

# THE MISSIONARY REVIEW OF THE WORLD.

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## I.—LITERATURE OF MISSIONS. SERVING OUR OWN GENERATION.

[EDITORIAL.—A. T. P.]

PAUL, in the Antiochan Synagogue, significantly said of David, "He served his own generation by the will of God."\*

If anything especially distinguishes those foremost missionary disciples of our day—the Moravians—it is the sublime purpose to reach their own generation with the gospel. Count Zinzendorf led in this unique consecration to *present* service, when he chose as his motto, "That land is henceforth my country, which most needs the gospel."

To this thought we would now give emphasis: the lifetime of our generation bounds at once our work and our opportunity. What we are to give we must impart while we are living; what they are to receive from us they must get while they are yet living. We owe to our Lord an infinite debt; we can never pay it; all we can do is to acknowledge it by service to our generation according to His will and in His name. Obviously so far as that debt can be paid, it can be paid only during the period which limits the generation of which we form a part. This proposition seems so simple and obvious as to need no argument. Yet, practically, it has never been accepted and acted on by the church in modern times, nor at any time since the apostolic age.

There are two sorts of service we may render to humanity: one is immediate and transient, the other is remote and permanent.

For example: a conflagration sweeps over some great metropolis, consuming every combustible dwelling and leaving thousands of families without clothing, food or shelter. Manifestly, every true fellow-citizen owes to the naked, starving, homeless, an *immediate* and imperative duty which can be done only now. The first necessity is to rally universally to put out the fire, save those now imperilled and perishing, and feed, clothe and house the destitute. After these present and pressing needs are met, it behooves us to make permanent provision against like calamities hereafter, preventing such catastrophes by securing a more adequate water supply, a better equipped fire department, and a fire-proof class of buildings. But only fools or monsters

\* Acts xiii : 36.

would meet to consult about such permanent preventive measures while the fire was yet raging or the multitudes were yet starving or freezing! Humanity and philanthropy instinctively impel us to relieve immediately the peril of the perishing.

God has committed to the church a double work. Undoubtedly there are remote and permanent results at which we are to aim, even the laying of broad and firm foundations for the evangelization and edification of future generations. We are to erect Christian homes, churches, schools, colleges, seminaries; provide translations of the Word of God and a Christian literature, thus simplifying the work of each succeeding generation, lessening the labor, facilitating the process, accelerating the progress of the work, for all time to come. But, meanwhile, we must not overlook what is even a more pressing duty and privilege, viz.: *we must not permit this generation to die unsaved*, so far as our consecrated labor can prevent it. No activity in providing for *future* generations can atone for our inactivity in providing for our own generation, which first of all we are to serve, by the will of God, with the gospel.

We pray God that this one thought may press with mighty and relentless weight upon the heart and conscience of every believer. When Christ said, "Go ye into all the world and preach the gospel to every creature," he must have meant that those to whom he spoke should go forth and reach those who were then living. That command is of perpetual force. It applies to every new generation of believers; and it means that, in every successive age, the church shall both undertake and overtake this great work. If it seem too great, he reminds us that omnipotence is His: "All power;" omnipresence is His: "Lo, I am with you;" eternity is His: "Alway, even unto the end of the age." And, if the church will take up this work faithfully, He will supplement all her efforts with His omnipotent, omnipresent, perpetual co-operation.

How the church may serve its own generation has an example in Scripture history. The so-called Acts of the Apostles is a book, the very frame work of which has a strange meaning. It covers just about thirty-three years, the average lifetime of a generation. It reveals the infant church, receiving its "infant baptism," its anointing of the Holy Ghost for service; and then undertaking to reach every "nation" and "every creature" with the proclamation of the gospel. The book covers only the period of a single generation, as though to show us what was possible even then, with a few disciples who had no wealth, no learning, no social standing; no modern facilities for travel and transportation, for translation and publication and distribution of the word of God, for acquiring and utilizing foreign tongues; and, as though to demonstrate to each succeeding generation of believers what could be done and what should be attempted, as the progress of the

ages should put at their disposal new and marvellous helps to the work.

How did those primitive disciples undertake the work of serving their own generation by the will of God? As John Wesley said, they were "All at it and always at it." The first glimpse we get of the apostolic church reveals the disciples, men and women, meeting for ten days of continuous prayer, waiting before God for the gift of the Promised Spirit. They had from Christ a verbal commission; now they tarried for that enduement and endowment which were to become a new and actual and dynamic commission: they had the message; now they waited for the power. The only time that was "lost" for the direct work, was the time "saved" in getting the divine preparation for the work. Then, at once, on that very day of Pentecost, the actual business of bearing the message of life to every nation and every creature was systematically begun. Peter's unfolding of prophecy and of the history that fulfilled it, was the means of bringing 3,000 hearers to the immediate acceptance of Christ as Messiah and Saviour.

That was the first step. What was the second? Those converted souls became witnesses for God and the gospel unto the uttermost parts of the earth. Read this explicit narrative. Why is the Inspiring Spirit so careful to leave on record the *wide representation* gathered in that Pentecostal assembly? Four verses in the second chapter are given to the brief delineation of the Pentecostal Descent of Power: the fulness of time, the one accord in one place, the sudden sound from heaven, the three symbolic expressions of the Holy Spirit—the *wind* or *breath*, the invisible secret of communicated life; the *fire*, that represents light, or knowledge, heat, or love—that purifies what is most precious and consumes what is worthless; and the *cloven tongue*, that represents the VOICE, that sign and signal and symbol of intelligence and affection, multiplied to meet the ears of all strange peoples.

The next eight verses are given to the delineation of the wide territory represented in that Pentecostal gathering. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." And subsequently minuter particulars are added: they are from the remote East, Parthia and Media; from the north, Pontus, and the shores of the Black Sea; from the south, Arabia and Egypt; from the west, Crete and even Rome. In other words, every quarter and almost every portion of the known world is represented in that audience and in that anointing. Ears accustomed to strange tongues hear in those foreign dialects the story of redemption, and tongues accustomed to foreign speech begin to tell the story to others. What is the Spirit doing? Not simply bringing the message to the ears of all nations in one gathering, but raising up and equipping a great body of heralds to bear

the good tidings back to their own peoples. Let us not attach too narrow a meaning to that phrase, "*dwelling* at Jerusalem."\* These were probably not *permanent inhabitants*, otherwise they would not have been more familiar with foreign tongues than with their own Jewish language, or the current Hellenistic dialect; they were probably either Jewish proselytes or foreign Jewish residents, who were temporarily residing at Jerusalem to keep the sacred feasts, and who would, sooner or later, return to their own homes, going to all points of the compass to carry the good news of salvation. The Eunuch of Ethiopia has generally been regarded as such a proselyte, who, on his return from the sacred city to Ethiopia, was reading Isaiah's prophecy, deeply absorbed in what he has heard at Jerusalem, and who, on being taught by Philip, and illumined by the Holy Spirit, went on his way rejoicing; and, as tradition states, together with the evangelist Mark, founded the church at Alexandria.

But we anticipate. The natural, conservative, concentrative tendency of the Hebrew converts would lead to their prolonged stay at Jerusalem. On the one hand there was the old exclusive jealousy of Jerusalem as the capital city and only nucleus of the Jewish state and church; and on the other hand there was the exclusive spirit of Judaism that shut in all Jews, and shut out all Gentiles as common and unclean. God interposed to prevent the church from "tarrying at Jerusalem" *after* being "endued with power from on high." First, *He dispersed those disciples by persecution* and while the apostles were still at Jerusalem, the great body of believers were scattered abroad, and went every where preaching the word.† And, secondly, *He taught Peter*, who was both a leader in evangelism and in exclusivism, a threefold lesson on the house-top, that what God had cleansed no man must call common. Here, then, were the three grand conditions of universal evangelism: a universal commission and endowment, a general scattering of disciples in all directions, and a rebuke of all exclusive Jewish prejudices.

The church of apostolic times heeded the voice and finger of God, and took up, straightway, the work of preaching the gospel to their generation. They *all* undertook to reach *all* men. God gave successive Pentecosts, as He always will when the work is done in His own fashion. The outpouring in Jerusalem was followed by another in Samaria under Philip, and another in Cornelius's palace under Peter, and another in Ephesus under Paul,—and so Jew, Samaritan, Roman and Greek—all had typical blessings.

Another step must be noted: *the division of the world-field*. So vast a territory could not be covered in one generation without system. There were several conspicuous "pillars" of the church, leaders of the Lord's host: Peter, James, John; and, later, Paul was added.

\*κατοικοῦντες.

†Acts viii : 1-4; xi : 19-21.

There were at least four classes of peoples to be looked after—converted Jews in Judea, dispersed Jews in the East, Greeks and Romans. A glance at the Acts of the Apostles and at Galatians 1:7-10, will show that there was a distinct understanding entered into and acted upon that there should be a division of labor. James seems to have become the guardian of converted Hebrews in Judea; Peter, to have gone eastward to the Dispersed Tribes about Babylon; John, to have nourished the church in Ephesus, the center of Greek civilization and Diana worship; and Paul to have set his face toward Rome and Gaul. There were doubtless minor subdivisions of labor, but these cardinal points in the compass of the work are conspicuous. In the book of Acts, after the first ten chapters, Peter disappears from view, because the book is mainly designed to tell us how the doors were opened to the *Gentile* world, entered by the apostle of the Gentiles. But we are not necessarily to suppose Peter to have been any less active or successful among the circumcision than Paul among the uncircumcision.

Now we have no record of Peter's activity in evangelism, but we may take Paul's as a specimen of how one believer in the early church served his own generation. We find this one man going within thirty-three years over most of the known world west of the Golden Horn, from Antioch to Athens, from Jerusalem to Rome, and, as some think, to Spain and Britain. And the astounding result of such evangelistic activity on the part of the whole church is that Paul is able to write to the Colossians, before his death, which must have been, of course, before Nero's death, which was in A. D. 68: "The gospel is come unto you *as it is in all the world*;" and again, "the gospel which ye have heard and which was *preached to every creature* (or, in all creation, R. V.) *under heaven*."\* Making all allowance for a legitimate generality of statement, we find it difficult to get away from this fact that, within thirty-five years after our Lord ascended, the gospel had been carried *throughout the known world*. That generation of believers gave the gospel to that same generation of unbelievers as it has never been done since!

There has been a long, a criminal delay of the church in taking up the enterprise of a world's evangelization. While we have been "playing at missions," fifty generations have come and gone, without one generation of them all being overtaken with the gospel! It is believed that, since the days of our Lord, the *average* of a generation has been from about one-third to one-half of the present population of the globe, say 600,000,000. If so, the aggregate of these fifty generations has been 30,000,000,000 or *twenty times the entire present population of the globe*! Of course we can form no conception of such a vast host. To march by us in procession, day and night, ten abreast

\* Colossians i: 6-23; 1 Thess. i: 6-7.

passing each second, such a multitude would require nearly a century ! Each generation thus perishing without Christ has gone to accuse the church before God of the double crime of unfaithfulness to the Saviour and neglect of souls.

Meanwhile, during all these fifty generations, the church has been suffering injury in every vital interest. The connection between evangelistic activity and evangelical purity is natural and necessary. Dr. Duff rang out this as with a voice of thunder. Shaftesbury testified that the most potent remedy for current unbelief, skepticism and ungodliness, is to be perpetually busy in work for souls. And Dr. Hitchcock, almost with his last breath, declared that the church that has no missionaries will soon have no ministers. The primitive church still stands a model and a pattern of purity of faith and fidelity of work. Never was evangelism so universal, both as to those who undertook it and as to those who were reached by it. Ever since, and down to our day, the best churches in every respect have been those which are foremost as aggressive missionary bodies. In fact, the gauge of church life has come to be, what we are doing for lost souls outside of ourselves.

But, most of all, this thought oppresses us, that for fifty generations *Christ has been waiting to see of the travail of His soul* and to be satisfied. Missions have an intensely vital relation to the person of our Lord. He left certain representative commands—commands which center about His own personality : “Follow thou ME !” “Do this, in remembrance of ME” ; “Go ye : and lo, I am with you.” We are identified with Him ; we are to share His travail, His yearnings, His sorrows, His vicarious agonies ;\* yes, and His conquest, His satisfaction, His coronation, too. How can we be Christ’s, and yet have none of His passion for souls ? How escape travailing in birth for souls until Christ be formed in them ?†

Upon the banners of the church let us emblazon, as in letters of light, our motto : THE WORLD FOR CHRIST IN OUR OWN GENERATION ; and let us take up the work anew, with a firm purpose, by God’s help, to overtake every living soul with the message of the Gospel before this generation shall pass away !

God is in haste to cut short this work in righteousness. In a reverent sense, Dr. Gordon has reversed the old adage, and says, “God’s extremity is man’s opportunity.” We, who are His disciples, must come up on higher ground. Our platform must be one of absolute self-surrender to Him for service to our own generation. We must be willing, now and here, to say, “Lord, I am ready to do whatsoever Thou shalt appoint.” In simple obedience to that last command, without a secular spirit, a calculating hyper-caution, a dependence on worldly patronage, a distrust of adequate support, without wait-

\* Coloss. i: 24. † Gal. iv: 19.

ing for the whole church to recognize her obligation or attempt to discharge it, those who do feel the mighty pressure of these great facts and truths must covenant with God and each other, that *this generation shall not pass away till all this work be done!*

This conception of evangelism grows upon the writer until it is difficult to think of anything else. God has given to the church of our day a material equipment for this work which is as far in advance of apostolic days as the speed of steam and lightning is ahead of camels and horses. Every resource is divinely at our disposal. We can go round the earth in ninety days, and girdle it with electricity in ninety seconds. Steam cars wait to carry us wherever engineering can construct a track, and steamboats are ready to float us wherever rivers run. The printing press will multiply the healing leaves of the tree of life as fast as we can scatter them, and the common school, now fast becoming universal, offers to fit every man to read the Scripture in his own tongue. God has flung all the doors open, and every land is now a Macedonia whose voice is, "Come over and help us." Back of the missions of a century there stand results so amazing that even unbelievers confess the finger of God. In front of the mission band lie unoccupied territories, inviting the plowman and the sower, and white harvest fields demanding the reaper with his sickle. As to money, if *one-tenth* of the treasure now in the coffers of Christians in England and America were put on the altar of sacrifice, it would suffice to multiply all that is now spent on the entire mission field *two hundredfold*. Do we realize what that means? It means twelve hundred thousand missionaries in the field, or one to every eight hundred of the unevangelized; it means churches, schools and colleges in every heathen, pagan, papal, and Moslem community; it means the blessing long since promised, when all the tithes are brought into the store-house,—a blessing poured out until there be *none left to pour out!*\*

Here is a magnificent material equipment, but it is a machine without an adequate motor. All the combined energy of the flesh will never set this huge mechanism in motion. There is but one Power equal to the emergency; it is the vital spark that flashes from above, and only prevailing prayer can bring that spark down. The whole church of God should be on her knees, pleading and waiting for the celestial fire. Let that descend, and every wheel will move and every lever play; money will be outpoured like water; life will offer its vitality and vigor, and, better than treasure or life, LOVE will count no cost dear, no toil hard, no load heavy, when Jesus leads and souls are dying! We write these words with the conviction taking hold like a taproot upon the depths of our being, that it is both *practicable and*

\* Malachi 3: 10. See Hebrew.

*possible to preach the Gospel to every human being before this generation passes away!*

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## THE MUSTARD SEED OF MISSIONS IN SOUTH AFRICA.

BY REV. LEWIS GROUT, WEST BRATTLEBOROUGH, VT.

It was a little more than 150 years ago, or in 1737, that George Schmidt began to tell the story of the cross to a little company of dark-minded Hottentots at Bavian's Kloof, 130 miles out from Cape Town. This little nook at length took on the more beautiful and appropriate name *Genadendal*, or "Vale of Grace." Having built a house, planted a garden, set out a few fruit trees, taught some of the people to read the Scriptures, and gathered a few of them into the fold of Christ, the Dutch settlers began to put such hindrances in the way of his work that, at the end of seven years, he was obliged to give up and leave the field. And yet, the seed he sowed, though much of it lay buried long, was neither lost nor forgotten. After a lapse of 50 years the way was opened for others to come in and renew the work. Reaching the same field, "the Vale of Grace," to their great joy, in a few remains of the old mission walls, a few fruit trees still in bearing, and, most of all, in a few praying souls, they found glad mementoes and proof of the good work there begun in the years of long ago, and among the rest an aged Hottentot woman, whom Schmidt had baptized, who still remembered her beloved teacher, had, indeed, a Bible he had given her, and rejoiced exceedingly when she was told that the new missionaries were his brethren. This new mission, though for a time greatly opposed by the Dutch, was greatly blessed of God. The enterprise, there and thus begun, has continued to grow until that "Vale of Grace" is now able to show a large and prosperous settlement, and a congregation of more than three thousand members, and from this blessed center the good work of the Moravians has gone on to prosper and extend till it now includes two South African provinces with 16 stations, 60 missionaries, and more than 12,000 converts to the Christian faith.

It was not long after Schmidt's immediate successors revived his work, that the London Missionary Society was formed (1795) and began to seek some one who should be suited to the same pioneer work of carrying the light of the Gospel to the benighted tribes of Africa. Nor was it long before they found such a man in the person of John Theodosius Vanderkemp, of Holland. Having pursued a five years' course of training at the University of Leyden, distinguished himself as captain of horse and lieutenant of dragoon guards in the army, taken a course of study in the classics, both ancient and modern, in the natural sciences, and in philosophy, at Edinburgh, and then risen to great repute in the practice of medicine, and been subject, meantime, to much severe discipline at the hands of the Lord, at the age of fifty



he responded to the call to be a leader in raising the standard of the cross in one of the darkest parts of the earth, and entered upon his work in 1799 at the Cape of Good Hope. Having labored for a time among the slaves, Mohammedans and Hottentots here at the Cape, and awakened a deep interest in his mission on the part of the colonists, he set forward for the regions beyond; and then to the northeast, among Hottentots, Kafirs, and other tribes, shrinking from no labor or peril, however great, he did a marvellous work for Christ and his poor. Often opposed, often persecuted, yet never yielding, he devoted himself with great diligence and fidelity, for 13 years, to the cause he loved; and then, with a few farewell words, went suddenly to the rest his Lord had prepared for him in "the better country." The station which Vanderkemp founded at Bethelsdorf continued to prosper, and the work he began under the auspices of the London Society went on to develop and extend until it has already raised up more than a hundred native preachers, brought about 6,000 souls into the church, and won to its instruction about 30,000 adherents.

The Wesleyan Missionary Society began work in South Africa in 1814. Extending its operations by degrees from the Cape Colony into Kaffraria, Natal, and the Bechuana regions, it now numbers 40 stations, 60 missionaries, and more than 6,000 church members. The Rhenish Society, which commenced operations in this field in 1829, now numbers more than 10,000 members. The Berlin began in 1833 and has 8,000 members. The American Board, which entered the field in 1834, has grown into three missions, the Zulu, the East African, and the West African, and now numbers 30 stations, 48 laborers from America, more than 40 native assistants, about 2,000 under instruction and 7,000 adherents. Besides these, the French Protestant Missionary Society is doing a large and blessed work among the Bechuana and other tribes. The Norwegians are laboring among the Zulus, the Scotch among the Kafirs, the Hanoverians and the Church of England in Natal and Zululand.

These, with a few other organizations, make more than a dozen societies at work in South Africa, occupying more than 200 stations, and employing about 500 foreign laborers, besides a much larger force of native helpers. Of the success and value of these labors we get some idea when we find it estimated that not less than 40,000 souls have been brought in this way into the Redeemer's fold, 50,000 children gathered into Christian schools, and 100,000 men and women blessed with the direct teaching of the gospel of Christ.

Similar labors have been bestowed upon other parts of the continent, and similar results achieved. Well nigh every Christian nation is coming to have a mission, one or more, in some part of that long-neglected land. The mustard seed which the Lord used George Schmidt to plant 150 years ago, in the Southern angle of the continent, though it lay, in

a measure, hid for half a century, has taken deep root, sent up a vigorous stem, and sent out many a strong and fruitful branch. The successes of the past, the openings of the present, and the demand for the future should awaken a redoubled devotion to the blessed work. In no age of the world, in no history of continents, can anything be found so surprising as the discoveries and developments made in Africa since the days of those pioneer missionaries, Schridt and Vanderkemp. It would take long to tell how her bays have been sounded since their time, how her plains have been spanned, her mountains scaled, her rivers threaded, lakes discovered, diamonds found, and a goodly number of grand highways projected into even the remotest parts of that, till of late little known, yet most marvellous land of the sun ; and all under the gracious ordering of the Lord, that men freighted with the blessings of the gospel of God's own dear Son might enter and occupy. Ethiopia, all Africa, is on tiptoe of expectancy, only waiting to know who God is, that she may stretch out her hands unto Him, and be lifted into His truth and grace.

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## THE BOOK OF ACTS AND THE WORLD'S EVANGELIZATION.

BY PROF. A. W. PITZER, WASHINGTON, D. C.

THE Book of Acts was written by a Gentile physician, who was the intimate associate of the special Apostle to the Gentiles and his companion in the work of evangelization. It is not a record of disconnected facts and incidents in the lives of the Apostles, but an accurate and scientific history of what Jesus *continued* to do after His ascension, through His spirit, His word and His servants. The principles and patterns of all missionary work, in all lands, among all peoples, until time shall be no more, are contained in this precious book ; and as the church addresses herself more and more eagerly to the great and blessed work of preaching the gospel to every creature, she will also turn with ever-increasing delight to this noblest of all missionary records for guidance, for strength and for comfort.

Until our Lord shall return in bodily presence from the heavens, the elements of the missionary problem will never be essentially different from what they were when Luke prepared this record : A risen Lord on his Father's throne in glory ; an omniscient and omnipresent Spirit ; a living Word, written by men inspired by the Holy Ghost ; living men and women, filled with the Spirit and thus endued with power to be witnesses for Christ ; a lost race, without God and without hope either for this world or the next ; the command of the King, "Go ye" ; and the limit of labor—"into all the world."

In this Apostolic constitution and by-laws of the First Missionary Society there is a conspicuous absence of elaborate and intricate machinery, of minute rules and regulations for the guidance of the missionaries, or

endowed colleges and seminaries for training ministers, of multiplied scholastic requirements before any one should preach the gospel—in fact, many things now thought to be indispensable, were not, at that time, even so much as thought of.

And yet the old Roman Empire extended from north to south more than 1,500 miles, and from east to west more than 2,000 miles, and included Medes, Parthians, Syrians, Ethiopians, Egyptians, Cretes, Arabs, Greeks, and many other tribes and tongues of Europe. Christ was the Captain, the Word was the instrument, believers were the agents, power was to come from the Holy Ghost; the only waiting to be done by the missionaries was for Him: He would endue them for their work, then they must start, and never stop until the gospel had been preached among all nations as God's witness.

Not the apostles only, but all disciples, were to go everywhere preaching the gospel. The duty of evangelizing the world was not laid upon a chosen few, with superb scholastic attainments, who could discuss gnosticism and polytheism with the scientists of that era; but every disciple who felt in his own soul the power of the Holy Ghost, was to go forth, and as the one supreme business of his life tell his fellow-men what he personally knew of Jesus of Nazareth; they were all filled with the Holy Ghost, and went everywhere evangelizing.

We hear much in these days of new and difficult problems, and of new and special difficulties in the missionary work. But there are no new problems, and no special difficulties. The problems and difficulties that confront the missionary of to-day confronted the missionary of the Apostolic age. Heathenism, polytheism, philosophical speculations, sacramentarianism, polygamy, drunkenness, licentiousness, prize-fights, theatres, party spirit, persecutions, unknown languages, different tribes, tongues, races, slavery—these were in the world then, they are in the world now. The Book of Acts is a perfect Manual of Missions for all Christians, in all lands, among all peoples, through all ages, until the gospel has been preached to all nations as God's witness and the end shall come, and the Lord shall return.

The gospel proclaimed by apostolic Christians came in contact and conflict with every phase and form of human existence; in contact and conflict with Jewish bigotry, with Grecian idolatry, with Roman cruelty, with Cyprian licentiousness, with Ephesian magic, with Corinthian luxury, with Lystrian barbarism, with Sadducean skepticism, with Epicurian agnosticism—in contact with race prejudice, caste, polygamy, slavery, the drink traffic and the social evil; and the testimony of the humble witnesses, under the power of the Holy Ghost, was indeed the power of God unto salvation; and the men and women of all classes and conditions, of all races and tongues, turned from idolatry and vice to serve the living God and to wait for his son, Jesus Christ, from heaven. What problem or difficulty can meet the evan-

gelists of to-day that did not meet the evangelists of the first Christian century? Within the pale of the church, then, there were mistakes of judgment, and sins in conduct ; there were legalism and Antinomianism ; excesses and excitements ; false teachers and bad doctrine ; dissensions and factions ; backsliders and apostates ; but in spite of all these evils, the work went on, believers were multiplied on every hand, churches were organized and Christ was honored.

After eighteen centuries, the church of this age finds itself engaged in the evangelization of the world ; and we call this the era of universal missions, when many questions of urgent interest cry aloud for answer ; the sphere and functions of Missionary Boards, the powers of the evangelist, the relation between the home and foreign churches, the status of heathen converts, churches and ministers, the erection and support of schools and colleges, female missionaries, medical missions, the uses of creeds, denominational comity, increase of heathen populations, Mohammedanism and Buddhism. Whatever answers may be given to these questions, the fact remains that all the essential elements of the missionary problem are precisely the same to-day that they were in the apostolic age of the church. As regards evangelization, there is no new thing under the sun. In every perplexity and difficulty the disciple of Christ may turn with confident hope to this Missionary Manual for light and guidance ; he will not here search in vain for either principle or practice, for example or illustration.

## THE MIRACLES OF MISSIONS.

WORK AMONG THE WYNDYNS IN GLASGOW.\*

[EDITORIAL.—A. T. P.]

LOVE is omnipotent. Wherever passion for souls burns there we may find a new mount of transfiguration, where the earthly takes on the complexion of the heavenly. Let us find an example of the power of such love and holy passion in one of the cities of Scotland.

It is now a little more than forty years ago since a young man of 23 undertook work as an agent in the Glasgow City Mission. Even before he was fully accepted as a missionary by the directors of the work, he began his apprenticeship by visits at every house in one of the lowest districts, and by conversing with every person there encountered, as to eternal things. The whole salary he was to receive for a year's work was less than two hundred dollars ; and the section of the city appointed to him was especially needy and destitute, and particularly difficult as a field of labor. It had never yet been occupied and was in the worst respect pioneer ground. It has been well said that he who is not ready to preach the gospel everywhere and anywhere is fit to preach nowhere ; and we are more and more persuaded that if every candidate for the office of the ministry were first tried in some such field it would prove a training in its way more profitable than any

\* John G. Paton, missionary to the New Hebrides. London : Hodder & Stoughton.

discipline in the classroom, and would "shake the napkin at the four corners," and disclose whether or not there were in it even "one talent" for winning souls. What a preparation for practical dealing with men and women and children ; with people of every variety of temper and temperament, of thought and opinion, of character and life, would such an experience be !

But we anticipate. The young man, who took up that work in that most degraded district in the great Scotch Manchester, was John G. Paton, afterwards the devoted missionary to the New Hebrides, a man whose biography, just issued from the press of Hodder & Stoughton, is unsurpassed for stimulating and inspiring narrative by any existing story of heroism. Mr. Paton found that many families around the Green street of Calton had *never been visited by any minister*; and there were lapsed church members who, for ten and even twenty years, had never been in a church building, and had been called on not even by a Christian visitor. Of course, in such classes and courts the worst conditions of society were to be found. Drunkenness, infidelity, licentiousness, blasphemy, ran riot ; and there was no religion to set up any barrier against them save Romanism in its most ignorant and superstitious form. Sin and vice walked about openly, naked and not ashamed.

Four hours a day were spent in house-to-house visits. Little prayer circles, or larger evening meetings, with personal sympathetic contact, were the means mostly used to reach and relieve all this misery of soul and body. A Sabbath evening evangelistic service was very needful ; but the only available place for it was a hay-loft, with cow-stalls below and a rickety wooden staircase as an outside approach. After a year's hard work Mr. Paton could show only six or seven non-church goers whom he had persuaded to come regularly to this rude assembly room, besides about as many more who on a week night met in a humble room of a house of the poor. That very house was a scene of gospel triumphs. The hardworking Irishwoman who lived there had a husband whom the demon of drink turned into a monster, and who cruelly beat her and pawned for accursed rum everything of value. Through the influence of these night meetings this man became a total abstainer, abandoned his evil doing, and not only attended Sabbath worship regularly, but urged others both to become abstainers from drink and attendants at worship. This man and this woman became the first real helpers of Mr. Paton in his self-denying work in the wynds of Glasgow.

Still the results of twelve months' work were so small that the directors inclined to abandon Green street as a hopeless and fruitless field and try some other section of the great city. But Mr. Paton's heart had become enlisted, and he who afterward at hourly risk of life persisted in abiding among the cannibals of Tanna, pleaded for an-

other six months among Green street heathen. He obtained permission ; and at the next meeting told his little congregation that if he could not induce more non-church-goers to attend he would be sent to work elsewhere. Few as they were, they had already learned to believe in Mr. Paton and to love him, and they remembered that first lesson in arithmetic, "two times one is two ;" and so each one present agreed to come to the next meeting and bring one more. Of course that simple and easy method at once doubled the attendance. When people learn this practical multiplication table, it is surprising what wonders are wrought. From this time forth no house that could be had in that whole district was big enough for the meeting. A Bible class, singing class, communicants' class, Total Abstinence Society, Mutual Improvement Society, etc., were instituted. Beside the usual services, two prayer-meetings were opened for the policemen, one for those who were on day duty, and one for those on night duty. Mr. Paton now found every evening in the week occupied with his work, and every Sabbath brought two public services.

And now the hay-loft had to be abandoned, for the owner required it, and the poor people were at a loss for any other place of assembly. The hostlers and other servants of a certain coach-hirer, Menzies by name, got permission to clear out another unused hay-loft, and at their own cost built an outside stairs for approach, to the great relief of the little congregation. Mr. Paton shared the general joy, but felt that if the work were to prosper, a permanent building of some sort must be had which they could control ; and with the help of Thomas Binnie, Esq., secured not only a good site, but a Mission Hall was projected at Mr. Binnie's own expense. Just then a block of buildings being offered for sale, singularly adapted for the purpose, this generous benefactor persuaded Dr. Symington's congregation, in connection with which this mission work was carried on, to buy the whole block ; and so, at the crisis of the work, God's providence put at the disposal of Mr. Paton and his mission buildings suitable both for evangelistic and educational work.

Of course the time had now come for reorganizing and enlarging this work. At 7 A. M. on the Lord's Day. Mr. Paton held a class for Bible study, where from seventy to one hundred of the poorest young men and women of the vicinity were gathered. They came in their work-clothes, for they had but one suit, all without coverings for their heads, and some without shoes for their feet. Mr. Paton remarked with joy how contact with the gospel brought improvement even in dress and manners. Gradually the attendants began to come in better and more complete attire, fitter for such assemblies ; then they were emboldened to "go to church ;" and then to bring others with them. Their teacher's joy in his work was ecstatic, but it was not reached by any dainty and delicate steps. At six o'clock every Sunday morning this indefat-

igable worker might have been seen running from street to street and from door to door for an hour, drumming up his recruits. He knocked and called, till he roused the careless and the sleepy; and by dint of such perseverance he got together and kept together that early morning Bible class. At a later stage in its history, a band of voluntary visitors from the class itself undertook to relieve him and look after the irregular, indifferent and tardy members.

