been received concerning Emin Pasha and Henry M. Stanley, Signor Casati and six Englishmen. They are expected to arrive at Mpwapwa at the latter part of November. Capt. Wissmann also says that he defeated a large force of insurgents near Somwe and killed seventy of them.

Later news just to hand. London, Nov. 20.—Capt. Wissmann telegraphs that Henry M. Stanley arrived at Mpwapwa Nov. 10. His dispatch is dated Zanzibar, Nov. 20. Besides Stanley all the European members of the expedition and Schinze and Hofmann and other missionaries have arrived at Mpwapwa. All are well. Capt. Wissmann expects the party to arrive at Bagamoyo Dec. 1.

BERLIN, Nov. 20.—The *Reichsanzeiger* has a dispatch from Capt. Wissmann, dated Mpwapwa, Oct. 13. The dispatch says: “Four of Stanley’s men and one of Emin’s soldiers have arrived here. They left Stanley at Neukenna Aug. 10, and came by way of Nvembo and Mweriweri, north to Ugogo, in thirty-three days, including nine days on which they rested. Emin and Casati had 300 Soudanese soldiers and many other followers with them. They had in their possession a large quantity of ivory. Stanley had a force of 240 Zanzibaris, and was accompanied by his six lieutenants—Nelson, Jephson, Stairs, Parke, Bonny and William. The expedition struck camp as soon as the messengers started. Therefore the party should reach Mpwapwa by Nov. 20.

“Emin and Stanley repeatedly fought and repulsed the Mahdists, capturing the Mahdi’s grand banner. A majority of Emin’s soldiers refused to follow him southward, asserting that their way home did not lie in that direction. Emin left two Egyptian officers in charge of stations. The messengers have no knowledge of the Senoussi or of events in Khartoum and Abyssinia.”

Capt. Wissmann adds that the English missionaries at Kisouke and Mamboia

needed protection until the fate of Bushiri was decided. Although on good terms with the natives, the missionaries were left unprotected and had to be called inside the German station. Regarding neighboring tribes, Capt. Wissmann did not believe that the Masai would engage in hostilities against the station, but the marauding Wahehe, with whom Bushiri possibly had his headquarters, had to be kept in check. Bushiri possessed only a few guns.

The Emin Pasha Relief Committee has received a cable dispatch from Zanzibar stating that letters from Dr. Peters, bearing date of Oct. 5, have reached Lamoo, East Africa. According to the letters the expedition under command of Dr. Peters was then at Korkorro, and everything was proceeding satisfactorily. It is argued by the Committee that the receipt of these letters shows that the report of the massacre of Dr. Peters and the members of the expedition by natives was untrue.

—The *Pall Mall Gazette* says: “The Scotch missionaries in Nyassaland will soon have an enemy to contend with whom they may consider even more formidable than Arab slavers and Portuguese obstructionists. The country explored by Livingstone, and which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. It is certainly hard on the Scotch missionaries that they should be subjected to this new trial, and it is certainly high time that the claims of Portugal to this region should be disposed of once for all one way or the other.”

—The Royal Niger Trading Company of West Africa is suppressing the traffic in gin in their district. It is now scarcely ever seen on

the upper river, and very little on the lower river. At considerable temporary loss of trade, they have also taken energetic measures to put an end to the cannibalism of the natives. The missionaries are glad to have such a righteous Government at their back as the managers of this trading company.

—Leopoldville, on Stanley Pool, is to be the great emporium of Upper Congo commerce. From being a simple trading center, peopled largely by traveling traders, it now has a stable population, and is surrounded by an extensive area of cultivated country which supplies food for the inhabitants. The natives are taking to agriculture, which they find more sure than the native methods of trading. The Baptist Missionary Union has decided to establish two stations on the Kasai River, the southern affluent of the Congo.