On Monday nights this devoted city missionary held a sort of Bible reading for all who chose to come; on Wednesday evenings a combined Bible lecture and prayer service that half filled the church; and on Thursdays an Intending Communicants' class for the instruction of those who wished to confess Christ and join any one of the Protestant churches in the city. Friday evening brought a singing class for church music, and Saturday, a total abstinence meeting, in which the members themselves conducted the varied exercises. Mr. Paton testifies to the great influence and power of Temperance as the handmaid of the gospel. He himself being a total abstainer both from liquor and tobacco, he found himself the more able to influence others to forego these injurious indulgences.

Thus this mission, which began with so little promise, became a feeder to all the churches, training active and useful members for neighboring congregations; not only so but it became a kind of theological seminary in which eight lads got their first lessons in Latin and Greek from Mr. Paton's little stock, and their training for the work of preaching the gospel and winning souls.

And now this Calton Mission grew rapidly to unrivalled dimensions. From 500 to 600 were in weekly attendance, exclusively poor wage-workers and very largely mill-workers. The results were wide-reaching and far-reaching. Habits improved, personal appearance and the whole environment; many removed to better localities. But Mr. Paton kept watch and hold upon them until he saw them safely housed in some church. Often his four hours of daily labor which were "nominated in the bond," expanded to double that time. He trained eight or ten devoted young men and twice as many young women as visitors and tract distributors, and twice a month they went on their rounds of visits. At monthly meetings of workers, reports were made and matters of importance brought to notice. Mr. Paton found himself the head of a sort of Bureau of Tract Distribution, Relief and Employment.

All this work for God and His poor could not be carried on without antagonism. The keepers of the public houses saw the Total Abstinence Society making fearful inroads on their destructive business, and they were ready for any act of underhanded or openhanded violence. Mr. Paton held, on summer nights and Saturday afternoons, Evangelistic and Total Abstinence meetings in Thomson's Lane. The top of

an outside staircase furnished a ready pulpit, and the audiences were large, though the gospel had no meretricious charms of art and æsthetics by which to "draw." Complaints were made by these tavern keepers to the captain of the police that these meetings were hurting their trade. Fortunately the complaint was true, though in another sense from that intended by the complainants. The captain happened to be himself a pious Wesleyan, and he informed Mr. Paton of the complaints and of the attendance of his police force, but bade him go on and conduct the meeting as usual. A large crowd gathered, and among them many of the dram-sellers and their minions, expecting to see the police break up the meeting and humiliate the missionary and his helpers. The police appeared in force, headed by Captain Baker, and the foes of the mission were jubilant in anticipation of a row. But the meeting proceeded in so orderly a fashion that Captain Baker himself surprised both friends and foes by mounting the platform and devoutly listening till the close. Thus the whiskey ring had to "wait out" the service and hear the gospel—which was not a frequent experience. And at the end of the service Captain Baker, instead of breaking up the meeting, or prohibiting others like it, spoke warmly in favor of the work and wished it God speed.

So the enraged dram-sellers planned another assault. The next Saturday evening, a spirit-dealer ran his van in front of the iron gateway of the church which was the only place of egress for the assembled multitude. Two young men were sent by Mr. Paton to drag away the wagon; they were seized and marched off to the police office for "injuring the whiskey-dealer's property!" and when Mr. Paton ran after them to ask their offense, he was threatened with similar arrest if he did not cease his interference. He went with them to the station. The rumor flew that the missionary and his young men were being "taken up" by the police, and a crowd ran to the rescue; but Mr. Paton begged them to refrain from all disturbance. The lieutenant on duty was manifestly in league with the conspirators and no justice would have been done but for the interference of some gentleman who threatened to expose the whole outrage, and the accused parties were suddenly set at liberty.

Romanism and skepticism likewise opposed the work; and Mr. Paton at first tried to offset their influence by lectures with free discussion at the close, but he became satisfied that he was only advertising the devil's wares, and he abandoned all defensive methods for the simple preaching of the gospel.

We cannot close this remarkable chapter of city missions without an example or two of the wondrous power of the gospel in these Wynds. An infidel lecturer in that district was very sick and Mr. Paton was called to see him. He found him in the midst of a library of infidel publications which he eagerly circulated to poison the minds of the un-



wary. Whatever little he knew of the Word of God, was only sufficient to feather the arrows of his ridicule. But now he felt himself to be taking that awful "leap into the dark," and his mind was full of terror at the "unknown." Mr. Paton's visits were so blessed even to that hardened sinner, that another wonder, like that of Ephesus, occurred. With cries and tears for pardon and peace, he became a penitent believer and called in all the infidel works he had set in circulation, piled them together after his wife and daughter had torn them in pieces, and he himself struck the light that turned the pile to ashes.\* That man was so completely transformed by that simple gospel message that he not only abandoned his infidelity and ceased to be a panderer and procurer for the devil, but till the close of life continued to witness to souls and thereby to win souls.

The district where Mr. Paton labored was so degraded and depraved that he not unfrequently came upon those who seemed to be possessed of a demon. He met an infidel whose blasphemies made even his vile neighbors shudder; and who even as death approached would not hear a word of gospel comfort, but foamed with rage and even spat at Mr. Paton when he mentioned the name of Jesus. His hatred to God seemed to drive him mad. He yelled like a demoniac, and tore to pieces his very bedclothes, till he had to be bound to his iron bed, still foaming out curses and blasphemies. When the humble missionary asked if he might pray for him, he shouted with all his remaining strength, "Pray for me to the DEVIL!" And when Mr. Paton reminded him that he had declared that he did not believe in either God or devil, he shouted again in terrific rage, "Yes, I do believe in a devil and a God, and a just God, too; but I have hated Him in life and I hate Him in death!"

Yet, even into such a "mouth of hell" went this fearless young missionary, even there to rescue souls; and he *did it*! He was called to see a doctor who was both an unbeliever and a drunkard. In his attacks of *delirium tremens* he had tried one and another method of suicide. At one time the watchers barely succeeded in dashing from his lips, after a fierce struggle, a fatal draught of prussic acid; again they caught a glimpse of a shining lancet hid in the folds of his shirt with which he would have bled himself to death. In one of these fits of suicidal madness Mr. Paton, at his request, took his seat beside him, alone, he having first promised that he would do anything the missionary would ask if every one else might be put out of the room. After a long conversation Mr. Paton took down a dusty Bible that had long lain neglected in the closet, and after reading said: "Now, shall we pray?" "Yes," said the doctor; and kneeling beside him, the missionary whispered:

"You pray first."

\*Compare Acts xix: 17-20.

"I curse. I cannot pray; would you have me curse God to His face?"

"You promised to do all that I asked. You must pray or try to pray, and let me at least hear that you cannot."

"I cannot curse God on my knees; let me stand, and I will curse him; I cannot pray."

Mr. Paton gently but firmly held him on his knees, saying: "Just try to pray, and let me hear you cannot." Instantly he cried out: "O Lord, thou knowest I cannot pray," and strove to rise up as though Satan were struggling within him to turn that beginning of prayer into a curse. But the noble winner of souls took up that unfinished prayer and continued it as though it were his own, till the old blasphemer was subdued and quiet at the feet of the Master. Then inducing him to lie down and sitting beside him till he fell asleep, Mr. Paton commended him to the care of the Lord, and slipped away to other duties. Returning later in the day, the poor victim of delirium was found in his right mind; nay, running to meet the missionary, he hugged him in his arms, crying, "Thank God, I can pray now! I rose refreshed from sleep, and for the first time in my life prayed with my wife and children; and now I shall do so every day and serve God while I live, who hath dealt in so great mercy with me!" And so he did, joining Dr. Symington's church, and giving his medical skill to a holy ministry to God's destitute little ones, as anxious for their souls as their bodies, until he, who once could not pray, but only curse, fell sweetly asleep in Jesus, to wake where there is "no more curse."

What wonder that even anonymous letters threatening his life, and the public curses from the altar by Romish priests, and the advice of directors of the mission could not induce this brave city missionary to leave a work attended by such supernatural power of God. For ten years he struggled patiently on, though he was at one time felled to the ground by a stone hurled at him by a malignant Papist, and marvellously escaped assault after assault upon his life. While we sit quietly at home, in our easy chair, or making rousing addresses or write with burning pens on city evangelization, or the estrangement of the masses from the church, here is one man who dives into the depths of all this depravity and degradation, and demonstrates what love and the gospel can do to rescue drowning souls!

#### NOTES FROM OUR ENGLISH CORRESPONDENT,

REV. JAMES JOHNSTON, A. S. A.

##### I. RELEASE OF EAST AFRICAN MISSIONARIES.

AFTER months of suspense there is rejoicing among the friends of the English Church Missionary Society over the telegram from Zanzibar of May 5: "Mr. D. A. L. Hooper, the last of the missionaries detained by Bushiri, has arrived here safely." In connection with the release of the entire band of missionaries, special acknowledgment is due to the British Consul-General, Col. Euan Smith, at Zanzibar. His energy and tact in effecting

the safe arrival of the missionaries recalls the generous aid tendered to Dr. Livingstone by Sir John Kirk some 25 years ago. Since the outbreak of hostilities between the Arabs and German traders, the missionaries have been imprisoned at the mission stations of Mamboia and Mpwapwa, about 160 miles from Bagamoyo. Early in February the British Consul deputed the Arab Commissioner to re-open the negotiations for the safe conduct of the missionaries to the coast. Meanwhile, March 11, a gleam of consolation was given by the French missionaries securing the ransom of the German missionaries, numbering six men and one lady, on payment of 6,000 rupees and the surrender of 12 slaves captured by the German war vessel, the *Leipsic*. Subsequently rumors reached Zanzibar that the missionaries belonging to England were in daily apprehension of a catastrophe at the mission station. A letter from Mrs. Roscoe, a missionary's wife, dated Mamboia, March 11, and received in England April 28, showed the danger to which the brave band was exposed. The raids of the hostile natives compelled them twice to retire to the hills. In vain they tried to obtain a travelling escort. From this neighborhood Mr. Brooks, at his own risk and against the wishes of his friends, attempted at the cost of his life, to make a passage. The lady correspondent had slight faith in Bushiri, which was speedily verified by his demand for a ransom as soon as he had the missionaries in his power.

Late in March the French missionaries, by request of the British authorities, prevailed upon Bushiri to grant the English missionaries protection from Mamboia and guaranteed arrival into Bagamoyo. This port and missionary station is coming into rapid prominence. From Bagamoyo, which lies to the southwest of Zanzibar, runs the main trade route inland to Lake Tanganyika. A telegram was dispatched to England April 24, from Zanzibar, stating that Mr. Roscoe, of the Church Missionary Society, and his wife, who were on their way from Mamboia to the coast, had been released by Bushiri and were then receiving the hospitality of the French mission station at Bagamoyo. This good news was darkened with the intelligence of the retention in Bushiri's camp of the Rev. W. E. Taylor, Dr. C. S. Edwards and Mr. D. A. L. Hooper, three of the society's missionaries, as hostages, for whose redemption 10,000 rupees were demanded. With commendable decision the acting British Consul, Mr. Hawes, authorized the French missionaries to pay the entire required amount.

A message dated Zanzibar, April 28, intimated that Bushiri had allowed the Rev. W. E. Taylor and Dr. Edwards to leave his quarters. Without delay, the missionaries, in the company of Mr. and Mrs. Roscoe, proceeded from Bagamoyo to Zanzibar, *en route* for Mombasa. Bushiri still detained Mr. Hooper, on the plea that he was not a missionary and did not hail either from Mpwapwa or Mamboia. Fresh negotiations resulted in his release as announced in the first telegram. Happily, the reported death of Mr. Stokes is untrue. Despite his very critical situation, he has passed through the country safely, and is now on the Victoria Nyanza, arranging for communication by water with Uganda.

The unwearied efforts of Col. Euan Smith throughout the negotiations have made him popular on the East African coast and in England. His departure from Zanzibar on a short visit to London was a signal for an ovation at Zanzibar. In this the foreign representatives, the native community, and even influential Arabs participated. Captain Wissmann cordially bade the Consul a temporary farewell, expressing his intention to encourage British Indian commerce on the German seaboard, and forthwith to open and

protect the caravan routes into the interior from Bagamoyo and Bwambara.

Since Col. Euan Smith's arrival in England he has paid visits to the Foreign Office. He has freely communicated his views to the Church Missionary Society with regard to the outlook in East Africa. With Great Britain the Sultan remains friendly. In suppressing slavery the combined blockade of Germany, England and the other powers had been most effective. The conveyance of slaves by sea had been almost entirely checked. A less favorable statement is made respecting the stoppage of the importation of arms and ammunition. These were landed among general cargoes in large dhows. The Colonel denies the truth of the charge made in the English House of Commons, that slave dhows carried the French flag, or that letters of marque were given to such craft by French Consuls. With reference to German colonization, the Colonel spoke of an interview with Captain Wissmann at Zanzibar. He believed him to be a man of great power and knowledge, whose experience would undoubtedly help him in his mission.

The latest telegram, May 5, states that the hostilities between Captain Wissmann and Bushiri are imminent near Bagamoyo. The German force numbers about 400 men, composed of Europeans, Soudanese, Tomalis and Zulus. It is purposed by the Germans to restore law at Lundi, Kilwa, Daras-Salaam, Pangani and Tonga, and to make a re-conquest of the stations Usagara, Usegua, Ukami and Nguro, belonging to the German East African Company. Along the coast-line from Wanga to Rovuma Bay a *pax Germanica* will, if possible, be imposed. Grave apprehensions are felt regarding the issues of the ensuing conflict on the mission centres situated in East Central Africa.

P.S.—We append the following telegrams, which are creating much excitement in English missionary and colonial circles:

“ZANZIBAR, May 9.

“There was a decided engagement yesterday between Captain Wissmann and Bushiri, the former being assisted by a detachment of 200 German sailors. Bushiri's camp was captured and destroyed, and his followers dispersed. His loss was 70 killed and 20 prisoners. One German naval officer was killed and several of Captain Wissmann's officers were wounded. Forty black soldiers were killed. Bushiri has escaped.”

“BERLIN, May 10.

“Captain Wissmann's victory over the Arab insurgent leader, Bushiri—a victory though achieved with considerable superior forces—bodes well, think people here, for the future tranquility of German East Africa. The Imperial Commissary's forces numbered about 900 men, including 200 marines from the blockading squadron, while Bushiri's intrenched camp was defended by only 600 of his followers. The fight was short and sharp. Bushiri, himself, managed to escape, according to one account, even before the stormers advanced on his position, his loss being 80 killed and 20 prisoners, while Captain Wissmann had 40 of his black troops killed and one German sergeant of the naval contingent, one officer—Lieutenant Schelle of the *Schwalbe*—and a marine, of the *Leipsic*, were killed. What effect this defeat of the Arabs will have on the future of the missionaries and other Europeans in the interior, remains to be seen, but the opinion here is that the insurrection on the East coast will now collapse.”

The London *Times*' comment on the conjecture is as follows:

“The escape of Bushiri renders the issue uncertain, nor is it possible to avoid apprehensions for the safety of Europeans in the interior. There is a solidarity among these so-called Arab traders of Eastern and Central Africa, arising from the conviction that the advance of Europeans into the country is fatal to their interests.”

## II. THE BAPTIST MISSIONARY SOCIETY.

Rev. C. H. Spurgeon has recently spoken in tones of strong encouragement on missionary matters. He remarked that it was wonderful how much was being done for the conversion of the world by Christian people of all sorts, in all sorts of ways. He believed their missions would yield a glorious harvest for Christ one day, whether they lived to see it or not. Sometimes it took a

good while to prepare for a great work, and a vast amount of material had to be expended in order to make the foundation solid and good. He had no doubt that by and by they would be well repaid for all their labor and sowing of seed. In a similar vein of congratulation his brother, the Rev. J. A. Spurgeon, urged all Christian toilers to remember that love was the secret of success in foreign missions.

It is noteworthy that notwithstanding the criticisms which Mr. Caine made upon the methods pursued by the Baptist Society in India, and also the severe strictures to which Canon Taylor subjects the Church Missionary Society, both societies are in receipt of unprecedented incomes for 1888. Secretary Baynes, of the former society, announced at the annual meeting that the receipts for the year just closed amounted to £80,818, as compared with £66,209 for the previous year, an increase of £14,609. A special sum of £3,800 had likewise been contributed for the relief of sufferers in the Chinese famine. Still there was at the close of the year a deficit of £2,800, caused by increased expense in connection with the Congo Mission. Part of this deficit had been made up. The river Congo rates for transportation were excessively large. Mr. Baynes stated that the contract for the new Congo railway had been signed. On its anticipated completion four years hence the cost of mission freights would be much reduced. This railway will have a length of 265 miles, at a cost of 25,000,000 francs. It will start from the Underhill Baptist Station on the Lower Congo and terminate at Kinshasha, Stanley Pool. By this communication Central African commerce, civilization and Christianity will be enormously benefited.

From the report of the society (ninety-seventh) we learn that six missionaries have died and eleven new ones gone forth during the past year. On the society's staff are now 125 English missionaries and 334 native preachers. The numbers of unpaid native agents and self-supporting native churches formed a promising outlook. In 1888 the converts baptized represented 317 in India, 113 in the Bahamas (and upwards of 240 awaiting baptism in the out-stations), 70 in the Shantung province of China, 40 in Japan and 22 at San Salvador. Marked progress was noted in the Congo Mission. In China there were 21 Baptist missionaries who for some months had been mainly engaged in ministering to the famine-stricken Chinese in Eastern China. Two of them were credited with keeping alive 2,000 at a station in the city where they resided and over 10,000 others in the neighborhood.

Educational and literary agencies had been vigorously maintained. The sale of bibles, religious books and tracts during 1888 in India by the Baptists had never been exceeded. Issues of portions and complete copies of the Scriptures from the Calcutta Mission numbered 84,535. Testimonies of missionaries and civilians demonstrate that the preaching of the gospel and the translations of the Bible are working a revolution in that empire, and inevitably, is gradually undermining the degraded superstitions of the Hindoos.

The Baptist Zenana Missionary Society drew as usual a crowded assembly. Financially the year has been exceedingly stimulating. Receipts were £9,641, which leaves in the treasury a balance of £1,100. Miss Angus, of the Ladies' Home, Delhi, delivered a notable address, from which we quote a single passage:

"The map of India is now dotted over with mission stations. But it must be remembered that these are, for the most part, situated in the large cities, and even there the work to be done far exceeds the strength of the workers. There are literally thousands of smaller towns and villages as yet unoccupied, hundreds of thousands who have never heard the name of Christ. Day by day the cry goes up to God from many a heart, 'Refuge hath

failed me, no man careth for my soul.' For 'the millions of India still lie untouched,' Dr. Pierson's words in *THE MISSIONARY REVIEW OF THE WORLD* should ring in our ears: 'We are not responsible for conversion, but we are for contact.' When will the church of Christ rouse herself to the duty of contact with these millions?"

### III. MISSIONARIES FOR CENTRAL AFRICA.

Toward the last of March a splendid ovation was given in Exeter Hall to the eight pioneer missionaries departing for Central Africa in connection with the new Balolo Mission. This mission has been formed for the evangelization of the Balolo people dwelling in the Upper Congo, and is a continuation and extension of the Livingstone Inland Mission, begun in 1878. The chairman of the meeting, Mr. J. E. Mathieson, held that it was obligatory upon England to let Africa occupy a large place in the affection and interests of the church. In deprecating the severely critical attitude taken by so many toward missions, the speaker endorsed the action of five or six of the great missionary societies in London whose methods were being revised in order to open their doors to young men who had not gone through the regular college curriculum. In sending forth this class of missionaries the directors would command the sympathies and gratitude of the churches. Dr. Grattan Guinness followed with a panegyric upon three men by whom Central Africa had been opened up to Christianity and commerce, viz.: Livingstone, Stanley and Leopold, King of the Belgians. On the banks of the Upper Congo, where the mission was to do its work, one tribe alone numbered over ten millions, among whom only two missionaries labored. The mission was originally started by a gift of £800, and in a very short time more than £1,500 had been subscribed by friends interested in the enterprise. A rousing speech was delivered by that gifted and eminent representative of young Wesleyanism, the Rev. Hugh Price Hughes. He maintained that the antidote for drunkenness, gambling and all forms of crime and infidelity in these days was foreign missions. England ought to be active in this branch of service, as there was probably no nation now existing that had done so much mischief as Great Britain by the liquor traffic, and in many other ways, and also by shedding innocent blood in almost every corner of the globe. He held that at the present time there were too few evangelists abroad and too many English ministers at home, a state of things which ought certainly and speedily to be reversed. The devoted leader of the mission, Mr. J. McKittrick, and some of his fellow-workers subsequently addressed the large gathering of friends.

### IV. PROTESTANTISM IN HAMBURG.

In Hamburg, one of the gayest and most licentious cities in Europe, a bazaar liberally supported in aid of the maintenance of the Church Fund and, if possible, the early erection of a new English church in the city, realized £1,700. This amount, raised by the combined efforts of English, American, German and other nationalities, chiefly of the Protestant faith, far exceeded the expectations of the small colony of British and American subjects. The sympathy which this worthy undertaking has elicited has been confirmed by the unanimous praise accorded to it in the local press, which describes it as the most tasteful and brilliant enterprise of the kind ever attempted in Hamburg.

At the opening ceremony, April 4, the reigning Burgomaster Dr. Petersen, expressed the genuine sympathy in which Hamburgers held the English people. As the head of the Hamburg Government, he remarked that between England and Hamburg an unbroken friendship had continued for upwards of 600 years, commencing as early as 1366, when the King of Eng-

land bestowed valuable land and commercial rights upon Hamburg subjects in London. These rights the Hanse factory in the metropolis was privileged to enjoy undiminished until the beginning of the nineteenth century. On the other hand, the company of British merchant adventurers received a grant of land, the permission of living under English law with immunity from taxation, and religious freedom in the shape of an English church at Hamburg as early as 1567. Notwithstanding hard times of foreign religious intolerance, Hamburg alone, perhaps, of all states, can point with pride to the fact that the English church of evangelical profession had been allowed uninterrupted toleration for three centuries.

#### V. ROMAN CATHOLIC MISSIONS IN INDIA.

In the voluminous replies which Mr. Caine's attack on Indian missions has provoked, there will be some advantage in recording the results of the mission work in India, with which the Roman Catholics credit themselves. The editor of *Illustrated Catholic Missions* in England has published various statistics bearing upon Roman Catholic missions in India, chiefly based on the figures published in the new edition of the *Imperial Gazetteer of India*, compiled by Sir W. W. Hunter. An English correspondent who has spent 20 years in the Indian Civil Service recently asserted that Catholic and Protestant missions were equally failures in that Empire. He held that in an especial degree this was true of Catholic missions since the beginning of the eighteenth century, while in view of the increase of population Catholicity had been declining for many years. Challenging Mr. Caine's implied assertion that Roman Catholics were more successful than Protestants, he quoted in his proof the official returns of 1881. These show in round numbers as follows: Catholics, 936,000; Protestants, 435,000; Nestorians and others, 456,000; total, 1,827,000. From the number of Protestants 100,000 might be deducted for British-born and foreign Christians, though they are not all Protestants. This would leave 335,000 Protestants, a far more satisfactory number in less than 100 years than 936,000 in the 350 years since Xavier began the great work in India.

It is admitted by Roman Catholic writers that the census of 1881 returned the total number of Catholics as 963,058 (excluding French and Portuguese territories, which contain 285,703 more). The census returns they regard as erroneous to the extent of 100,000 Christians, quoting from Sir W. W. Hunter to the same effect. He writes (vol. vi., p. 265): "The Roman Catholics were under-estimated in the census returns by the exclusion of about 100,000 Syrian Christians who acknowledge the jurisdiction of the Vicars-Apostolic of Verapoli and Quilon, and by their inclusion among the Jacobites, who are unconnected with the Roman Catholic Church." Adding, it is said, these extra 100,000, and also the Catholics of Portuguese and French India, which practically all form one mission field, there will be a grand total of Catholics in India numbering 1,349,441. According to the "Madras Catholic Directory" for 1885, the returns are estimated at 1,356,037 for British, native and foreign India, some four or five years before the inauguration of the Indian hierarchy. Mulhall supposed the Catholics in India to number 1,318,000, and another estimate, which appeared in the *Deutsche Reichs Zeitung*, gives 1,600,600 as the probable total.

In reply to the charge that the Catholics are steadily diminishing, the advocates of Catholic missions quote the following passage from Sir W. W. Hunter:

"The Roman Catholics in India steadily increase, and, as in former times, the increase is chiefly in the south, especially in the missions of Pondicherry and Medura. The number

of Catholics in British and French India and the native states, but exclusive of the Portuguese possessions, rose from 732,387 in 1851 to 932,400 in 1871, and to 1,103,560 in 1881. The Pondicherry Mission lately performed over 50,000 adult baptisms in three years. In British India and the native states the children in Catholic schools increased from 28,249 in 1871 to 44,699 in 1881" (p. 259).

The Catholics contend that they do not possess a tithe of the funds which the Protestant missionary societies have at their disposal. In verification of this the evidence of Sir W. W. Hunter (in the *Imperial Gazetteer*, vol. vi. p. 260) is again adduced :

"The Roman Catholics work in India," he writes, "with slender pecuniary resources. They derive their main support from the two great Catholic organizations, the Association for the Propagation of the Faith, and the Society of the Holy Childhood. The former contributes £24,464 yearly to Indian missions, and the latter £12,300, making a total of £36,764. This is exclusive of the expenditure within the Archbishopric of Goa ; but it represents the European contributions to the whole vicariates under the Pope. In 1880 they maintained 16 bishops and 1,118 priests, teaching 1,236 schools, 40,907 pupils, and giving instruction to 1,002,379 native Christians. The Roman Catholic priests deny themselves the comforts considered necessities for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deeply into the social life of the communities among whom they dwell."

This important chain of testimony relating to methods of operation and principles of teaching, so distinct from the great Protestant sections in the Indian mission field, will nevertheless receive respectful attention when associated with the authoritative *imprimatur* of the foremost living Indian statistician.

## A FIRST YEAR'S IMPRESSIONS OF JAPAN.

BY REV. FRED. S. CURTIS, HIROSHIMA.

As a mission field Japan is doubtless second to none in regard to its present results and promise for the future : but, judging from a purely human standpoint, the coming of the kingdom of God in Japan is yet in the dim future. The eighty millions of gods in the "Flowery Kingdom" cannot receive their deathblow in a day. In the houses of all who are not either Christian or agnostic you may still see the little shrine with its offering of flowers. Everywhere—not only "on every high hill and under every green tree," but in the shops and boats, by the wayside, at every turn in the road, these symbols of idolatry meet the eye.

Hiroshima is a stronghold of Buddha. The street on which we live has a continuous row of temples for an eighth to a quarter of a mile. And though the worshippers at these temples seem very scarce the strong Buddhistic prejudice of the people renders them unreceptive to Christianity. The Hiroshima people are looked down upon throughout the Empire as being hard, indifferent and unreliable. On arriving we were much disappointed to find that, aside from the regular attendants at the Presbyterian and Methodist churches established here—some two or three hundred people—there were but few who manifested any particular interest in Christianity, or who would even come to the preaching places from curiosity. We had expected to see large crowds flocking to hear the word of God, and inquirers coming from all parts of the interior, and that anywhere and at any time a large audience could be gathered. This last is true when a large hall or theater is thrown open for a popular lecture on Christianity and prominent speakers are advertised.

I find that the people differ greatly in different localities. For instance, in Kochi the people are exceedingly impressible and embrace the Christian religion readily, while in Nagasaki the old prejudice against the Christian and the "Christian's God" still lives, making it perhaps a more difficult field than Hiroshima. Here it is very difficult to induce the people to enter a church building ; they seem to think that in so doing they would commit



themselves to Christianity. Since this feeling exists, I am strongly in favor of establishing out-stations or preaching-places which at present shall not themselves become churches, but act as feeders to the churches already established till the prejudice is overcome.

As to the government, while it tolerates Christianity, it clings to idolatry. A recent report shows \$150,000 as given in one year to Shinto temples, and year before last \$50,000 was given to one single temple. The Mikado himself is an idolater and worships his ancestors.

What the government wants is not so much Christianity as Western science and institutions, and just now, perhaps, more than anything else, treaty revision; and to bring about the last is doubtless their motive for keeping foreigners out of the interior. If it permits freedom here, there is no privilege left which it can grant to foreign nations in the future. The various foreign powers have certainly taken advantage of Japan, obliging her to admit all their products at a duty of five per cent. or less, while she has to pay enormously on her exports. Then, too, no foreigner is amenable to Japanese law, all cases being tried before the consuls.

Some time since I saw quite a melee in front of the hotel at Kobe. A Japanese boatman was being very roughly and to all appearance unjustly treated by a crowd of Chinamen, while not ten feet distant stood a Japanese policeman, his sword hanging by his side, for the treaty laws do not permit any interference with foreigners. Now the time has come when it would seem that the Japanese government does not propose to remain longer in leading strings; but the other nations cannot seem to agree upon any satisfactory revision of the treaties regarding "extraterritoriality." What can Japan do to bring about the desired change? If it absolutely forbids foreigners to travel, reside and teach in the interior, the people would probably become disaffected, so to go outside the treaty ports is being made as difficult as possible. Heretofore the government has permitted foreigners to go to different parts of the interior on passports for "travel, health and scientific observation," also when employed by the Japanese. These purposes have been regarded as mere technicalities by the officials, and many missionaries have lived on such passports.

Having tried every other expedient, the government, while continuing to issue, enforces the strict letter of the law, thus making them very difficult to obtain. One of our missionaries waited at Kobe for his passport from Thanksgiving time till the middle of January. Then, too, after a passport has been once obtained the trouble is not over, for it must be renewed, with greater or less frequency. When the time for which it has been granted is about to expire, the passport must be brought to a treaty port and surrendered and an application made for the renewal. The passport is then sent to Tokio, and after a longer or shorter time the renewal is granted.

There is a missionary who has waited three months, and is still waiting, in Kobe, for her passport to be renewed. This lady is a teacher in a mission school, which may account, at least in part, for the delay, for the government having taken such pains to establish its own schools throughout the empire, naturally wishes them to be well patronized: hence, all private schools are discouraged. Recently it was desired to start a Christian school in Kochi. The Japanese engaged by a missionary was obliged to write "almost a volume to the authorities in regard to the matter," after which, says a missionary, in writing home of the action of the authorities, "they sent this communication back as not correct, wanted to know the number of feet in the school-house and around, the name of the school, etc. All this

was written out at full length, when again the paper was returned, asking 'what books would be taught, who were the publishers, when and where were they published, how far in each book the pupil must get in a term and at what age a pupil could enter the school.'"

These questions were duly answered, but sometime after came the query: "If you get two hundred pupils at 35 cents each per month, how will you use all that money? If you do not get that number of pupils, where will the money come from?"

Viewed in the light of a determined purpose to secure treaty revision, such seemingly puerile actions are significant. I trust the time is not far distant when proper treaties will be made, giving Japan her rights and a footing more nearly equal to the other great nations of the earth. For several months there have been rumors afloat to the effect that Japan had made a new treaty with America, which will give us liberty to go anywhere in Japan, but whether this is true or not remains to be seen. That some sort of a treaty has been concluded with a certain foreign power, is all that we can now be sure of.

Let me say a word in regard to my personal work so far. Although I cannot yet preach in the vernacular, I have established a temporary preaching place at the girls' school. My teacher has done the preaching while I have read the Scriptures and led the singing. This teacher is a young Japanese student, who is working to obtain funds that he may resume his studies for the ministry in the Congregational College at Kyoto. Though but twenty-two years old, he has already, we think, shown a gift for preaching, but he lacks power, and seems to have very little realization of the meaning and responsibility of the sacred office to which he aspires. I am very glad, however, that he does not think it necessary (as many of the native preachers do) to use the classical Chinese words, which are unintelligible to the uneducated. The services which we have carried on together have had an average of about twenty-five attendants, half of these being heathen. Were the preaching place on some large thoroughfare, instead of being near the outskirts of the city, no doubt many more would come in and hear the gospel.

By the time I am ready to preach, it is my hope that the Lord will open the way for the establishment of a preaching hall on some main thoroughfare, where large numbers may readily be reached. The people are so exceedingly curious to see foreigners that I am sure they would listen, could some prominent spot be secured. When any of the missionaries enter a store on one of the principal streets, a large crowd invariably collects to watch their every movement and catch their every word. O, that this same spirit of investigation might be transferred to the Gospel of the one true God! For there are in this city a hundred thousand souls who know Him not. Of equal urgency is the need of the handful of Christians here who must be "instructed in the way of God more perfectly." Were I asked what I consider to be the most vital needs of the church of Hiroshima, I should say, a deeper *heart* experience and life, and a realization of the lost condition of the souls of their countrymen, prompting to earnest effort for their speedy evangelization. With many their Christianity seems largely a matter of *intellectual* belief, and in *this section* of the country I have failed to see any marked spirit of evangelism.

As to the people of Japan, as a race, it may indeed be said to be favorable toward Christianity, but it is, like its rulers, *much more* favorable toward *western civilization* and its accompaniments. With the multitude it mat-

ters little what it is, if it be but American or European, whether to wear foreign clothes, to eat foreign food, to drink foreign liquors, or to learn the English language. All these things are done to a most remarkable extent; for our language there is a perfect "craze." The highest ambition of the Japanese youth is to go to America, and next to this to speak English. Many Christian teachers would lack for pupils, were the teaching of English done away with.

The superficiality, fickleness and "happy-go-luckiness" of this people, with an impressibleness that is only "skin deep," are the greatest trials of the missionary who seeks to labor among them.

But there is another side to this picture which is so well presented in the recently published report of "The Council of Missions co-operating with the United Church of Christ in Japan," that I send you a brief extract from it.

"The United Church of Christ in Japan has enjoyed a year of constant growth. \* \* In no previous year have the additions been so many. The adult members of the Church number 7,551. The infant members number 1,139. The total membership is 8,690. The increase during the year is 1,831. The churches are sixty-one. The ministers number thirty-six. The contributions for church purposes were yen 20,315.82. A comparison with longer periods is instructive. The United Church of Christ was formed in 1877 by the union of eight churches and 623 Christians, including the children. In 1882 there were twenty-five churches, with 1,728 members. Three years later, in 1885, the churches were fifty and the members were 3,922. In the past the church has doubled in membership in each three years, and in eleven years the increase has been from six hundred to nine thousand. A like progression for the remaining twelve years of the century will make the membership in the year 1900, *one hundred and forty-four thousand*.

"Such a hope should not be too great for our faith. The future may well be richer in blessing than the past."

And there are some of us who are hoping and praying for still greater things—*the evangelization of this Empire before the present century closes.*

## FATHER DAMIEN THE LEPER PRIEST OF MOLOKAI.

BY REV. EDWIN M. BLISS, NEW YORK.

ON the little peninsula of Kolowao, on the island of Molokai, Sandwich Islands, is the famous leper community established by the Hawaiian Government in 1864, after the terrible scourge of leprosy that committed such fearful ravages among every class of the people. It is not an ideal place of residence, cold in winter, hot in summer, absolutely isolated from the rest of the island by high mountains. Here the unfortunates were placed. So terrible was their fate deemed that many families sought to hide their afflicted members from the officials, preferring to run every risk themselves rather than condemn loved ones to such hardships and privations. Suitable dwellings were not provided, food was insufficient, there was no medical attendance or nursing; the outcasts were practically condemned to death, with no hope of even the last sad offices or sympathy of friends. It was little wonder that every evil passion rose triumphant. A root growing in quantities at the foot of the mountains furnished a highly intoxicating liquor and drunkenness became almost universal. With this came licentiousness, until prostitution was the only resort of women who sought a living for themselves and their children. The hula dances were seen on every hand and the whole community became a mass of corruption of every kind.

Into this community, in 1873, went Father Damien, a Roman Catholic Priest, of Honolulu, a native of Belgium, of great talents, wealthy, and with every prospect of success in life. It was no rash act, but a carefully considered purpose, with full recognition of all that it meant—complete

isolation from all associations such as he had held dear, fellowship with those who were lower and more degraded than the brutes, and the certainty of the most horrible disease and death known to the human race.

The Government, unable to understand his purpose, thought he would soon seek to return, and gave strict orders for his immediate imprisonment should he stir from the community. They refused him counsel or assistance of any kind, and he was compelled to rely upon the lepers themselves for support. He found the dead and dying on every hand, and was so absorbed in his care for them that he could find no time to build him even a plain hut, but slept under the trees. His kindly words and efficient aid won him the confidence of the whole community, and little by little his influence became unbounded. Recognizing that in their condition, spiritual counsel was of little avail without temporal help, he was not only priest but "magistrate, school-teacher, gardener, carpenter, joiner, painter, housekeeper, cook, and often grave-digger and undertaker." He lived with the people, shared their experiences in every way; he persuaded them to care more for cleanliness, comfortable houses, good food, so far as practicable. Soon the Government, recognizing his real spirit, changed their attitude, gave him greater privileges, allowed him counsel and assistance, at his suggestion provided better dwellings, and more suitable food; sent medical officers and nurses, furnished medicine, and sought to alleviate, instead of increasing, the suffering of the poor unfortunates.

The natural result has followed. The hula dances are no more heard of. Licentiousness has almost disappeared. Intoxication has given place to sobriety, and the company that seemed given over to everything evil has become peaceful and happy, so far as there can be happiness with so much suffering. Even much of the virulence of the disease has disappeared. Better dwellings, good ventilation, healthy food, sober lives, and quiet minds and Christian faith have had their effect to lessen suffering, to prolong life, and make death itself less dreadful. When, nine years after Damien's voluntary exile, the queen visited the settlement, and saw the neat houses, the fields and gardens, the well-dressed, orderly people, her officers, pointing to Damien, who stood humbly at a distance, said, "He is the father of it all."

Already the dread disease had taken its hold. A few months later the fatal tubercles appeared, and the devoted priest knew that he was to pay the penalty of his self-sacrifice. In 1886 he was joined by Father Conrardy, a young priest from Oregon, and after initiating him into the work, Damien himself yielded to the progress of the leprosy. April 10, 1889, he died, leaving a record of as noble work as that achieved by any martyr of the early church.

There are not a few who claim that the heroic age of the church has passed. The lives of Henry Martyn, David Livingstone, James Hannington, Adoniram Judson, Father Damien, are eloquent witnesses to the fact that this is not true. Yet, while they are conspicuous by reason of their position and public office, they are no whit more heroic than many a faithful laborer among the slums of our great cities, in the dugouts of the Western prairies, or the out-stations of China, Africa and Abyssinia.

One healthy sign of the church's life is the universal recognition of Damien's service as a Christian service. To the great body of Christian believers his creed is lost sight of in admiration for his work. "As many as are led by the Spirit of God, they are the sons of God."

## EVANGELIZATION OF THE CHINESE IN AMERICA.

BY J. STEWART HAPPER, NEW YORK, EDITOR "CHINESE EVANGELIST."

THE marvellous way in which God answers prayer is continually shown to His children in a manner which humbles their pride and rebukes their unbelief. There is no more wonderful instance in modern times than the way in which prayer for the work in China has been answered. The barriers of superstition, bigotry, political seclusion and national conceit have been broken down, and now the gospel can be preached in every province. But the answer is overflowing in its abundance of opportunity; and not alone in China is the privilege given to the faithful preacher of the word, but in this land also the Chinaman is found, and those who are unable, for any reason, to go to a foreign land, have the opportunity offered them in their own city, nay, at their own street corner or in their near vicinity.

The large number of Chinese who came to California, early attracted the attention of the church, and efforts were made to reach them by the establishment of Missions. Of the work on the Pacific slope I do not intend to write at this time, but shall confine myself to the work which is being carried on throughout the Eastern and Middle States.

Twenty years have now elapsed since the work among the Chinese in the east was started by the efforts of the Rev. Lycurgus Railsback, at the New York "Five Points House of Industry." Since then the Chinese Sunday-school is found in every large city, and in almost every place where the industrious Chinaman is found, there are also found those who look at the soul in the uncouth man and try to save it.

So peculiar is the work of evangelizing these heathen in our midst, that it may be of interest to many to speak of the methods and the character of the work in general.

*The Methods.*—As will be readily seen, the work is necessarily at first of teaching the alphabet and the rudiments of our language. Given a Chinaman who understands little or no English, and a teacher who understands no Chinese, and the conditions of solving the problem of educating the former will at once be understood to be difficult in the extreme. The methods of instruction must necessarily be those which are employed in the primary schools, and picture and pencil are used to express what words fail to convey. In its first stages a Chinese Sunday-school differs little from a primary school for teaching English.

The arrangement of classes is different from the usual manner, for each teacher has but one pupil. This seems at first an unnecessary waste of material; it would be so, were all the godly people who take this field of labor skilled in teaching languages, for then more than one pupil might be taught; practical experiment, however, has proved that it is hard for the average teacher to manage more than one at a time, until the pupil is far enough advanced to read the Bible. The writer is endeavoring to secure a reform in this matter wherever it is feasible, and urges that the ordinary manner of arranging classes of three or four be adopted wherever the pupils are sufficiently advanced to make it possible.

Another feature of this work is the fact that the teachers are for the most part ladies, and much trash and scornful comment has appeared in the secular newspapers in regard to the fondness of the Chinese for the pretty Sunday-school teachers. I would like to express my deliberate opinion that the reason why the Chinese prefer lady teachers is because the ladies are more willing to teach the Chinese, and, in fact, are often the *only* ones who will

teach them. If you find a young man who has the patience, the dogged determination, the persistency and tact which are displayed in such a marked manner by lady teachers, you will find that the Chinese will accept him as a teacher just as readily, and treat him with the same consideration. The fact is, that as the work resembles the work of the primary school, so the teachers must possess the same qualifications; and we find most of the teachers of the young to be ladies.

*Difficulties of the Work.*—The greatest difficulty often arises from the opposition of supposed Christian people. Some have been known to say that the Chinese never could be converted. As though the grace of God, which can reclaim a South Sea Islander, could be baffled by the Chinaman! Others say the Chinese are such low, degraded creatures that we ought not to associate with them even as teachers! Did not Christ die to save sinners? Others seem to be influenced by sentimentality in their religion, and will give freely for the cause of foreign missions, and weep tears over the thought of "the heathen in his blindness, bowing down to wood and stone;" but fail to see a fit object for their benevolence or effort in the heathen on the avenue, bending all the day over the wash-tub or the ironing-board! Then the charge is made that the workers are actuated by sentimentalism in taking up the work. If sentimentalism consists in coming Sabbath after Sabbath, rain or shine, to spend an hour in the hardest kind of teaching, then we must admit the truth of the charge, though I should call that the hardest kind of prosaic work. The most plausible, yet illogical objection, is the one which is made against teaching the primer and against the school, because the Chinese come merely to learn English and not to learn anything about our religion. No one who has been in the Chinese work will attempt to deny that at first the impelling motive, perhaps the only motive, which leads a Chinese into the Sunday-school is the desire to learn English. We know that, we recognize that desire, but it does not prevent us from using that motive to the good of the man. Soon after he comes he begins to understand that the teaching is done from a spirit of kindness; he begins to look for our motive, and when he has at last comprehended that it is Christian unselfishness, he realizes that here is something he knows nothing of, and he wishes to learn of Christ and His doctrine. Even if he should be so bigoted as to care nothing for these things, he receives a lesson of practical Christianity which does more good than many hours of preaching and theoretical instruction.

Another difficulty, and a most serious one, confronts the teacher of the Chinese when at last they know enough of our language to read and understand the blessed truths of the gospel. In a so-called Christian land, among a professedly Christian people, the observant Chinese is immediately overwhelmed by the difficulty of reconciling the practical Christianity (as he imagines it to be) which he sees around him six days in the week, with the blessed maxims and truths he is taught on the Sabbath. If you tell him that the people who break every one of the commandments almost every day of their lives are not true Christians, it does not make the matter much better, for, thinks he, why do they not accept such blessed truths? Will a man offer good gold to a stranger when his own kindred have it not? There must be a false ring about the gold! It is for this reason that those who have labored both in the foreign field and in this land, unanimously concur in saying that the work is much harder, more discouraging in this land on account of there being "too many weekdays for one Sunday."

*Results.*—The direct results of the work have been such as greatly to en-

courage the workers. Nearly every one of the different denominations working in New York City among the Chinese have several Chinese connected with the churches, who have proved themselves to be worthy of their profession and excellent examples to their heathen brethren. In many respects they put other Christians to the blush. They are characteristically slow in professing their faith, but that slowness arises often from their deep sense of the responsibility involved. I have often been told by an inquirer that he wished to profess faith in Christ, but he did not know enough to lead in prayer, or to give a few minutes' talk in prayer-meeting. The first Chinaman who was converted under my instruction was quite perplexed over the question whether it was right for him to shave his head and plait his queue on Sunday! A Chinese Christian asked me recently whether I did not think that having a fair in the Sunday-school rooms of a church did not resemble the sin committed by those who sat at the tables of the money-changers in the temple. Another Chinese, who is soon to be baptized, was very much troubled because the writer did not ask a blessing at an evening gathering where a few Chinese were entertained by their teacher, and ice-cream and cake were passed around. It was a difficult matter for his teacher to explain to him the reason for the omission, but finally he looked satisfied and said, "O! I see, ice-cream no count with God."

Space fails to speak of the many notable examples which have proved that the saving grace of God is not confined to any race or people, but wherever sin abounds grace doth much more abound.

The results of this work are wider and reach further than we would at first suppose. Not only do those who are converted in this country return to be messengers of good to their brethren, but on account of the friendly feeling engendered in them toward the Christian people, they are made the means of introducing a minister or an evangelist to their neighbors or friends, who would not gain a hearing were it not for their friendly intervention. Even if a man has not been converted, he respects Christians after he has been an object of their kindness, and he is able to assure the villagers in China that the "Jesus man" has no ill designs on them, but is a harmless person who does good, even though he preaches a lot of nonsense, and thus the reflex influence of the Sunday-school here opens the door for the preacher in China. So no one can estimate the results of this work, except Him who hath said, "My word shall not return unto me void," and in the day when He maketh up His jewels we shall be amazed at the harvest. We sow blindly, but we shall reap abundantly, for it is God that giveth the increase.

I have not attempted to give any statistics as to the number of schools and of those attendant thereon. The simple reason for this omission is that it is hard to get such statistics. As editor of *The Chinese Evangelist* I have made great efforts to get a complete list of the schools for the Chinese, but every day we hear of some new one, and new ones are continually being started. Since the establishment of *The Chinese Evangelist* we have endeavored to systematize and tabulate the work, but such is the difficulty of getting accurate information that so far we cannot indicate the extent of the work except in this general way. *The Chinese Evangelist* is now being taken in schools all over the land from Maine to Oregon, and from Canada to Florida, and even in the Sandwich Islands and China. From the letters which come to the editors, it seems that the work is being carried on with increased vigor, and the Christian church is awakening to the responsibility resting upon it, and is improving the opportunity now presented. There are still 100,000 Chinese in America, and in spite of the Exclusion Bill more are

coming, and hardly any are returning. The opportunity now is great, the need is pressing, and no one can overestimate its importance, when we consider that the best way to reach China is through the Chinese themselves. In our land we can infuse American pluck and energy into the slow-moving, phlegmatic Chinaman; and these, united with the love of God and his fellow-man, will enable the Americanized Christian Chinaman to be a power in his own land, and he will be able to do a work which none other can do. If any one cannot go and work directly for China, here is a field, hard, stony, comparatively uninviting, but one which will yield a rich reward in God's own time.

## TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE Rhenish Missionary Society, as is known, has a very important mission in Sumatra. We give some extracts, which make this great island seem more like a real country to us than it has seemed before. From the station of Bungabondar:

"In the last year ninety have been led to the Saviour and received into the church by baptism." It is known that in Sumatra Mohammedanism is very strong. Yet, as remarkable exception to the general fact, almost half the converts are from Mohammedanism. On the other hand, a good many unstable Christians float over to it. The following narrative from the *Berichte* for January, 1889, casts a new light on the mental attitude of Moslems in the face of death. We often hear of their contempt of death. But this appears to be only in the fierce fanaticism of a religious war.

"Here I must make mention of the faithful Asenath, whom on the last day of the old year we committed to the bosom of the earth. After an illness patiently endured for two years she felt her end approaching. As the last provision for her way she wished yet once more to enjoy the Holy Supper. I administered it to her in her roomy house before a large assemblage. As I was about to give her the bread she said, 'Let me first pray.' And now the woman, who for weeks had not been able to sit upright, straightened herself up, and prayed for full ten minutes, as if she would fain pray away every earthly care out of her heart. I have seldom heard a woman pray in such wise. Thereupon she received the sacred elements. The next day I found with her a Mohammedan chieftain, who at taking leave wished her health and long life. 'What say you?' she replied, 'after that I have no further longing. My wish is now to go to heaven, to my Lord. Death has no longer any terrors for me.' Astonished, the Mussulman replied: 'Such language is strange to us. We shrink and cower before death, and therefore use every means possible to recover and live long.'

"Even so I think of our James, whose only son had died. When at the funeral I pressed his hand, with some words of comfort, he said: 'Only do not suppose that I murmur and complain. All that God does to me, is good and wholesome for me. I shall hereafter find my son again in life eternal.' So vanish little by little the comfortless wailings of heathenism; the beams of a living hope penetrate the pangs and the terrors of death, as the beams of the sun the clouds of the night. And, as the hopelessness of heathenism is disappearing, so is also its implacability. When Christians contend, and at the communion I say to them: 'Give each other your hands,' they often say: 'Nature is against it; but how can I withstand the graciousness of my Saviour?' Such words are not seldom heard. And am I not well entitled to hope, that they, as a great gift of my God, warrant a confident hope in the final and glorious victory of the Prince of Life, and of his great and righteous cause?"

On Palm Sunday, at this station, Missionary Schutz baptized 18 former Mohammedans, confirmed 18 Christian children, and restored one apostate.

THE Rhenish Missionary Society has in all over 150 native trained helpers, of whom only four are ordained. The Society has also in all, in Sumatra, China and Africa, 250 native elders, and remarks that it might easily be that these "signify as much, perhaps, indeed, even more, than the salaried assistants, for the development and healthy growth of the general cause."



The government of the Transvaal Republic, in South Africa, has suddenly put in force against the mission stations a law which forbids more than five native families to live together on any one estate. This harsh statute, harshly applied, has already broken up five Hermannsburg stations, and at least one Berlin station.

The *Monatsblätter* remarks that in Africa it is not the Mohammedans who have introduced slavery, though it is they who are fast depopulating large regions of the unhappy continent by their ruthlessness in conducting the hunting of slaves. Slavery itself is aboriginal in Africa. As no one in Africa has any hope of protection unless he *belongs* to some one of the few great men, the poorer freemen have gradually reduced themselves to servitude, until now, in some negro tribes, out of every 100 persons, 80 or 90 are slaves. In Igonda the traveller, Paul Reichard, out of 500 or 600 inhabitants, found only six free persons. Of his own caravan of 650 there were only five freemen. An institution so deeply rooted cannot, of course, be otherwise than gradually done away, remarks the *Monatsblätter*. But the horrors of the Arab slave trade are to be at once attacked. And it is to be remarked that Christian Europe was the first great offender, and not Mohammedan Arabia. Christianity, however, is against the iniquity; Islam fully sanctions it. Christendom, therefore, could be moved from within to abandon it; Arabia will have to be coerced from without.

The *Monatsblätter* remarks that the best known emporium of the Arab slave trade is Ujiji, on Lake Tanganyika, and quotes the following description of it from a Catholic missionary :

"This is the meeting point of all the caravans of slaves who, captured in the interior, are to be brought to the coast. There are gathered all the Waguana and Mohammedan reprobates to concert in what direction and against what tribe the next foray shall be undertaken—a veritable Sodom, a theatre of all sorts of crimes, excesses, shamelessness of vice. What a day of calamity for Africa, on which the Arabs first set their foot in its interior! For with them they have brought into the land also their immoral religion, their vices, as well as the foul contagious diseases, which previously were wholly unknown among the negroes. Towards the end of 1887, when I was in the city, it was regularly flooded with slaves. You saw in hideous medley men, women and children, some bound together with cords, some with chains. Some had their ears pierced to admit a small cord, for the sake of fastening them together. At every step which one took along the streets, he encountered living skeletons, painfully dragging themselves along by the help of a stick: they had been released from chains, as being too weak to flee. It was not sickness, but hunger, which had thus reduced them, and the great scars which appeared on their backs sufficiently disclosed that their masters had not spared blows to urge them along. Others you might see lying in the street before their masters' doors or elsewhere, awaiting the end of their comfortless existence. The heart bled to reflect that these unhappy ones had not even the hope which helps a Christian to bear his misery.

"An uncultivated plain, grown up with grass, which separates the marketplace from the lake, is the graveyard of Ujiji, or more accurately the trench, into which are thrown all the bodies of the deceased slaves, and even of those who are still in the last agonies. The wild beasts are their only sextons. A young Christian who did not yet know Ujiji set out to go from the town to the lake shore, but came back in dismay at the view of the numerous corpses, which, gnawed by hyenas and birds of prey, lay along the footpath. Then I asked an Arab why the corpses here were so numerous, and why they were left so near the town, at the risk of a general pestilence. He replied with the utmost composure and nonchalance: 'From of old we have been used to throw the bodies of our slaves in this place, and the hyenas would come every night and carry them away; but this year there are so many dying that the wild beasts can't get through with them; they have come to have a loathing for human flesh.' It is plain then that blockading the coast is but a small part of the work."

The *Evangelisch Lutherisches Missionsblatt* says:

"We read here and there, especially in English missionary magazines, that the Indian temples are falling into decay. This may be here and there the case, indeed it is sometimes so in the Tamil land; but in general our Tamils, especially those who live in the Cauvery delta, are still thoroughly zealous in the temple-service, standing, as they do, wholly under the influence of a numerous priesthood, for which the maintenance of the

temples is a matter of life and death. Here, as in all reports from India, we must remind our readers how needful it is to abstain from unadvised *generalizations*. For India is a mighty land. Conditions differ enormously from region to region within it, so that it is only seldom that what may be said of one place or district applies to another. What traveler could pronounce a trustworthy judgment respecting the religious condition of all Europe? And if he could it is still more difficult in India. The visible decay of the temples will be in India, as it was in Greece the *last stage* of heathenism."

"Here in Shiall the modern schooling has not yet undermined belief in the ancient gods. Here there still prevails the same zeal in their worship which the Apostle Paul recognized among the Athenians. New temples are still built and the old ones repaired. Wealthy merchants give hundreds of thousands of rupees for this end, and the people work themselves weary for half-wages. The festivals are celebrated regularly, and on their account the most important labors are interrupted. Even the State must still recognize the heathen holidays, at least as respects its heathen officials. The Brahmans not only claim divine titles for themselves, but are also in fact addressed by the people as gods. They are not only the intellectual and spiritual leaders of the people, but as wealthy landholders, are in various ways their secular lords."

"Yet worse"—in Shiall, in South India—"the heathens force the Christians into the idol festivals in order to drag through the streets the great car on which the idol, with his train of attendants, is placed. One would think that for such a car of honor to the god the heathen themselves would gladly offer and be proud of the toil. But this is not so. The wealthy do their part by deputing their servants and dependents. And almost all our Christians here are dependents of theirs. At a late festival they came in great numbers to me, showing me their masters' orders. I dissuaded them from obedience. Some followed my counsel and hid themselves in the church or the garden. Others followed their orders and went to take their place at the ropes. What the consequences are likely to be for the disobedient I have not yet learned. One who had refused from the first showed me the marks of a severe beating."

We have already given a description, from the *Missionsblatt*, of the great temple of Trichinopoli. We here give a description of the city itself:

"Trichinopoli, or, in Tamil, Tirisirāpalli, that is, 'City of the Three-headed Giant,' formerly the capital of a mighty Nabob, with 76,000 inhabitants, among whom are many skillful and industrious Hindus, fanatical Mohammedans, and some 15,000 Catholics, is also a garrison town for a regiment of Sepoys, that is, native troops in English pay. It lies near the river Canvery, which here divides into two great arms, forming the long and fruitful island of Sol-rangam, that is, 'Holy River isle.' This island, the paradise of the Vishnuites, is renowned for the magnificent temple of Vishnu, whose external inclosure is some four miles and a half round, and comprises 21 gopurams, that is, pagodas, in fact, a whole city of temples. No wonder that the smothering atmosphere of idolatry prevailing here weighs depressingly upon our missionaries, even more than the solar heat augmented by the rocky soil. Yet even as early as 1762 Protestant missions gained a firm footing here. The simple church built by 'Father Schwarz' in the next neighborhood of the 'Prichi-rock,' and his modest dwelling-house, keep up even here the memory of this blessed missionary. Southward from this rock the slender spire of our Zion Church, built upon the 'Elephant hill,' near the market, points the heathen to a better heaven than the stone god Ganesa, enthroned upon the rock, has power to give."

Herr Kabis then speaks of their girl's school:

"Twenty years ago no heathen girl was yet to be seen in our school. Now many are coming. There is no more grateful task than the instruction of little Tamil girls. Quiet and yet joyous, easy to guide and of responsive intellects, they make the work of their teachers light. What joy it affords us to scatter the seeds of life in their childlike hearts, and through them to see it borne into families which are otherwise inaccessible to our preaching."

The *Caho Monatsblätter*, quoting the text Proverbs xxiv: 11, which, in the German, reads, "Deliver them, whom one will kill, and withdraw not thyself from them whom one will strangle," refers to the dangers in East Africa, which since then have been terribly realized:

"This word applies to East Africa in a two-fold way. First, to the poor natives who live yet under the curse of superstition, discord and the slave-trade, and whom we may not withdraw ourselves from the duty of delivering out of the hand of him who is a murderer from the beginning. Secondly, to the missionaries themselves who are laboring there, and who would have cast their lives into the breach in vain unless we send the requisite force of men to support them. Some of them are absolutely in danger of being put to death.

Missionary Gordon at Uganda lies there, as it were, in a den of lions; the Scotch missionaries live every moment in expectation of an assault from their Mohammedan foes, and the Neukirchen brethren on Toka river have no assurance of their lives."

"The Anglican and High Church Universities' Mission," says the *Monatsblätter*, "has passed through grievous years. Once, or rather more than once, it was a fire, then a hurricane, then a plundering irruption of savage heathen, and more than all, a succession of sudden deaths which appeared to imperil the continuance of the work. But the undaunted soldiers of the cross, all of them unmarried brethren and sisters, have yielded to no discouragement. They go on unweariedly with teaching, with preaching, with building, with journeying, with care of the sick, with singing and praying; and now they are able to show as visible results, not only handsome churches, schools, workshops, gardens and fields, but also Christian flocks, amounting in all to about 1,000 souls. All their ways, it is true, are not after our taste. They lay more stress than is easily reconcilable with the New Testament on outward forms, genuflections and vestments, on liturgies and sacraments, on churches and tapers, on eucharistic functions and altars. And when Bishop Smythies went out he took with him, not only a costly crosier in an oaken futteral, but a set of vestments as highly tinselled as you need look for in Rome. 'A droll bishop!' we thought then. But for all that the man has shown himself a workman that needeth not to be ashamed. Worthy of all honor in these years past have been his achievements in journeying and visiting, in care spent on all his stations, in sacrifices of his own strength and comfort. It is true while he has been about this the poor crosier has fallen a prey to the flames. But though the shepherd's crook has perished we do not learn that the sheep are any worse cared for."

The *Monatsblätter*, as well as the *Allgemeine Missions Zeitschrift*, thinks that the present craze in Germany for colonial possession is of very ambiguous benefit to missions. "Bishop Smythies complains that since the territory in which most of his stations lie has become *German*, he enjoys neither the protection of the Sultan of Zanzibar nor of the English Consul, but has to endure passively the plundering attacks upon the missions. This then is the shady side of the 'colonial policy.' And who forgets the sad end which befell good Bishop Hannington under Mwanga's fears of the 'land-eaters.'"

Those people who imagine that men go out as missionaries in order to have an easy time of it among a simple people who half worship them, will be profited by reading these words of Missionary Posselt, among the Caffres:

"After having worked myself weary through the week, when there, on Sunday, I saw these wild men of the wilderness sitting before me, absolute obtuseness towards everything divine, together with mockery and brutal lusts written on their faces, I sometimes lost all disposition to preach. Those fluent young preachers who not only like to be heard, but to hear themselves, ought to be sometimes required to ascend the pulpit before such an assemblage. There is not the least thing there to lift up the preacher of the Divine Word or to come to the help of his weakness. As when a green, fresh branch laid before the door of a glowing oven shrivels up at once, such has sometimes been my experience when I had come full of warm devotion, before the Caffres, and undertaken to preach. I have sometimes wished that I had never become a missionary. Once the hour of Sunday services again approached. The sun was fearfully hot, and I felt weary in body and soul. My unbelieving heart said: 'Your preaching is for nothing,' and Beelzebub added a lusty amen. The Caffres were sitting in the hut, waiting for me. 'I will not preach to-day,' said I to my wife; but she looked at me with her angelic eyes, lifted her finger, and said gravely: 'William, you will do your duty. You will go and preach.' I seized Bible and hymn-book, and loitered to church like an idle boy creeping unwillingly to school. I began, preluding on the violin, the Caffres grunting consentaneously. I prayed read my text, and began to preach with about as much fluency as stuttering Moses. Yet soon the Lord loosened the band of my tongue, and the fire of the Holy Ghost awakened me out of my sluggishness. I spoke with such fervor concerning the Lamb of God, that taketh away the sin of the world, that if that sermon has quickened no heart of a hearer yet my own was profoundly moved."

Yet Herr Posselt lived to baptize 1,000 Caffres.

Rev. Victor Holm, Director of the Danish Evangelical Missionary Society,

in announcing the appointment of a young parish clergyman, the Rev. Nils Peter Hansen, as a missionary for India, remarks:

"This will undoubtedly be received with general delight. We have so often complained that no clergyman already proved and found to be a faithful servant of the Lord and possessed of the requisite culture offered himself to serve the Lord as a missionary among the heathen. It has also been the theme of many prayers, that the Lord would provide and send out such a man. That this has now come to pass, that our prayers are heard and fulfilled, is, we are sure, no matter of doubt to all who know Pastor Hansen, whose circle of acquaintance is far from being a narrow one."

A German nobleman, quoted in the *Missionstidning for Finland*, Count Limburg-Stirum, writing from the Dutch East Indies, avows that he had been greatly prejudiced against missionaries, but adds: "But God brought a missionary in my way. And now I could not say, like Cæsar, *veni, vidi, vici*. True, I came and saw, but instead of conquering I was conquered. I can no longer deny the good fruits and blessed influence of missions."

The Finnish Society first sent out missionaries 20 years ago to King William's Land in South Africa. For more than 12 years they baptized no one, then they baptized 6. At the end of the fourth year there were 80. During the fifth year there were baptized on Whitsunday, 51; ten days later, 23; and subsequently 11. So during the fifth year the number of the baptized was just doubled.

In Germany, hitherto, it is known, the leading classes have been, for the most part, very disdainful towards Missions, and the journals, largely conducted by Jews who had ceased to believe in their own religion, and were bent on the destruction of ours, have exhibited towards them a virulent hatred. But in a recent debate on the colonies, held in the Reichstag, a great change was noticeable.