—The first two American-born ministers have just gone out to the Baptist Mission on the Congo, viz.: Rev. J. C. Hyde of Trenton, N. J., and Rev. C. G. Hartsock of Indiana. Mr. Hartsock is to be supported by the students of Brown University.

—Bishop William Taylor, writing from Loanda, Africa, July 20, says: "I made my walk of 300 miles, back and forth between Dondo and Malange, with less fatigue than a similar walk cost me four years ago. The last two days of my return I made 26 miles in one of them and 25 in the other. I don't speak boastingly, but to let you know I am not dead yet, and don't propose to die until the Master tells me to die, and then die as quickly as I can." He had been visiting the five Angola stations, and was just then taking passage for the Congo by the Portuguese mail steamer. He says the Angola stations have "exceeded self-sustentation."

—Mr. Joseph Thomson, the African traveler, says: "For any African who is influenced for good by Christianity a thousand are driven into deeper degradation by the gin trade, and the Mohammedan missionaries are throwing down the gage to Christianity and declaring war upon our chief contribution to Western Africa—the gin trade. And this is the way we are teaching Ethiopia to spread out her hands unto God."

—The Slave Trade is now outlawed in all parts of the African coast which are under foreign influence, except in the Provinces of Portugal.

—Rev. Jos. Clark, Palaba Station, July 12 writes us: "May 31st at our Burmba Station, Upper Congo, Mrs. Billington of this mission was called home to glory. Mr. J. M. Lewis (A. B. M. U.) returns to America this mail; also Mrs. T. Lewis (B. M. Society) goes home (England) for rest. Mrs. Bentley and Mrs. Moolenaar of B. M. S. both returned to Congo by last arrived mail. A school is being opened by Miss Hamilton

(A. B. M. U.) at the State Station at Lukunga, about a mile from the mission station. The other Sunday ten Christian women at Banza, Mantেকে, went out to tell of Jesus. One woman professed conversion at a village they visited.

China.—A Missionary in China says that Christianity has to reckon not alone with the Chinese Government, but with the Chinese democracy, and that it is believed by many that a serious testing-time is in store for Chinese Christianity. It is needful to elevate, enlighten and inform the masses before Christianity can gain a general influence in China.

Cuba.—The Baptist Mission work here continues to prosper. Baptisms every week, and the work favored by many officials and educated people.

France.—The Société des Missions Évangéliques has received a silver medal at the French Exposition. Also, M. Vienot, a French missionary in Tahiti, has received a gold medal for the excellency of his work in the missionary schools of Tahiti.

India.—Dr. Ellinwood, writing of revived Aryanism in India, says: "It is one of the signs of the times that the sentiment of high-caste Hindus of different types is becoming more and more determined in its resistance to the aggressions of Christianity, and the work of evangelization in India is fast becoming a severe intellectual struggle."

—There are now about four millions of the natives of India in attendance at schools either directly under government, or aided by government grants, and all examined by government inspectors; but the principle of religious neutrality proclaimed by the government shuts out all direct religious teaching.

—The Annual Report of the Christian Vernacular Education Society for India for the year 1888-9 shows an income of £9,507, and an expenditure of £8,990. It has 8,900 children under Christian instruction; 98 students in training institutions; 690,588 copies of publications were printed. Since the commencement of the work, 981 native teachers have been sent into the mission field; 1,250 publications have been printed in 18 languages, and 13,893,525 copies of publications have been printed.

—Sir Monier Williams says that the present condition of Buddhism is one of rapidly-increasing disintegration and decline.

—The Origin of the American Baptist Telugu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced to the act of a young Sunday-school teacher, a poor seamstress, who one Sunday gave a rough street boy a shilling to go to Sunday-school. This boy, Amos Sutton, was converted, became a missionary to India, and

was the means of leading the Baptists of America to begin the Telugu Mission.