"We must note as a great matter of satisfaction," says the *Allgemeine Missions Zeitschrift*, "that this time missions have been discussed without being attacked, indeed, without even the jocularly commonly thought to be due to such a subject. On the contrary, one had only honorable recognition for them on *all* sides of the house. 'Missionary testimonies' were designated as the 'most unimpeachable,' the aims of the missionaries as 'undeniably ideal,' their 'work of Christian beneficence as rich in blessings,' 'the mission-stations as the true *points d'appui* of Christianity and civilization,' and all this by men, from whom, hitherto, we have been wont to hear a very different language."

Especially significant, in the German Parliament, was the testimony of a social democrat, Sabor, who, of course, occupies a position of incompatibility with Christianity. He says: "We acknowledge that there has been a healthful activity developed by the missionaries in Africa. They have shown how much everywhere in the world is to be accomplished by patience and love; they have proved that even with uncivilized tribes hearts which have a fund of goodness, can accomplish much without the lash of compulsion."

Spain and France both, from a regard to the political value of the Catholic missions in their colonies, contribute large sums from the public treasury for the support of these, doubtless to the great detriment of their spiritual character. But, as the *Zeitschrift* remarks with just satisfaction, Herr Windthorst, the leader of the Ultramontanians in the Reichstag, has distinctly disclaimed for his party all expectation of such subventions from the imperial treasury. There is no reason, as the *Zeitschrift* remarks, why the government should not afford aid to the schools and presses of the missions, Catholic and Protestant, but every reason why it should not interfere with their properly spiritual work, even by affording aid, since aid soon establishes a claim of supervision.

### STUDENT VOLUNTEER NOTES.

THE volunteers who were at the Northfield Summer School in '87 will remember the inspiring words of Mr. H. F. La Flamme, who but six months before, when Mr. Forman was in Toronto, had decided for the foreign work and was then on his way to his field in India.

During the summer of '87, Mr. La Flamme and Mr. Davis made a tour of Canada and secured about \$3,000 for India. Then they sailed together.

After sixteen months spent in the study of the language they set out in February last on their first tour "to breathe out the new words in an old, old story." Mr. Davis was given permanent charge of 500,000 souls. Mr. La Flamme will work with him until joined by another man from America, when he will push up north and open a new station. The people rush together in crowds to hear them preach, at times literally mobbing them by pressing around them for the tracts they distribute. A strong appeal is made by the missionaries of the district for 52 men *at once*, and the third of April was observed as a day of special prayer for this end. The same need is felt all over India, as is indicated by Dr. Chamberlain's trumpet-call in *THE MISSIONARY REVIEW OF THE WORLD* for 5,000 men. In the central provinces a work is being originated similar to the China Inland Mission to get out young men on a salary of \$300 a year to evangelize Central India. Until they learn the language they will all live in a central home, Balaghat, with food and clothes only provided. Then they are to go out two and two throughout the land proclaiming Christ.

It gives us pleasure to present a letter from Mr. La Flamme to the volunteers:

*My Dear Fellow Volunteers:*

CORANADA, INDIA, April 8, 1889,

As one of you I wish to give testimony that Jesus Christ fully satisfies. That promise, "Lo I am with you alway," is a living promise, and is fully wrought into life only when we leave all to follow Jesus. One of our number said at Northfield in 1887: "Perhaps you think we men who are about to start for the foreign field are sorry men. I tell you we are the happiest men here;" and he spoke the truth. We prove a problem by working it backwards. The problem of "peace on earth and good will toward men" was worked out from God to us by the death on the cross of the Son of Man. The proof of it is found in Luke ix: 23: "If any man will come after me, let him deny himself and take up his cross daily and follow me." "Whither, Lord?" "To crucifixion," he answers. Self-crucifixion, nailing the old man to the cross, leaving all to follow Christ, that only brings to the soul the "peace of God that passeth knowledge." Self-devotement to God, and that only, works the problem back from us, in our peace with God, to the full peace of God in us, which proves "the good and acceptable and perfect will of God."

And now we have proved the problem, we have given ourselves, not our belongings only, not a portion of our time only, but ourselves to God himself—not to God's service merely, but to God himself. We are ready to go anywhere for Jesus, and we have peace in our souls. But let us not rest there. Let us apply the problem. 1 Tim. ii: 3-4: "This is good and acceptable in the sight of God our Saviour: who willeth that all men should be saved and come to a knowledge of the truth." And how shall they be saved? "Whosoever calleth upon the name of the Lord shall be saved." "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The voice of God cries, "Whom shall I send?" "Who will go for us?" The willing response comes, "Here am I, send me," and with it the question, "Whither, Lord?"—many volunteers stand just there—willing to go, but wanting to be sent, and asking, "Whither, Lord?" And as they wait, expecting a special call, the great need of the foreign field is lost sight of. God's providences are the indications of His will.

And what are these indications? (1) Christ means each generation of Christians to give the gospel to each generation of unbelievers. Mark xvi: 15. And the special providence for all the essentials of this vast enterprise is found in Acts i: 8: "Ye shall receive power, after that the Holy Ghost is come upon you . . . to witness unto the uttermost parts." (2) Though in some generations the carrying out of such an enterprise might have seemed like a march up to the Red Sea with the command to cross, it is not so in this. Every door is wide open, all peoples can be reached, all mission boards are calling for more men. (3) God has established a law which makes it "more blessed to give than to receive." If you would see the home church largely blessed, let her send you out to the foreign service according to that unfulfilling promise, "There is that scattereth and yet increaseth." (4) One other striking indication of God's will in this matter is that he has informed you of the need of these destitute parts. Is that not significant? See John iii: 17. Of India's immense population, 268,000,000, fully 8,000,000 die every year, 24,000 every day. To reach these millions with the gospel the present staff of missionaries is *utterly inadequate*. A call for 5,000 men (there are now some 600) has gone ringing through the home land without contradiction or response.

But why no response? It is because the great and perishing need of India's millions is not realized. To impress this need upon this home church is the duty and the high privilege of you volunteers. Urge the young men and women by the love and death of Christ, by the worth of souls and by the awful condition of the heathen world to devote their lives to the work and cry in an agony of love, "Here am I, send me."

Mr. Wm. M. Langdon, another volunteer, writes from Pekin, China:

"The needs here are overwhelming, and yet are not to be compared with those inland. With more than 200 foreigners in this city, we still sometimes attract curious, gaping crowds; and if the preacher is so strange, how unknown must be his gospel of salvation! Eleven months ago I learned of my appointment to North China, and was a little less pleased than if it had been to Japan. To-day I am glad it was China. Japan seems attractive to young America (and may the volunteers crowd that country), but tell them they will not regret giving their lives for Christ's work in old China."

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

*Garenganze; or, Seven Years' Pioneer Missionary Work in Central Africa.* By Fred S. Arnot: Fleming H. Revell, 12 Bible House, New York. Victor Hugo predicted that in the twentieth century, Africa would be the cynosure of all eyes. In this story of seven years in the Dark Continent, Mr. Arnot has given us a son's letters to his mother and the home group; a story of strictly pioneer work, for he undertook to cross the continent on foot. The journey was marked by supernatural savor so sweet to a believer; as when, for example, in a terrible thunder storm, an electric ball fell crashing at his feet like a cannon's shot, yet left him unharmed; or as, when in repeated instances food and water were found to relieve extreme hunger and thirst, just when the crisis came and believing prayer had made appeal to God. The book reveals a passion for souls.

With his whole heart Mr. Arnot loved those poor Africans and yearned for their salvation. He was divinely restless so long as his tongue was forced to be mute amid such spiritual destitution; and love quickened his mental powers and well nigh became to him a gift of tongues, so that after but four months he began to use the Sechuana dialect in reading, conversation and prayer. The gospel still proves its power. The converted chief Kama not only forbids the traffic in strong drink, but the right of way for it through his dominions; he puts down revolting heathen customs, and sets an example of self-denial; yet while warring against their pagan practices, he wins the hearts of his people so that, almost to a man, they would die for him. One might see more shameless vice and immorality in Glasgow in one day than in Shoshong during a twelvemonth. It will take more than an English canon or M. P. to shake our confidence in Christian missions while such results are wrought in the very homes of the deathshade and the habitations of cruelty.

Mr. Arnot's secrets are open secrets. A faith that made God's promises verities, realities, certainties to go by; a fellowship with God that would not be satisfied without the holy intimacy which reveals the secrets of God to the meek; a fidelity to the lower law of duty and higher law of love, that turns our groveling into pinions that bear these secrets of this apostolic traveler's success—any disciple may learn and follow. "There are endless fresh beginnings in Christ." We have not yet begun to sound the possibilities of missions, because we have not yet proved the full power of prayer and faith and obedience. When believers trust the promises, learn of Christ and fully accept the great truth that the whole world is the *field* and the whole church is the *force*, many more will go forth with seed and with sickle, ready both to sow and to reap; and no part of the wide field shall remain destitute of laborers, and given over to the Harvest of Death!—A. T. P.

F. H. Revell has also published a new *Imperial Atlas of the World* in convenient folio form at the amazingly low price of *one dollar*. We recommend all students, and especially students of geography, history and missions, to procure a copy to place on their tables for constant reference. We have found it invaluable. It has some thirty-three maps representing every continent and country in colors, with a copious index by which easily and rapidly to find any city or town or district; and one great excellence of this atlas is that the maps are not encumbered with too much matter, which sometimes makes an otherwise first-rate map obscure by multiplicity of details and lessen its utility.—A. T. P.

*The Missionary Library.* Chicago and New York. Eight charming volumes, of moderate compass, have thus far appeared in this series, viz.: the lives of Robert Morrison, Robert Moffat, Jas. Chalmers, Thos. Comber, Wm. Carey, Griffith John, Bishop Crowther and Bishop Patteson. Mr. Revell's aim is to put into brief form the most interesting and arousing narratives of missionary heroism. These are not pans of milk, but little pitchers of cream, compact and condensed from bulkier volumes. They can be read in few hours, and easily borne in memory, because they do not burden the reader with details. If some benevolent person would put a set of these books into every college library or within reach of students in our theological seminaries and Y. M. C. Associations, not to say the children in our Sunday-schools, they would become the seeds of many a devoted form of service on fields both at home and abroad. We rejoice to see cheap and available missionary biography multiplying, and have seen none that more fully suits the growing demand.—A. T. P.

*Missionary Enterprises, South Sea Islands.* By John Williams, Presbyterian Board, Phil-

adelpia. The name of John Williams, the martyr of Erromanga, is a sort of talisman of missions. He who knows nothing of Williams has yet to learn the alphabet and primer of missionary literature. He went to the most hopeless field in the South Seas, and found the isles waiting for God's law. He dared all perils for the sake of Christ and souls. His career became a triumphal one. Before he died he had the satisfaction of sowing Polynesia with the gospel, and of seeing in most of the islands the seed coming to ripeness in the harvest. This is another chapter in "The Acts of the Apostles." Williams burned with a Pauline fire and God granted him a Pauline success. This book is one of the "Evidences of Christianity," an unanswerable argument and appeal for the truth and power of the Gospel.—A. T. P.

*Christian Womanhood.* W. C. Black, Nashville, Tennessee. There has been need for a long time of some monograph upon woman's position in the ancient and modern civilizations. Without endorsing every statement or opinion of Dr. Black we consider his book a very valuable contribution to the literature of the subject, and calculated to throw much light upon some of the most important questions of the day. His discussion of the female Diakonnate is especially thorough and helpful. He shows woman's position in the ages before Christ, her domestic thralldom, her social status, her systematic ignorance and degradation, and the wonderful reversal of all these conditions after Christ came. No woman, especially, should be without the stimulus this work imparts. The place woman holds and is to hold in modern evangelization is emphatically brought to the front. The book will prove a great help in stimulating missions.—A. T. P.

*The Romance of Missions.* By Maria A. West, Boston: Ara Kelyan. This book is well named. It is from the pen of a most accomplished woman, whose imaginative pen invests the work of missions with a romantic, but not illusive or deceptive coloring. Her experience in the Land of Ararat we have not only read in these pages, but heard from her own lips with not only interest but fascination. She sees and hears with singular acuteness of observation, and then with graphic power paints what she observes. We should think our missionary library very deficient without Miss West's delightful and instructive book. Missions would not be barren of interest if such volumes were more read. Few novels compare with this narrative of facts.—A. T. P.

*Bits about India.* By Mrs. Helen H. Holcomb. Presbyterian Board of Publication. The writer of this beautiful book has long been a missionary resident in India, and is thoroughly familiar with the things of which she writes so pleasantly. The title of the book indicates its character. It is full of interesting facts about India, its people, its customs, its worship, its private and social life—the very things that really tell most concerning a country, and yet the very things which most writers are apt to overlook.—J. M. S.

*Twenty Years of the Woman's Foreign Missionary Society* of the Methodist Episcopal Church. By Mrs. J. T. Gracey.

*Sketch of Mrs. J. C. Doremus*, by the same author. The first of these brochures is an intelligent, compact and comprehensive outline sketch of the history, the work and the results of twenty years—from 1869 to 1889—of the Woman's Foreign Missionary Society of the M. E. Church, published by the *Heathen Woman's Friend*, Boston. It is a sketch of remarkable interest and full of information and of inspiration.

The other is a graceful and most touching tribute to the memory of one whose name is like precious ointment poured forth—a name illustrious in the annals of philanthropy and Christian work. She was the first President of the first Woman's Missionary Society—"Woman's Union Missionary Society"—and made her blessed influence felt at home and abroad through a thousand channels. We wish this sketch, which costs but three cents, and is published at the same place as the one above, could be read by every woman in the land.—J. M. S.

*Memoirs of Mrs. Augusta Tullis Kelley*, late missionary to East Central Africa. By her husband. "In these memoirs the reader will find nothing fictitious, exaggerated or highly colored, but a plain, faithful record of the work and sacrifice of a woman of God of more than ordinary ability, wholly consecrated to his service. It is a deeply interesting volume. It is charming for its simplicity. It is the record of a holy symmetrical life. Her own writings contribute an attractive part of the book. It will encourage all who peruse it to holy living. It will, we trust, awaken new zeal in the missionary cause." The book is deeply spiritual, but is not narrow or sectarian. \$1 sent to Rev. W. W. Kelley, Paxton, Ill., will secure a copy.—J. M. S.

*The Missionary Year Book for 1889*, containing historical and statistical accounts of the principal Protestant Missionary Societies in Great Britain, the continent of Europe, and America. London: The Religious Tract Society. New York: F. H. Revell. 12 mo, 428 pp. Price \$1.25. We barely announced this work in our June issue, and are glad to say that it is now upon the market. A similar volume was published last year, but we note a decided

improvement in the present, especially in the American department, which last year was very meagre and imperfect. Fortunately Dr. J. T. Gracey, who conducts the International Department of this Review, collated and edited the matter in the American section—over one-fourth of the book—which is a guarantee that this part of the work has been intelligently and thoroughly done.

The design of the Annual is to give a bird's-eye view of all the important missionary operations of Protestant Christendom. Each society in turn is briefly sketched, its field and work described, and the latest statistics presented. So that within the space of a moderate volume the reader can learn just what each missionary society or agency in the wide world is doing, where it is laboring, and with what success. The statistics given—often tabulated—are official and invaluable. It is just such a work as thousands of those engaged in missionary work need for information, and it ought to have, and we believe will have, a large circulation. And if the success of this volume warrants it, a similar one will be issued each year hereafter.—J. M. S.

## II.—GENERAL MISSIONARY INTELLIGENCE.

**Africa.**—Prof. Calderwood, in an able article in the *United Presbyterian Magazine*, shows conclusively that concentrated effort has proved far more effective than desultory enterprises. He contrasts for example what has been done by the China Inland Mission, and by the Presbyterian Church of England. "William Burns went to China," he says, "in 1847; Hudson Taylor in 1855; Burns had thus the advantage of eight years in advance. The Presbyterian church has concentrated in Amoy, Swatow, and in the island of Formosa. This mission has now 16 missionaries, 7 medical missionaries, 13 women who are zenana missionaries—36 agents in all; whereas the China Inland Mission has 339 agents. How then do results stand? The Presbyterian Church of England Mission reports at the end of 1887, 3,528 communicants. The China Inland Mission, with its noble examples of self-consecration, cannot show results to compare with them."—*Free Church of Scotland Monthly*.

—We must be aggressive. We neglect the work of missions at our peril. Look abroad. The multitudes of India and China are fast becoming possessed of the instruments and appliances of modern civilization, while vice and infidelity from the West keep pace with the advance of art and commerce. If Christianity fails to subdue these people, if the Christian church fails in her duty to them, and selfishly ignores the splendid opportunities before her, she is preparing avengers of her guilty negligence and selfish apathy more cruel than the barbarian scourges that devastated Imperial Rome. Look at home. Infidelity, socialism, anarchy, the outcome of the neglect, oppression and unfaithfulness of Christendom, are rallying their forces, and preparing certain judgment for a worldly and apathetic church. What can avert it? Communism must come. Shall it be the communism of the devil, or the communism of Christ? Under God, our salvation as a church, and as a people, depends upon revived faithfulness to that great aggressive work which Christ has given us to do.

—Diffusion of the English language. The fact that at the recent National Congress in India all the speeches and the entire proceedings were in English, is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepaul, Burmah and Scinde. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is found also that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing. Not long ago the French language was the medium invariably employed in all international conferences. At the last Berlin conference, however, English and German as well as French were employed. The other leading languages of Europe have gradually been insisting on recognition on an equal footing with French in their proper domain. It was Mr. Canning who led the way when at the foreign office he ordered that certain correspondence, hitherto written in French, should be sent in English. "The time will come," said Bismarck in 1863, "when I intend to have all my dispatches written in German, and when I shall find means to make them understood even in France." He kept his word, and both the English and German tongues have profited by the considerable decline of French as the international language of diplomacy and polite society.

—The Scriptures are now accessible, as to languages, to nine-tenths of the world's inhabitants, while in the early part of this century they could be studied only by about one-fifth.

—Are our foreign missions a success? Though the direct results of the propaganda of the various Christian missions which have long been at work in Africa may not show an extraordinary number of baptized and professing Chris-



tians in their published statistics, yet their indirect influence has had really remarkable effect in educating and humanizing cannibals and fetish worshippers, and the mere fact that numbers of savages have been taught to read, write and speak good English or French, is alone one result of missionary enterprise which should secure the sympathy and support of European Governments for these painstaking societies. Indeed, though the converted barbarians may afterward grow slack in observing the practices of our religion, no one can deny that they have been very much benefited by their studies at the mission. No doubt if the great missionary propaganda of Britain confined itself to being a kind of School Board for savages, it would save time and money spent in installing into low-grade minds dogmas and doctrines which these barbarians are scarcely capable of turning to the practical purposes of life, but inasmuch as that is the original motive-power of Christian missions, and one must utilize forces as one finds them, political economists should be content to let the missionaries dogmatize and indoctrinate without let or hindrance, on account of the education and civilization which they laterally introduce. The trader civilizes, but he does not go to savage countries for that purpose; he goes to trade. In like manner the bait which draws these good men and women of Roman Catholic and Protestant missions to Africa, Polynesia, North America, India, China and Persia, is the desire to instill into the minds of the backward races of these savages of semi-civilized lands their own views of Christian faith and hope, but they accompany their care for the spiritual well-being of the pagan or Mohammedan with a very practical intention to improve his bodily life and to educate his mind, and in this they do, and have done in the past, an amount of good that has never as yet been sufficiently appreciated.—*H. H. Johnston in Fortnightly Review for April.*

—"The African Lakes Company was formed in 1878 to assist the various missions then established and to work out Livingstone's schemes." James Stevenson, of Scotland, is chairman of the company, and the road known as the Stevenson Road, connecting lakes Nyassa and Tanganyika, was built at his expense. This is said to be one of the most important roads in Central Africa, commercially considered; but the Arabs have begun to appropriate it to their own use, and to block the way with their caravans. Mr. Stevenson has just issued a pamphlet containing a slave-trade map of Africa, and bringing together facts to show that "within the last five years the ravages of the Arabs have increased in area and intensity, so that a territory West of the Great Lakes, 1,000 miles by 400, has been de-

vastated." At the close of 1887 the Arab traders attacked Karonga, one of the company's stations at the North end of Lake Nyassa, but a body of native allies came to their help, and after five days the siege was raised. The company are appealing for funds to enable them to send a force of experienced and equipped men to undertake the work of repelling these Arab aggressors.

—*Revived Hinduism.* The Bharat Dharma Maha-mandal (literally "the Great Assembly of the India Religion"), Hindoo religious conference, concluded its second annual meeting at Brindabun on the 29th ultimo. About 200 delegates from various parts of the Punjab, the northwestern provinces, Oudh and Behar, including Dewan Ramjas, C.I.E., and Dewan Mathuradas Bahadur of Kapurthala, were present. The conference upheld image worship, the incarnations, shradha and pilgrimage. It was resolved that branches of the Maha-mandal (Great Assembly) be established in places where they do not already exist, also to promote all over the country religious education, and that Hindoo boys should be taught Hindi, Sanskrit and the principles of the Hindu religion before they begin to learn a foreign language; that no boy be married below 16, and no girl below 10 or above 12. The conference closed with prayers for the Queen-Empress under whose benign rule, as the Secretary remarked, they enjoyed that most invaluable boon, namely religious freedom. Prayers were also offered for Lord Lansdowne, Sir Auckland Colvin and Sir James Lyall; but to which of the 330,000,000 Hindu divinities the prayers were offered, our authority does not say. We take it to be to Krishna and his mistress Radha, the local divinities, who, we suppose, presided over the "Great Assembly."—*Indian Evangelical Review, April.*

—*Results of a Christless Civilization.* Gratian Guinness lately said: "All along that West coast of Africa we have built great warehouses stocked with guns, gunpowder and murderous drinks. We have built them at every river's mouth, and far up every navigable river in the interior of the country, wherever European capital and power could reach. Where the Senegal, the Gambia, the Niger and the Congo roll their beneficent waters to the sea, there we have set up the man-murdering factories, and there we land our cargoes of deadly poison. Look at the green boxes in those factories, packed with gin—infernally bad gin, too, scarcely fit to make paint with; gin boxes by the million! Look at the demijohns of rum, great glass jars enclosed in wicker work, filled up to the brim with burning, maddening liquor; rum jars by the million! Look at them in every African village and town all along the coast, positively for thousands of miles, and far away in the interior.

See how the deadly trade eats like a cancer into the very vitals of the dark continent."

"In wandering through some native villages on the Kru coast," says Thomson, "one feels as if in a kind of hades, peopled by brutalized human beings, whose punishment it is to be possessed by a never-ending thirst for drink. On all sides you are followed by eager cries for gin, gin, always gin. I had travelled and suffered in Africa, inspired by the idea that I was doing some good in the world in opening up new lands to commerce and civilization, but all my satisfaction was blighted as I felt that what little work I *had* done had better have been *undone*, and Africa still remained the dark continent, if such was to be the end of it all! For me, as things stand in many places, I am inclined to translate this cry of the opening up of Africa to civilization as really being the opening of it up to European vices, old clothes, gin, rum, gunpowder and guns."

—An Italian traveller, Signor Cecchi, has lately published, in his work on East Africa, an interesting account of the degenerate representatives of ancient Christianity whom he found among the peoples inhabiting the region South of Abyssinia. The Mohammedan invasion has driven these descendants of the primitive African Christians to the more mountainous parts of the country, where, in sequestered vales, scattered communities of them have churches adorned with double crosses, and dedicated to such names as the "Holy Emanuel." They profess the old heresy that our Lord had only one nature, the divine. But Signor Cecchi found them so steeped in ignorance that their doctrine can be little more to them than a traditional formula.

—Dr. Robert N. Cust, in a recent number of *Church Work*, says: "After a careful consideration of the subject for many years I have come to the firm conviction that a missionary in Equatorial Africa, East or West, at a distance of, say fifty miles from the coast, should not be encumbered with a family. He is like the captain of a ship, the soldier on a campaign, the explorer of unknown countries, and should not be weakened in the hour of peril by personal and home considerations calculated to unnerve him. It should be a rule absolute that as regards Equatorial Africa no woman should be allowed to be sent to a station in the interior. I have seen a procession, as it were, of young women pass from the committee-room into African graves, with no possible advantage as regards mission work to compensate for the frightful sacrifice of life."

**Central Africa.**—Dr. Wm. R. Summers, who died at Luluaburg, in the Congo Free State, wrote as follows to Dr. Sims regarding the people among whom he found himself in that remote station:

"Of the journey I will say nothing but

that it was full of interest, and that the road is perfectly open; but being a white man, I had to pay 'right of way' to the principal chiefs, who, by the way, are anxious for white men to live with them. We arrived here in a hundred marches, the marches averaging six hours. Here my head was overwhelmed at the reception I everywhere got from the Bashilange. Every hill dotted with large and beautiful villages; the country teeming with people who have abandoned fetishism and are waiting for what the white men can bring them; all anxious to learn, intelligent, have now some idea of God, want to know about everything, faces all smiling, and every one polite. Go anywhere over the country, and great villages encounter the eye. The population is enormous and is marvellously thick. Truly, 'the harvest is great, but the laborers are few.' Few! *one only*, and that one worth almost nothing."—*Baptist Missionary*.

**China.**—A good book. A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and, after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home, 300 miles away, and, after about three months, appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament as he read and studied the New. What had he done with the New Testament? He had taken it to his home and shown it to the schoolmaster and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book throughout that district for heathen schools.—*Selected*.

**England.**—A missionary exhibition. The Kensington Town Hall, London, has been the scene of a very interesting exhibition and bazaar. A perfect museum of articles, illustrative of native life in India, China, Japan, Africa, North America and Palestine, has been brought together under the auspices of the Church of England Missionary Society; whilst lectures, with dissolving views, on the society's various fields of foreign labor have helped to render the exhibition still more instructive. Many objects of great interest, including idols, models of temples, weapons of savage warfare, and numerous specimens of native manufactures have been lent, and in each division of the exhibition a missionary well acquainted with the country from which the

articles came was generally to be found ready to afford all needed information. Relics of a personal character, too, attracted much attention. Among the latter the most pathetic was the diary of the late Bishop Hannington, with the last entry on the day he was murdered, October 29, 1885: "I can hear no news, but was held up by the 30th Psalm, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

—The income of the Church Missionary Society is larger this year than it has ever been before, and the Kensington exhibition must materially increase it. Might not other missionary societies imitate with advantage such a good example?

**India.**—The American Baptist Telugu Mission. The Telugu Mission presents a curious anomaly in the missions of American Baptists. It was the most hopeless at the first, and is now the most prosperous. From the least interesting and encouraging, it has advanced, in less than twenty-five years, to the most marvellously successful mission on the face of the earth. The history of Christianity in all ages and countries shows nothing which surpasses the later years of the American Baptist Telugu Mission in spontaneous extension, in rapidity of progress, in genuineness of conversions, in stability of results, or in promise for the future. The missionary marvels of the South Sea Islands cannot parallel it. Only in the tragic and romantic annals of Madagascar can we find anything to compare with it; and in the missions of to-day, when the amount of efforts put forth, and the reality of personal experience is taken into consideration, not even the wonderful progress of Christianity in Japan can be placed beside it. . . . And yet the Telugu Mission occupies no such place in the affections and aspirations of American Baptists, as its wonderful history and success would warrant. Here is *one man* who has under his care more than half as many native Christians as there are in all Burma, and *we haven't sent even one man from America to reinforce the Telugu Mission for nearly three years*. . . . But the crisis has come. The mission cannot and must not go longer in the way it has been going. These thousands of converts, most of whom are less than ten years in the Christian life, must be trained for Christian manhood and womanhood. The appeals of these hundreds, and even thousands, who are asking for the missionary to visit their villages, and baptise them, must be responded to. The overworked and overburdened brethren must be relieved and encouraged by seeing re-enforcements coming to their help. We have other great and pressing works which must be done, but the re-enforcement of the Telugu Mission presents claims upon our young men, and upon the gifts of the people, which cannot be longer ignored. The Canadian Baptist Telugu Mission

have asked for a re-enforcement of 52 missionaries. By the same proportion our own force ought to be enlarged by more than 100. But they do not ask that. They ask this year for *six new men*. Let the young ministry see that the men are found, and the churches be sure that the means are provided to respond fully to this modest request.—*Baptist Missionary*.

—The Pandita Rambai has met with a kind reception from all parties in Bombay, and her experiment of opening a training school for high caste widows will have a fair trial. During her prolonged visit to America the Pandita met with great favor, and received more liberal assistance than, we think, had ever before been given to any person for missionary purposes. We have not been sanguine by any means in hopes for her success, knowing as we do the character of some of the barriers which rise in her way, but every such experiment is worth a trial, and every effort, whether successful or not, which aims to ameliorate the hard lot of Indian widows, deserves the sympathy of all good people. The Pandita has enthusiasm and persistence of purpose, and we trust that her success will be such as to silence all doubters. As to opposers, she has none.—*Indian Witness*.

**Japan.**—A College Revival. In the Chicago *Watchman*, Mr. L. D. Wishard tells a very interesting story of work in connection with his visit to the leading Christian college in Japan:

"The Doshisha, as it is called, contains 700 students, about one-half of whom are members of the college church. The institution is not only the largest Christian college in Japan, but is one of the very largest Christian institutions in Asia. It has done more for the spread of Christianity in Japan than any other agency, and has a national reputation for its literary as well as its religious standing. We pursued exactly the same course which we had followed so often in American colleges, and the work from the beginning to the end of the visit was so similar to an American college revival that any special description is scarcely necessary. One subject which especially interested the students was the place which Christianity holds in the colleges and among the highly educated of the West. Many of them had been led to think that Christianity was losing its hold upon our intellectual classes. This outrageous falsehood has been circulated in Japan by skeptical professors from England, Germany and America.

"One of the most interesting and the most difficult features of the work consisted in the inquiry meetings. It was an imposing sight to see a score of groups of from three to six students gathered about a professor or experienced Christian student eagerly discussing the plan of salvation. The meetings for personal work were generally held in our private rooms. Dr. Davis gladly turned his parlor and dining-room into an inquiry-room, and sometimes forty or more students would crowd in and spend from one to two hours. It was a joy indescribable to

answer their eager questions, and lead them step by step into the light. One of those meetings I shall never forget. The company was pretty evenly divided—about half of them skeptical concerning the inspiration of the Bible, the Divinity of Christ, the immortality of the soul, &c.; while the balance were settled upon these points, and were willing to accept Christ as their Saviour. I divided the crowd, leaving the skeptics with Mr. Bartlett of Dartmouth, '87, who was one of the first of the pledged missionary volunteers to reach the foreign field, and who has a special knack for meeting skeptical objections. I took the others into an adjoining room. There were about twenty-two of them. After talking for some time about the plan of salvation, I asked those who had already accepted Christ, or were willing to accept Him there and then, to announce it. Fully seventeen did so, and the reasons which they gave for their hope in Christ were as satisfactory as you will ordinarily hear in an American college.

"Four or five fellows listened earnestly and sadly to the testimonies of their companions, but were unable to grasp the fact of his gift of eternal life. So I said to them, 'Fellows, what will convince you beyond a doubt that the gift is yours?' They did not answer at once, so I said, 'If I should come to you and tell that you had fallen heir to a magnificent estate, what would convince you beyond all question of the truthfulness of my word?' 'We may be satisfied if we could see it,' one of them replied. 'Would that really satisfy you?' I asked. They didn't grasp my meaning, so I continued, 'Supposing you saw the legal document—the record?' 'Oh, yes, that would settle the question,' they exclaimed. 'Well,' I continued, 'we are so fortunate as to have the record. Turn to John v: 11, and let us read, "And this is the record, that God hath given us eternal life, and this life is His Son."'

"I shall never outlive the memory of the scene of that room. They fairly snatched their New Testaments from their pockets, and eagerly searched for the record. And bending low over the pages they seemed to drink in the words like thirsty men. It was a pathetic sight, those boys bending anxiously over the record, which probably none of them had ever seen before. I could see their faces brighten, although my eyes were becoming somewhat dimmed. Presently one of the boys looked up. His face glowed. He reached out his hand. 'Is the question settled?' I asked. 'Yes, it is settled,' he replied; and they all said the same. There was joy in that room. The interpreter said, 'L. t us pray'; and while he prayed I thought of the joy with which heaven was ringing as

The angels echoed around the throne,  
'Rejoice, for the Lord brings back his own!'

"So the work continued day after day. As some indication of the progress of the work, I will say that fully one hundred men attended a meeting for new converts, held a week before

we left. The same evening fifty men in a meeting for the unconverted announced their determination to begin praying for themselves, and to seek Christ, as it was expressed, until they found Him."

In this connection we add the words of a missionary who writes to the *Missionary Herald* that on March 24 103 students from this institution, 98 young men and 5 young women, received Christian baptism and were welcomed to church fellowship. Last year 141 of the students made public profession of Christ. And still further:

"It is with great pleasure," says the *Missionary Herald*, "that we are able to announce that a Christian gentleman of New England, who desires that his name should be unknown, has been so impressed by the value of the work done by the Doshisha Institution at Kyoto, and by the call which Mr. Neesima has made for its enlargement as a university, that he has contributed the noble sum of \$100,000, of which \$75,000 are to be for an endowment, and \$25,000 for the erection and furnishing of a science hall."

**Persia.**—Mission Movements. A recent letter from Persia speaks of the rapid move towards religious liberty to Moslems, which has been taking place in the capitol, Teheran, and in the part of the field where our American brethren are at work. A few facts will illustrate this: (1) At Tabreez, an American medical missionary was asked by the Vali Ahad, or heir-apparent to the throne of Persia, who is also Governor of the Province of which Tabreez is the capital, to give up his connection with the mission, and become his private physician on a large salary. The doctor had no wish to accept it, but was urged by his brother missionaries and the Mission Board to do so. He told the prince that he could do so on the condition only that he should be quite free to teach and preach his own religion, and to this the prince agreed. The appointment was considered so important that it was discussed by all the Legations, and opposed by Russia only. The strangest thing was that the Mullahs approved of it, and said they could trust a man to attend to their women who was not ashamed to stand up for his own religion. (2) A convert from Islam in another city has not only made a public profession of Christ, but has also acted as a mission agent under the American missionaries there, and was lately married to the daughter of the native pastor. Great opposition was raised to the marriage by the native Christian community (Armenians), but none whatever by the Moslems. (3) Not many years since an order was given by the Shah, through H. B. M. Minister, that the missionaries should not allow any Moslem to enter their church, or attend any kind of service. In December, when Dr. Bruce was returning to Julfa, he preached in Persia in Teheran to a crowded congregation of Christians, Jews, Parsees, and Moslems. After the service the whole congregation stayed for Sunday-school, and one of the missionaries had a class of some 25 Moslems, Jews, and Parsees,

chiefly Moslems, whom he taught the word of God, just as in any Sunday-school class. (4) After service one of the missionaries went out with a catechist to two Moslem villages, and preached quite publicly to attentive congregations in the street. (5) There are now several converts from Islam in Ooroomiah who make a public profession of their faith. These five facts are significant signs of progress, and give ground for belief that God's time to favor Persia, of which Dr. Bruce has so often spoke, is at hand. — *Christian at Work.*

**Thibet.**—Mr. Andrew Wilson says that the Thibetans are the most pre-eminently praying people on the face of the earth. "They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, 'Ommani padme haun,' is never out of their mouth." A German writer on Lamaism says of this sentence, which literally means "O God! the jewel in the lotus," that these six syllables are, of all the prayers of earth, that which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. "They constitute the only prayer which the common Mongols and Thibetans know; they are the first words which the stammering child learns, and are the last sighs of the dying. The traveller murmurs them upon his journey, the herdsman by his flock, the wife in her daily work, the monk in all stages of contemplation—that is to say, of nihilism; and they are the cries of conflict and triumph. One meets with them everywhere, wherever the Lama church has established itself—on flags, rocks, trees, walls, stone monuments, utensils, strips of paper, human skulls, skeletons, etc. They are, according to the meaning of the believer, the essence of all religion, of all wisdom and revelation; they are the way of salvation and entrance to holiness."

**Turkey.**—Constantinople. American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the Empire; the Female College, called the "Home," on the heights of Scutari, on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every

Sabbath, with a total attendance of about one thousand. In the quarters of Haskey and Scutari and in the rear of the Bible House, there are commodious chapels, but for more than forty years the evangelical Armenian churches in the great quarters of Pera and Stamboul have suffered severely in their growth and influence for the lack of church homes of their own. The brethren of the Pera and Stamboul churches are now about to make fresh efforts to secure houses of worship, and we bespeak for them the sympathy and aid of American Christians. The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine co-operation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared. — *Missionary Herald.*

**United States.**—A fearless Missionary. Dr. Otis Gibson, who died recently in San Francisco, was a noted missionary among the Chinese in that city from 1868 to 1886. Dr. S. L. Baldwin in the *Chinese Evangelist* gives a thrilling account of his character and work. We give an extract. "He soon gained the entire respect and confidence of the Chinese residents; and when the hoodlum spirit became rampant and truckling politicians catered to it for personal advantage, so that a public sentiment was engendered very inimical to the Chinese residents, Dr. Gibson with that lofty courage characteristic of him, stood firmly and resolutely in defence of the oppressed Chinese. He was once burned in effigy in front of the City Hall, while the mayor of the city was making an anti-Chinese speech within, and conniving at the doings of the godless mob without. On appearing once in the Legislative Hall at Sacramento, a motion was promptly made by one of the hoodlum members that Otis Gibson be expelled from the hall; but there was a majority of rational and decent men in the body large enough to prevent the passage of the resolution. Sometimes it was necessary to secure police protection for the mission house, and on many occasions Mrs. Gibson was in serious doubt when he left the building whether she would ever see him again alive. In the midst of such conflicts and trials he pressed on undaunted in his work until three years ago, when he was stricken with paralysis, undoubtedly the result of the long nervous strain to which he had been subjected."

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

#### Africa.

#### E. F. Baldwin's Work in Southern Morocco.

MOGADOR, MOROCCO, March 21, 1889.

DEAR BROTHER: Some of your readers know somewhat of the precious work of grace in progress here among Mohammedans. For upwards

of a year now accessions have been constant and every one baptized has renounced Mohammedanism. For a time the work was seemingly much hindered by severe persecution. Imprisonment, beating, disowning, banishment—these are all too familiar to the converts here in Southern Morocco. But when it was impossible to longer work here in Mogador we travelled

and preached, going literally on the methods laid down in Matthew x, which we hold with, we find, increasing numbers of God's children to be of perpetual obligation. We have found them to contain the deep and matchless wisdom of God for missionary effort.\* Several others besides myself, including recently converted natives, are so travelling. The natives knowing no other methods, have gone gladly forth, without purse or scrip, on foot, taking nothing and marvellous blessing in the way of conversion has followed the steps of their simple faith. They go with no thought of pay or salary. The Father makes their simple needs His care. My own position as an unattached missionary, dependent only on God for temporal supplies (which, blessed be His name, He ceaselessly supplies), enables one to consistently instruct these native Christians in the principles and methods of Matthew x, and encourage them to go forth upon them.

It is to this return to these first principles of mission work I attribute the constant flow of blessing we are having, and which is so exceptional in Mohammedan fields. I earnestly recommend them to others who may have the faith and are so circumstanced as to practice them. I say this without any reflection upon the more ordinary and accepted lines of mission endeavor. The field is vast and the need great, and by all and every means let the gospel be preached.

Just now the vigilance of our persecutors and adversaries has somewhat relaxed, and our frequent meetings (sixteen in Arabic and eight in English per week, are well attended, and we are cheered by more conversions. Several are just presenting themselves for baptism. Last night one of the most intelligent and best educated Moors I have ever met, publicly confessed Christ for the first time—both speaking and praying (as all the native Christians do from the hour of their conversion) in our meeting before many witnesses. He is one of the few "honorable" ones who have been won. We trust he may become a veritable Paul. He was some months since arrested and thrown into prison on the suspicion of being a Christian, which at that time he was not. His feet, like Joseph's, "they hurt with fetters," the scars of which he will never cease to carry. Poor fellow! He was then without the comfort that comes to a child of God in affliction, and yet enduring reproach for Christ. But God blessed his dreary sojourn in prison to his soul, and it contributed to his conversion. Pray for him.

Some from among the few resident Europeans and from among the Jews also have turned to the Lord and confessed Him in baptism.

Tidings from different places in the interior, where the word of life has been carried from here, tell us of many turning from Mohammed's cold, hard, false faith, to the love and light the —\*A series of papers dealing with the question of mission methods and entitled *The Question of the Hour—Foreign Missions*, is appearing now in *The Christian* of London, and are attracting wide attention.

gospel brings them. May not all this encourage the zeal and faith of scattered workers toiling in these hard Moslem fields?

Some new workers, all committed to Matthew x lives, have just joined us. There are now six of us here, all men of course, with our lives given up to toil for Christ under his primitive instructions. A band is forming in Ayrshire, Scotland, of others, who will come to us soon, we trust. Others in different places are greatly interested. We hope to have many natives together here in the summer months for training in the Word, that they may afterwards go forth two by two, without purse or scrip.

E. F. BALDWIN.

### Brazil.

THE MISSIONARY BUREAU, LONDON,  
April 8, 1889.

DEAR DR. PIERSON:—I enclose copy of a letter received from Brazil, on the subject of "Self-Supporting Missionaries." As it is the phase of the subject in which we are most deeply interested, and one in which very much more can be done than has yet been attempted. I thought you might find room for it in your excellent REVIEW.

JOHN M. PAMMANT, Secretary.

### Self-Supporting Missionaries:

"GREAT BRITAIN, through her vast commercial and colonial relations, sends men to all parts of the habitable globe. These men are naturally energetic and enterprising or they would not offer for foreign service.

"Is it not possible to transform this splendid army of young men into representatives of Christ? I sincerely believe it is. The church of Christ in England has within its fold the very flower of manhood, ready for service in any part of the world. What then is necessary? That for every foreign post a Christian man should be forthcoming, a man with every qualification necessary, and equal to any that may be furnished from the world's ranks. But how are these men to be brought into contact with the companies who are to employ them? An association might be formed of Christian merchants and others, who would, by their influence and known integrity, be able to select men of guaranteed ability and general suitableness. But what would be the practical gain to the church by all this? The gain would be simply incalculable. In the first place a great stumbling block would be removed, for nothing impedes the spread of the gospel abroad more than the lives of godless Englishmen. All missionaries will attest this. But the greatest advantage of all will be that thousands of self-supporting missionaries will be located all over the world, for every living Christian is a missionary, whatever his private

calling may be. The opportunities of spreading the gospel which lie within the reach of every Englishman abroad are very great, and this without in any way interfering with his private duties. While laboring abroad I have had the constant fellowship and help of several young Englishmen. One who was ever ready to help was the manager of a foundry; another was the director of one of the largest companies in this city; and in the same way every Englishman who fills an engagement abroad may do good work for Christ, providing he be a living Christian.

I ask, should all this power for good be left unapplied? Surely heroic young Christians will be forthcoming to fill any post that others would accept for the salary. The love of Christ should be stronger than the love of enterprise or lucre, and as to fitness, who shall say that the man of God is inferior to the worldling? Joseph and Daniel proved themselves not one whit behind their godless compeers in worldly knowledge, tact and business capacity.

All that is wanting to put this scheme into practice is the formation of an association of Christian merchants and philanthropists, and its results will be universal.

"JAMES FANSTONE."

### India.

Interesting letter from Secretary Haegert, of the Bethel Santhal Mission.

BETHEL, 21st March, 1889.

DEAR EDITORS:

We left England in October, '88, with six new missionaries for our mission, and arrived here safely on the 2d December. Our services on board were a joy to us and a blessing to others. Our missionaries learned 500 Santhal words, and attended 24 lectures on diseases, their cause, their course and treatment on board. No time was lost; since their arrival they have continued their study, and made good progress in medicine and the Santhal language. Messrs. Panes and Hearn are at Bethlehem, 20 miles east; the others are here. We trust Mr. Rowat will go 20 miles north by and by.

During the last four months, patients from 25 villages were attended at Bethel. Our nine dispensaries are busy at this time, as the prevailing heat lays many aside. (It is 3 p. m. just now, and we have 95 degrees on our verandah, in the shade.) Our nine dispensaries remove much misery and woe from many a home, and this they do all the year round. As a rule, patients from more than 150 villages receive treatment every year.

Since January, '89, we visited four melas (heathen feasts) and disposed of 1,860 gospels. May the blessing of the Almighty rest on His word, printed and preached, and may He guide the people to the feet of Christ.

Last week our preachers, two and two, visited fifty villages.

I hear Miss Pilditch is this moment busy giving a singing lesson to our school children. Santhals are hill people and good singers. Thank God for liberty to praise the Lord in the midst of heathendom.

Last Sunday about 150 were at the Lord's table to remember His death; it was the wonder of the ages, the Son of God dying for sinful men. Eleven men and women were baptized in November, and one man last month, on profession of faith in Christ. There is hope of many more to follow. Pray for them.

Famine is tormenting thousands of people; daily heads of families, men and women, come to me, saying we have nothing to eat; give us some work, rice or money; the children are crying. The Santhals are a brave and hard-working people, but this famine is a great trouble, and the Government does not feel inclined to help. "Come ye blessed.—For I was hungry and ye gave me food. Inasmuch as ye did it unto one of these, my brethren, even the least, ye did it unto me." Matt. 25: 14-40. How can we see these people starving before our eyes? This is a time of need. Pray for them, and afterwards see how much you can deny yourself to help them. If friends knew their need, they would cheerfully send a few pounds to help them.

### A Christian Baba.

From Rev. J. A. B. Cook, Singapore, Feb. 21, 1889.

MR. TAM KONG WEE was born in Singapore, of Christian parents, in 1842; he was thus a Baba. To explain this word, I cannot do better than quote the following from Vaughan's "Chinese of the Straits Settlements": "The term *Baba* is used by the natives of Bengal to designate the children of Europeans, and it is probable that the word was applied by the Indian convicts at Renang to Chinese children, and so came into general use. The word is given in Douglas's Hokien Dictionary as meaning a half-caste Chinese from the Straits. In the Straits, however, the term is applied to all Chinese born there, half-caste, or otherwise." The term, moreover, is applied to adults as well as to children.

Mr. Kong Wee's father was a gambler and pepper trader, who sent him to school at the Raffle's Institution, where he was taught English. Like all Babas he knew Malay better than Chinese, though he also knew Chinese, which some Babas do not. He left school when sixteen to enter a lawyer's office, where he remained until about three years ago, when he removed to Madras for the education of his two sons. He had saved sufficient to enable him to retire and do this. The reason why he went there I will give further on.

His parents, brothers, sisters, and indeed all his relatives were heathen. He also remained a heathen for some years after leaving school, until he came into contact with a Chinese Christian, one of the earliest converts of the London

Missionary Society, which unfortunately abandoned the Straits altogether, so long ago as 1847. By this Chinese Baba he was induced to cast in his lot with the Christians. He afterwards married one of his daughters, and she had much to do with the after life and usefulness of her husband. She still survives, and intends to return to Madras, until her sons complete their education there.

The whole of Mr. Kong Wee's relatives stood out against his becoming a Christian. He was afterwards on visiting terms with them, and supported his mother until the last, but he was never forgiven by them for leaving the "customs of his fathers," i. e., idolatry. While in India he often wrote, urging Mrs. Cook to visit his "dearest mother" and sisters. This we tried to do, but apparently with little good result. Yet surely God will hear his prayers on their behalf. When he first became a Christian, he once told me, though he had made a clean break with idolatry, he knew very little of the steps he had taken. But by the teaching of his wife and others, by prayer, and the constant study of his Malay New Testament, he came to see "truth as it is in Jesus." He became a true disciple, and was ever found ready to speak for the Master, in his own house, at the chapels, the prison, and elsewhere. He was certainly the most hearty and enthusiastic Chinaman I ever came across. So frank and outspoken. It was quite refreshing to meet with him.

He preached freely at his own charges, and gave regularly of his means to the cause of the gospel, and even when away in Madras, where he also gave, he always had his monthly subscription paid in Singapore, and when he heard of the new chapel at Bukit Timah he sent twenty-five dollars towards the building fund. For years he and a few others went regularly once a quarter to communion services, and thus helped to keep things going there, after the founder of this station, Mr. Keasberry, had passed away; and it was largely owing to him and two or three others that services were maintained at the Malay chapel from the time Mr. Keasberry died, until our mission took over this station also, with its much reduced congregation. We shall continue to miss him in many ways. I shall always be thankful I knew him, and learned to love him as a brother. I shall remember his pleasant, hearty manner, his readiness to take a service or help in any way he could!

A severe liver complaint brought him back with his wife to Singapore, but it was too late to save his life; he died in February of last year in great suffering, but "in peace."

The reason why the parents took their sons—their only surviving children—to Madras was that they might be with them there, away from the debasing influences of Chinese idolatry, and the example and practices of heathen relatives. He knew too well what heathenism was. So these loving parents wished to give their

children the best training they could under the most favorable conditions. Their hope was that both the lads might not only become earnest Christians, but also like the father, preachers of the gospel, to the Babas of Malaya. I am thankful to add that both the sons are now members of the church, and we hope to see them more than filling their father's place in the coming years. May God grant it.

### Persia.—The American Presbyterian Mission.—From one of the missionaries:

The missionary work of Oroomiah Station is in some respects unique, and in many ways it is difficult, but full of promise. We are a band of missionaries set down among a remnant of ancient Christendom in the midst of Moslem conquerors. It is a journey of nearly two months' travel to our field—so far inland and so far isolated that very few Americans other than missionaries have ever visited the region. The band of missionaries are four Presbyterian ministers and their wives; one physician, his wife and mother; one secular missionary, and three single ladies.

The location and extent of the field.—To the north is Mount Ararat, at the corner of Persia, Russia, and Turkey. The eastern boundary for nearly a hundred miles is the inland Sea of Oroomiah in ancient Media. Then the field extends westward to the Tigris, over the rugged region of the mountains and valleys in Kurdistan to the Tigris, as it passes the site of ancient Nineveh. The territory to be evangelized by our station is nearly as large as the State of Ohio, partly in Persia, partly in Turkey, and is one of the oldest abodes of man.

The Population and Nationalities.—The first people for special effort are the Syrians, or Nestorians, a remnant of the once great church of the Far East, that had its missions even in China a thousand years ago. This remnant numbers about 150,000. There are probably 30,000 Jews on the site where they were carried captive twenty-five centuries ago; there are as many more Armenian Christians; nearly a million and a quarter of Kurds, Moslems and Devil worshipers, and over half a million of Persian Moslems; a total of near two million souls. There are many reasons why we should expect the Nestorians to be won over rapidly, as a people, to pure Christianity, and the other peoples more slowly.

History of the Mission.—The Nestorian remnant were first fully made known to the Protestant world in 1830, by exploring missionaries. The mission was begun in 1835, and called the Mission to the Nestorians. The first missionaries were Rev. Justin Perkins and Dr. Asahel Grant, very noble and enthusiastic pioneers. Others, of a like spirit, followed them, of whom the Messrs. Stoddard and Rhea, and Miss Fidelia Fiske (as well as the two pioneers) furnished subjects of biography. In 1870



the name of the mission was changed to The Mission to Persia. Since then it has enlarged its sphere to embrace half Persia, or near 500,000 square miles, in its efforts. Stations have been established in Tabreez, Teheran, Hamadan and Salmas.

1835, the work was begun, and the missionaries warmly welcomed by the Nestorians; 1836, the Shah of Persia gave a firman to the missionaries, and severely punished ruffians that tried to kill them; 1838, the Roman Catholic mission was begun in the same field; 1841, the first printing-press ever seen in Persia began its work at Oroomiah in printing the Bible; 1844, the training-school was removed to Seir, and the Female Seminary was fairly opened; 1845, was the massacre of thousands of Christians by the Kurds, and following this was a severe persecution; the Patriarch and the Persian Governor beat and imprisoned many of the missionaries' converts; 1846 to 1849, remarkable revivals; 1852, Persia was at war with England, and the missionaries were under Russian protection; 1855, the Reformed Church began; 1862, the Presbytery formed; 1862 and 1866, years of cholera, and many thousands of people swept away; 1870 to 1871, years of famine in many parts of Persia; 1871, the mission transferred from the American Board to the Presbyterian Board; 1877, extensive revivals; 1878, the Reformed Church more fully organized; 1879, the new college built, and hospital begun; 1880, terrible famine, also insurrection of the Kurds; 1885, prevailing revivals in the congregations; 1886, High Church ritualists sent out by the Archbishop of Canterbury and began a mission; 1888, new Female Seminary built; 1889, a new station undertaken in the Kurdish Mountains.

The first years, from 1835 to 1845, were years of preparation in teaching, preaching and translating the Scriptures. From 1845 to 1855 there were many blessed revivals in the boarding-schools, and the young men and women converted carried the love of Christ with them to the villages, and many souls were spiritually renewed. From 1855 onward the Reformed Church was gradually formed, necessitated by persecution and other causes. The converts were first invited to meet with the missionaries in the Lord's Supper. As the members increased, separate congregations were formed in the villages, and native pastors placed over them. As pious young men were trained, they were sent out as teachers and evangelists. Thus the work has grown, and several thousand souls are annually reached. There is the stated preaching of the gospel in 120 places. The largest congregation numbers 600; the smallest only ten or fifteen souls.

The communicants in 1857 were 216; in 1867, 697; in 1877, 1,087; and in 1887, 2,003. The whole number from the first is over 3,000. The roll of ministers shows 40 fully ordained, and 30 others, licentiates; also 87 elders and 91 deaconesses of the congregations. The Reformed

Church has four Presbyteries and a Synod; also a native Board of Evangelization that meets monthly. By combining funds and counsels with the missionaries, a system of pastoral care and itinerant labors is in operation which aims, as fast as possible, to reach all the Christian population, and to carry the gospel to all other populations about us.

The people are very poor in worldly goods, but are able to do much for their own support, and for the spread of the gospel. The average amount given is about a dollar to a communicant—\$2,000 per annum. This sum stands for much real devotion and self-denial. The wages of a laboring man is ten to fifteen cents a day, and of a skilled laborer, such as a carpenter, never more than thirty cents a day. Money is very scarce, and the sum that passes the hands of our Christians is very small and very hard to earn; but all *give*, and some conscientiously give their tithes.

**The Special Needs.**—These are numerous; the one most pressing at this time is to provide larger accommodations for our college. The present building (two stories and basement, 110 by 45 feet) gives us chapel, library and recitation rooms, and accommodations for sixty students. This building cost about \$5,000. The demand is very great to double the number of students, and give to half of them industrial education. It is an opportunity we must avail of, and thus bring the active and leading young men into the evangelical influence. In a few years these young men will be the pillars of the church. If we fail, these young men whom we reject will fall into the hands of Roman Catholics and other errorists. While we sleep the enemy will sow tares. Three thousand dollars will build the needed accommodations for seventy additional students and provide shops.

DEAR DR. SHERWOOD:—I have just received particulars of the murder of one of our converts in the Reformed Presbyterian Church, Antioch.

Yours faithfully,

R. M. SOMMERVILLE.

The following extract from a private letter, recently received at Mersine, from Mrs. James Martin, of Antioch, should drive the churches to more importunate prayer in behalf of the devoted brethren who are laboring there in the face of such violent opposition:

"We are now in deep grief and affliction. Two weeks ago yesterday Abd El Maseeh Telfort, one of our members, a young man of about twenty, who joined our church in company with his mother three years ago last October, was set on by the Greeks in the shop where he was learning dyeing. Being at leisure, he was reading

in the Bible, when a man standing on the other side of the narrow street said to another, 'See that fellow! He is still reading the gospel.' Then the man attacked Abd El Maseeh, striking him on the head and kicking him, and cursing him, his religion, and book. A brother of the young man rushed on him too, and they dragged him out of the shop, beating and kicking him. He appealed to his master for help, but the master took up a stick and made to strike him, and others coming up, Abd El Maseeh got off. This is what the witnesses testify. The father of the young man says that his son came home with blood flowing from his ears and nose. The father, a Greek, wanted to complain to the Government at once, but Abd El Maseeh replied, 'No, my father, leave it to Christ, the Judge.' The young man ate a little supper, and went out to an evening meeting where he and some others were discussing Bible truth. He soon returned home, and after vomiting lay down, and falling into coma, never spoke again. It was near noon next day before they came for the doctor. When the doctor saw him and heard his story, he got the father to call in the Greek doctor and Immanuel, the son of the Turkish Protestant pastor here, who had just returned from Stamboul with a diploma, having studied in Beirut. The Greek and Protestant doctors quarreled at once, the Greek saying it was meningitis, and the other saying it was impossible—it was from violence. The family dismissed the Greek, and the doctor got there just as he was leaving. The doctor and Immanuel examined Abd El Maseeh, and they came together here, and in this room Immanuel declared it could be nothing but violence. The young man died Friday evening, and the doctor asked the family to get a paper from the Government for a post-mortem. Dr. Garabet Hagopian, of Aleppo, who studied in New York under Dr. Post's father, is here, and the doctor asked the family to call him, and with Immanuel and his brother Yakoub, who studied in Aintab, and is the agent of the city, made a post-mortem examination and declared all the signs were of violence to the head. That was on Saturday, and on Tuesday they met to arrange their report, and the sons of the Protestant pastor, though not daring to deny that death was caused by violence, said that there were many enemies, and they dare not say in the report to the Government that it was so, and they, too, actually drew up a report in the interest of the murderers. Dr. Garabet was besieged and offered bribes and intimidated to compel him to put his signature to their report, but he refused. The assault occurred in open day, in the street, and the witnesses are numerous; but Greek and Turk have united to kill the case. Three Moslems and two Fellaheen gave testimony, but the Government said it would be wrong to write down that they cursed his religion and his book. The murderers are hidden in the house of the Persian Consul. He is a Mason, as also are the pastor's sons. The doctor telegraphed home and got an answer, and the pressure on the Turks is strong.

But the Persian Consul brought to court five men, Greeks, who said they were in the street all day, and no assault occurred. We had Fast-day yesterday. The Greeks say, 'That is the first of you only; we will settle you all.' Yesterday our cook was out in the evening, when one of several men cursed his religion and made to strike him. Another caught the man, and Yusef got away. The Lord is on our side, and we shall not be moved."

**Tahiti.**—We gladly give place to this communication.

In the midst of this dark financial crisis of the London Missionary Society, we have been favored with the sight of a recent letter from Tahiti, well known and remembered by some of us as Otaheite, as the earliest part of the field of the labors and of the signal success of this mission.

The remarkable importance of this intelligence at the present moment is that it shows in a well authenticated and most interesting detail the fresh fruit that still remains on the old field of Pomare, even after the French aggression.

We think we are now warranted to print and to circulate privately some sentences of this letter, which is addressed to a lady in Edinburgh who was once herself a foreign missionary, and who presided at the Edinburgh Ladies' Association of the London Missionary Society the other day:

"I have always been hoping to have a great deal of missionary news to give you, but, though it is now nearly seven months since we left San-Francisco, I have not seen a single European Protestant missionary. All the Islands that we have visited are in the hands of the French, and the English missionaries have been gradually driven out. Both in the Marquesas and the Panmutos we saw a great deal of the Roman Catholics, and I am glad to say that they seemed much less bigoted than they are with us. They read the Bible in church, and preach sermons, and where there was only a catechist to conduct the service, it seemed quite like our own, as, of course, he could not celebrate Mass. At Tahiti, though I found no missionaries, I am very glad to tell you that I found that the work had been so thoroughly founded that it is going on quietly in the hands of native missionaries, and very few have joined the church of Rome. . . . After leaving Papeete we were detained by broken masts for two months at a very beautiful village in the southern part of Tahiti, called Tantira, and it was there that I saw most of the people, and learned to love them. They are so loving and hospitable, and so cheerful and happy. The first Sunday, when I went ashore to church, I found the table spread for the communion, and all covered with a white cloth. I asked leave to join, and was welcomed by the officiating minister, who was dressed in a dark blue and white *marin* (a cotton kilt), white shirt, and black paletot coat. All the ministers and deacons were dressed in this fashion, and

had bare feet. In fact, my shoes were the only ones in the church!

"When the covering-cloth was removed, I found that the wine was in black beer bottles, the cups were of very coarse earthenware, and the bread was baked bread-fruit cut in very small pieces. It was very touching to me to keep the feast with the Mission congregation so recently rescued from heathenism,—touching, too, to realize how the simple rite is suited to all climes and peoples, and may be understood and partaken of although you do not understand a word of the language. When the service was over, I found that I had put myself in a much more conspicuous position than I had any idea of. First, all the ministers and deacons shook hands with me, and then all my fellow-communicants, of whom there must have been more than 280.

"That afternoon the chief called on me, and begged me to come ashore early on Monday morning, to receive a gift which the people wished to give to their new member. I went, and here is a list of what I call 'the gains of godliness' in Tahiti:—six fowls, one hundred cocoanuts, bananas, ripe and green, bread-fruits, sweet potatoes, taro, pine-apples, eggs, and a lobster. These were all carried by men on poles over their shoulders, and laid on the ground in front of our house. The chief presented them in the name of '*Tous les religieuses*' of the village. I returned thanks through the chief, and invited the givers to come and see the

ship on Wednesday. On the appointed day thirty women and three children came on board, and not satisfied with what they had already given me, they brought twenty-five cocoanuts, fowls, and six pillows stuffed with silk cotton from the cotton-tree. I asked them to sing a hymn before we went downstairs, which they did; and then, to my great surprise they proceeded of their own accord to make speeches and prayers. An old sailor on board, who speaks the language, told me that one woman, who prayed fervently, prayed much for the captain, that he might be guided to do all that was necessary for our safety. I was struck with that when I heard it, and still more when the captain discovered the very next day that the mast was in a bad state, and must be repaired before we could continue our voyage. Was it not a wonderful answer to prayer? and don't you think the Christian kindness of these people might be a lesson to many professing Christians at home? I was a little vexed with the very common look of the vessels of the sanctuary, and have promised to send them Communion cups from Scotland, much to their delight."

Being personally acquainted with the writer, I can confidently commend this unexpected testimony to encourage and stimulate all friends and supporters of Foreign Missions to contribute to the funds of the London Missionary Society, that commenced in Otaheite at the close of last century.

G. D. CULLEN.

EDINBURGH, 16th March, 1889.

## INTERNATIONAL DEPARTMENT.

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

### Mr. Cust's "Notes."

A CLERGYMAN who was a very brilliant writer but not equally attractive speaker, said to a brother minister whose qualities were directly the reverse of his own: "When you write people go to sleep, and when you speak they keep awake; but when I speak they go to sleep, and when I write they keep awake."

But if Mr. Robert N. Cust, of London, speaks he is sure of a hearing, and if he writes he is sure of a reading. He is entitled both to speak and write on missionary topics. He has had to do with missionaries and missionary societies for almost half a century, and for over thirty years has made a close and careful study of missions and collateral subjects. A large personal acquaintance with the people of India, gained during a quarter of a century's residence in the

country, as a member of the Indian Civil Service, has been supplemented by extensive travel in Turkey, Trans-Caucasia, Syria, Egypt, Tunisia, Algeria and Morocco. He has been for many years associated with the control of the British and Foreign Bible Society's interests and operations, as well as with those of the Church of England Missionary Society and other prominent and important evangelistic and learned associations. The Royal Asiatic Society designated him as an Honorary Secretary. He has contributed most valuable stores of knowledge on the languages of the East Indies, Africa, the Caucasus and Oceanica, being the author of separate works on each of these, besides linguistic and Oriental essays and other more popular topics. He has, besides, taken prominent part in the missionary discus-

sions of the last quarter of a century, and is well and widely known as a man of strong opinions, which he holds independently and champions fearlessly, according to others the right to exercise the same privileges.