—Rev. J. A. B. Cook writes us from Singapore: "Rev. W. F. Oldham has left on a well-earned furlough after four years' hard but successful work in connection with the Methodist Episcopal Mission, especially in educational work. Owing almost entirely to him and Mrs. Oldham the Anglo-Chinese school was commenced, and they leave it with 325 Chinese boys in attendance, all learning English. In addition most effective mission work has been done in English, Tamil and Malay, and a beginning has been made in Chinese work. Mr. Oldham is about to introduce Methodist missions into Netherlands and India."

—The Duke of Connaught told Mrs. Leavitt that all the crime and nearly all the disease in the Indian army are caused by drinking, and that they could do with 40,000 soldiers instead of 80,000 if the liquor traffic were abolished.

India and Ceylon.—Misses Leitch have succeeded in raising over \$90,000 in Great Britain and the United States for Jaffna College, a school for training native missionaries in Ceylon. Of this amount \$20,000 were given by a personal friend of the ladies in America.

—Italy is more than ever open to evangelical truth. One indication of this is found in the fact that Pastor J. P. Pons of Naples, Moderator of the Waldensian "Table," has been honored with the distinction of Knight of the Crown of Italy. It is needless to say that the Waldenses see in this a new mark of the favor with which the Government views their approaching celebration of the second centenary of the "Glorious Return."

Japan.—The latest statistics of the Greek Church in Japan are as follows: Organized churches, 150; number of preaching places not given. There are 4 foreigners occupying the highest offices in the church, who are assisted by 20 native priests and 143 evangelists. The members count an aggregate of 17,025, who contributed last year the sum of 7,585 yen. In connection with the church there are schools chiefly devoted to the training of workers, viz: a Theological School, a Woman's Theological School, a school for evangelists, a preparatory school for evangelists, etc.

—There are now fifteen places in Tokyo, Japan, where the gospel is preached weekly by persons connected with the Protestant Episcopal Mission.

—The editor of the Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,000.

Moravian Missions.—The deficiency on the last year's accounts appealed for by the London Association in aid of the Moravian missions has been cleared off. It is estimated that the increased annual expenditure must not be less than 2,000. to carry on the growing work.

Norway.—The Lutherans of Norway are very active in the work of foreign missions. The whole kingdom is divided into eight collecting districts; 900 collectors are regularly gathering contributions, and 3,000 societies are praying and working for the cause. The country, which is not rich by any means, gave \$50,000 last year. The Norwegians have 10 stations and 32 churches among the Zulus in S. Africa, and 300 churches, with 16,000 adult members, in Madagascar.

Siam.—Missions in Siam are being placed upon a strong financial basis. Gifts to the amount of several hundred thousand dollars have been recently made by the king and others for schools and other missionary work. Siam is called the Garden of the East. October 30 was the jubilee of the Baptist Mission in Denmark.

Syria.—Miss West, of the Amer. Board, opened a school for older girls last September in Oorfa with 12 pupils, and it has since increased to 36. Oorfa is a city east of the Euphrates and three days distant from Aintab, and has 80,000 inhabitants. Protestant work was begun ten years ago, and a church membership of 260 obtained.

United States.—The Jews in New York City have 49 synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000. They form an influential element, many of them being bankers, merchants, editors and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the criminal classes.

—The Woman's Executive Committee of Home Missions, of the Presbyterian Church, announces that its receipts for the last year amount to \$320,000, an advance over last year of \$94,000. Well done.

—At Northfield, Mass., where 500 students were assembled at Mr. Moody's, a cable-gram from Japan was read. It said that 500 Japanese students were assembled in Kyoto for the same purpose for which these had gathered at Northfield. In it were the words, "Make Jesus King; 500 students."

—The State Department at Washington has been informed of the recent very generous gift of the King of Siam, for the use of the American Presbyterian Mission, of one of the royal palaces, together with extensive grounds and buildings.

—The Columbia River with all the valuable territory about it was saved to the United States by a missionary. Now the annual yield of fish from the river amounts to \$15,000,000, more than twice as much as the country gives for foreign missions.