We are favored with the second and enlarged edition of his valuable contribution to missionary literature, which he has modestly entitled *Notes on Missionary Subjects*. The volume consists of four parts, which though published and procurable separately, are here gathered in one large and comprehensive book. Part I contains (1) Observations and Reflections on Missionary Societies, and (2) Language Illustrated by Bible Translation. Part II treats of The Great Problems Outside the Orbit of Pure Evangelistic Work, but which the missionary has to face. Part III is devoted to the Relation of Missionaries to the Outer World. Part IV is composed of missionary addresses delivered by the author under various circumstances, and what he styles "Pictures" and "Notices," composed in omnibus and railway trains or elsewhere, as reading, conversation or observation have suggested the train of thought. They are a layman's utterances on these great themes. Part V is to follow on "The Missions of the Romish Church."

Mr. Cust's wide experience and extended acquaintance in the departments of geography, philology and ethnology, together with his prominent relation with practical politics, have been all laid under contribution in the production of the several parts of this volume; and the relation of all these to missions has been constantly present in his thought during all his life in the saddle, on the judge's bench, and in the student's retreat; so that the consideration of these themes is not something he has taken up, as he says, as the "craze" of his "old age," but has been almost a life-long study.

In his annual tours, made voluntarily at his own charges, in connection with the Bible Society's work, he has visited many parts of Europe, Western Asia, and North Africa, except Tripolitana. One year he was in Norway discussing the Lapp translation; the next year on the cataracts of the Nile, listening to men speaking in the language of Nubians; then on the shores of the Caspian Sea, or the Sea of Galilee, or down in the Sahara of Algeria, or at Cape Spartel in Morocco.

Such a writer, were he far less learned than our many-sided scholar and *literateur*, would challenge attention; but when there is super-added a devout sympathy with the progress of Christ's Kingdom in the world, he commands it. He told the under-graduates of Balliol College, Oxford, in an address on "The Duty of the Youth of Great Britain," that when, in 1838, he went to that college, they knew as little about missions as they did about Chinese music. On repairing to Calcutta, through conversation with Bishop Wilson, he became interested in missions, and found "a new world" open to him, and missions have since been the "leading object of his very existence."

But Mr. Cust pre-eminently deserves attention as one of the comparatively few *laymen* of large ability who have not only lent an absorbing attention to the subject, and aided intelligently in missionary counsels, but who have devoted their energies and literary skill to produce a literature on the subject.

It is surprising what stores of knowledge and thought are gathered in this large and important contribution to current evangelistic literature. We are enthusiastic and appreciative to a degree which will scarcely be accredited to be sober, in our estimation of this volume; and yet, there are some whole chapters, and plenty of paragraphs and sen-

tences, which do not command our judgment; and there are many statements of facts from which we would dissent, and of opinions which we judge must be greatly modified before they can be accepted as the last or even the best analysis of the subject in hand. Some of the statements are, to our personal knowledge, too sweeping, both as to facts in India and in Africa, while the *ex cathedra* manner in the utterances of opinions is not indicative of the essential modesty and broad charity which really pervade the volume. The wisest counsels are divided upon subjects on which Mr. Cust does not hesitate to write, in the rhetoric at least, of an ultimatum; and though largely liberally conceded him as a "Christian statesman," there are other eminent Christian statesmen, with long experience and careful judgment, who will differ from him as much as he will from a multitude of missionaries, who he thinks take a less sympathetic view of human affairs than the secular student does. But Mr. Cust does not expect uniform concurrence with his views; he distinctly says so about some chapters of the book; and though he says all persons acquainted with the subject will agree with his views as expressed in "Islam," it is more than probable that he overestimates the general unanimity even there. We do not know, for instance, if we apprehend him aright as meaning to say that after living with Mohammedans in India for a quarter of a century, he never heard of their offering animal sacrifices; but if so, it seems inexplicable to us. The "anachronism" to which he refers may be witnessed at the Devi Pāthān Melā, at Tulsipur, near Gondah, any year, where the Hindoos sacrifice sheep and goats; and close by a long line of Mohammedans can be seen, each with a squealing, suckling pig under his arm, waiting their turn to present their animal sacrifice; and

where after the festival is over, one might purchase hundreds of carcasses of little pigs at a pice apiece. But we do not wish to distract attention from the estimable qualities of this book by the correction of incidental statements, nor by giving expression to any diversity of view on the subjects treated which we, or others, to our knowledge, hold.

This volume, as a contribution to missionary criticism from one of the stoutest friends and ablest champions of all evangelistic labor, has a peculiar value. It is a sad fact that the general church has not been until of late, intelligently acquainted with the issues and problems of practical workers enough to either pass judgment upon their merits or become interested in their presentation; and it has only been when some secular or ecclesiastical adversary antagonized them in press or on platform, that they came to know of the existence of some of the most vital problems. Friends and administrators of missions have discussed these questions too esoterically. But we hail the day when friends and advocates are to assume the role of frank and friendly critics; and, taken all in all, we do know not where we will find a warmer friend and abler all-round critic of missionary matters than the honorable gentleman, the product of whose pen has afforded us such great delight, and yet, from whom we and so many others; we repeat, will on so many points widely differ.

But there is so much that is valuable in the book that we must have done with our dissertations about it, and regale our readers with some extracts, though should we even select the samples that tempt us, we would quote enough to fill a whole number of the REVIEW.

Few persons appreciate the author's reference to the variety of responsibilities devolving on Mission Boards, which have to

"Discharge the duty of a Quarter-master

General, the head of a great Commission, a Board of Architects, Shipbuilders and Engineers, a Board of Finance, a Council of Education, a Committee on Geographical Exploration, a Superintendent of a Translating and Publishing firm, as well as other secular duties."

He adds:

"I have been for more than forty years a witness and a studier of the conduct of human affairs, but I never realized such purity of motive, such simplicity of conduct, and on the whole, such practical wisdom as is found in such a body."

Mr. Cust thinks—and with the highest esteem for the missionary force of Great Britain and the eminent qualities and immense labors of many of them, we yet, on the whole, concur with his statement—that the 'American churches send out their best men' to foreign fields, while 'Great Britain keeps her best at home.' But this must be taken in its broadest sense or we shall be asked to show who Great Britain's "best" men are, with the record of Patteson, Hannington, Griffith John, Dr. Duff and others before us. Still we appreciate Mr. Cust's compliment—not to the missionaries, but to the estimate put by American churches on foreign mission service, as demanding the richest contribution of talent they can command. Mr. Cust thinks missionary operations legitimate subjects of criticism. He says:

"We can no longer treat missionary operations as above or below candid criticism when they are forced upon the public notice in the public papers, in Parliament, on platforms and an abundant literature. Missions like those of the Moravian Missionary Society, or of the American Societies to their indigenous wild tribes, might be conducted for centuries without public notice: but the evangelizing warfare all round Africa all over Oceanica, into the heart of India; China and Japan, by at least two thousand agents, at a cost exceeding two millions [pounds] annually, cannot escape notice."

\* \* It must needs be that mistakes are made, but they need not be perpetuated.

\* \* Hard words are often spoken against missions, and whole classes of the community, from deep prejudice, hold back from their support. It is in their interest, their positive advantage, that the tendencies should be exposed, that the blots should be hit, and the dangers pointed out."

\* \* "The last two decades have been exceedingly propitious to the extension of missions; the expansion has been marvellous, but much of it imprudent. The next two decades may prove periods of trial and peril, by the close of that period the European octopus will have closed over the continent of Africa as it has already over Oceanica and America."

Mr. Cust invites "downright criticism," he says, and he will surely get it sooner or later, though the high respect in which he is held may deter some, and others will forbear lest the friends of missions be thus apparently set over against each other, in the estimation of the thoughtless and indifferent members of the societies themselves, or be flaunted as sectarians and dissidents by those downright antagonistic to the cause. But like Calvin's Institutes, Mr. Cust's "Notes" might take as their symbol a flaming sword. Missionaries may, themselves, not concede the justness of the criticisms on their personal conduct toward the heathen, but they will find no public test to exceed the high standard to which they hold themselves as a class, to be amenable; and our author's beautiful imitative extension of the XIth chapter of Hebrews will be as oil to the wounds made by Mr. Cust's free lance. "By faith the United Moravian Brethren at Herrnhut, in Germany, more than a century and a half ago," &c. "By faith the London and Wesleyan Societies," &c. "By faith Moffat's son-in-law Livingstone abandoned his home, his chapel and his school," &c. "By faith Krapf and Rebman sat year after year at the watch tower of Mombasa, waiting till the day should dawn, calling to each other: Watchman, what of the night?" and thus on and on through a galaxy of heroes of whom time would fail us even to mention the names selected by our author. It was with much sadness we read the almost pathetic closing paragraph of the volume in which the author concludes:

"I have said my say. This is probably my

ast contribution to missionary literature. If I have written what is not true, let this paper be consigned to the fire. If there is a scintilla of truth, think over it. It cannot now be said that we must travel onward, as if in mist, and that, as nobody criticized there was no error."

### Missions to Lepers.

THE death of the Roman Catholic priest, Father Damien, popularly styled "The Apostle of the Lepers" and now "The Martyr of Molokai," which occurred on April 10 last, at Kalawa, Hawaii, has called popular attention to a form of Christian heroism which may well be exalted in the public mind in an age quite too justly characterized as supremely selfish.

As the daily papers of the country generally gave large space to the facts of the self-surrender and self-immolation of this Romish priest, we will only give so much of the narrative as is essential to our general treatment of the theme in hand. The account before us says Father Damien was a native of Belgium and was born in 1840.

"He was ordained to the priesthood in 1864, and soon after went to the Sandwich Islands as a missionary. About sixteen years ago the Catholic bishop of the islands wanted a priest for duty at the leper settlement at Molokai, and Father Damien promptly volunteered for the work. Both he and his bishop knew what the end would be, but these heroic men did not hesitate—the one to give the order and the other to obey. Father Damien was landed at the leper settlement on the island of Molokai and allowed to provide for himself as best he could.

"From the time of his taking up his residence among the lepers Father Damien had so much to do in simply attending to the wants of dying people that he was unable to provide shelter for himself for a long time. Once placed on the island, he had to resign his liberty. The sheriff had orders to arrest him if he crossed to any of the neighboring islands. He became physician and teacher as well as priest, the children born of lepers depending on him for all the education they could expect to receive. King Kalakaua soon learned to admire the martyr priest, and a few years ago bestowed on him the privileges of the medical inspector and the decoration of Knight Commander of the Order of Kalakaua I. He did not avail him-

self of the former, and the latter could be of no use to him in the social circles of the leper colony.

"Father Damien had resided among the lepers for sixteen years when death came to his relief, and he had seen the population of Molokai renew itself three times, as the average duration of a leper's life is about seven years. Years ago he became afflicted with leprosy himself, and for a long time before his death was a painful sufferer from the scourge. The latest letters from the leper colony stated that his health was so broken that his death was likely to occur at any time. Father Damien had for assistants two men as heroic as himself. One of these was an Irishman named Walsh. He was a mason by trade, and had been a soldier in the English army. Walsh reached Honolulu in broken health and reduced circumstances just at the time a superintendent was needed to keep the colony in order. He accepted the position with the result that he is a leper himself to-day and pining for relief in death. Father Damien's other helper was the Rev. M. Comarady, a Catholic priest formerly connected with the Archdiocese of Oregon, who voluntarily went to Molokai about two years ago to become Father Damien's assistant."

Mr. Edward Clifford, of England, writing of "Father" Damien during a visit to this leper island, said:

"He is just what you would expect him to be—a simple, sturdy, hard-working, devout man. No job was too menial for him—building, carpentering, tending the sick, washing the dead, and many other such things form part of his daily work. He is always cheerful, often playful, and one of the most truly humble men I ever saw. The leprosy has disfigured him a good deal, but I never feel it anything but a pleasure to look at him."

There appear to be a thousand or more lepers on the part of the island, occupied by the leper settlement, shut in from the other parts of the island by enormous cliffs, which render it almost inaccessible from the land side. This touching story and the pitiable condition of this portion of the human race, deserves more than a passing glance of the curious or sigh from the sympathetic. When we learn that there are 40,000 idiots in the United States, the first question that occurs is why they should not all be chloroformed out of existence. What is it that makes that sort of life and life of every sort sacred, when it cannot be seen to be

valuable to its possessor or to mankind? When we learn that in India alone there are half a million of our fellows who are lepers, with no hope of recovery, deformed and decaying before they are in the grave, suffering a living death, the first thought again is, why is it any mercy or duty to prolong their existence? As Christianity throws the halo of sacredness over this wretched and ghastly mockery of life, it is not far to see why it should be held responsible for the amelioration of the condition of those who carry about this body of death.

Leprosy as a disease is in all its varieties in all lands and in all ages, the most repulsive, protracted and painful of human maladies. It is scrofulous in its character and is transmitted from parents to children, and though the offspring of lepers may be apparently free from the taint for many years after birth, the disease is sure to develop sooner or later. Whether leprosy is contagious, and if so, whether alone by contact, are questions about which there is considerable diversity of opinion, yet in all countries contact with lepers is avoided. After the disease is developed so as to render its character manifest, the subject of it is removed from social life and obliged to dwell apart from the community. Though at all stages of the disease they are not unable to work, yet, except as cared for by Christian charity, all lepers, so far as the writer knows, lead a pauper life. They become in various parts of India quite a community and beg in groups. They resort to places most frequented that they may appeal to the benevolence of the passers-by by the exposure of their disgusting sores or helpless deformity. They build for themselves some flimsy shelter by the roadside in India, whence they make their exit to petition for the inevitable "bak-sheesh." Along the trunk roads, at the ferries, near holy places,

they congregate often in large numbers.

The disease may begin anywhere on the body, or at more than one place at the same time, and then, loathsome, painful and offensive, it progresses till it reaches some vital part, and the wretched subject is relieved. When it commences at the extremities the first joints of the fingers, or toes as it may be, fall off and then the next joints part, and so on till you see them in all shapes from this horrible disease. It is too revolting—*this rotting alive*—to justify more minute description.

We turn rather to note what the kindliness of Christian charity has attempted in the way of relief to this helpless, hopeless and suffering portion of the human family—vexed with the unsolved problem, Who did sin? they or their parents, that they were *born* thus? which presses upon them and upon others. We cannot attempt any comprehensive summary of the operations of the Christian church to afford relief to these sufferers. We take from what is at hand a few facts sufficient to show that Protestants have been active in this department of eleemosynary labor in several quarters of the globe, as Father Damien and his associates were in Hawaii. In 1823, owing to a request of the Government, Hemel-en-Aarde, a leper hospital in South Africa, became a mission station of the Moravians. This was removed to Robben Island in 1846 and placed in the charge of the church of England in 1867. Rev. Dr. Augustus Thompson, writing of this mission, says: "A less inviting field can hardly be imagined than this refuge of wasting sufferers, and mere relics of humanity—deformed, crippled and loathsome beyond expression. For simple garden operations one patient would supplement another. A man who had no hands might be seen carrying on his back another who had lost his feet, but



who could drop seeds into the ground with the member which was wanting to his fellow sufferer. . . . The institution has a large space of ground enclosed with a high wall, and only one entrance, which was strictly guarded. The leper who entered that gate might never return." Mr. Thompson says the mistake has gone abroad that the missionaries who went into this leper enclosure were never allowed egress; that he went in there, as Father Damien did to the island of Molokai, but this he contradicts positively. But there was still quite sufficient self-denial required in the service rendered to these poor sufferers.

The London Missionary Society has long conducted a leper asylum in the Himalaya Mountains at Almora, which we believe has usually about 150, though at times we think as many as 300 inmates. These are not necessarily restrained within the enclosure. They also marry and are given in marriage among themselves. A little farther east, at Pithoragarh, is another asylum for lepers in charge of Methodist Episcopal missionaries from the United States. Here an estimable Methodist brother, Rev. M. B. Kirk, of Ohio, who was educated in Mount Union College, for some months before his death waited on these wretched sufferers. However loathsome their condition, that devoted servant of the Lord never shrank from ministering often personally to their wants. It was while collecting funds for a chapel for these lepers that he was suddenly called to his reward. The chapel has since been completed as a memorial of this devoted servant of God, and on the opening day, after the service, twelve lepers were baptized, thus raising the number of Christians in this institution to sixteen; and a new building was ordered to accommodate twenty-five more inmates.

The American Presbyterian Mission has for many years conducted

work among the lepers at Umballa, in the Punjab, where their last report mentions the baptism of fifteen of this class of persons. The accomplished Dr. John Newton, Jr., labored among these poor sufferers for years and wrote a work on leprosy which was published in England. His estimable wife, Mrs. Sarah Wigfall Newton, conducted this work for a season after her husband's death.

At the time when the Moravians handed over their leper work at Cape Town, South Africa, in 1867, the Lord opened to them a similar work in the Leper Home at Jerusalem, which was founded by a Christian baroness. From its commencement the missionaries for the hospital have been supplied by the Moravian Church, and in 1880 they assumed its direction. In 1887 they erected a new building, which accommodates about twenty-five patients.

In 1875 an independent society was organized in England, styled "Missions to Lepers in India," which seeks to alleviate their sufferings by medical aid. It is at present carrying on work at eighteen different centers and in connection with eight different missionary societies. It seeks to utilize asylums already established and aid them with means to carry on their work. It makes grants of money for new asylums, and in some cases provides entirely for the support of lepers. Mr. W. C. Bailey, a missionary of the Church of Scotland, was the founder of this organization. It is at present carrying on work at Kashmir, Rawal Pindee, Chamba, Sabathu, Dehra, Rurki, Almorah, Pithora, Allahabad, Calcutta, and other places and aids the American Presbyterian and Methodist missionaries, and three of the principal missionary societies of Great Britain, as well as Gossner's Independent Mission.

It must be gratifying to friends supporting this work that it is not only benevolent, but evangelistic.

The record of the Christian experience of many of these sufferers is most affecting. Not all, but many of these who seem "baptized unto death," enter into most gracious Christian life. One man in India, being pitied on account of the loss of his eyes, said: "I have lost my eyes, but with the eye of faith I have seen the Lord Jesus, and shall soon go to Him." The testimony from South Africa is similar: "Amongst the poor sufferers in that lazaret-house," writes one of the missionaries, "there are many dear souls who rejoice in the Lord their God and the assurance of a better world, and relying on their Saviour's merits watch their diseased tabernacles falling to pieces in the hope of soon being with Him in glory. It makes one shudder to visit the patients in their dwellings, such pitiable objects do they present, and so offensive is the effluvia; yet when you enter into conversation with them on the concern of their souls and find these poor cripples full of faith and joyful confidence in the Saviour's merits, it makes you feel ashamed of your fastidiousness, for they exhibit only too often in their helplessness and hopelessness the full measure of that other more dire leprosy of sin. They are often as repulsive morally as physically. They need cleansing in the blood of Christ."

That this is a direct work of grace and of change of heart is abundantly proven by the testimony as to the selfish sordidness and innate depravity which so manifest themselves in those not the subjects of these gracious influence.

### The International Missionary Union and the Revival at Bridgeton, N. J.

REV. WILLIAM H. BELDEN, A. M.

BRIDGETON, New Jersey, was the first place not a summer resort, which invited and entertained the International Missionary Union. Results can be traced from that meeting, among the most recent of which has been a revival of religion affecting the whole community. Bridgeton is a manufacturing city of 12,000 inhabitants,

with nine evangelical churches: Presbyterians, two branches of Methodists, and Baptists.

Denominational lines had been drawn rather closely about these churches. They met one another at union meetings once a year, on the afternoons of the "Week of Prayer," but beyond that hardly knew one another in any way. Probably it was not realized that Christian union was really under discussion in the minister's meeting in the form of a proposal to invite a pandenominational body of missionaries to work their will upon the city for a week. But they determined to invite the International Missionary Union to their city. A representative meeting of the churches—a remarkable novelty—was called, and proved of the same mind with the ministers; and in the preparations which all the churches shared together, there began to be the dawn of a better day.

Contemporaneously with this undertaking, the pastors asked all the churches to unite in a complete visitation of the city for evangelizing purposes, and obtained from them all a body of visitors, four to each hundred of each church. As might be supposed, the public interest in missions had not been on a much higher plane than that in Christian union. The invitation to the missionaries was favored, perhaps as much from other considerations as from love for Foreign Missions. And when the International Union arrived, forty-five strong, the city was at first disposed to feed them and sleep them courteously, and leave them to carry on their own meetings by themselves.

But gradually the spirit that animates missionaries of the Cross began to make its impression. People who dropped in at their meetings were greatly surprised at their earnestness. It so happened that the Union came at the hottest time of the summer, and when the native mosquitoes were masters of the town; but people who looked in found the missionaries so busy at their conferences, that they sounded their praises abroad. "These men and women," they said, "have not come here for a holiday; they are doing good hard work studying the questions which concern them." The Union began its sessions on Thursday, July 5; by Monday evening they began to be crowded, and from that time until adjournment on the 12th missions became the theme of the town. Tuesday evening was occupied by J. Hudson Taylor, founder of the China Inland Mission, and Wednesday by Cyrus Hamlin, founder of Robert College of Constantinople. The impression made by these two mighty men of God, exceedingly different, but one in testimony to the power of God as displayed in the missionary work, will never be forgotten in Bridgeton. They lifted Foreign Missions from being a "cause" to receive unwilling pennies or dollars, to a living and holy reality endeared to the hearts of awakening Christians. Not, of course, that all needed this advance, but as a change of the general public mind on this great theme, the International Mis-

sionary Union had its way with the town. A number of young persons consecrated their lives to the missionary work. New missionary societies began to be formed; and in the old ones the subject took thence forward a real aspect unknown before.

So spiritual an effect did not, naturally, stop with the revival of missions. The churches had enjoyed their work in common of entertaining the Union. The Ministers' Association had become a recognized and trusted organization. Plans for further work in common were broached. The "Week of Prayer" found the churches in new sympathy with one another; never before was there such a "Week" in Bridgeton. At last the suggestions took shape; to invite Rev. B. Fay Mills, the evangelist. His first demand, of absolute fellowship of all the evangelical churches of the city, could not have been complied with before those blessed days of the Missionary Union; but now they could and they were, and he came.

We have just risen from his two weeks visit. Six hundred persons have signed his cards, saying: "I desire henceforth to lead a Christian life." The churches have called themselves for many weeks "The united churches of Bridgeton;" and are studying now how to perpetuate their harmony. Some of them had been transformed from a conservatism which was threatening their spiritual existence into a practical piety which is the wonder of the town. The whole city has been shaken with the power of the Holy Ghost, as it never was before.

It is a significant testimony to its place in our

affections and convictions, that when as President of our Ministers' Association I had to make the parting address to Mr. Mills, my fellow-pastors, with remarkable agreement, required me to include in my acknowledgement of the divine work among us some careful reference to the influence of the visit here in 1888 of the International Missionary Union.

THE SIXTH ANNUAL SESSION OF THE INTERNATIONAL MISSIONARY UNION, as we have already announced, will be held in Binghamton, N. Y., July 5-12. The prospect is of a meeting of great interest. Important papers have already been received from the outlook Committee in foreign parts.

On the last day of the meeting special attention will be given to aiding missionary candidates appointees and others inquiring as to their duty regarding personal service abroad. Mr. Wilder, who has so successfully with others stirred the students of the country in this matter, will be present, and veteran missionaries of almost all fields and churches will be there, with whom these persons can take council. Nothing could be better for persons seeking light on this line of personal duty, than to spend the week with this noble band of returned missionaries, and listen to their discussions of practical matters.

Railroad certificates can be bought of any ticket agent at point of starting on paying full fare, and when countersigned by secretary of the meeting the return ticket will be one-third the usual fare. Tickets procurable on the 3d and good till the 14th of July.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

SUBJECTS for July: Islands of the Sea, Java, Greenland, Utah, Alaska, North American Indians and the Chinese and Japanese in America.

Java, which we select for this number, is the third island in area and first in importance of the Malay archipelago, 666 miles long and from 36 to 126 miles broad, with 50,000 square miles of surface and a coast line of 1,400. It is shaped like Cuba and about as large. The geological formation is highly volcanic, a range of mountains traversing the central line from end to end with peaks reaching from 4,000 to 12,000 feet. The most remarkable of these is Mt. Yenger, whose crater is 1,000 feet below its summit and the most remarkable in the globe, except only Kilau-

ea, in the Hawaiian group. This crater is three miles in diameter, a level bottom with three cones rising from its center hundreds of feet high, and one of which, from its ceaseless activity, is called *Brahma*.

Though a Dutch colony, two native kingdoms were suffered to retain a nominal existence under Dutch officials, namely the dominions of the Senaan or Emperor of Surakarta and the Sultan of Jokjokarta. The rest of the island is split up into twenty residences or provinces, ruled by Dutch residents, six of which belong to the country of the Sundese and the rest to that of the Javanese, the two distinct nations comprised in the native population. The Sundese hold the west end, are inferior both in number and civilization to the Javan-

ese and speak a distinct language, but both nations are Malayan.

They are docile and peaceable, sober and industrious. Crawford pronounced them the most straightforward and truthful of all Asiatic people. Java is densely populated, having about 18,000,000 of people, and Buddhism still sways multitudes of Javanese. In the central district this story is told on stone: The famous ruins of Borobodo, or Boro Buddor, are among the most imposing remains of religious structures. A pile of masonry, pyramidal in form, 525 feet square, nine stories high in the center, is covered with figures of Buddha. To describe this extraordinary group of buildings, the temples of Brambanam, more exactly: the great temple is a square building 45 feet square, 75 feet high, terminating upwards in an octagonal, straight-lined pyramid. On each face of this is a smaller temple of similar dimensions, joined to it by corridors. The whole five thus constitute a cruciform building raised on a square base very elaborately ornamented. One of the minor temples serves as a porch. Two hundred and thirty-nine smaller temples surround this central shrine. Twenty-eight of these stand just beyond the square terrace of the central fane, eight of course standing on each side of the square, and each corner one counting for two sides; beyond these 35 feet off comes a second square or court with 44, 12 on a side; then comes a space 80 feet wide, with 6 more temples; then two more rows of temples, standing close, back to back, 160 in number, forming another square, each face of which measures 525 feet. All these 239 temples are similar, the lesser ones 12 feet square at base and 22 feet high, all richly sculptured and each having a small square cell, within which originally was a cross-legged figure of a Jaina saint or Buddhist image. The date assigned to these most remarkable monuments is the

ninth or tenth century when the Jains had ascendancy in Guzerat and western parts of India.

In some respects Javanese civilization is an advance upon that of British India. The Dutch rule here dates from 1623, with five years interruption. Batavia, on the northwest coast, is the capital and commercial depot, with over 100,000 inhabitants. Mohammedanism is mixed up with Buddhism and heathenism as the religion of the island. Annually the natives go in crowds with priests up the Bromok volcano to propitiate with offerings the Fire Spirit. Coconuts, pineapples, rice, cakes, fruit, coins, are cast into the crater. This ceremony has probably been suggested by the terrific and fatal volcanic outbreaks that have abounded. Java has near Batour a *Valley of Death*, of an oval shape and half a mile in circuit, in which the exhalations of carbonic acid gas make impossible plant or animal life. It also has its *Poison Tree* (antiaris macrophylla), an ornament to the woods, but from the bark of which flow poison juices.

The Evangelical Mission in Java is in a very destitute condition. There are at most only about 4,000 Christians, a fact which reflects no glory on the Dutch rule and the Christianity of the Netherlands. The few luminous points in the meagre mission history of Java, says Dr. Warneck, are the Watchmaker Emde in Surabaya, the Missionary Jellesma, the newly-founded and nationally-aided institute at Depok, an "Oasis in the Desert," and the work of the Netherlands Missionary Society of Rotterdam among the Soudanese.

#### NEW GUINEA.

S. McFarlane, LL.D., has recently published a story of missionary labors "*Among the Cannibals of New Guinea.*" It is published by the London Missionary Society. We advise any one who wishes to know what are both the difficulties and the triumphs

of missionary life among the worst savages to read this book. We give space to a brief résumé of its contents:

Mr. MacFarlane first had experience of savage life on Lifa, a charming South Sea island.

Three months after his arrival, in 1859, he could preach to the people in their own tongue. The first years of danger, toil and loneliness were also years of great blessing, useful experience and encouragement. Before he left, *at the end of twelve years*, "a marvellous change had taken place from idolatry, cannibalism and constant wars to the worship of the true God, peaceful industry and a growing education. Schools and churches established throughout the island, and the New Testament and Psalms translated; the teachers' seminary in good working order, supplying native teachers and pastors and pioneer evangelists; European stores established in different parts of the island, and the people not only paying for their books and providing for their pastors, but also making a very handsome contribution to the London Missionary Society to help to send the gospel to the heathen beyond."

In 1870 Mr. MacFarlane began a mission in New Guinea, "largest, darkest and most neglected island in the world." He laid the matter before the students, native pastors and churches of Lifa, and asked for volunteers, giving them to understand the dangerous character of the climate and the savages. *Every native pastor in the island and student in the seminary offered himself for the work!* Four pastors and four students were selected, and in July, 1871, the party started for that great land of cannibals.

New Guinea is larger than any country in Europe except Russia. It is 1,500 miles long and from 30 to nearly 500 miles wide, containing an area of 808,241 square miles, or, in-

cluding the immediately adjoining islands, of 311,958 square miles. Consequently its area is about the same as the united area of the British Islands with France, or the British Islands, Italy, Turkey in Europe and Greece. And this vast region has to be won to Christ and to humanity. What an object of holy ambition! If the Christians of the nineteenth century rose to a perception of their duty they would follow the example of the Christians of the first, and count nothing that they possess their own if only they might acquire the glory of gathering the outcasts of New Guinea into the church of the living God.

In their mission in New Guinea they had to contend with difficulties quite peculiar to the place; to sail in unknown and dangerous waters in order to reach the natives; to contend with savages and cannibals, who regard strangers generally as enemies to be killed, cooked and eaten; to pass through sickly swamps and be exposed to deadly fevers in planting and superintending mission stations; to reduce the languages to writing and translate portions of the Scriptures, school-books and hymn-books into them; to battle with the evil influences of abandoned sailors; to guide the natives in making and administering laws, in developing the resources of their country, in building houses, making roads, and, in fact, in everything connected with their material as well as their spiritual progress. They opened up about six hundred miles of coast line, gained the confidence of the natives and established *sixty mission stations* along the coast. They formed six churches, which contain an aggregate of between six and seven hundred members, reduced six of the languages or dialects to writing, and translated portions of the New Testament, a school-book, catechism and hymn-book into each. They have two institutions at work for the

training of native pioneer evangelists and pastors: the Papuan Institute at Murray Island, in Papuan Gulf, containing over fifty students; and the institute at Port Moresby, containing ten or twelve. Twenty-five have been sent out from the former and eight from the latter as native pioneer teachers, and are located at stations in the interior, on the coast and on islands off the coast, and are doing excellent Christian work amongst the people with whom, in many instances, their fathers used to fight.

As an illustration of the change from cannibalism to Christianity, compare father and son in the following passage: "The old chief Mamo was our friend all along, although he had a weakness for cutting off the heads of his enemies, and declined to embrace Christianity because its precepts forbade him this pleasure. The last time I saw him (he died two or three years ago) he was sitting, as usual, cross-legged on a mat in front of his house waiting to receive us, and looking as dirty and as ugly, and as great a savage, as when I first saw him thirteen years before. He was getting too old to pursue his favorite sport, skull-hunting. His son and successor is a fine, tall, powerful man, who attached himself to the teachers from the first, and by whom he was educated. He has been for many years an earnest Christian and indefatigable local preacher." May we not say, look on that picture and on this—the savage cannibal skull-hunter, and the loving, kind-hearted Christian, who is indefatigable in his labors to save both body and soul. Hear this, ye who prate about the *service of man*? Where are *your* missionaries? Where are the savages converted into men and brothers of whom you can say, "These are our epistles"? Echo answers, Where?

Dr. Thomas Chalmers in 1812, after describing the missionaries as extending among the wildest of na-

ture's children the comforts and the decencies of humanized life, exclaimed: "Oh, ye orators and philosophers who make the civilization of the species your dream, look to Christian missionaries if you want to see the men who will realize it! You may deck the theme with the praises of your unsubstantial eloquence; but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause, while you sit in silken security and pour upon their holy undertaking the cruelty of your scorn." These words were spoken in what seems a past age, the age when the highest organs of literature treated missionaries and their work with contempt. The more than seven decades that have passed since then should satisfy the most rigid experimental philosopher that the words of the preacher were words of truth and soberness, and that the only power that will redeem degraded nations is the power of the gospel of Jesus Christ.

"There is a change seen even in the appearance of all the natives of New Guinea. They were a wild cannibal lot a few years ago. One of the natives spoke a little English. Pearse asked them if they eat man, and was answered, 'No. No eat man now; all follow missionary now.' In the evening, at seven, a bell rang, and soon hymn-singing was heard; they were having evening prayers. You cannot realize it—savages, cannibals, murderers—now seeking to worship God. It was strangely pleasing to hear an old hymn tune in such a place." A New Guinean, preaching, said: "The time has come for us to be up and doing. Foreigners have brought us the gospel, many have died of fever, several have been speared and tomahawked; now let us carry the gospel to other districts, and if we die 'tis well, for we die in Christ; if we are murdered, 'tis well—'tis carrying His name and love, and

'twill be for Him. Motu, let us do it!" "He knows only a little, so very little; yet he loves, and he is willing to endure for Christ. I saved that lad a few years ago from being attacked, perhaps murdered, by his own people. Did I tell you at Vabukori, near here, there are forty-three catechumens, and at Tuyuselei fifty-six? The prayer of faith is being answered. The greatest power of the mission-house is that monthly prayer-meeting."

#### NORTH AMERICAN INDIANS.

THE question of the N. A. Indians is too big to discuss in this limited space. Our Indian record is not an honor to us as a nation. Our government has made hundreds of treaties with the redman, and seldom if ever kept them. Bishop Whipple asked scores of brave officers if they knew of one instance in which Indians were the first to break these treaties, and they answered, in every case, "No."

In 1828 we solemnly guaranteed to the Cherokees their lands forever. Ten year later, at the request of Georgia, 18,000 of them were driven from their homes and tilled lands into an unknown wilderness. In 1876, 700 Poncas were similarly robbed and exiled. In 1878 a remnant of the Cheyennes, driven to a new home, were compelled to attempt to return, to avoid starvation, and were pursued, captured, and imprisoned, until the chief and his wife escaped torture by suicide. Four times in a century the Stockbridges and Delawares have suffered the horrors of "removal."

The manner in which we have, as a nation, paid our Indian debts, the violation of our express pledges, the provocation of Indian wars, the massacres to which our unfaithfulness and injustice and cruelty have been the incitements, all these have come up for a memorial before God to call down His wrath. While we have spent \$500,000,000 upon Indian wars,

and sacrificed thousands of lives, Canada, with a larger proportion of Indian population, has not spent a dollar on such wars nor suffered from one such massacre.

It is commonly supposed that the Indians are rapidly disappearing and almost extinct. This is a great mistake. The total number was estimated by Schoolcraft in 1855 at 350,000. In Mexico there are at least 4,000,000, in Central America 1,500,000, and in South America 7,000,000.

The Puget Sound Indians have no literature. Hieroglyphic emblems and signs and pictures take the place of books. But the exigencies of trade have created a sort of commercial dialect, which, after a century, has largely displaced the many Indian dialects as a vehicle of communication. With only about 450 words in its vocabulary, it is capable, by intonation and vocal inflection, of a wide range of expression, and can be used to impart gospel truth.

No more remarkable work has ever been done among any people than by Wm. Duncan in his *Metlakhatla*, the story of which has been so well told by Mr. Wellcome.

Who in the United States shall answer before God for the sad fact, that in this second century of the life of this mighty Republic there are still 200,000 Indians unchristianized within its borders! It is stated that there are only eighty-one missionaries at work among 184,000 Indians, or one missionary to 2,000 Indians; "17,000 Navajoes whom Christianity has not touched; 5,000 Apaches in Arizona absolutely destitute of Christian light; 17,000 Indians in Washington Territory still heathen." In our Indian Territory murder and crime are rampant, and it is impossible to obtain justice, owing not only to wickedness of government officials, but to the drunkenness and lawlessness of the Indians. Driven from home by land-grabbers, they are the victims of the very officials to whom they look for

protection, whose character is so vicious that the Indians say: "If this is civilization and Christianity we do not want them." In the southwestern part of Indian Territory is a much more neglected tribe, numbering about 1900, living in teepees and tents. They have had the worst of agents since the administrations of Grant and Hayes, whose bad example has done much to debauch and discourage them. One of these agents is said to have stolen \$14,000 from these Kiowas and Comanches.

There is a government school, to which only about fifty Kiowa children are admitted, when there are nearly 400 anxious to be educated.

"The Kiowas are eager to learn agricultural arts and housekeeping, and some have taken up land and are trying to improve their methods of tilling it. One woman about fifty years of age, visited a returned student of the Carlisle school and saw the family living in a house with land and using agricultural implements and living a civilized life. She returned home, sold two horses and a mule, bought a set of harness, a plow, hoes, several thousand feet of wire fence, and went to work with her two daughters. They went into the woods, cut rails, and fenced in fifteen acres, not knowing the use of the wire which they had purchased; neither did they know the use of the tools after obtaining them, but they put up a log cabin and raised a fine crop of potatoes and melons. While the woman was at work a rough man from the Texas border was riding by and saw her. He dismounted and asked her what she was doing, and hearing of her ambitions, showed her the use of the harness and plough, and from that time she has steadily improved in circumstances and surroundings." Mr. Herbert Welch says: "The two wants of the Indians are tools and schools."

Among the Indians, as among the Africans, the rum traffic has introduced evils that actually more than overbalance all that thus far Christianity has accomplished for their good. The *New York Tribune*, referring to the illegally licensed liquor shops of Alaska, says:

"The result of the immunity to these grog shops is a great spread of immorality among the natives who will sell their offspring or wives for whiskey."

"At Norway House, on a certain occasion,"

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

### Chinese in America.

The new Chinese temple, the second Chinese place of worship in America, was dedicated in New York, January 7, and Joss duly installed in his new quarters. The unique dedicatory services were conducted by the Chairman of the Chinese Municipal Council, acting High Priest of Joss. Wong Sin Nam and Ah Hi, both being well-to-do merchants of Mott street, and acting as assistant priests, and the Chinese Council, in full Mandarin costume, attended. Among the curious proceedings were the carrying of a big roasted pig, painted and decorated, and many chickens, pigeons, cakes, etc., to Joss.

A Chinese gambling room was lately raided by the police. The Chinese when brought before the police court contended that they were but imitators of the best American society in the National Capital. The keeper of the room, Kwong Chong Lee, said he had heard of the clubs incorporated by "the Melican man," who



can play poker and not be molested, and, according to his statement, the "Celestials' Pleasure Club" meets at the house raided. He showed Policeman Costello a book in which were written the names of the officers of the club. The incorporation purported to have been sworn to before Justice Clark. The Chinese on their arrival at the police station were taken into the sitting room in the rear of the office, where there was a pack of cards on the table. Some of them evidently thought they had struck another Chinese joint, for one of them picked up the cards and started a game of poker, but the police interfered before much progress was made in the game. A curious commentary is all this on morals among certain Americans.

**Mormon Morality.** The term morality as known among the Christians of the world, is an unknown term among the Latter Day Saints—Mormons. Upon becoming a Mormon no one is required to lay aside his cupidity, evil heart, foul mouth or beer bottle. A Latter Day Saint is not known from other men by the testimony of a spotless life. Many a father sits down to the dinner table, asks a blessing, and before the meal is over is cursing and swearing at one of

the children. The preacher on the Sabbath afternoon will often consecrate the elements—they administer the sacrament every Sabbath—then preach a sermon, retiring immediately afterward to bet on a horse race that takes place the same afternoon. Last week I heard one of the elders say in the pulpit, at one of their conferences, that he would as soon have his children read Dickens's works as the Bible.

The missionaries sent into "the world" to preach "the gospel" are often renegades of the wildest nature and lowest character, who are sent out to see the world. I know of several young fellows of the higher classes, however, who were sent "on missions" to Europe simply to procure better educations. One of them, the son of an underground apostle, did the Holy Land in that way; while another, the son of a German professor, simply went as a guide through Switzerland for a party of Salt Lake young blood. From a town in Southern Utah there went in 1886 a young man to Nebraska on a mission. He is one of the most notorious gamblers in the whole country, and the night before he left he won a team of horses and a wagon at the gambling table. Of such is the kingdom of the Mormons.

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### Strange Doctrine.

"Dr. Pierson is reported as saying 'I believe that, all the time, men and women are going up to heaven from heathen lands, who never heard of Christ.' Such a hope would afford as grateful exhilaration to old missionaries, whose work is almost done, as to Dr. Pierson—if it can be shown to rest upon a solid foundation. 'Take the case of Cornelius,' says Dr. Pierson. 'He was a heathen; he had not heard of Christ; and yet his prayers and his alms came up before God. Do you believe that Cornelius would have been lost if he had died before he saw Peter?' I have been face to face with the races of Buftma for thirty-five years, and have not yet found a Cornelius, nor have I met or heard of a missionary who has found a Cornelius among any of the heathen races of Asia. It is true that I have found some, to my great joy, who somewhat resembled Cornelius; but it was soon found in every case that the person had read and pondered a Christian tract, or a portion of God's word."

Such paragraphs as this have been flying about in the newspapers. We do not often consider it worth while to chase up our "good name," believing that a reputation which needs much looking after is not worth looking after—no man's utterances, whether of tongue or pen, can be

judged fairly *in isolation* from their surroundings. The text is often explained by the context, but above all by the drift and tenor of a man's whole book of life and testimony. Whatever truth lies back of the above professed "quotation" is connected with the teaching of a class in the Y. M. C. A. Hall of Philadelphia, where on Saturday at 4 P. M. from 500 to 1,200 of the most earnest and evangelical Sunday-school teachers and adult disciples of the city gather. And it may be sufficient to say that whatever was said by the writer, who has the honor to lead the studies of that great class, it awakened no murmur of disapprobation. So much for the orthodoxy of the teacher and of the class.

But as to the sentiment itself. We were studying Matthew xxv. and the last judgment. The question arose as to the grounds of final condemnation. And one of the principles affirmed from Scripture was that no man is held *accountable except for the light he has*. And again, *that if the measure of knowledge*

given him is improved, he will not be condemned. Those principles we regard as self-convincing, like axioms. There is no question in our mind as to the condemnation of the heathen world. The first chapter of Romans settles that. But it settles also the grounds of their being "without excuse." "They held down the truth in unrighteousness," "they did not like to retain God in their knowledge," "when they knew God they glorified Him not as God."

Now it follows from the same inexorable logic that if a heathen man does use the light and knowledge given him he will not be judged guilty. We ventured to say to those teachers, that if God saw any man in a pagan land honestly endeavoring to live up to the light he had, he would if necessary send to that man an angel as he did to Cornelius. We did affirm that it was not conceivable that if Cornelius had died before Peter reached him, he whose "prayers and alms came up before God" with acceptance, "for a memorial," would have been driven into outer and eternal darkness. And we did also venture to say that there may be those who out of every nation go up from time to time to a saved state, exceptions to the great mass of the heathen, as proofs that there is no *fatality* about this wholesale perdition, and as justifying the condemnation of the rest. This is scarcely an article of *faith*, for it is not revealed. Yet we cannot but feel that "in every nation he that feareth God and worketh righteousness is accepted with Him," and that in some mysterious way, unknown to us, God may lead a poor pagan who is feeling after Him if haply he may find him, to rest upon the merit of a mediator, of whom as a historic personage he has never heard.

A most beloved missionary in the Orient has told us of a white-haired and venerable patriarch whom he

found in the depths of the jungle who had for years been living in a state of discontent with his own ancestral faith, and had been led in a strange way to trust to some other plan of salvation, of which till then he had never had distinct information. Dr. Nevius of Chefoo has just written of Yang-yin-shin, whom he met in a market town of China, and who, as soon as he heard the gospel said, "*This is the very truth I want*, this is what I have been waiting for for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth that meets and supplies my want." And his embrace of the truth was immediate. He proved himself one of God's elect by the avidity with which he immediately welcomed redemptive truth.

Now, we have no sympathy with universalism, restorationism, second probation, post-mortem opportunity, preaching to spirits in prison, or any other of the hundred modern extra-scriptural expedients to get men saved without compliance with the terms of the gospel within the limits of the life-time. But no man is competent to affirm that it is impossible for any heathen man to be saved without the knowledge of the historic Christ. The grace of God is wider than our creeds or our philosophy. The love of God is broader than our narrow theology, Arminius did not know everything, nor Calvin either. And if out of every nation some shall join the redeemed, who, never having heard of Christ as a historic person, have been led and taught of God's Spirit to rest upon a method of salvation only dimly revealed to their yearning souls, not only will God's justice and grace be vindicated and glorified, but the condemnation of all other lost heathen will be made to appear consistent with human freedom and responsibility. While we suggest this relief to the dark picture of the world's condition and

prospects, it must be remembered that, as a practical question of duty, this hope does not affect the responsibility of the church. It still remains true that without the gospel proclaimed among them by believers the vast multitude of the heathen will actually perish. This we cannot but believe. While some may be speculating as to the future of those who die unsaved, we prefer to give men the gospel here and now, assured on the authority of God that "it is the power of God unto salvation to every one that believeth."

A. T. P.

THE editors are more and more satisfied that the views presented in the leading article of the May number, on the "Mission and Commission of the Church," are not only unassailable, but fundamental to a right conception of our work and its success. We venture to print a letter from one of the greatest of the leaders of the missionary host.

DEAR DR. PIERSON:—In the May number of the *MISSIONARY REVIEW OF THE WORLD*, I read with much interest your editorial on the matter of "evangelization" as distinguished from "conversion" in the foreign field. I was very glad to see the article, as I hope it will correct a good deal of improper language, which we hear in the pulpit and through the press. I have for years been very careful never to speak of the *conversion* of men as in any sense a human work. That is the prerogative of the Holy Spirit. Evangelization is our work; when that work is well done we may hope and pray for the conversion of men. Of that the Holy Spirit will have all the honor. As long ago as at the annual meeting of the American Board, in 1877, I presented a paper entitled "Claims of the Un-evangelized," in which I endeavored to set forth the truth on this subject. I should be glad to call your attention to the entire

paper; I beg leave to quote one paragraph giving my views:

"Evangelization—the proclaiming of the good news of salvation to all who are ignorant of a Saviour's love and intercession—is our part in the Divine economy of redemption, on which is conditioned the conversion of men by the Holy Spirit. The work includes the Christian college and seminary for the education of a native agency, since every country must be evangelized by its own sons, duly prepared by divine grace, through missionary instruction and example; and it includes a Christian literature for the development and nurture of Christian life and character in new-born souls; but more than all else, it includes the preaching of the word. 'How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' No miraculous power is to print the Scriptures and scatter them broadcast among the tribes of men. No voice from heaven is to proclaim the message of life in the ear of assembled multitudes. This work has been committed to the church. The final glory is not promised till the gospel has been preached for a witness to all nations. The way must be prepared for the coming of the Lord, for those grander workings of the Spirit, which have been the hope and the joy of the people of God in all the ages, when Christian institutions shall cover the earth, and Christian homes shall be the common heritage of all the children of men."

Grateful for your valuable services in your present field of labor as connected with the progress of the kingdom of God.

Very sincerely yours,

N. G. CLARK.

BOSTON, May 10, 1889.

THE HELL GATE EXPLOSION of October 10, 1884, caused the most intense excitement in New York City. The Brooklyn Bridge was crowded, every available space on the house-tops, the horse cars, the river banks; all the world was on the streets. The explosion took place at 11.13 o'clock A.M., and the progress of the vibration was found to be 1,700 feet per second. There was great fear that the shock might cause disaster to the foundations of buildings, and even the towers of the East River Bridge. Just before 11 o'clock a small band of engineers stood about a small battery near the Astoria Ferry slip, with General Newton, their chief, who fre-

quently looked at his watch. At 11.12 precisely, a baby's hand was laid upon the little key of the battery and instantly 13,286 dynamite cartridges, protruding from as many holes in the mine, exploded, and a second later the 240,000 pounds of rackarock, packed back of the cartridges. Flood Rock was blasted away. The report was not loud, but a second before it was heard a great mass of foam white as snow shot into the air 200 feet, and fell back in wild confusion to meet new upheavals. Great masses of rock were flung upwards in a giant shower, but only seen here and there through a mountain of shining foam. The electric current moved over a single wire beneath the river to a heavy bichromate battery on the rock, which diffused the current through twenty-four independent circuits, the ends of those wires being bridged and joined by a fine platinum wire. Big waves were driven shoreward, and vessels rocked wildly to and fro. The water settled slowly, yellowish in hue, and emitting an odor of carbonic acid gas. The crowd on land and river cheered lustily and waved their hats and handkerchiefs, while the steamers whistled their salute. The channel was deepened from five feet to five fathoms. What an illustration of the work of God in missions, long undermining great systems which some day shall suddenly upheave and disappear.—A. T. P.

OUR friend and correspondent, Rev. E. F. Baldwin, of Mogador, Morocco, has been furnishing a series of letters to *The Christian* (London) on "The Question of the Hour—Foreign Missions." These remarkable papers take Matthew x., etc., as the basis of all foreign mission work. Mr. Baldwin regards our Lord's instructions to the twelve and the seventy as permanent and authoritative guides in the work of evangelization. His position is of course both radical and

revolutionary. He would have missionaries go out without purse or scrip, without human patronage or dependence, without stated salary or settled habitation, precisely as did those primitive disciples. With many of Mr. Baldwin's principles and sentiments we confess ourselves in very hearty accord, while we feel confident that he has carried those principles to the extreme of application.

We believe that there are some truths which belong to the realm not of obligation, but of privilege. "He that is able to receive it, let him receive it." And to all Mr. Baldwin's papers we have one answer—a scriptural one; it is found in 1 Corinthians ix., 3 to 19. Paul, to those who critically examine his course, insists upon certain *rights*, while at the same time he *waives* them. To reduce all the self-denials of a devoted life to the level of cold duty and necessity robs them of their beauty. But when a life is lived in peculiar closeness of faith and fellowship, leaning absolutely on God, and voluntarily choosing to have no intermediate dependence on man, we confess there is about it a sublimity and beauty that are without a rival.

A. T. P.

REV. GEORGE STOTT, of the China Island Mission, fell asleep at Cannes, April 21, 1889, aged 54. He and his beloved wife were the companions of Drs. Gordon and Pierson on their tour of missions in Scotland in 1888, and Mr. Stott was one of the loveliest disciples we ever knew. He had for years had but one leg, but he did as much work as most men with two. For some time he had been troubled with his lungs and a complication of diseases.—A. T. P.

THERE was recently held the great centennial of Washington's Inaugural Oath. No such celebration has ever been seen on American soil, but it may be doubted whether any spec-

tacle equally disgraceful with the Ball at the Academy of Music ever disgraced and dishonored such a festive occasion. What a contrast between the morning service of worship at St. Paul's and the evening worship of the world, the flesh, the devil and the drink demon !

### The Speedy Evangelization of the Telugu People.

AT the Thirteenth Annual Canadian Baptist Missionary Conference, in Bimlipatam, India, January, 1889, the following resolutions were adopted :

That the commission of our Lord Jesus Christ means that this generation of Christians in the world is commanded to give the gospel to this generation of heathen ;

That the one thousand million who are in spiritual darkness, the *three millions* of Telugus dependent on us for the Bread of life, are a share proportionate to the number of our brethren in the Canadian Baptist churches ;

That for the evangelization of these people, the means at present employed are

utterly inadequate ; but ample means are at the disposal of our 75,000 Baptist brethren in the Dominion of Canada ;

That to every 50,000 of the population of this land one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary ;

That until the country is thoroughly evangelized, the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers.

Therefore we now urge upon the home churches the pressing necessity of at once grappling with this work by sending out *immediately* fifty-two men, and additional lady-missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies ;

We will impress more fully upon the native churches their responsibility in this work ;

We request both the home and native churches to unite with us in steadfast and continued prayer to the God of Missions, for a large output of laborers into this His harvest field ; for an abundant out-pouring of His Holy Spirit, that the workers be filled with power, and their hearers bowed with conviction ; and for the speedy triumph of the cause of Christ throughout the world.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Wesleyan Methodist Mission (English) in the Mysore District, Madras, India.

STATISTICS FOR 1888.

Ordnained Missionaries.	Wom. So. Missionaries.	Nat. Ord. Ministers.	Ev'g. & Other Helpers.	Societies or Churches.	Communicants.	Added during the year.	Sunday-schools.	S. S. Scholars.	Schools.	Scholars.	Temperance Societies.	Tem. Society Numbers.
12,111	8,404	42	912	109	28	1,068	136	8,621	24	1,080		

THE field covered by this mission is larger than Scotland, and has a population of over 4,000,000. Except Mysore and Bangalore, there are no large cities, the headquarters of the different districts being towns of about 10,000 inhabitants. Among the most important phases of the work is that among the Kolar gold fields. The most effectual evangelistic work is accomplished at the time of the idol festivals, which are universal holidays. One special instance is noted where a quarrel between two rival idols resulted in marked attention to the preaching

of a native minister, who seized the opportunity to dwell upon the spiritual life of Christianity. Another most important and useful work is that accomplished by the temperance societies.

### The North India Conference of the Methodist Episcopal Church.

THIS conference met at Bareilly on the 9th January under the presidency of Bishop Thoburn. General delight was expressed at the bishop's presence, because his earliest field of labor was North of India. The following table indicates the position of the work :

DEPARTMENT.	Total.	Increase on Year.
Church Members.....	7,944	1,924
Nat. Christian Community.....	10,828	1,002
Baptisms.....	1,952*	520
Sunday-schools.....	703	109
Sunday-school Scholars....	26,585	2,672

\* Of these 1,201 are adults.

That is a grand record for a year's work. In the day schools there are 16,000 pupils, 5,000 of whom are girls, and over 3,000 Christians. Deaconesses' Homes are to be opened at Mathra and Lucknow.

## Bengal Mission of the Methodist Episcopal Church.

REPORT for 1888. See Statistics Page 314 MISSIONARY REVIEW for April.

The reports of the presiding elders of the four districts, Ajmere, Burmah, Calcutta and Mussoorie, bring very forcibly before the reader the need of the great work. In some places, where there was urgent need of advance and increased effort, the word came to retrench, and the problem became a serious one how to hold the ground already occupied. The laying of the corner stone of the Jabulpore Mission buildings brought some grateful words from the chief commissioner, Mr. A. Mackenzie, C. S. The times have greatly changed in India since the day when the first American missionaries were peremptorily ordered out of the country. At present there are no warmer supporters of their work than many of the officials of the Indian Government.

## Bareilly Theological Seminary of the Methodist Episcopal Mission, North India.

REPORT for 1888 shows two missionary professors, with six native assistants and three

special lecturers, one American on physiology and sanitation, and two native on methods of theory and practice of mission work. In the theological department there are 37 students, and in the normal department 30 students. The course of training includes specially Bible study, together with practical instructions in evangelistic work. The classics are those of the country, though occasionally Greek and Hebrew are taught

## General Synod Evangelical Lutheran

Mission in India, Baptized in 1888 by :

Rev. E. Unangst	Adults, 311 Children, 318	629
Rev. L. B. Wolf,	Adults, 11 Children, 14	25
Rev. B. John,	Adults, 140 Children, 271	411
Rev. M. Nathaniel,	Adults, 99 Children, 117	216
Total,		1,281

These statistics show that our work here is a grand success. Who will come to help to carry it on ?

## Malayalam Mission, Travancore, India.

LONDON MISSIONARY SOCIETY, COMMENCED 1805.

STATISTICS FOR 1888.

Districts.	Ordained Missionaries.	Ordained Native Preachers.	Other Helpers.	School Teachers.	Congregations.	Adherents.	Communicants.	Added during the Year.	Schools.	Scholars.	Medical Cases Attended.
6	6	19	213	363	266	44,633	5,356	356	295	13,229	27,657

Trevandrum station, including the city with a population of 57,611, and the district, covering 632 square miles, with a population of 253,280, has 48 congregations with 1,200 church members, 7,719 adherents, 59 schools and 1,712 scholars, new adherents 584.

Among the chief features of the work are Gospel lectures to caste Hindoos and others; open-air preaching and private conversation with enquirers; dissemination of Scriptures, religious books and tracts.

The chief hindrance is from the high caste Hindoos, alarmed for the safety of their traditional religious usages, and hostile to the low cast people who are glad to come to the preaching, so that care has to be taken not to open more places of worship than can be cared for. 1,439 Scripture portions, chiefly Gospels, were sold by the preachers, besides

those sold by the colporteur Bible women and at the depot.

The Medical work includes 1 Missionary, 9 Medical Evangelists in charge of Dispensaries, 2 Dispensers, 1 Evangelist, 1 Catechist, 1 Bible woman, 1 Colporteur. The patients included 10,503 Protestants, 2,694 Roman Catholics, 13,930 Heathens, 530 Mohammedans.

Zenana Work in India.—The Zenana Missionary Society of the Church of England reports that in 1888 it had 106 missionaries in the home connection, 139 Bible-women, and 349 native teachers. Under this missionary force 3,118 houses have been visited, in which there are 2,797 pupils. This method of reaching the women of India is proving successful, and those who could not possibly be brought together in any public assembly are glad to welcome a Christian teacher in the home.

## United Church of Christ in Japan.

TWELFTH ANNUAL REPORT, 1888.

## STATISTICS.

Missions Co-operating.	MISSIONARIES, FOREIGN.			Native Ordained Preachers.	Native Unordained P. teachers.	Churches.	Communicants.	Added in the year.	Out Stations.	Schools.	Scholars.	Sunday-School Scholars.	Contributions for all Purposes.
	Male.	Female.	Woman's B'd's.										
6	44	39	38	36	41	61	8,690	1,831	80	24	2,260	4,000	\$20,000

THE whole report is one of encouragement and hope. An increase for the remaining twelve years of the century similar to that of the past year would give for 1900 a membership of 144,000, a token of the evangelization of this great empire.

Several more churches have become self-supporting, and it is a question whether many of those still receiving aid are not hurt more than they are helped. The principle laid down is that any church of a hundred members should be entirely self-reliant. The chief growth is in the churches, but the fields on every hand are white to the harvest, and the native Home

Missionary Society are calling for men and money to enter the doors open on every side. The great desire is to increase the power of the union by the addition of the Congregational churches, which will nearly double the effective force of the union, adding to it 45 churches with 7,093 members. With such a compact body of Christian workers, animated by such a spirit of self-consecration and earnest purpose to work for Christ, there is no obstacle too great. In union is strength. We earnestly hope that there will be nothing done to hamper or hinder that union.

## Statistics of the Egyptian Mission. (From 1865 to 1887.)

ESTABLISHED IN 1864.	1865.	1870.	1875.	1880.	1887.
Ordained Missionaries.....	8	7	8	8	11
Unmarried Female Missionaries.....	3	3	7	8	10
Native Pastors.....	..	1	3	6	10
Native Licentiates.....	..	3	8	5	7
Organized Congregations.....	1	3	6	12	24
Stations Occupied.....	5	10	21	48	85
Communicants.....	79	237	676	1,036	2,307
Average Sabbath Attendance.....	125	513	1,133	1,837	4,747
Pupils in Sabbath-schools.....	..	236	658	1,494	4,438
Number of Schools.....	5	8	23	49	82
Pupils in Schools.....	315	520	1,040	2,219	5,601
Books Distributed (volumes).....	?	5,506	11,890	25,534	33,609
Tuition Fees.....	?	\$655	\$797	\$4,863	\$13,083
Proceeds from Sale of Books.....	?	1,037	2,795	5,541	7,815
Totals paid by Nat's for Pre'h'g., Schools and Books	..	2,788	4,840	14,986	27,173

## Baptist Foreign Missionary Society of Ontario and Quebec.

MISSION FIELD, TELUGUS, MADRAS, INDIA.

STATISTICS.—TWENTY-SECOND ANNUAL REPORT, 1888.

Districts.	Ordained Missionaries.	Female Missionaries.	Woman's Board Missionaries.	Ordained Teachers.	Other Helpers.	Teachers.	Schools.	Congregations.	Communicants.
4	5	4	4	5	46	40	40	13	1,947

Increase from collections, legacies, etc.....\$14,676 48

Received from Woman's Societies (less \$325 returned)..... 4,605 00

Total income .....\$19,281 48

The Woman's Baptist Foreign Missionary Societies of Ontario and of East Ontario and Quebec report for their Zenana work expenses additional to the sums paid to the General Society of \$2,315.32.

The work of the Societies has been hampered by changes necessitated through sickness and retirement of some from the field. Yet they go on their way with good courage, "300,000 souls with a single missionary, and he 35 miles distant," calls for help.

## The Leper House at Jerusalem, 1888.

The Seventeenth Annual Report of this institution, under the care of the Moravian Society, shows an expenditure of \$435-3-0, \$2,173. The new asylum, built at a total cost of about \$21,000, and unencumbered by any debt, has 19 inmates, 13 males and 6 females, 8 Christians and 11 Moslems. Three died during the year, all having the Christian hope.

# Protestant Missions in the Dutch East-Indian Archipelago.

From the latest reports received during the year 1888, prepared for THE MISSIONARY REVIEW OF THE WORLD by Rev. N. D. Schuurmans, Haarlem, Holland.

Name of the Society.	Stations.	European Missionaries	Native Assistants.	Adherents.	Schools.	Scholars.	Receipts during the last year.	Notes.
The Netherland Missionary Union (founded in the year 1797 at Rotterdam).	Môdjôwarnô—Java. Kediri, " Kendal-pajak, " Samarang " Tomohon—Celebes. Tanawangko " Seba—Savoo.	8.—	74.— The number teachers and catechists in the Minahassa province is 115.	5,578, (on Java) 221 (belonging to the resort of Seba (Savoo))	135	8,472 on Java and Celebes; of Savoo the number is not known.	\$37,706	In the Minahassa (Celebes) are a great many native churches (communions) formerly founded by the missionaries of the N. M. S., now under the pastorship of European associate preachers, who in connection with the Dutch Protestant Church in Neth. India and under pay of the Dutch Government, yet greatly act as missionaries for the propagation of the gospel. The number of native Christians is reported about 120,000 souls. Notwithstanding two missionaries, properly so-called, are at work in the Minahassa, the one is placed at the head of a training school for native assistants, the other occupied with a printing press for the sake of the missions on this island.
The Netherland Missionary Society II. (founded in the year 1858 at Rotterdam).	Meester-Cornelis-Java Cheribou, " Indramaju, " Madjalengka, " Sumedang, " Sukabumi, " Tjandjoor, " Pangharepan, " Buitenzorg, "	7	24	874	11	146	\$17,846	Of the 874 adherents 251 may partake of the Holy Communion.
Foreign Mission of the Christian Reformed Church in the Netherlands (founded in the year 1860 at Leyden.)	Batavia—Java. Surbaga, " Melolo and Cabernero, Sumba.	3	6	200	4	224	\$8,000	This year (1889) one Missionary more will be sent to Sumba.
Missions Church at Ermeloo (founded in the year 1856 at Ermeloo.)	Salatiga—Java. Wonoredjo, " Klampok, " Kalidjêret, " Tjemeh, "	6	8	509	5	125	\$1,892 (during 1887.)	Only one missionary is sent by the Ermeloo Mission; the other by the Neukinchan Mission, which are united on Java under the name of " <i>Salatiga Mission</i> ."