—Thirty-three missionaries have been sent out by the American Baptist Missionary Union this fall, of whom twenty-three are newly appointed.

—Dr. March, of Woburn, Mass., has made a journey round the world. He says: "I came

home with the full assurance that the American churches may rely with the utmost confidence upon the character, the ability, and the final success of their representatives in the mission fields of the East."

Miscellaneous—Lively Hermannsburg, the model Lutheran Missionary (Congregational) Society of the world, had an income of nearly \$70,000 last year. Over 9,000 copies of its missionary journal were circulated in the same time.

—The first Malagasy who ever learned the alphabet died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 20,000 profess their faith in Christ.

—Narayan Sheshadri, who visited the United States some years ago, has been, it is said, the means of bringing one thousand heathen into the Christian fold.

—The following interesting communication respecting the circulation of the Bible was made to some foreign delegates who recently visited the Bible Printing Establishment of Messrs. Eyre and Spottiswoode. That at the time of the establishment of the firm 125 years ago there were only 4,000,000 copies of the Bible extant, but now there are upwards of 200,000,000 copies in circulation throughout the world.

—Conquests of Missions. A writer on foreign missions says: "First came India, the land of the Vedas, now consolidated under the British rule, and numbering, with its dependencies, 240,000,000 people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who had girded Cyrus of old, raised up another to complete his work. Into the heart of the dark continent plunged Stanley 'Africanus.' When he came out it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquest of all these great people for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Tauism, so that Christ alone shall be exalted in that day."

—It is one of the saddest facts, that the four nations most closely identified with Protestant missions are the ones most closely identified also with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland, have done much to spread the Bible in Asia, Africa and the Pacific. But they have also done more than any others to spread the curse of intemperance. At the

Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interest of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

From every pulpit in the land there should go forth an appeal that America's skirts at least may be clean of the stain of the blood of these innocent ones in far-off lands. In gaining that we shall gain the same for ourselves. Without that we may rub and rub, and the accursed spot will but grow deeper and deeper in its dye.—*Homiletic Review*.

—A suggestive and important paper appears in *The Evangelical Magazine* on "The Perils to Evangelical Religion from the Spirit of the Age," by Dr. Alexander Thomson of Manchester. There is, says the writer, a present mode of thought which approaches every question of the divine administration from a human standpoint. God's purposes and aims are measured by the ideas and sentiments of man. In discoursing on the Bible, it is the human element to which attention is drawn. Moral consciousness is made the judge of doctrines. Scripture representations of conversion, of the evil of sin, of the rights of the Supreme Ruler, of the principle of substitution, and of dependence on supernatural grace, are vanishing out of sermons, because man becomes the measure of the divine.

—George Muller, the man who prevails by prayer, is still at eighty years of age traveling and preaching the gospel. When heard from last he was at Darjeeling, on the Himalayan Mountains. From this point he has sent forth the fiftieth report of his orphanage at Bristol, England, which tells the same tale that was told in past years. Summing up the sums by which the work has been sustained, he reports that the total receipts since March, 1883, have been very nearly \$6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built in Ashley Downs, Bristol, at an expense of \$575,000, which can accommodate 2,800 orphans at a time. During the year 1888-89 one legacy has been received of \$35,000, another of \$10,000, and later another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution, unless some great deception has been practiced by Mr. Muller and his associates, is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a skeptical and scoffing generation.

—No greater mistake could be made by missionaries, says the *Indian Witness*, than that of yielding to the present popular demand for "results" in the shape of conversions and baptisms. Any missionary knows that he could baptize very many more than he does; he could bring in flaming reports every year; but it would be fatal to the native church of the future if there is any letting down of the high standard of the gospel in order to secure converts. Sacrifice of quality will wreck missionary effort. Better have 20 truly converted and fully consecrated souls in your native church than 2,000 whose daily lives bring reproach on the cross of Christ.