Mennonite Union, for the propagation of the gospel in the Dutch colonies (founded in the year 1847 at Amsterdam).	Mergoredjo—Java. Pakauten—Sumatra.	3	16	491	5	200	\$8,479 (during 1887).	The three old missionaries, though not directly on the mission field, are yet occupied with working for the missionary cause; the first by translating the Bible into the Javanese language, the second by means of writing, the third by preaching (Reiseprediger.)
Dutch Lutheran Society for Home and Foreign Missions (founded in the year 1882 at Amsterdam).	Pulo Telio. Batuv Islands.	2	..	...	..	...	\$2,127	This mission but just begun.
Java Comité (branch of the Society for Home and Foreign Missions at Batavia, Java) founded in the year 1856 at Amsterdam.	Batavia—Java. Bondowossa— Uta Rimbaru—Sumatra.	(2 on Java. 1 on Sumatra).	(3 on Java. 1 on Sumatra.)	115 450	3 5	+ 200 + 80	\$11,911	Missionary I. Esser, of Bondawosso, is at present in Holland for the translation of the Bible (New Testament) into the Madurese language.
Utrecht Mission Union, founded in the year 1859 at Utrecht.	Mansinam—N. Guinea. Andai, " Doreh, " Rhooon, " Duma, Almahaira. Soa, Konora, " Kawiri, Buru.	8 total.	7	180	6	+ 138	\$21,940	
Rhenish Mission Society, founded in the year 1823 at Barmen (Germany).	Bandjarmassin-Borneo Kwala Kapuas, " Mandomai, " Pangkoh, " Telang, " Tameanlajang, " Sipirok—Sumatra. Bungabonder, " Pangaloon, " Sigumpulan, " Pantjarnapitu—Sum. Simorongkir, " Pearadja, " Sipokalon, " Lobusircgar, " Lagubati, " Balije, " Sipahutar, "	8 (on Borneo). 15 (on Sumatra). 5 (on Nias).	26 (on Borneo). 220 (on Sumatra). 9 (on Nias).	1,120 (on Borneo). 12,702 (on Sumatra). 616 (on Nias).	.. .. ..	136 (on Sumatra). 373 (on Borneo). 48 (on Nias).	\$83,362.56 for year ending Easter 1888.	An auxiliary society for the Rhenish Mission was founded at Amsterdam in the year 1869.  * We have valued the florin at 50 cents, American money, in these figures. The Dutch guild-er is equivalent to 40 cents our money—Eds.
Stations (Continued).								
				Sibtoga, Sum. Gunongsitoli—Nias. Dahana, " Ombalata, " Padang, "				

## SUPPLEMENTARY NOTES.

As already mentioned in the above Tables, several native churches, founded in former times, are now under the care of European association preachers, not only in the Minahassa (Celebes), but also on the other islands of the Dutch East Indian Archipelago, as on *Java*, *Timor*, *Amboina*, *Ternate*, etc. Their number (i. e. of the preachers) amounts to 26. Likewise there are about 80 native teachers. All these are paid by the Dutch Government.

At Dépok (Batavia) is a seminary or training school for native assistants of missionaries. During the year 1888, 10 pupils, being well taught and examined, have left this institution in order to begin their work among their fellow-countrymen. At Madjowarno (Surabaya) Missionary Kruyt has also founded a training-school with about 14 pupils. The number of native Christians at Dépok is about 600 souls.

The Netherlands Bible Society, founded at Amsterdam in the year 1814, has 122 branches in the Netherlands and also in the Dutch East Indian Archipelago at Batavia, Dépok, Samarang, Surabaya, Padang, Angkola, Makassar, Tondano, Bandjarmassin, and in the Dutch West Indian colonies (South America) at Paramaribo.

With the aid of this society the Bible has been translated into ten different languages of the Dutch East Indian Archipelago, viz.: the Dajak, the Javanese, the low Malay of Surabaya, the low Malay of Samarang, the Sundanese, the Alfurese, the Batta (Toba), the Buginese and the Macassar languages.

Two new translations of the Bible have been made, namely, one into the Sundanese language by Rev. S. Coolsma at Bandung (Java), and another into the Madurese language by Rev. J. Esser at the Hague.

During the last year 57,405 copies of the Bible, or parts of it, have been sold or distributed. The receipts of the society during this year (1888) amounted to 53,267 florins.

Likewise the "Society for Home and Foreign Missions" and the "Union for spreading Christian literature," both at Batavia (Java) largely contribute for the propagation of the gospel into the Dutch East Indian Archipelago.

Total receipts in Holland for the Prot. Mission in the Dutch E. I. Archipelago, about \$150,000; total native Christians, 240,000 souls.—Two missionaries of the Neth. Miss. Society had arrived on Java for the Missions on Savoo and Soemba. The Java-Comité intends to enlarge its mission-field, namely: to found five stations more in East Java and Madura; also the Dutch Ref. Union intends to send as soon as possible missionaries to Tegal and Rembang and Madiun, Java.—To the mission on the Sanggi Islands, Rev. P. Helling departed Feb. 2.

On the Sangi and Talauwer Islands are 6 stations and 6 missionaries (under pay of government) with about 20,000 native Christians. One of these missionaries, Rev. Kelling, on the Sangi Islands, preaches at 21 different places (villages), while 15 schools are entrusted to his care.

The Netherlands Reformed Mission Union, founded in the year 1860 at Amsterdam, has 2 stations on Java, with 3 missionaries. The number of native Christians is about 6,000 distributed in 47 churches or localities.

For the evangelization in Atjeh (North Sumatra) a comité last year was founded at Zeist. Probably this year (1889) a missionary will be sent out to that country.

The Union for the Propagation of the Gospel in Egypt was founded in 1886, at the Hague (Holland). Its mission-field is at Calub, which is inhabited by Mohammedans and Hoptish Christians. According to the report, 1887-'88, there are seven adherents and a school with sixty pupils. The missionary working there will be joined by a European school-teacher, in May. Receipts, 5,052 florins.

Mission of the Christian Reformed Church among Israel, began in 1875. Report, August 1, 1885-July 15, 1888: Missionary Hoster held meetings in several towns and villages that were frequented by the Jews; at many places he visited Jewish families in their houses. At present this missionary has been honorably discharged, and several members of the Board occasionally hold meetings. Many religious writings or tracts were spread among the Jews. Receipts, 5,762 florins.

The Netherlands Union, for the propagation of the gospel among the Jews, in connection with the *English Episcopal Church*, began in 1844, Leist (Holland). Report, 1887: The missionary has his mission-field at Amsterdam, and another at Rotterdam, who visited also several provinces of the Netherlands. The evangelization met with much opposition from the Jews; the ignorance of this people with regard to the Bible, was very great. Notwithstanding this opposition, many of them accepted and read the religious tracts, that were spread among them. Though the results of the preaching of the gospel are not clearly visible, the labors of the missionaries can be considered as preparing the way for the children of Israel to receive their King. During the last year thirteen Jews asked religious teaching, and four of them were baptized. Receipts, 2,724 florins.

Dutch, East Indian Archipelago.—In the Bottom-lands (North Sumatra) the progress of Christianity is stated to be very hopeful. The missionaries of the Rhenish Missionary Society have their station near to the lake of Toba, at Lagnbati, and Balige. In their efforts to spread the gospel into this country they receive much help of the native Christian churches, and of their assistants.

## Society for the Propagation of the Gospel in Foreign Parts.

ESTABLISHED 1701. Report of the year 1888.  
THE SOCIETY'S INCOME FOR 1888.

I. GENERAL FUND—	£	s.	d.
Subscriptions, Dividends and Contributions.....	105,910	1	1
Legacies.....	8,552	11	5
Rents, Dividends, etc.....	3,222	2	6
Total receipts general fund	117,684	15	0
II. SPECIAL FUNDS.....	20,982	2	6
Total income.....	£138,666	17	6

In addition to the above, the society's treasurers had received for invested funds, held by the society as a corporation for specific trusts by request, the sum of £1,429 0s. 8d.

In this sum of £105,610 1s. 1d. are included two gifts of securities, worth £25,296 and £2,265 respectively. The former was "a thankoffering to almighty God for the extension of the church in the colonies and dependencies of the British empire and beyond it." The latter was a memorial of one who had long been a munificent supporter of the society.

## Central China Missions of the Methodist Episcopal Church.

REPORT for 1888. See Statistics Page 314,  
MISSIONARY REVIEW for April.

One of the most important minor reports presented is that in regard to Land Tenure. It should be followed up in every mission of every society. The necessity of owning and developing real estate in connection with missionary work makes it of the highest importance that the laws of Land Tenure should be well understood. The Brother who makes the report seems to feel as if the time spent upon it was of little value. We would reply in the words of the venerable Father Goodell of Constantinople to one who made a similar complaint: "The disciples were serving the master just as much when they went to get the ass as when they preached at Pentecost."

The Philander Smith Memorial Hospital at Nanking reports in all 10,100 patients treated, a grand record of good work done.

The Woman's Foreign Missionary Society has been very successful in its medical work among the Tartar women of Chiukiang and good results are already evident.

## Jaffa Medical Mission and Hospital.

The annual report for 1888 shows expenditures of £1,209, \$6,046. The number of outdoor cases has been 13,217; 138 on a single day. 511 patients have been received to the hospital; 307 men and 204 women and children. The various religions represented have been, Moslem 414, Greek 44, Jewish 23, Maronite 13, Protestant 10, Roman Catholic

5, Druze 1. "All these, evening after evening, have heard the Word of God read and very simply and earnestly explained, many of them joining, with every appearance of reverence in Christian prayer." In this as in so many other cases the most interesting features of the work can be known only to the workers themselves and to God. The supporters must be content to await the open answers to their prayers and donations, until there is more perfect liberty granted to searchers after truth.

**American Seaman's Friend Society.** The sixty-first annual meeting was held in the chapel of the Sailor's Home, 190 Cherry street, New York, on the afternoon of the 6th inst. The annual report shows that 27 chaplains or missionaries have endeavored to promote the spiritual and temporal welfare of seamen in ports extending around the world. During the year 501 loan libraries have been sent out, consisting of 18,036 books, 7,524 being new, and supplying crews of 7,781 seamen. On U. S. Naval vessels and in U. S. Hospitals, 993 libraries, of 35,742 books, have been maintained within reach of 114,267 men. The heroic U. S. Life Saving Service has been remembered by 117 libraries of 4,220 volumes. The Sailors' Home, on Cherry street, N. Y., accommodated 1,351 sailors during the twelve months, and took good care of more than \$10,000 deposited temporarily with the lessee. Shipwrecked and destitute seamen were relieved by gifts amounting to \$653.70. The income of the year amounted to \$27,832.89, and the outgo to \$34,971.05.

**American Bible Society.** The sixty-first annual meeting was held Thursday afternoon at the Bible House. The annual report shows that the total cash receipts for general purposes were \$499,823.56. The disbursements for general purposes amounted to \$555,979.78, leaving a deficiency of \$56,166.22, which was provided for in part by a loan and in part by the sale of certain securities. The following were elected to the Board of Managers for four years: John H. Earle, S. V. R. Cruger, Elbert A. Brinkerhoff, James G. Levett, Charles H. Trask, William Hoyt, Robert W. De Forest, J. D. Kurtz Crook and T. G. Sellow.

The seventy-fifth anniversary of the American Baptist Missionary Union began at Boston, May 15. The following statistics were given: Missionaries appointed during the year, 80; missionaries sailed to the field, 31; missionaries returned, 9; total appropriations for the year, \$423,318; total receipts, \$415,144; balance against the treasury, \$8,174. The Foreign Secretary's report shows that in all the missions there are 279 missionaries, 1,316 churches, 134,413 members—an increase of 17 missionaries, 20 churches, and 7,205 members. In missions to the heathen are 62 stations and 1,179 out-stations.

## VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

What a stimulating study follows the footsteps of Jehovah through these formative years of missionary enterprise! Mighty obstacles removed; a missionary spirit developed; over 200 general missionary societies and boards organized; woman's work for women inaugurated and already a phenomenal success; many of the sons and daughters of the church in our educational institutions pledged to service in the foreign field; medical missions securing grateful recognition; the Bible printed in 300 tongues; a vernacular literature created, and schools for the lowest grade to the well-equipped college and theological seminary established.

—The most effective reply to pessimists like Canon Taylor and Mr. Caine will be found in the *MISSIONARY REVIEW OF THE WORLD*, and more especially in such a paper as Dr. Pierson's in the April number on "Further Testimonies to Missions." It sets forth an array of well attested facts, so weighty that all the accusations and insinuations of professed friend, or open foe, will be but a feather's weight in comparison. No pastor who desires to keep his congregation up to the mark in missionary fervor should fail to procure this best of all the missionary magazines.—*Christian Leader (Scotland)*.

**Africa.**—The Missions of the German and English societies cover a considerable part of the countries around the back of the territories of the Sultan of Zanzibar, on the east coast of Africa. The Neukirchen Society has had since 1887 a station at Ngao on the Tana in the Suabali country with two missionaries; a third missionary died shortly after his arrival. On the other side of the Tana is the station Soldanti, of the United Methodist Free Churches, who also have two stations, Joursee and Ribe, in the Mombasa district. The Evangelical Lutheran Missionary Society for East Africa of Bavaria has stations at Jimba and at Mbungu among the Wakamba, six hours inland, with three missionaries; a fourth missionary died at his home, whither he had returned for his health. One hour from Jimbo is the station at Kisulutini, or Rabai, founded by Krapf and Rebmann in 1876, which with Mombasa, Freretown and Kamlikene, forms the Mombasa district of the English Church Missionary Society. The Evangelical Missionary Society for German East Africa has a station at Dar-es-Salaam, with one projected in Kisserawa, on which are two European missionaries, one Abyssinian teacher and a deacon. The English Universities Mission has five stations in Usambara, opposite the island of Pemba, four farther south, in the district of the

lower Rownma, three in Zanzibar and three in the Portuguese interior. Besides these are the East Africa stations of the London and Scottish societies.—*Independent*.

—Rev. E. F. Baldwin, writing from Mogador, Morocco, in April, says: The work goes on well now. There is a lull in persecution: hence many meetings—five on Sundays, four on Wednesdays and Saturdays, and three on other days. We are trying to make the most of our opportunities. On our last trip Mr. Nairn and I were reported killed, and the statement was believed by all except my family. True, we were roughly handled, but not a hair of our heads perished. Hosine is back, and Abraham is on his way. They were separated by Abraham being in prison and put in irons nine days, his outer clothes being also stolen. For about six months they were away on a journey, on the lines of Matt. x.; many believed, and many were baptized. The work grows in other places. We hope to devote the summer months to systematically training in the Word the most promising converts, in order to their doing service as native evangelists. Blessing has begun among the Jews. I have recently baptized three Jews and four Moslems. One of the Jews is just out of irons for his faith; one or two others await baptism. The last steamer brought Mr. Sheehan, a non-commissioned officer from Gibraltar, to join us on Matt. x. lines. Thank God, there are six Matt. x. missionaries (men) here in actual work; one is Mr. Martin and two natives. I am just off on another trip, going first to Casa Blanca, wearing Moorish clothes, which we all (men) now wear, finding it much better for the work, and more comfortable every way. Blessing and trial continue intermingled. I hope in the coast towns to visit and establish several groups of believers who have never seen the face of a foreign missionary.

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

—Rev. George Grenfell, lately returned from the Congo, reports "Christianity spreading even where missionaries had not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the gospel to their native brethren, and that town, a few years ago, was sunk in heathenism."

—Inspector Harms, in his tour among the Hermannsburg missions in South Africa last year, also visited the Norwegian mis-

sion at Umpupulo, Natal. The stationed missionary had seven preaching places, at which his helpers preached, having been specially prepared for the service on the Saturday. "This is a matter of which we do not take thought enough," the inspector remarks; "yet the Norwegians are lacking in efficient evangelists, while we are much better provided through our Seminary at Ehlanzeni, with its 16 pupils."

**Belgium.**—The Missionary Church of Belgium (Evangelical Society) reports a rich spiritual growth within the past year. A letter from Pastor Brocher says that this missionary church is composed largely of poor miners who have come out from Romanism. There are 22 ordained ministers, four evangelists, eight Bible readers, and four colporteurs, but a large portion of the work is rendered by the workmen who, from the mining and manufacturing districts, return to the village. There are now 27 churches, with sixty-one preaching stations and 84 other localities where the gospel has been preached occasionally, besides 200 places visited by colporteurs. Nearly 3,000 religious services have been held during the year, with a regular attendance of from four to five thousand hearers. Of the 60 Sunday-schools 18 are called "Missionary Sunday-schools"; that is, composed exclusively of children of Roman Catholic families. This certainly is a cheering report, and the appeal for financial aid which is made by this Missionary Church of Belgium should have a generous response.

**China.**—In Canton, with its 1,500,000 inhabitants, are fifteen Christian chapels, where missionaries and the native ministers preach the gospel, not on Sunday only, but daily, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, Chinese Evangelists continue the services. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness, and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August and September—and from noon till three o'clock—the hottest part of the day. Tens of thousands of visitors to the city have heard the gospel in these chapels and halls, and have carried it hundreds of miles into the interior. The missionary encounters these in the most remote places on his inland tours, and sometimes listens with surprise while they repeat the substance of the discourse which they have heard. The dialect used by most of the missionaries, in preaching, is the Punti, or pure Cantonese, by which they have access to twenty millions of people.

—Letters just received from Dr. Happer at Canton, speak of the encouraging increase of students in the Anglo-Chinese College. The number at the beginning of May was 67. The Girls' Boarding School cannot re-

ceive all who apply; 70 applicants have been declined. A Training Class from the school visits female patients in the Hospital. There are six native teachers at work.

—The Baptist Mission in the Shantung Province, have, in the district of Tsing-cheu Fo, 55 churches, all self-supporting, ministered to by five native pastors maintaining themselves and not drawing any of their support from the society.

—The Chinese Inland Mission has been enabled to send \$20,000 for the relief of the sufferers from the famine in China.

—The ratio of the gain in converts in all the Protestant missions in China during the decade is about 140 per cent.; and in Japan it is over 300 per cent.

**Central America.**—In the latter part of last year the Presbyterian Board of Foreign Missions made a liberal appropriation of funds to help the mission in Guatemala, Central America, in purchasing property and building for mission purposes in the city of Guatemala. Ground was immediately bought and building begun, and now a house is almost completed and a church well under way.

—City of Mexico, May 8.—News has been received here of a discovery of great archaeological importance in the State of Chiapas, near the ruins of Palanque, being nothing less than a large city hidden in the depths of the forests. Some buildings are five stories high and in a good state of preservation. There is a well-paved road several miles in length still perceivable in the midst of a tropical forest. Very few particulars have reached here, but the report comes from good sources. Palanque is said to be a mere village in comparison with this lost city of prehistoric times.

**Egypt.**—Miss Whately's work in Cairo. The schools and mission established in Cairo by the late Miss M. L. Whately will be carried on by her sister, Miss E. Jane Whately, who is well known as the biographer of her father, the late Archbishop Whately, and as a frequent contributor to various periodicals. She will have the valuable aid of Mrs. Shakoar, the widow of a Syrian gentleman, who voluntarily assisted Miss Mary Whately in her work until his death some years ago. Mrs. Shakoar had for many years been the devoted friend and companion of the late Miss Whately.

**England.**—English Presbyterians now number 64,000, according to reports submitted to the annual meeting of synod held in Regent Square Church at the beginning of May. This shows a gain of 1,500 communicants for 237 congregations in the past year—a small total and a small average. We had hoped for better things after the meeting of the Presbyterian Alliance in London last year.

—Dr. Dale, of England, thinks that India is

to be Christianized by her own sons, and therefore he believes in sending out educated Christian men, capable of training Indian converts for the work of teaching the gospel. There can be no question that the native element in missionary work has not been utilized as it should be, not in India only, but in other regions, as notably in Armenia.

—The Wesleyan Missionary Society, with headquarters in London, has missions established in Europe, India, China, West Africa, the Transvaal, British Honduras and the Bahamas. It reports 236 central stations or circuits and 1,338 chapels and preaching-places. It has a staff of 233 missionaries and assistants, with 2,000 other paid agents, such as catechists, interpreters, etc. It enumerates 2,000 unpaid agents, such as local preachers and Sabbath-school teachers, and a church membership of 32,325, with 4,674 persons on trial for admission to the church. The method pursued by the society is to send to the field English missionaries for the purpose of organization and supervision or to give instruction in training institutions. All subordinate positions are occupied by a trained native agency, while it is understood that every convert, according to his ability, should be a voluntary worker for Christ. The total income for the past year was nearly £132,000. The report for the year expresses great discouragement because of a debt of almost £17,000 which has been accumulating for the past three years. In addition to the above is the work done by the Ladies' Auxiliary connected with the society, and reporting an income for the year of almost £8,000.

—Rev. James Johnston, F. S. S., in a recent letter to us, speaks of the attacks which have been made by Canon Taylor and others on the missionary societies of Great Britain, and says: "These recent attacks on our missions in this country are *encouraging!!* They are made by men whose trade is sensation and can only gain it by attacking what is great and popular. Not one society has suffered. The Church Missionary Society never had such an income as this year. The London Mission Society have in a few weeks made up their chronic deficit of £15,000; and the number of new schemes started by independent societies is another sign of life, though it takes erratic forms and tends to weaken old societies."—*The Missionary*.

—Canon Isaac Taylor's attack on the missions is the subject of a brief but powerful article in the January issue of *Regions Beyond*, by Mrs. H. Grattan Guinness. Agreeing with the Canon that "the work would be better done if the missionaries were faultless, unselfish, devoted, heroic saints," Mrs. Guinness tersely says: "But an in-

cumbent of the Established Church, in the enjoyment of a remarkably good living, with a very small charge, who dwells at ease in England during its pleasant summer, and enjoys himself in Southern lands during its winter, and who does not even subscribe the conventional guinea a year to the C. M. S., is hardly the man to hold up a high standard to his fellows!"

**France.**—Interference With Missions.—At a missionary breakfast at Birmingham recently, at which Rev. J. Jones, who was expelled from the Island of Maré, in the South Seas, was present, Dr. Dale uttered a timely protest against what has the appearance of French vindictiveness against British missions in heathen lands. "It is all the same," said Dr. Dale, "whether the Empire, the Monarchy, or the Republic obtain in France, her officials, goaded on by priests, repress Protestantism, wherever possible." And he added: "When M. Paul Bert, the bitter opponent of Clericalism at home, went as Governor of Tonquin, he remarked that their free thinking and liberty of conscience views were not for exportation. In Tahiti and several other South Sea Islands, in Madagascar, and wherever our missionaries have been signally successful, the French have, if opportunity offered, tried to damage them."

—The Paris Missionary Society has a wonderful missionary work in South Africa. In connection with its mission among the Basutos it has 176 native workers and 6,000 church-members. The Zambesi Mission, of which M. Coillard is in charge, is an off-spring of the Basuto Mission. The society also has missions on the Congo, in Senegambia, and in Kabylia.

**India.**—Rev. J. E. Scott writes from Muttra:

"There are 90,000 people just around me, and more than 700,000 in the district. The sound of the hammer and trowel has commenced. A mission house half finished, a training-school (Woman's Foreign Missionary Society) just commenced, a school-house and a hall and chapel in prospect. The finest temple in North India is here. A temple covering 10 acres and costing \$2,000,000 is here. There are 8,000 widows, *all bad*, at Brindaban, in the vicinity. They are the so-called 'Brides of Krishna.'"

—From Dr. Fry's report of the Travancore Medical Mission for the past year, we learn that at Neyoor, and in the eight branch dispensaries now opened throughout the province, 27,657 patients were treated during 1888. Of these 1,255 were received into the Neyoor Hospital as in-door patients. "The year 1888," writes Dr. Fry, "is one of special interest, as being the jubilee year of the South Travancore Medical Mission. Fifty years have now gone by since Dr. Ramsay, the first medical missionary, be-

gan his work in Nagercoil. Drs. Leitch, Lowe and Thomson have successively sustained the burden and increased the influence of the enterprise, and it is given us to reap where others have sown, and to witness in the present developments of this branch of service the results of half a century of faithful toil. We have every reason to bless God and go forward in firm dependence on His power who has so markedly supported His servants in past days."—*Edinburgh Medical Missionary Society*.

—**Arcot American Mission.** At Katpadi a new chapel was opened January 10, on which occasion twelve children and two adults were baptized. The mission was established at Katpadi by Rev. W. W. Scudder, D.D., who occupied the station for five years and baptized fifty persons. At the close of his pastorate there were fifteen communicants. There are now 164 communicants and a congregation of 485 Telugu and Tamil Christians. A native minister, the Rev. A. Williams, is assisted by two deacons and two elders.

—**In the Northwest of India** and of Oude missionary physicians are coming prominently into notice. Nearly 75,000 cases were treated at eleven dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 18,850 women and children were treated at the Thomas Dispensary at Agra. The women doctors in charge successfully performed some very important surgical operations.

—**The Moslems of Delhi** have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity that they may go forth to oppose the Christian preachers in town and country.

—**The Waldensians** are eagerly preparing for the celebration of the second centennial of the "glorious return" of 1689, when after untold sufferings and banishment from the historic valleys as one of the results of the Revocation of the Edict of Nantes, they, with sword in hand, and led by their warlike pastors, Janavel and Arnaud, forced their way back to their ancestral homes. The contest was against fearful odds. On the mountain fastness of La Balsille, where, of the 900 Waldensians that returned, about 400 held at bay more than twenty thousand Savoyan soldiers, a school is being erected. In Sibacour, where, when surrounded on all sides by the hosts of the enemy, the Waldensian Christians took a solemn oath either to conquer or to die, a pyramid built of blocks of stone is being erected, the number of blocks corresponding to the number of Waldensian congregations existing at present. At Torre Pellice, the center of the literary and educational work of this people, a new theological hall is to be dedicated. All these memorials are now about completed. The

whole Waldensian church of Italy, of which the present statistics are 42 churches, 38 preaching stations, 124 pastors and other workers, is the outcome of that return of a few hundred, who were all that were left of the 3,000 to 4,000 that had been expelled by Victor Amadeus II. of Savoy. Without that return the Waldensian Church would have been wiped out of existence in Italy. In the minds and hearts of this people it is the most glorious event in their eventful history which they are this year celebrating. Dr. Emil Comba, probably their best known *itterateur*, compares it with the return of the ten thousand Greeks, and draws special attention to the fact that the skill of leadership had called forth the warm admiration of Napoleon Bonaparte.—*The Independent*.

—**Count Campello**, who was a canon in the Church of Rome till 1881, when he placed his resignation in the hands of Pope Leo XIII., has lately been addressing immense meetings in various parts of Italy. He does not call himself a Protestant, but a Catholic Reformer. His latest meetings were at San Remo, where, a correspondent of the *Christian* says, "the Italians turned out in thousands to hear him. He told them plainly that he left the Vatican because he was wearied of hypocrisy and of slavery. He left it because he wished to profess himself a believer and follower of Jesus Christ. He called upon the Italians to drive the papacy from their consciences and minds, and hearts, and homes, and, if one day an opportunity came to do so, out of their country. And then, in most earnest and impressive words, he urged them to put Christ in the place of the pope, and the gospel in place of the Syllabus. In all he said he was supported by the applause of his audience. Even when preaching Christ there was not raised one cry of opposition. The local press is strongly supporting Count Campello and his movement, and some of the young Italians waited upon him before he left the *Umbrina* to beg his return."

**Japan.**—Opposition to the proposed union between the united church of Japan, which is composed of all Presbyterian bodies in that empire, and the Congregationalist missionaries, comes from a new quarter. The aid of the Southern Presbyterian church has been invoked to hinder consummation of the union. The Presbytery of Greenbrier, in the Western part of Virginia, has overruled the General Assembly of that church to take measures to protect the infant churches formed by its missionaries from the dangers which it believes to be involved in this union. These dangers the Presbytery declares to be both doctrinal and ecclesiastical—that is, a danger that fundamental truths of the Christian faith may be ignored, and a danger that principles of church order

which are manifestly scriptural may be abandoned.

—The number of converts in the Japan Mission of the American Board has increased in fifteen months from 4,226 to 7,098, a gain of 2,872. This is the most remarkable record in any mission connected with the board, with the exception of the great gathering in the Sandwich Islands.

—At the service in the Doshisha church, Kobe, Japan, March 24, there were 103 of the pupils who united with the church. Five were from the girls' school, 62 from the preparatory department, 20 from the first year collegiate, and 16 from the second and third years.

—The Japan "Mail," of Yokohama, in a series of articles on the rising generation in Japan, says that the young reformers agree that there must be a new moral system for Japan, and that it must harmonize with the spirit and aim of modern civilization; but they are divided on the question whether it shall be the Christian system of morality or that which is based on science and philosophy. The *Mail* goes on to say:

"That in recent years a wonderful change has taken place in our attitude toward Christianity is now a well-known fact, and need not be dwelt upon here. Only, however, within the last two or three years, or, in other words, since the awakening of the rising generation, has the new creed become a vital element of the nation's civilized life. Its influence is now felt through the rising generation, not only by reason of the fast increasing number of young converts, but also, and perhaps to a greater extent, by means of the creation of a powerful literature thoroughly imbued with Christian spirit."

—"The Twelfth Report of the Council of Missions co-operating with the united church of Christ in Japan," published at Tokio, January, 1889, says: "The united church of Christ in Japan has enjoyed a year of constant growth. There has been no excitement and no extraordinary efforts have been put forth." Yet it says in no previous year have the additions been so many. The adult members of the church number 7,551. The "infant members" number 1,139, the total being 8,690, an increase of 1,331 during the year. The churches number 61, three having been added during the year. This church was formed in 1877 by the union of eight churches and 623 Christians, including the children. In the past three years the church has doubled its membership, and in eleven years has progressed from 600 to 9,000. A like progress for the remaining twelve years of the century will make the membership in the year 1,900, the number of John's vision, 144,000.

**Samoa.**—Mormon invasion. The London Missionary Society has news from Sa-

moa of the invasion of that troubled kingdom by a band of Mormon missionaries. Six of them have appeared and six more are on the way from Utah, and they say they are going to carry on a vigorous campaign in every village in the group. They appear to have plenty of financial support. The natives receive them coldly, but they have made an impression on European traders.

**Thibet.**—Thibet is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as the United States East of the Mississippi River. The greatest length from East to West is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhasa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.—*Illustrated Christianity Weekly*.

—Mr. and Mrs. Turner, of the China Inland Mission, have begun work in Thibet from the Chinese side. They travel in Chinese clothes. This fact is a most important one. Thibet is inaccessible to Christian missionaries from the Indian side, the natives supposing that the British Government have designs to annex the country whenever a missionary in European costume enters their State from the South. If the China Inland Mission "keeps low, keeps believing and keeps going forward," it has a still mightier future before it than in the past. The society that opens up Thibet to the gospel deserves the hearty thanks of the whole Christian church throughout the world.

**United States.**—Dr. Talmage, of Brooklyn, says: "The church, if it would do its duty, could convert the world in ten years. It has the men and money." On which *The Independent* makes this cutting and deserved criticism: "Perhaps so, but it must turn over a new leaf of generosity very soon if it is going to undertake so great and speedy a task. The Brooklyn Tabernacle last year, with 4,128 members reported, gave \$151 to home missions and \$138 to foreign missions."

—Romanism. Father O'Connor, the converted priest, is said to have led 800 Romanists into light in five years in New York City.

—Gift to United Presbyterian Board. Another 1,000 copies of the "Crisis of Missions" has been given to the United Presbyterian Board, the author and publishers uniting with Rev. J. B. Dales, D. D., in the gift.

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